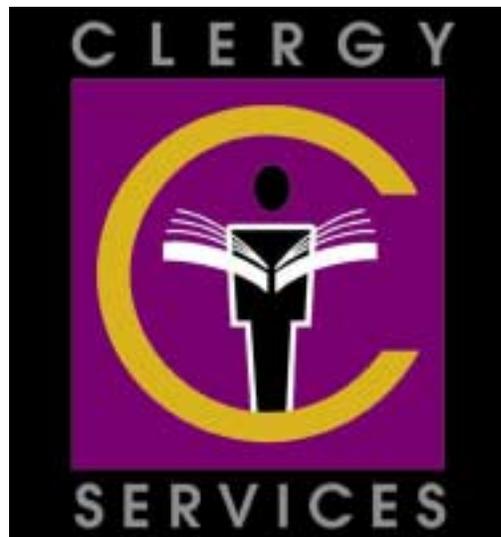

Student Guide

Leading the People of God: Servant Leadership for a Servant Community



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Church of the Nazarene
Kansas City, Missouri
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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Services is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people, the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ, through preaching, the sacraments, in oral testimony and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people in a form that is referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe that God calls and that persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry continue to be amazed that He would call them. They should continue to be humbled and amazed by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in their charge but being examples to the flock" (1 Pet 5:2-3, RSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4) Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7, RSV). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known the mystery of the gospel" (Eph 6:19, RSV). Like Paul, he or she must faithfully preach "the unsearchable riches of Christ, and make all men see what is the plan of the mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places" (Eph 3:8-10, RSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the Apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "aim at righteousness, godliness, faith, love, steadfastness and gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life to which they were called . . ." (1 Tim 6:11-12, RSV).

Hence, the Church of the Nazarene believes that "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6:6-7)" (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ "must be blameless; he must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it" (Titus 1:7-9, NRSV).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world that He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21:33-44; 25:14-30; Mk 13:34-37; Lk 12:35-40; 19:11-27; 20:9-18).

Preparation—one's education in all its dimensions—for ministry in Christ's Church should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe that the call to and practice of Christian ministry is a gift, not a right or privilege. We believe that God holds a minister to the highest of

religious, moral, personal, and professional standards. We are not reluctant to expect that those standards be observed from the time of one's call until his or her death. We believe that Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules that comprise the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module.

Principal Contributor

The principal contributor for this module is E. LeBron Fairbanks, president of Mount Vernon Nazarene University. Dr. Fairbanks earned his undergraduate degree at Trevecca Nazarene University in 1964. He received three master's degrees—the M.A. from Scarritt College in 1967, the M.Div. from Nazarene Theological Seminary in 1970, and the M.Th. from Princeton Theological Seminary in 1971. In 1976, he was designated a Fellow in Pastoral Leadership Education by Princeton Theological Seminary, and earned the D.Min. degree from Nazarene Theological Seminary in 1978. Dr. Fairbanks is a 1991 graduate of the Harvard University Institute of Educational Management. Dr. Fairbanks was a Research Fellow while on sabbatical in 1999 at Yale University Divinity School.

Dr. Fairbanks was involved in local church ministries in Tennessee and Pennsylvania for 14 years. He served as academic dean for the European Nazarene College and associate professor at Southern Nazarene University.

In 1984 Dr. Fairbanks was elected president of Asia-Pacific Nazarene Theological Seminary in Manila, Philippines, where he served until accepting the presidency of Mount Vernon Nazarene University in July 1989.

Dr. Fairbanks has written numerous books and articles. He has traveled to 34 countries worldwide and serves on a variety of community, state, national, and international boards.

Responder

Each module was reviewed by at least one content specialist to insure that the content did not represent a single, narrow view or opinion. The responder provided suggestions that the principal contributor could integrate into this module.

Jerry D. Lambert was the responder for this module. Dr. Lambert, education commissioner of the International Board of Education, formerly served as president of Nazarene Bible College in Colorado Springs, Colorado. He has also served as district superintendent of the Pittsburgh District and pastor in the Church of the Nazarene. Dr. Lambert pastored 20 years on districts in Florida, Georgia, Texas, Missouri, and Ohio.

He was granted a BA from Southern Nazarene University and a graduate degree in theology from Nazarene Theological Seminary in Kansas City. In 1986, the Doctor of Divinity degree was conferred on him from his alma mater, Southern Nazarene University. Dr. Lambert also graduated from the Harvard University Institute for the Management of Lifelong Education in 1988.

In 1994, Dr. Lambert was elected as the second education commissioner for the Church of the Nazarene, where he works with 57 institutions worldwide. Dr. Lambert

has given leadership to pioneering extension education programs for multicultural ministerial students in 37 urban centers of the United States. He is a frequent speaker at retreats, seminars, and revivals.

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Syllabus
**Leading the People of God:
Servant Leadership for a Servant Community**

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Module Vision Statement:

The overarching vision for this module is for each student to embrace the biblical model of "servant" as the driving force and organizing principle within the individual as he or she seeks to lead a Christian community of faith.

Module Purpose

In the context of biblical and theological foundations, and from the perspectives of spiritual, strategic, and skills formation, the course will invite each participant to a lifelong pursuit of and commitment to personal and corporate understanding of Christian leadership and the unique relationship of Christian spirituality and the leadership responsibility of the pastor.

Course Themes

1. The *PASSION* of servant leadership is grounded in a theology of ministry.
2. The *POWER* of servant leadership is rooted in a relentless pursuit of Christlikeness.
3. The *PURPOSE* of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The *PLAN* of servant leadership is biased toward spiritual formation and congregational transformation.
5. The *PROOF* of servant leadership is reflected in the qualitative growth of the led.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values,

- stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason that so many exercises in this course are cooperative and collaborative in nature.
 4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

PROGRAM OUTCOMES

- CP 4 Ability to write an integrative philosophy of ministry that will answer "why I do what I do when I do it"
- CP 5 Ability to provide oversight of a congregation using management skills including leadership, conflict resolution, and administration
- CP 6 Ability to manage ministry resources (time, human, financial, etc.) in a way consistent with a church's size and characteristics
- CP 7 Ability to conceive and articulate purpose, mission, vision, and to develop strategic plans in a local church
- CP 8 Ability to develop team-building skills, identify and cultivate spiritual gifts, recruit volunteers, diagnose and intervene in problems
- CP 10 Ability to synthesize, analyze, reason logically for discernment, assessment, and problem solving, and live with ambiguity
- CP 11 Ability to analyze the validity of arguments and to identify their presuppositions and consequences
- CP 20 Ability to preach evangelistically and to be engaged with and equip others in personal and congregational evangelism
- CP 21 Ability to lead the church in discipling and assimilating new converts into the church
- CP 22 Ability to identify social and congregational factors that influence church growth
- CP 23 Ability to envision Christian education most appropriate for a local church and to assure the development and empowerment of those serving it
- CH 1 Ability to apply basic understanding of ethical theories to teach and nurture ethical behavior in the Christian community
- CH 2 Ability to discern and make theologically based ethical decisions in the midst of a complex and/or paradoxical context
- CH 4 Ability to understand and apply the unique ethical dimensions of spiritual leadership in the church
- CH 5 Ability to apply Christian ethics to the issues of the integrity of the minister and the congregation for authentic Christian faithfulness and public witness
- CH 8 Ability to take responsibility for his or her own continuing spiritual development

- CH 9 Ability to apply understanding of his or her ongoing developmental needs across the life course of the minister to the pursuit of holy character
- CH 10 Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth

OUTCOME STATEMENTS

This course will endeavor to:

1. Provide the biblical principles of servant leadership
2. Help students:
 - integrate Christian faith and leadership in all aspects of life
 - view ministry as a sacred and lifelong calling for every believer
3. Affirm a Wesleyan worldview by:
 - committing oneself to Christ and His teaching as found in the Scriptures
 - basing one's leadership strategy in the emphasis of the "optimism of grace" and the "radicalness of sin"
 - valuing all truth as God's truth
 - striving for integrity in thought and action
4. Invite an understanding of the unique characteristics of the Christian leader and the Christian organization that enable the leader and the led to provide a setting and context in which God the Spirit may transform persons and structures
5. Challenge students to a lifelong commitment to the disciplines of spiritual formation
6. Equip students with the skills needed to work within the community of faith as a leader/facilitator
7. Distinguish between Christian and secular leadership styles, and between operational and strategic planning
8. Enable students to better comprehend the intentional empowerment God gives to the faithful servant who responds to God's call to be a leader in the Kingdom of God on earth
9. Assist students in formulating their personal philosophies of servant leadership

Recommended Reading

The principal contributor developed this module as a graduate-level course. Five textbooks and monographs are specifically recommended and may be considered as textbooks for in-depth study.

1. Bowling, John. *Grace-Full Leadership*. Kansas City: Beacon Hill Press of Kansas City, 2000.
2. Lansing, Alfred. *Endurance: Shackleton's Incredible Voyage*. New York: Carroll and Graf, 1998.
3. Parrott, Richard L. *Leadership Character*. Ashland, KY: Sandberg Leadership Center, Ashland Seminary Press, 2002.
4. Perkins, Dennis N. T. *Leading at the Edge*. New York: AMACOM, 2000.
5. Nouwen, Henri J. M. *In the Name of Jesus: Reflections on Christian Leadership*. New York: Crossroad Publishing Company, 1989.

Module Requirements

1. **Class attendance, attention, and participation** are especially important. Students are responsible for all assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one or two lessons are missed, the learning leader will require extra work before completion can be acknowledged. If three or more lessons are missed, the student will be required to repeat the whole module.

Small-Group Work. Nothing is more important in this course than small-group work. The class members will be assigned to groups of two to four students each. The group members will serve as study partners for exploration and discussion.

2. Assignments

Journaling: The only on-going assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All assignments are to be completed.**

Staged, Cumulative Paper. You will be responsible for preparing a staged, cumulative paper on "My Philosophy of Servant Leadership." One portion of the paper will be due at the end of each theme. During Lesson 16 submit the completed paper that includes the review of each theme and your conclusions. This paper should reflect the class discussions and your own supplemental reading on leadership.

Module Outline and Schedule

The class will meet for 24 hours according to the following schedule:

| Session Date | Session Time | |
|--------------|--------------|--|
| | | 1. Module Introduction |
| | | Theme 1: The Passion of servant leadership is grounded in a theology of ministry. |
| | | 2. Leadership and the Spiritual Life |
| | | 3. A Shared vision of Ministry |
| | | Theme 2: The Power of servant leadership is rooted in a relentless pursuit of Christlikeness. |
| | | 4. In the Name of Jesus: Leading a Faith Community |
| | | 5. Biblical Model for Leading a Faith Community, Part 1 |
| | | 6. Biblical Model for Leading a Faith Community, Part 2 |
| | | Theme 3: The Purpose of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry. |
| | | 7. Intentionally Nurturing the Spiritual Life for Mission and Ministry |
| | | 8. Mentoring as Ministry Development |
| | | 9. Twelve Theses for Kingdom Servanthood |
| | | Theme 4: The Plan of servant leadership is biased toward spiritual formation and congregational transformation. |
| | | 10. Leadership for Congregational Transformation |
| | | 11. The Leader as Catalyst for Congregational or Corporate Transformation |
| | | 12. A New Paradigm: A Grace-full Leader |
| | | Theme 5: The Proof of servant leadership is reflected in the qualitative growth of the led. |
| | | 13. Care Deeply—The Servant Leader Is Servant First |
| | | 14. Core Qualities of the Servant Leader |
| | | 15. Core Values and Attitudes of the Servant Leader |
| | | 16. In Review |

Module Evaluation

The instructor, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Journal checks

Course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has physical limitations, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the course of study is the heart of your preparation for ministry. To complete each course you will be required to listen to lectures, read several books, participate in discussions, write papers, and take exams. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The course work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritually formative work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head to your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work to faithfully spend time daily in your journal. Many people confess that this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling as time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, an ah-ha that came to you as two

ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet, family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with course material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems that we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your course work, and your experience in ministry all coming together in ways you had not considered possible. This is integration, weaving together faith development with learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Lesson 1: Module Introduction

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants will

- be familiar with the other students taking the module
- understand the expectations and requirements for successfully completing the module
- recognize the five guiding themes of this module

Homework Assignments

Read Resource 1-3: "Leadership and the Spiritual Life."

Read Exodus 2—18 about the life of Moses. How did God prepare Moses for leadership? List your insights into preparation for leadership and how to lead that come from the story of Moses.

In your journal write your responses to the following:

- In your experience, whom have you considered the most influential leader? What did that person do that you consider characteristic of a good leader? This could be someone in the church, from work, from school, etc.
- What is the difference between a manager and a leader?

Getting to Know You

Find a person that fits the description of each of the statements and have them sign their name after the statement.

1. Walks or jogs at least five miles a week _____
2. Visited at least two countries outside of North America _____
3. Served in the military _____
4. Plays a musical instrument _____
5. Has driven a motorcycle _____
6. Does not like coffee _____
7. Has a picture of his or her family with them _____
8. Has used roller-skates or a skateboard _____
9. Is wearing a jacket _____
10. Has ridden an elephant _____
11. Was born in the same state or province as you _____
12. Enjoys working in their yard _____
13. Speaks more than two languages _____
14. Has memorized 1 Corinthians 13 in KJV _____
15. Has three children _____
16. Can name six or more species of flowers _____
17. Was born on the same day of the month as you _____
18. Belonged to a denomination other than Nazarene _____
19. Has never had a cat or dog as a pet _____
20. Has been a Christian less than five years _____

Convictions

Regardless of where God places us as leaders and with whom He places us within the Christian fellowship, we need—we must have at the core of our being—at least three compelling convictions:

1. A **vision** of who we are as people of God
2. A **passion** for what we are called to do in the work of God
3. An **obsession** for how we live together as the family of God

Themes

If leaders are to assist “the led” to think and act Christianly, we must wholeheartedly embrace these servant leadership motifs around which this module is written:

1. The **PASSION** of servant leadership is grounded in a theology of ministry.
2. The **POWER** of servant leadership is rooted in a relentless pursuit of Christlikeness.
3. The **PURPOSE** of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The **PLAN** of servant leadership is biased toward spiritual formation and congregational transformation.
5. The **PROOF** of servant leadership is reflected in the qualitative growth of the led.

Leadership and the Spiritual Life

by
E. LeBron Fairbanks

Since this module focuses on spiritual leadership, each theme and lesson is implicitly punctuated with the jarring question,

**“If in Christ all things are made new,
how does our relationship with Christ transform our leadership lifestyle?”**

The question pursues the relationship between spiritual leadership in the kingdom of God with the People of God.

The first theme to be discussed probes the foundations of spiritual leadership with particular attention given to a biblical understanding of ministry within a Christian community. How is servant leadership expressed in a community of faith? Definitions will be discussed. Relevant scriptural passages will be pursued. A ministry model will be explored and key thoughts will provide a biblical perspective on the servant leader and his or her ministry to others. Spiritual persons are those persons who increasingly open themselves to the actions of the Spirit and are increasingly willing to let these actions transform their thoughts, words, and deeds.

During one year of my presidency of Mount Vernon Nazarene University, my wife and I were able to enjoy a three-month sabbatical from our work. The word “sabbatical” as a noun refers to a break or change from the normal routine. The sabbatical year in the Bible refers to a year of rest for the land observed every seven years in ancient Judea. Today, a sabbatical leave is given for rest, travel, or research. My sabbatical became a time for me to look at my leadership ministry for the next 10 years.

Much of the year preceding my sabbatical, I felt like the Canadian CEO whose company specializes in conflict mediation:

She made a last minute dash to the airport. She was to meet with an angry group of health care administrators who had been informed of an impending merger, and the subsequent termination of their employment.

She traveled from Toronto to the west coast of Canada. Soon after arrival, she was engaged in a “tense series of sessions” with the health care administrators. Upon completion of this painful and demanding assignment, she returned to Toronto.

Upon arriving at the airport, she reached for her car keys, but could not find them. The van driver from the airport to the parking lot didn’t help when she told him that she didn’t have her keys. Rather loudly, so all on the van could hear, he proclaimed, “No problem, lady—lost keys? I’ll just take you last.”

When she was finally driven to the car, she found no keys inside. She proceeded to the main office. There, on a large piece of tagboard, in the company of dozens of other lost keys, was her key ring, wrapped in a crumpled piece of paper with a rubber band around it. She opened the note and read, “Keys locked in car. Motor running.”¹

During the first few weeks of my sabbatical I wrote the following words about the fundamental question I needed to be asking myself. The wrong question I had been asking myself was: "How and where can I, in the next 10 years, make the greatest impact for the Kingdom?"

I began to realize another question was far more important: "How and where do I need to change, inwardly and in relationship to others, so that in the next 10 years I become a more faithful witness for Christ, wherever God chooses to use me?" I rediscovered that living the spiritual life meant:

1. *Identifying* the presence of the Divine Spirit in our individual and communal lives
2. *Listening* with care to the Spirit's movements
3. *Responding* with our *whole* being to what we hear

Christian spirituality teaches us how to foster a life of holiness while recognizing that such a gift is ultimately only God's to give. Dr. Morris Weigelt and Dr. Dee Freeborn, in their book *The Upward Call: Spiritual Formation and the Holy Life*, identify spiritual formation as "the whole person in relationship with God, within the community of believers, growing in Christlikeness, reflected in a Spirit-directed, disciplined lifestyle, and demonstrated in redemptive action in our world."²

During my sabbatical, the following scriptures became very important to me!

- | | |
|----------------------------|---|
| <u>Matthew 6:33</u> | "But seek first his kingdom and his righteousness, and all these things will be given to you as well." |
| <u>1 Corinthians 2:13</u> | "We teach spiritual things spiritually." (paraphrase) |
| <u>1 Corinthians 2:16b</u> | "But we have the mind of Christ." |
| <u>2 Corinthians 5:16a</u> | "So from now on we regard no one from a worldly point of view." |
| <u>2 Corinthians 4:7</u> | "But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us." |

I encourage you to keep a journal throughout the module to capture insights gained for your study of each theme. Pay particular attention to scriptural passages that become "foundation stones" for you as you seek to spiritually lead the People of God "with the mind of Christ" (1 Cor 2:16b).

Theme 1:
The PASSION of servant leadership
is grounded
in a theology of ministry.

“Christian ministry is the extension of the service of Jesus in our world, incarnating the healing, guiding, sustaining, reconciling work of Jesus in the lives of those with whom we work and live”

—E. LeBron Fairbanks

Lesson 2: Leadership and the Spiritual Life

Due This Lesson

Leadership insights from Exodus 2—18
Resource 1-3
Journaling

Learner Objectives

At the end of this lesson, participants will

- define and describe Christian ministry
- understand the difference between a biblical and secular definition of success in leadership ministry
- list seven expressions of ministry by which a Christian community must be judged and characterized

Homework Assignments

Study Resource 2-4. Examine the descriptions of each component and the flow between components. Write a two-page description of the model and how it describes ministry within a local church. In the last part of the paper, critique the model. Does it represent local church ministry? How should it be changed to better represent local church ministry?

Write in your journal. Below are summary statements that have been made in this lesson. In your journal give your thoughts and ideas about each. Does the statement express your ideas about ministry? What does the statement say about how you will lead? If you had followed the principle, would you have done something different in your ministry?

- Christian ministry is the extension of the service of Jesus in our world, incarnating the healing, guiding, sustaining, reconciling work of Jesus in the lives of those with whom we work and live. If you are a Christian, you are called to Christian ministry.
- A servant is one who gets excited about helping someone else succeed.
- Christian leadership is humble service to others in the community of faith whose head is Christ for the purpose of enabling them, through modeling and teaching, to live their lives under the Lordship of Christ and to understand, accept, and fulfill their ministry to each other and their mission in the world.
- If our philosophy of life is based on a biblical theology of church and ministry, then our style of leadership will convictionally focus on the qualitative growth of the led as ministers of Jesus Christ, called to serve others in His name.

Group Bible Study

Mark 10: 35-45

³⁵Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask." ³⁶"What do you want me to do for you?" he asked. ³⁷They replied, "Let one of us sit at your right and the other at your left in your glory." ³⁸"You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?" ³⁹"We can," they answered. Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

⁴¹When the ten heard about this, they became indignant with James and John. ⁴²Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴and whoever wants to be first must be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

As a group, discuss the scripture and how it relates to this theme of leadership. Complete the below items during your discussion.

Key words:

Key phrases:

Key thoughts:

Brief summary of passage:

Questions you have about the passage:

- 1.
- 2.
- 3.

Seven Expressions of Ministry³

Dietrich Bonhoeffer in *Life Together: The Classic Exploration of Faith in Community* lists seven expressions of ministry by which a Christian community must be judged and characterized.

1. The Ministry of Holding One's Tongue
2. The Ministry of Meekness
3. The Ministry of Listening
4. The Ministry of Active Helpfulness
5. The Ministry of Bearing (Supporting)
6. The Ministry of Proclaiming
7. The Ministry of Authority (Leadership)

For Bonhoeffer, these practical expressions of Christian ministry provide the *context* that our specific ministries must function within. This is particularly true as it relates to the specific ministry of leadership.

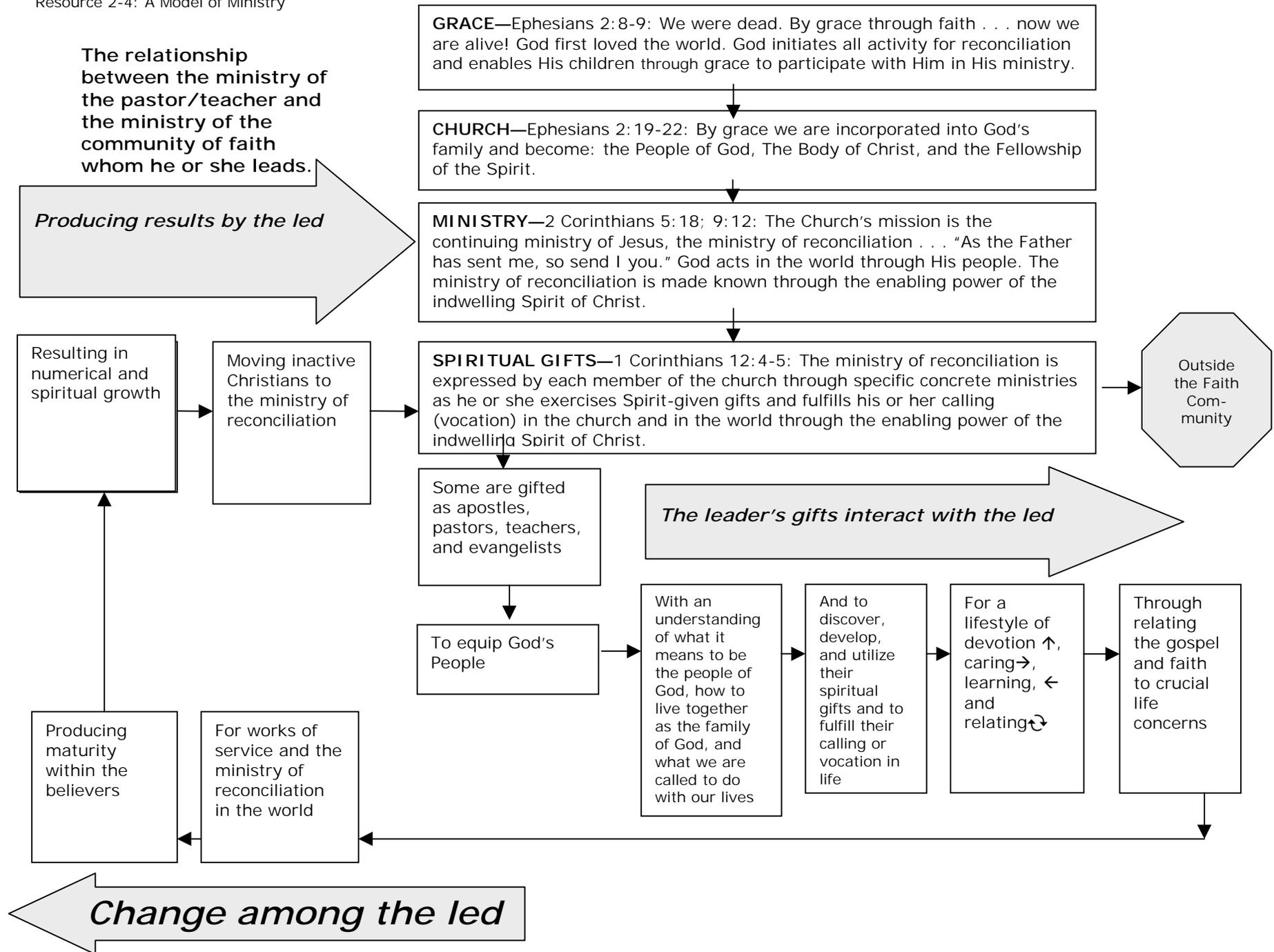
Features of Christ's Ministry

1. Christ—the Servant

2. Christ—the Teacher

3. Christ—the Sacrifice

Christian leadership is humble service to others in the community of faith whose head is Christ for the purpose of enabling them, through modeling and teaching, to live their lives under the Lordship of Christ and to understand, accept, and fulfill their ministry to each other and their mission in the world.



Lesson 3: A Shared Vision of Ministry

Due This Lesson

Resource 2-4 description
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the strength that arises when a leader and the led share a common vision
- describe ways that leaders can express respect for and valuing of the led
- continue to mentally experiment with how servant leadership principles can affect their leadership style

Homework Assignments

Theme 1 Review

One of the module requirements is to write a staged, cumulative paper titled "My Philosophy of Servant Leadership." This review of Theme 1 will be the first stage of that paper. When you finish the module you will have produced a review of all five themes and edited them into a single complete paper.

The scriptures in Resource 3-6 are related to Theme 1. Read the scripture references and then write a one- to two-page essay on Theme 1. Your essay should incorporate the insight you have gained and your understanding of the content from Lessons 1-3.

Resource 3-7 contains an Intercessory Prayer Work Sheet. Use the work sheet in your devotional time to note how God is opening your eyes to the needs within your circle of influence.

Read Ephesians 1—6.

Write in your journal. Following are two key questions to help you focus on ministry priorities in your specific assignment. In your journal, write answers to each question.

1. Based on the discussion of servant leadership, if I could accomplish three measurable objectives in the next 10 years that would make a 50 percent difference by the end of my life, what would they be?
2. More specifically, if I could accomplish three goals in the next 90 days that would make a significant difference in my ministry effectiveness, what would I do?

Thoughts on Shared Vision

Vision has to do with seeing things clearly and at a great distance. It is seeing what others do not see.

Foundational for the Christian leader is not so much organizational "vision," but theological "vision."

As leaders, we need—we must have—a consuming, passionate, compelling inner picture of:

- *who* we are as the people of God
- *how* we may live together as the family of God
- *what* we are called to do with our lives in the work of God

And leadership is the *transference* of this vision!

Without this shared vision, ministry in and through the church or theological institution is as impossible as a triangle with two sides.

We must be captured by this vision that transcends ministry *to* the people and ministry *for* the people, to ministry *with* the people and ministry *by* the people.

Walking Worthy

How do Christian leaders express gentleness, humbleness, patience, and supportiveness? The key principle is found in Ephesians 4:15—“speaking the truth in love.” The key concept is fleshed out in Ephesians 4:25-32.

We speak the truth in love

- Because as Christians *we are God's family*. Therefore, we should speak truthfully and not lie to one another (4:25).
- Because, when we do not speak the truth in love, *Satan gets a foothold in our lives*. Therefore, we should not postpone dealing with our anger and should deal with our differences in a Christian way (4:26-27).
- Because of the *power of words to heal and affirm*. Therefore, be supportive and uplifting and avoid negative talking (4:29).
- Because *we have been forgiven in Christ*. Therefore, be forgiving, and do not hold grudges and become resentful (4:31-32).

We can be *honest* . . . with the believers; *immediate* . . . in dealing with conflict among us; *upbuilding* . . . in our words, frequently expressing thoughts that communicate

I love you,

I accept you,

I need you,

I trust you,

I serve you, and

I forgive you . . . so that words and deeds done by others to us will not create bitterness within us.

Definitions of Christian Leadership

Activity: Of the following definitions of Christian leadership, which is most meaningful to you? Why? What are some recurring themes in the definitions?

E. LeBron Fairbanks: Christian leadership is humble service to others, in the community of faith whose head is Christ . . . for the purpose of enabling them, through teaching and example, to live their lives under the Lordship of Christ, and to understand, accept, and fulfill their ministry to each other and their mission to the world.

Harold Reed, *Dynamics of Leadership*: Leadership is known by the personalities it enriches, not by those it dominates or captivates. Leadership is not a process of exploitation of others for extraneous ends. It is a process of helping others to discover themselves in the achieving of aims, which have become intrusive to them. The proof of leading is in the qualitative growth of the led as individuals and as group members.

Christlike Leadership: CHRISTIAN OR CHRISTLIKE LEADERSHIP is an optimal unity of dynamically interactive divine (indwelling Holy Spirit) and human (personhood) nature of a Christian who is formed in a community of believers and yields Christ's knowledge, behavior, and character to influence, produce, and reproduce leaders/followers for God's mission in the world.

Bobb Biehl, *Mentoring*: Christian leadership is knowing what God wants done next, knowing why He wants it done, and knowing how to bring to bear the resources He would bring to bear on the need at hand.

The ability to establish and manage a creative climate where people are self-motivated for the successful achievement of long-term constructive goals compatible with their personal values

Hersey and Blanchard (1992, p.5): Leadership occurs anytime one attempts to influence the behavior of an individual or group, regardless of the reason.

John Maxwell: Leadership is influence.

Max De Pree: The first responsibility of leadership is to define reality.

Napoléon Bonaparte: Leaders are dealers in hope.

Dr. P. LaHone, Fuller Theological Seminary: A process of envisioning, influencing, shaping and enhancing the relationship between leaders and followers that together they may achieve God's goals for change within the community.

James Kouzes and Barry Posner, *The Leadership Challenge*, 1995: We suspect that the best-kept secret of successful leaders is love: being in love with leading, with the people who do the work, with what their organizations produce, and with those who honor the organization by using its work. Leadership is an affair of the ear, not of the head.

Abraham Lincoln: Nearly all men can stand adversity, but if you want to test a man's character, give him power.

Christian Leadership

Activity 1: Draft your own definition of Christian leadership. Share your definition with others in your group and respond to their definitions.

Activity 2: These scriptures relate to leading and leadership. What is the main idea of each passage? Add additional scriptural passages that you find helpful in understanding your role of leadership in the faith community.

1 Kings 4:7
Romans 12:1-3, 9-13
1 Corinthians 2
1 Corinthians 12—13
2 Corinthians 4:1-12
2 Corinthians 5:15-25
2 Corinthians 8—10
Galatians 3:26-28
Galatians 5:16-26
Ephesians 5:15-21
Philippians 2:5-11
1 Thessalonians 1—2

Activity 3:

The Big Question

1. How can my ministry of Christian leadership enable others to fulfill their ministry to each other and mission in the world in the context of a dynamic laboratory of learning how to live together as God's children?

Other questions to consider:

2. What is my definition of servant leadership?
3. What is my motivation for leading others?
4. Is my definition/motivation based on Christ's model of ministry?
5. What expressions of ministry come easy to me?
6. Which expressions of ministry do I have to work at consciously?
7. What steps can I take to incorporate these disciplines into my life?
8. Am I willing to ask my Heavenly Father for help?

"Your care for others is your measure of greatness."

—author unknown

The Leader's Credo⁴

➤ I believe in VISION

"Only He who can see the invisible can do the impossible."

➤ I believe in INTEGRITY

"Integrity is the cornerstone of a free society."

➤ I believe in ENTHUSIASM

"Enthusiasm is a catalyst that produces miracles."

➤ I believe in TIMING

"Timing is the art of knowing when to say WHEN."

➤ I believe in PEOPLE

"Mutual respect—caring—genuine appreciation."

➤ I believe in SUCCESS

"Dreams with a deadline + dedication + determination = success"

Theme One Review

Theme One: The PASSION of servant leadership is grounded in a theology of ministry.

These scriptures are related to Theme One. Read the scripture references and then write a one- to two-page essay on Theme One. Your essay should incorporate the insight you have gained and your understanding of the content from Lessons 1-3.

1 Corinthians 2:16b

1 Corinthians 12:4-7; 12:12-27

Romans 12:1-8

2 Corinthians 4:5-10; 5:16

Matthew 23:1-11

Galatians 2:20; 3:26-28; 5:16-25

Theme 2:
The POWER of servant leadership
is rooted
in a relentless pursuit of Christlikeness.

“Spiritual formation is the process of being conformed to the image of Christ for the sake of others.”

—Dr. Robert Mulholland

Lesson 4: In the Name of Jesus: Leading a Faith Community

Due This Lesson

Theme One Review
Intercessory Prayer Work Sheet
Read Ephesians 1—6
Journaling

Learner Objectives

At the end of this lesson, participants will

- compare the lessons learned from Jesus' temptations in the desert and characteristics of Christlike leadership
- apply the biblical principles of leadership communication to their personal lives

Homework Assignments

Study Resource 4-5: A Communication Model for Leading the People of God. From the model create a three column table that compares what not to do with what to do and why.

Internet search and insight paper

Use the Internet search engine at www.google.com and enter the name "Henri Nouwen" (in quotes). The search will return many different websites that refer to Henri Nouwen or contain papers, quotes, and books by him. Access at least three of these sites and read about the man or read what he has written. Write a one- to two-page paper containing the insight you have gained about Henri Nouwen. You may gain insight into the jobs he held, his theology of leadership, his attitude toward community, societies that study his work, notable quotations, or other aspects his life.

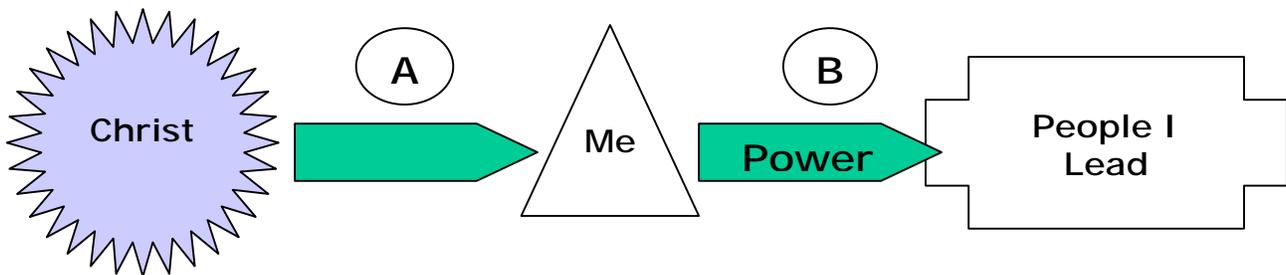
Write in your journal.

- What are you learning about "incarnational leadership"?
- Recount one incident you had this week where the words that were spoken either helped heal or hurt a relationship.
- How are you doing in your response to those who speak truth to you in love?

Power

Although the **Power** involved in leading the people of God may appear to mostly reside in area **B** below, in fact the **Power** comes from Christ as shown in **A**. Your leadership style (**B**) is a reflection of how you use the power Christ bestows upon you. Most of this theme will explore area **B**; however, it is essential to take a moment to explore **A** at the outset.

Early in the Bible, God instructs Moses to lead his people out of Egypt. When Moses hesitates and asks God to send someone else, God underscores the concept of **A**. Not only did God reassure Moses saying He would be with him, furthermore, He told Moses, "It is I—the great 'I am'—who calls, empowers, keeps and carries you." First and foremost, God reassured Moses of **A**, and He reassured Moses that armed with **A**,



Moses will have God's power and support to conduct **B**. At the outset of this theme, we will look at **A**, then move on to **B**.

In discussing Christian leadership, Henri Nouwen clearly recognizes that both **A** and **B** are to be considered when looking at the power or authority component of Christian leadership.

Leadership Principles from Jesus' Temptation in the Desert

1. Jesus' first temptation was to be relevant

Satan's suggestion to Jesus

Leadership principle

2. Jesus' second temptation was to do something spectacular

Satan's suggestion to Jesus

Leadership principle

3. Jesus' third temptation was for power, control

Satan's suggestion to Jesus

Leadership principle

Group Bible Study

Philippians 2:1-11

¹If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, ²then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. ³Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. ⁴Each of you should look not only to your own interests, but also to the interests of others.

⁵Your attitude should be the same as that of Christ Jesus: ⁶Who, being in very nature God, did not consider equality with God something to be grasped, ⁷but made himself nothing, taking the very nature of a servant, being made in human likeness. ⁸And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! ⁹Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

As a group, discuss the scripture and how it relates to this theme of leadership. Complete these items during your discussion.

Key words:

Key phrases:

Key thoughts:

Brief summary of passage:

Questions you have about the passage:

A Christlike Leadership Lifestyle

1. Key Concept: Communication is the greatest single factor affecting one's personal health and relationship to others.
2. Key Question: How can we so live together as Christians that our relationships are redemptive and a witness to others of the reconciling work of God in Christ?
3. Key Challenge: "Walking worthy of our calling" Ephesians 4:1
4. Key Insight: "Living the reconciled life" Ephesians 4:2-3
5. Key Principle: "Speaking the truth in love" Ephesians 4:15-16
6. Key Application: "Be honest, forthright, upbuilding, kind and compassionate" Ephesians 4:25-32

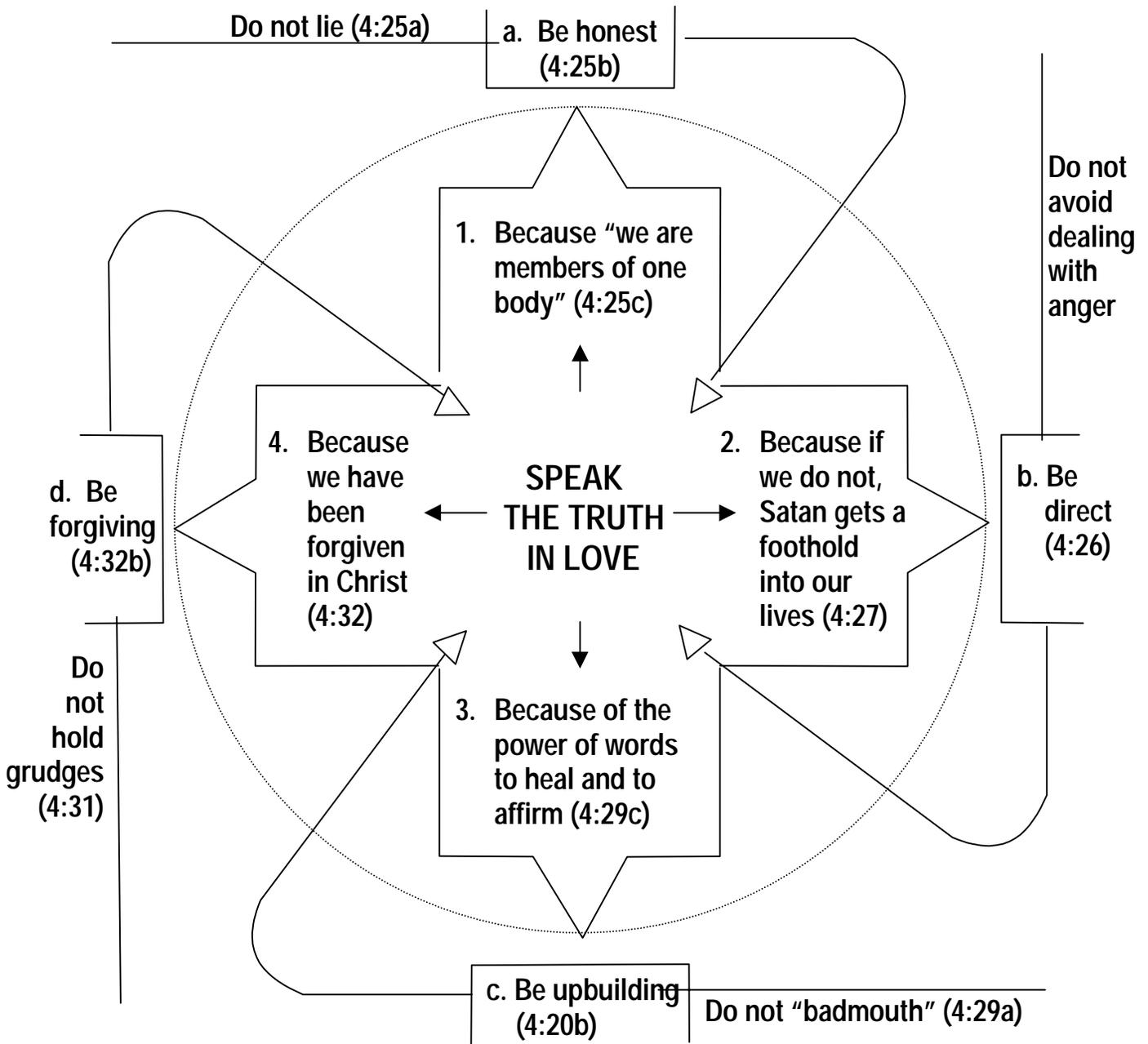
We "speak the truth in love" because:

- A. "We are members of one body" (Eph 4:25).
 1. Prohibition: _____
 2. Command: _____
- B. "Satan gets a foothold in our lives" when we do not speak the truth in love. (Eph 4:26-27)
 1. Prohibition: _____
 2. Command: _____
- C. Of the power of words to bless or to curse. (Eph 4:29)
 1. Prohibition: _____
 2. Command: _____
- D. We have been forgiven in Christ. (Eph 4:32)
 1. Prohibition: _____
 2. Command: _____

Summary:

1. The Spirit of God is deeply concerned with the speech of His people. (Eph 4:30a)
2. The key to maintaining the "unity of the Spirit" in the midst of multifaceted diversity within a Christian community is to speak the truth in love.

A Communication Model for Leading the People of God (Based on Ephesians 4)



Lesson 5: A Biblical Model for Leading a Faith Community, Part 1

Due This Lesson

Study Resource 4-5
Internet search and insight paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- draw communication principles from biblical analogies of the body of believers to strengthen the unity of believers
- describe how sin may result from failure to speak truth in love
- identify two ways to manage conflict in interpersonal relationships

Homework Assignments

Complete **one** of the following two writing assignments. The paper should be from one to two pages.

1. Use one of the scripture passages on Resource 5-1 as the foundation for an essay on the different roles of people within a church or a family. Describe the interdependence of each person and the way their division of labor and responsibility can lead to unity and mutual respect.
2. Produce a case study from a recent interaction you have seen where conflict occurred. Describe the situation giving sufficient detail so the reader understands the nature of the conflict and the attempted resolution by the individuals involved. Analyze the attempted resolution in light of the five ways to deal with conflict on Resource 5-4. If the conflict was not resolved, describe a way that would have led to a more satisfactory outcome.

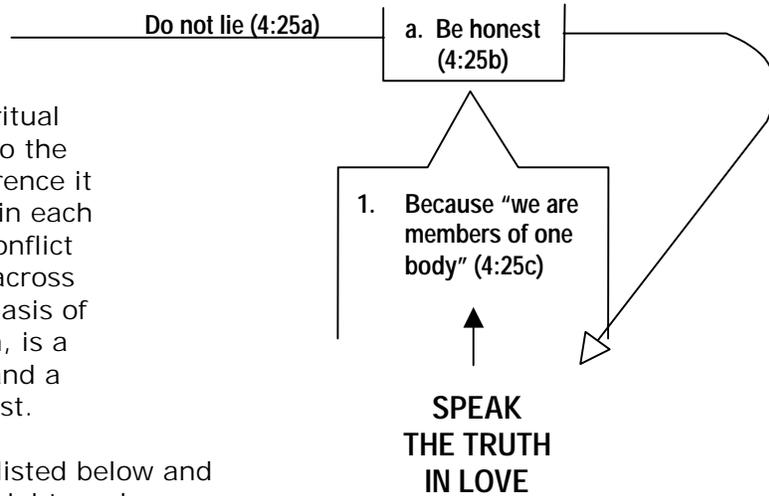
Write in your journal.

- What is God teaching you about how you personally handle conflict in your life?
- How can “speaking the truth in love” help you to gain greater understanding of those with whom you have conflict?
- What conflicts have you delayed resolving?

We Speak the Truth in Love Because We Are Members of One Body

The Bible compares the spiritual body—the Body of Christ—to the physical body. What a difference it makes when we affirm within each issue of disagreement, or conflict situation, that the person “across the table” from us, on the basis of his or her testimony of faith, is a brother or sister in Christ, and a member of the body of Christ.

Read each of the passages listed below and identify the key concept, insight, and principle in the passage.



| | Key Concept | Key Insight | Key Principle |
|--------------------|-------------|-------------|---------------|
| 1 Cor 12:12-27 | | | |
| 1 Pet 3:8-9, 13-17 | | | |
| Rom 12:3-8 | | | |
| Eph 4:1-6 | | | |

Honesty in Communication

John Powell⁵ explains the levels of communication on which we speak:

- Lowest level—the level of cliché
- Next level—the level of facts
- A higher level—the level of ideas
- An even higher level—the level of feelings

Paul was a model of openness and honesty.

2 Corinthians 1:3-9; 2:1-4

1 Thessalonians 2

Pharisees were a countermodel.

John deals with the issue of honesty in 1 John 1:1-9.

We Speak the Truth in Love Because Satan Gets a Foothold in Our Lives When We Do Not

Ephesians 4:26-27 emphasizes not to delay. "Do not let the sun go down on your anger." You should respond Christianly. "In your anger do not sin." It is important to consider the issue of conflict within the Christian community.

**SPEAK
THE TRUTH
IN LOVE**

2. Because if we do not, Satan gets a foothold into our lives (4:27)

b. Be direct (4:26)

Do not avoid dealing with anger

In conflict management, the key issue is understanding, not agreement.

The question is not—will conflict arise?
The question is—how do we deal with it?

"Speaking the truth in love" is the Christlike response to conflict.

Dealing with Conflict

Ninety-six percent of troubled families deal with conflict in one of four inappropriate ways.⁶

1. Placate (give in)
He says, "I told you not to go out with the others."
She says, "You're right, darling. I'm wrong."
2. Blame
"Those ladies took you away from the phone today so you were not here when I called."
3. Withdraw
He says, "What do you ladies do when you get together in the afternoon?"
She leaves without saying anything.

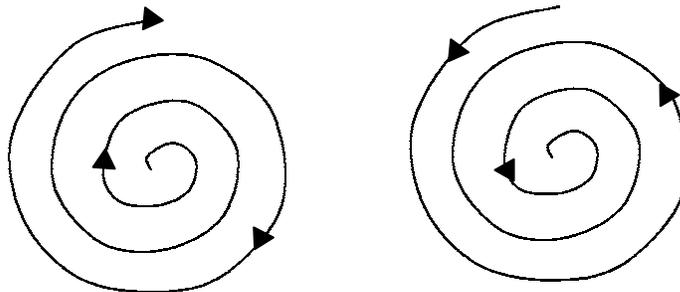
Or hide behind someone else. Use a third party to do your work—child, friend, etc.

4. Distract
She says, "We need to work on our finances, they are out of balance."
He says, "You were out with those silly women again, weren't you."

An appropriate fifth option:

5. "I care enough to confront," "leveling with love," or "speak the truth in love."
He says, "You are spending too much time with those stupid women."
She says, "I'm angry with you because of your attacks on me and my friends. I must talk this over with you now because I'm building up resentment and hostility toward you."

Two ways of thinking and reacting to conflict can be diagrammed as follows:



Growth-Producing

Growth-Inhibiting

Lesson 6: A Biblical Model for Leading a Faith Community, Part 2

Due This Lesson

One- to two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- adjust personal communication to help heal and affirm others
- recognize and avoid destructive communication styles
- practice forgiveness among the people of God in response to the forgiveness they have received

Homework Assignments

Theme 3 Review

One of the module requirements is to write a staged, cumulative paper titled "My Philosophy of Servant Leadership." This review of Theme 2 will be the second stage of that paper. When you finish the module you will have produced a review of all five themes and edited them into a single complete paper.

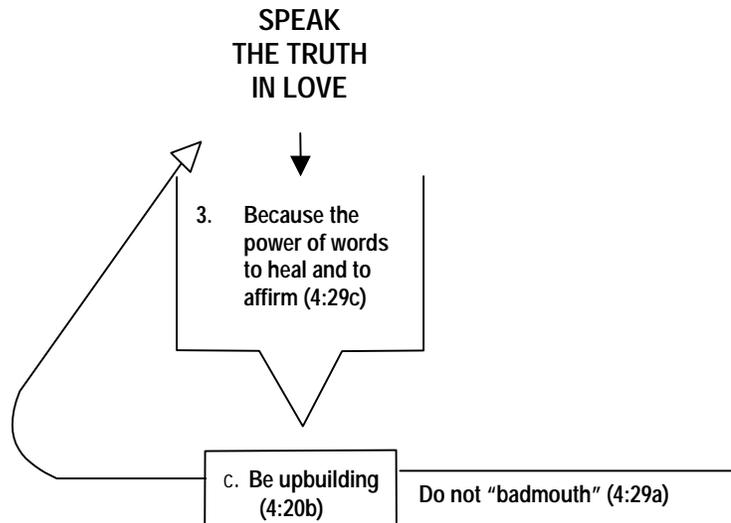
The scriptures in Resource 6-4 are related to Theme 3. Review the work from your small-group discussion and write a one to two-page essay on Theme 2. Your essay should incorporate the insight you have gained and your understanding of the content from Lessons 4-6.

Resource 3-7 contains an Intercessory Prayer Work Sheet. Use the work sheet in your devotional time to note how God is opening your eyes to the needs within your circle of influence.

Write in your journal. Theme 2 suggests several probing questions that can be addressed in your journal. Answer those you find important to your personal/spiritual development.

- In what area discussed in Theme 2 do you have the most problems with your faith community? Why?
- With whom among the people of God are you having the most problems? Why?
- What one thing, specifically, can you do now to begin to heal the broken or ruptured relationship?
- Complete these sentences:
 - I need to stop . . .
 - I need to begin . . .
 - I need the help of the Holy Spirit with . . .

The Power of Words to Heal and Affirm



In all conversation, the choice of language and subject matter has to be such that the upbuilding and edification is for the purpose of "ministering grace" to the hearer.

Paul emphasized that one's speech reveals the quality of his or her relationship with Christ.

| Positive Attitude | Negative Attitude |
|---|--------------------------|
| "I need you—you have gifts and strengths I don't have to affirm, disciple, correct, upbuild." | "You need me." |
| "I love you—you are my brother/sister in Christ." | "You need to love me." |
| "I accept you—you are being changed by Christ as I am being changed." | "You need to accept me." |
| "I trust you—you desire to serve the same Christ I serve." | "You must trust me." |
| "I respect you—you are different, yet we are one in Christ." | "I do it like this." |
| "I serve you—I want to minister grace to you." | "I need . . ." |

Sometimes being emotionally honest necessitates criticism of another in an appropriate manner.

“Unfair” communication techniques present problems with what we say and problems with what we *don't* say.

Can the situation be seen from a different perspective? Have I tried to accept the feelings of the other person and understand why the person feels the way he or she does?

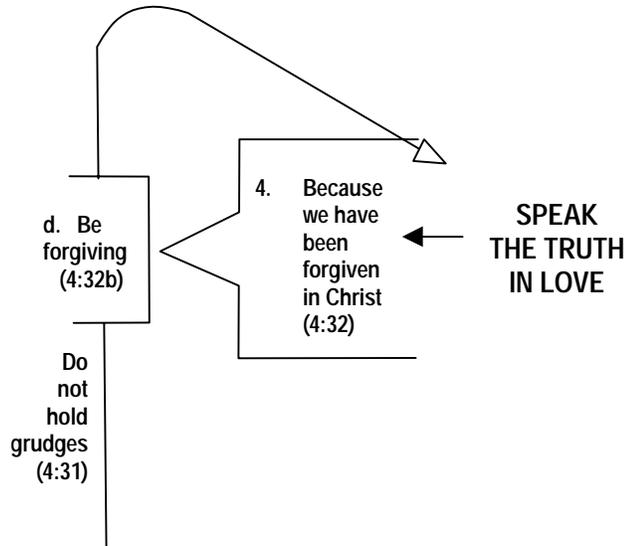
The man beside you is different only until you get to know him.

If it doesn't make a difference, don't let it make a difference.

All who have influence and weight with others have the power to bless and to withhold blessings, to cause others to grow or to wither, to help or to hinder, to heal or to hurt.

Paul is concerned with the role of words exchanged between individuals within the body. In the midst of everyday dialogue God's grace and power should flow through words used.

We Speak the Truth in Love Because We Have Been Forgiven in Christ



An attitude of "realized forgiveness" describes the climate in the faith community.

Forgive quickly.

The issue is not so much the response from others to our efforts to be kind, compassionate, and forgiving. Our efforts may not always be received in the spirit they were given.

Our calling is to be Christlike even in the uncomfortable situations in which we sometimes find ourselves.

Anything that tends to destroy fellowship grieves the Spirit who seeks to build it up.

How can we live together as Christians so that our relationships will be redemptive and a witness to unbelievers of the reconciling word of God in Christ?

Qualities of a Christlike Leader

Consider these questions:

Who were the most Christlike leaders you have ever known?

What was the spiritual quality that most stands out in your mind?

Qualities of a Christlike Leader:

Authentic—dependable, real, faithful
reliable, trustworthy, trusted, credible, believable, veracious, genuine

Grateful—attentive, inclusive, and God-centered
thankful, appreciative, agreeable, refreshing, restful

Humility—Godly, obedient, modest, broken, gentle
meek of heart, mind, or spirit,
humble, reverent, content, peaceful

Integrity—trustworthy, honest, just, fair, conscientious
truthful, just, courageous

Magnanimous spirit—giving, generous, gracious, courteous
forgiving, merciful, bighearted, fair, kind, philanthropic, self-sacrificing,
noble, majestic

Sensitive—intuitive, perceptive, insightful
responsive, compassionate, understanding, tenderhearted, warm,
gentle, discriminating

MAKING CONTACT

I believe the greatest gift
I can conceive of having
from anyone is
to be seen by them,
heard by them,
to be understood and
touched by them.
The greatest gift
I can give is
to see, hear, understand,
and to touch
another person.
When this is done
I feel contact has been made.⁷
—Virginia Satir

Theme 2 Review

Theme 2: The **power** of servant leadership is rooted in a relentless pursuit of Christlikeness.

The following scriptures relate to Theme Two. From your small-group discussion, list the key concept from each scripture and the leadership principle suggested.

Ephesians 4:1—5:2

Key Concept:

Key Principle:

Romans 12:9-21

Key Concept(s):

Key Principle(s):

Matthew 5—7

Key Concept(s):

Key Principle(s):

Theme 3:

*The PURPOSE of servant leadership
is focused on effectively preparing
the Body of Christ—the People of God—
for mission and ministry.*

“We must be captured by this vision which transcends ministry to the people,
and ministry for the people, to ministry with and ministry by the people.”

—Ross Kinsler

Lesson 7: Intentionally Nurturing the Spiritual Life for Mission and Ministry

Due This Lesson

Theme Two Review
Intercessory Prayer Work Sheet
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand that the purpose of leadership is to prepare others for their ministry
- cite key biblical passages to support Theme 3
- describe a model for teaching others to lead in a Christian way

Homework Assignments

Think about the people in your life that have been your mentors. Select one mentor and write a one- to two-page description of the area in which he or she has been your mentor, the activities through which you were mentored, and the relationship that developed between you and your mentor. If you cannot identify a specific mentor, you may conduct an interview with another person who has been mentored and report on the interview.

Read Resource 7-5: Coaching Ministers.

Read Resource 8-6 in preparation for an in-class activity.

Write in your journal.

- Theme 3 implies that every Christian has a call to minister. What differences, if any, do you see between a call to full-time Christian service, such as pastor, and God's leading and gifting someone for other types of employment (teacher, builder, doctor, laborer, etc.)?
- To what has God called you? What gifts have been given to you by God to allow you to fulfill His call?

Desert Spirituality

Abba Arsenius, a well-educated Roman tutor in a royal household in the fourth century, answered God's call to "flee, be silent, and pray always." He led a group of 4th- and 5th-century monks in the Egyptian desert to honor God's call. The desert provided a geographical space of intense solitude.

Dr. LeBron Fairbanks tells of his own impressions while traveling through the Jordanian desert.

I experienced this same sense of solitude while traveling through the Jordanian desert with my wife to visit our son. Experiencing the desert elements gave me a glimpse of how extreme the desert can be, regarding the intense heat and isolation.

Solitude is a quality of the heart or an inner disposition, not always a physical place. Such profound stillness is not always easy for us to find, and for most of us it does not include retreating to a desert. In the midst of much noise and many people though, we have a need to find within ourselves a place of quiet—a place where we can be quiet before God.

This quiet time is imperative for disciples as we do not have an opportunity to enjoy lengthy experiences of solitude in the desert or otherwise; we are in need of finding the essence of these experiences within ourselves. Solitude is a means to facilitate inner stillness and aloneness before God. During my sabbatical, I was convicted by God about the "busyness" of my schedule, and how little time I schedule to withdraw in solitude before Him. God seemed to say, "If you plan a year in advance the meeting time and dates for your senior administrators, why not plan just as diligently for solitude with me?"

During a January class term, a psychology professor at MVNU taught a class on "Psychology of the Contemplative Life." The course included five days at a Trappist Monastery in Kentucky. I would encourage you to visit such a retreat center in your own quest for solitude. It is in solitude that we find space for God. Pray, "Speak to me, Lord, regarding my need for times of solitude with you."

Few of us would "go into the Egyptian desert" in these days to find solitude. Yet, in our busy world with the constant, uninterrupted flow of information we need solitude to be able to seek the face of God. What are some ways that we can achieve this goal in today's world?

**Waiting patiently in expectation
is the foundation of the Christian life.⁸**
—Henri Nouwen

Group Bible Study

1 Thessalonians 2:1-12

Theme 3: The PURPOSE of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.

Read 1 Thessalonians 2:1-12. As a group, discuss the scripture and how it relates to this theme of leadership. Complete the outline below.

Key words

Key phrases

Key thoughts

Brief summary of the passage

Questions you have about the passage

Discovering Biblical Principles

List the key phrase for each of these verses.

1 Corinthians 11:1

2 Thessalonians 3:7

Philippians 4:9

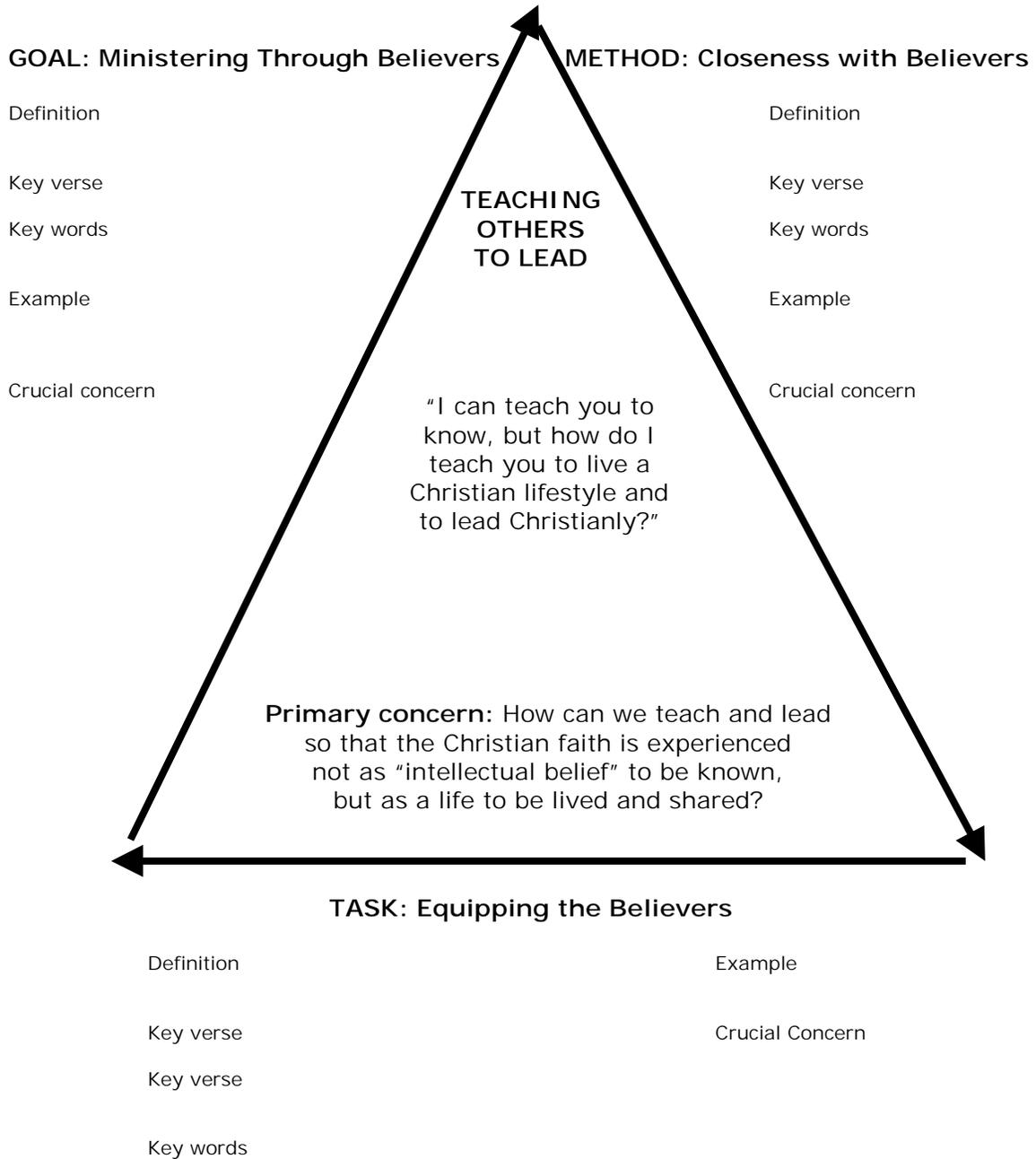
2 Thessalonians 3:9

Summarize these key phrases into a single principle.

A paradigm for teaching a Christian lifestyle can be based on Ephesians 4:11-16:

He gave gifts . . . to some . . .
to guide and teach his people. . . .
So that Christians might be properly equipped for their service.
That the body might be built up . . .
until we arrive at real maturity. . . .
(Therefore) we are meant to speak the truth in love,
and to grow up in every way unto Christ, the head.

Teaching Others to Lead Christianly



COACHING MINISTERS

by Jim Stocks⁹

The world's greatest golfer at the present is Tiger Woods. He has phenomenal talent. He is a mega-superstar. His driving, chipping, putting is superb. His swing, stance, address nearly perfect. Yet, for over 10 years a man has traveled with him, Coach Tom Harmon. Unbelievable as it may seem, Tiger Woods has a coach.

But Tom Harmon has never been the leading money winner of the PGA. He has just coached many of them. Great coaches are seldom superstars themselves. Bear Bryant had a nominal career as a football player but became one of the greatest college football coaches ever. Phil Jackson has won many NBA championships as a coach but was never a star player. A good coach does not have to be the most talented, skilled person in the profession.

Research has shown that 9 out of 10 pastors today list their present mood and feelings about themselves and their ministry as "discouraged." Fifty percent of pastors leave the ministry within the first 10 years of their careers. In the USA-Canada Church of the Nazarene from 1996-2001 the rate was 2 per week under the age of 40. Currently these are not being replaced. Now, all the superstars have slumps, get frustrated, discouraged, and lose confidence. When they snap out of it, it is usually the patience, pushing, and positive feedback from a coach that does it. Perhaps it is not more hard work, persistence, or new tools that ministers need as much as it is a little coaching.

What Coaching Is

So, what then is a coach? **A coach assists the *player* in bridging the gap between concept and action, idea and implementation, preparation and practice, theory and thumping.** Players have the knowledge. Players get the concept. They can quote the theory and philosophy. Where they need help is getting it to work for them, putting it into practice on the field, making it their own where they are serving. A good coach helps players get from process to performance. Ministerial coaching is providing feedback, a different assessment, another perspective and, when appropriate, a nudge to move someone forward.

What Coaching Is Not

In leadership development there are many terms that are used interchangeably. Coach is the latest buzzword in a category that includes mentor, consultant, trainer, counselor, guru, etc. However, coaching, while often using the methodology of these, has a different goal.

1. Coaching vs. counseling: Counseling tends to delve into the past searching for causes of personal present actions that need to be altered. Coaching tends to focus on the present, the here, the now, and the future as it pertains to professional issues and public actions.
2. Coaching vs. consulting: Consulting addresses organizational issues and targets organizational changes for improvement. Coaching seeks to unleash the potential of the player so that the team/organization receives the benefit.
3. Coaching vs. mentoring: A mentor uses experience in a specific task/career to advise a client. A coach assists players to reach a specific goal from the

base of knowledge they have. Mentors suggest. Coaches show. Mentors inform. Coaches inspire. Mentors prompt. Coaches persuade.

4. Coaching vs. training: Training is telling the players what to do or think by providing set solutions to problems. Coaching seeks to lead players to compare their present state to their potential as seen by the coach and then convince the players they can reach that potential.

All of these have a place in leadership development. However, for ministerial development the coaching model would seem to be the most effective.

Why Coaching?

By merit of the office a minister is an influence in the church. The degree of influence most often depends upon the perceived effectiveness of the minister by the congregation. Those who are inadequately prepared try to respond outside their comfort zones but do not know how in their particular context. Many try to compensate by self-improvement. However, while books, conferences, and resources abound, there is often a disconnect between those events and the ministry context. After a few starts and failures the minister gets discouraged and returns to the old rut. The minister may work harder at the same thing, but the effort will still bring the same old results. For change and improvement there needs to be someone outside the loop that helps identify the transitions and transformations that need to occur and motivates the player to action.

Coaching is a proactive attempt to unleash potential effectiveness within the minister. Coaching transcends books and conferences, which often add to a minister's discouragement and sense of failure. Coaching helps ministers gain the skills to reach the levels of expectations they were led to believe they could achieve by these venues. Therefore, not only is coaching practical, but it promotes self-esteem and success in the efforts of the minister as well.

Who Needs Coaching?

This question is a major focal point of ministerial development. Some suggestions are:

1. New senior pastors and new staff. A new minister who is coached has a better chance of getting acclimated more quickly and is apt to stay longer. Such ministers should be automatic candidates for coaching. If they are new on the district, fresh from university, Bible College, or seminary, or entering the position for the first time, they get a coach. If the minister is taking a first-time position as senior pastor or staff, then it is imperative they have a coach. We all know war stories of rookies who committed career suicide because they lacked skilled input. Even a new pastor on the block with long experience needs orientation. A coach can do that in a short time. It saves frustration, embarrassment, and estrangement.
2. Ministers whose churches tend to fade at a particular point. Many ministers have a history of being able to bring a church to a certain level but cannot seem to lead to the next. The growth of the church ceases and discontent begins. The minister leaves and repeats the process at another church. A little coaching may help such a minister to perceive the potential within and be able to advance the church as well as maximize personal effectiveness.
3. First-time situational events. Constructing a new facility, expanding community ministries (day care, school, compassionate ministries, ministry to minorities, etc.), searching for staff, infrastructure reorganization are critical events that will impact the life and ministry of the church. Coaching ministers through such events can give them confidence and add credibility to their ministry.

4. A church staff needing a jump-start. A staff that has lost the passion for ministry needs to refocus. Bringing in a coach for a staff retreat to help the individual ministers evaluate where they are and where they want to go can be an effective tool to ignite a new enthusiasm in the staff.
5. A minister whose church has not advanced in the last three years. The minister may work hard, pray often, and preach well, but his or her level of expertise needs to be improved and methodologies upgraded. Most ministers have a deep desire to hone their skills, enhance their leadership abilities, and be more effective. Providing the services of a coach can be the medicine needed to activate knowledge into productivity.
6. A minister in crisis. A minister facing a personal, congregational, or community crisis needs someone alongside to help. A coach can remain outside the turmoil and give insight and perception not seen by one embroiled in the dilemma. Such a coach can save the minister, the church, and the good name in the community.

The Coaching Process

How does the coaching process proceed? Is there a process that needs to be followed? Suggestions are:

1. Minister should contact coach. In the ministerial context coaches do not recruit. Those seeking to improve must approach the coach and ask for help. If a coaching attempt is to succeed, then a request must be made for a coach. There are those who are assigned coaches because of the position they take. However, unless someone is seeking help, then it is useless to offer.
2. Carefully match coach with minister. If there is no compatibility with the coach, then no learning will take place. The minister must admire, trust, and enjoy the coach. And the coach must respect, esteem, and connect with the minister. Letting a minister choose a coach is sometimes the best way. If the minister has no choice, then the Ministerial Development Board will appoint, keeping the above proficiencies in mind.
3. Assessment. An in-depth look at personality types, leadership skills composite, and a 360-degree honest feedback process is essential to successful coaching.
4. Accountability. The minister and the coach need to be honest with one another. There must exist a free flow of frank discussion between them. Candidness between minister and coach is fundamental. The minister should agree to follow action items, training, and monitoring. This does not mean face-to-face meetings all the time. Much of it can be done by phone or e-mail. However, face-to-face is needed along the way.
5. Follow-up. A minister has the option to continue a follow-up process with the coach after the formal sessions are over. If the coach agrees and is available, then such an arrangement is most profitable.

Choosing the Coaches

What characteristics should a coach have that are put on the roster of the ministerial development committee or board? Who are likely candidates?

1. Star practitioners rarely make the best coaches. Exceptional talents frequently get quoted and are often imitated. However, they do not usually make good coaches. In the athletic arena the best coaches were less than star performers. Stars often make good teachers, dispensing knowledge of how they did it, but seldom have the insight or the time to coax out of another their own potential.

2. A facilitator rather than a teacher. A facilitator is able to promote and advance a minister beyond knowledge to action. A teacher dispenses knowledge; i.e., provides data that the students have to process on their own. A person who can help identify concerns and then advance that to change of behavior is a good prospect for a coach.
3. Passion. A coach must have a passion to help others realize and maximize their potential. Passion shows itself in commitment to, patience with, and genuine interest in the player's advancement and achievement. Passion makes time for doing the job well.
4. Leaders. Leaders are easily identified. They have followers. A person may have all kinds of knowledge, skills, and experience. But if no one follows, then that person is not a leader. Leaders have influence. People listen to leaders. People attempt to connect with leaders. Leaders make good coaches. Look for those that others already follow, those whom others seek out for advice and wisdom. Coach them to be coaches.

Downside of Coaching

Like mentoring, counseling, teaching, etc., coaching has its disadvantages. Some of these are:

1. Proximity. Coaches usually have direct contact with the player at the point of action where theory is put into practice. Ministerial coaching will most often be done at a distance. The coach will not have the privilege to observe the player in action. The coaching will most often not be done "on the spot" but "after the fact." This is not the best of circumstances but it does not mean that coaching is ineffective. The player-coach relationship will have to be such that the player will "report" to the coach the practices that have been put into play. The coach will then make assessments and suggestions.
2. Relational development. In normal coaching conditions the players and coach are in daily contact. The time is set. The routine is definite. The purpose is clear. Theory is reviewed and put into practice. Under most circumstances neither the coach nor the minister will be able to meet weekly. This will hamper the impact of the coaching experience. For a player to make real progress there must be a relational satisfaction with the coach. The coach is not a pal or buddy but is a person that when the players walk away they feel it has been time well spent with someone who cares.
3. Not everyone can be coached. Some ministers may wish to improve but are not "coachable." Discouragingly, research shows that only about 20% are coachable while 80% are either too proud to admit needing help or are unwilling to act on insights of the coach. Most ministers refuse to be coached because they think they can do whatever needs to be done on their own. Many believe they have the skills but the congregation is not willing to follow their lead. Such ministers are not easily convinced otherwise. But one who wishes to be the best, to be a pro will be easy to coach and will advance in skills.

Clergy Services has done a great deal of work to put together a viable educational track for ministerial candidates to follow. Through the instruction of the modules, Bible School, colleges, and universities, future pastors should be well-grounded in theology, theory, and practice. With this coaching system established on each district, the Church of the Nazarene should be able to produce ministers who are effective and efficient in the winning of souls in the 21st century.

Lesson 8: Mentoring as Ministry Development

Due This Lesson

One- to two-page on mentoring
Read Resource 8-6
Journaling

Learner Objectives

At the end of this lesson, participants will

- identify areas of personal development in which they desire mentoring
- develop personal skills to prioritize demands on time and resources
- understand the use of collaboration as a leadership tool within an institution

Homework Assignments

Read Resource 8-7. It contains a list of core topics from the Nazarene World Mission Department for mentoring and training new missionaries. Use the list to reflect on your own development needs. Complete Resource 8-7 by identifying the five areas in which you would like to be mentored. Identify a person or persons that you would like to help mentor you in these areas.

Read Resource 8-8: "Twelve Theses for Kingdom Servanthood in Post-Communist Europe" in preparation for the next lesson.

Write in your journal.

- How do you feel about being a mentor/coach? Are you willing to make that commitment?
- Who are the people that you should be mentoring/coaching today?
- What skills and experience do you have that you would be willing to share with others?
- What is your reaction to being mentored/coached by someone else?

Common Mistakes of a Leader

In the mentoring relationship, discussions frequently take place around these “common” mistakes of a leader.

| Mistakes | Necessary Alternative |
|---|--|
| Inconsistency | Consistency |
| Indecisiveness | Decisiveness |
| Duplicity (saying one thing and doing another) | Integrity (what you say is what you do) |
| Reactiveness | Proactiveness |
| “Forked tongue” (lying) | Honesty |
| Impure motive | Pure motive |
| Lack of “stick-to-itiveness” | Tenacity |
| “Jumping around” | Staying power |
| Talking too much | Listening before speaking |
| Disloyalty | Loyalty |

**Mentoring is . . . a lifelong relationship,
in which a mentor helps a protégé
reach her or his God-given potential.
—Bobb Biehl, *Mentoring***

Mentoring Questions

As a leader you will need to purposefully initiate the mentoring process with those you lead. Here are some questions that can help.

1. Why do you work at [church or institution]?
2. Has your faith been strengthened or weakened as a result of your work at [church or institution]?
3. In what ways do your spiritual gifts match the responsibilities assigned to you?
4. Where do you feel most vulnerable or weak?
5. With which of the [church or institution] core values do you agree most? Least? Which one needs to be strengthened or eliminated?
6. With which of the guiding principles do you most resonate? Least? Why? What can we do to strengthen the guiding principles statements?
7. How are you working to more effectively communicate [church or institution]'s mission and vision to the staff or faculty with whom you work most closely and those employees within your administrative responsibility?
8. What questions do you have for me?
9. How can I help you? How can I help you to increase your effectiveness in your leadership role?
10. What would you like for me to consider or change in my leadership role at [church or institution]?

Mentoring agendas differ vastly according to need, purpose, time, money, and personnel. However, the more structured the plan or strategy, the better chance there is for sustained growth of the mentee. Be proactive, not reactive.

The 20/80 Principle

Twenty percent of your priorities will give you
eighty percent of your production
if
you spend your
time, energy, money, and personnel
on the top 20 percent of your priorities.¹⁰
—John Maxwell

PRIORITIES

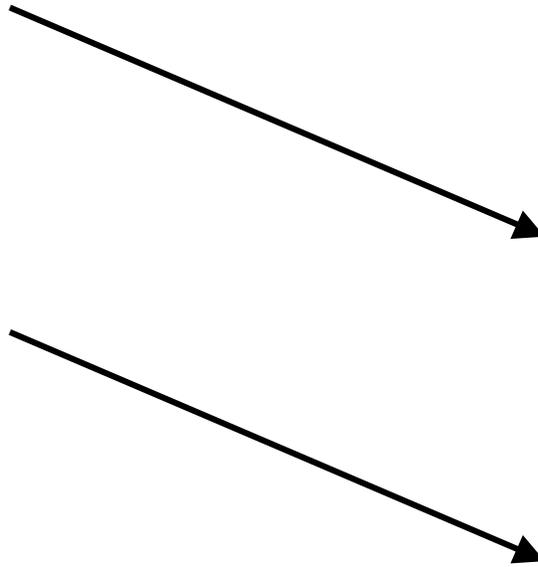
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PRODUCTION

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Priority Categories

For a detailed discussion of setting priorities for productivity, see Habit 3: Put First Things First in the popular book by Stephen Covey, *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*.¹⁷

| | |
|------|-----|
| I. | II. |
| III. | IV. |

Activity Two
The Power of Three (or More)
Working Together in the Body of Christ

by
LeBron Fairbanks, President
Mount Vernon Nazarene University

“Two are better than one, because they have a good return for their work. If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! . . . two can defend themselves. . . . A cord of three strands is not quickly broken.” Ecclesiastes 4:9-12

A few years ago, I had the privilege of speaking to a group of Church of the Nazarene educators in Johannesburg, South Africa. The setting was the first Consultation on Global Faculty Development for the denomination. Nazarene educators spent a week together probing the possibilities of an Academy for International Education in the Church of the Nazarene. My part in the conference program was to lead two sessions on the subject of institutional collaboration. The title of my presentation was “Institutional Collaboration as Academy Strategy.” I addressed the need for intra- and inter-institutional strategy as foundational for the denomination to “maximize access” to the rich resources of the educational institutions of the Church of the Nazarene worldwide, particularly in the two-thirds world.

It was a wonderful experience for me. I met many friends from around the world. However, something happened to me while I was there. My purpose was to assist other educators. Instead, I found myself asking some hard questions about my leadership character at MVNU and the degree to which I model the partnership and collaboration I “preached.” I was asking probing questions about my personal integrity. Was the strategic process I thought I was championing at MVNU falling on deaf ears? If so, why?

I returned to the MVNU campus determined to share with the faculty and staff my “moment of truth,” to outline some specific steps for us to take together and to request for the campus community to hold me accountable to my word. If “trust is the foundation of effective leadership” (Weens), then I must be the change I seek to produce in the MVNU faculty and staff before institutional collaboration is to become a way of life on our campus.

Let me summarize what I said to the educators in Johannesburg, and then identify some questions I asked the MVNU faculty and staff about our relationships.

I re-emphasized to the conference participants that “leadership rises up at the intersection of personal passion and public need.” I suggested that every organization needs a “champion” for the collaborative process, if partnering or collaborating is to become a way of life for an institution, and not just an intellectual game. I presented some lessons learned at MVNU about collaboration.

- Using collaboration to manage change is challenging.
- A vision and need are required for success.
- Regular communication is the glue of collaboration.

- Active, committed leadership at the senior administrative level and an informed and broad-based steering committee are required.
- The greater the trust and communication, the faster and more profound is the benefit.
- Institutional collaboration must become institutional strategy.

Before I completed the presentation, I made some remarks using quotes I had included for them in a booklet I had distributed. But as I was speaking to THEM, I found myself speaking to myself about MVNU. I sincerely wanted to increase the level of involvement and trust between the administration and the campus community of employees. The power of three (or more) as affirmed in Ecclesiastes is a powerful image and necessary concept for an institution or church seeking to embrace collaboration as strategy.

Indeed, institutional collaboration must become institutional strategy. This is my passion. But it will not happen simply by the leader making pronouncements. It will happen if we passionately believe with Helen Keller that "alone we can do so little, together we can do so much."

More specifically, I returned to MVNU and shared with the campus community the following commitments:

1. I want to affirm each of you as brothers and sisters in Christ whom I chose to work at MVNU as a vocational calling.
2. With this affirmation will come a renewed emphasis on continued training and development. The staff development committee is being restructured and will provide ongoing staff development throughout the year.
3. I will work closely with a task force specifically and with the campus community during the next 18 months to streamline the administrative and decision making structures. The goal is to facilitate, not inhibit, you in accomplishing your vocational assignments and realizing your ministry goals at MVNU. "None of us is as smart as all of us."
4. I ask for your assistance in revising the document, FOR THIS WE STAND: VALUES UNDERLYING THE MVNU FAITH COMMUNITY. I wrote this document in 1993 with your feedback when I realized that MVNU was enrolling an increasing number of students with no previous connection to MVNU or understanding to the sponsoring denomination of the institution. I again need your counsel. I need you to work with me in revising this important document.
5. The MVNU vision statement needs revising. I shared with the MVNU Board of Trustees recently that I needed to revise the present MVNU vision statement.
6. A task force has been working to revise the MVNU master campus development plan in light of enrollment growth projections for the next 20 years and the recent acquisition of the Pinecrest farm property across Martinsburg Road. You will have another opportunity to review the several scenarios developed by the task force and our consultants before recommendations are forwarded to the Board of Trustees for consideration.
7. A board appointed task force is studying the issue of university status for MVNU. The MVNU faculty and staff will have an opportunity to discuss the information and the tentative recommendations already forwarded to you.
8. I want to find ways to periodically update the campus community regarding our progress in developing an operating budget proposal for the Board of

Trustees. I believe you trust us, but I think the budget planning committee can do a more effective job in communicating with you the process, progress, problems, and potential regarding the budget building experience.

I shared with the campus community the proverb of the Kikuyu people of Africa that states:

“WHEN ELEPHANTS FIGHT, IT IS THE GRASS THAT SUFFERS.”

The proverb means that when the people in power (the leaders) fight, it is the “grass-roots” people who get hurt. I seek to empower and support the faculty and staff. Yet, I wonder if the structure presently in place facilitates or inhibits the “grass roots” of this institution from working and relating at their peak potential.

I concluded my remarks to the faculty and staff by stating, “In a new and profound way since my Johannesburg experience, to a degree I don’t think has characterized me in the past, I want to understand, embrace, and lead the academic faith community at MVNU from the perspective reflected in the eight commitments outlined above.”

Integrity. Character. Vulnerability. Community. Courage. Conviction. Gratitude. Hope. Trust. These words shape a leader who seeks to lead from a Christian value base. Have I succeeded in all that was outlined above to the MVNU faculty and staff? No! Interestingly, more was accomplished than one might expect. The issue, however, is not so much a “checklist” of accomplishments as it is the growth of the leader in both competence and character. And the growth of the led!

Since the event on campus when I presented the above material to the faculty and staff, I have continued to think about the broader theme of leadership character, particularly as the imperative relates to leading an academic community of faith in the midst of diverse personalities, conflicting expectations, differing faith traditions, distinct assignments, and various levels of maturity. Leadership character becomes the issue. Character counts—big time!

Leadership character is the connection between “The Power of Three (or more)” and institutional collaboration. For institutional collaboration to become institutional strategy in an academic faith community, a spirituality of leadership must be forged and embraced. I seek to lead and learn from this perspective and commitment. “May it be so, Lord, for me and the people with whom I serve.”

Activity: This article was written in the context of an academic institution and its president.

- How do the ideas about collaboration, personnel and constituent development, and empowering the “grass roots” relate to a local church and pastor?
- As a pastor, how would you implement the concepts of collaboration to mobilize the members?

Mentoring and Training New Missionaries

The core elements of the World Missions Division of the Church of the Nazarene in the mentoring and training of new missionaries are:

Personal Development

- Relationship Management
- Spirituality
- Psycho-Social Health

Practical Skills

- Teaching
- Leadership Development
- Ordained Elder
- Accounting/Compassionate Ministries

Professional Development

- Language Development
- Cultural Awareness
- Leadership Development
- Contextualization

Global Perspective

Foundations of Christian Faith—Discipleship/Evangelism

World Religious/Philosophical Ideologies

Foundations of Mission and Evangelism

Activity: Begin to define the areas in your leadership setting where you need to be mentored. Use the list above as a starting point to look at specific issues that need to be addressed. Identify positions you feel are most in need of attention. Focus on individuals whom you believe would be responsive to a mentoring relationship.

| Mentoring Need | Mentor |
|----------------|--------|
| 1. | |
| 2. | |
| 3. | |
| 4. | |
| 5. | |

Twelve Theses on Kingdom Servanthood for Post-Communist Europe¹²

by
Peter Kuzmic¹³

I want to offer a theological reflection which comes out of a personal concern. The kingdoms of this world are invading the community of the King in such a way that we are uncritically importing concepts that are strange to biblical standards and alien to the kingdom of God. One of them comes from those parts of the world where the kingdom of God and kingdoms of this world have fused. With all the uncritical adoption of leadership and management language we must discover the biblical concept of servanthood if we are truly talking about the kingdom of God. The corporate and political are invading the church. The church may lose its saltiness, quality of light, and attitude of servanthood. If it loses that identity it will lose its authority and have nothing to say to the kingdoms of this world. In our part of the world we need to be especially alert because we are somewhat naive and we used to think that anything that comes from the West is Christian, pure, and noble. The 3 M's of Mission in the west—Money, Methods, and Management—are very difficult to reconcile with the biblical concept of the nature and mission of the church as the community of the King. These twelve theses are:

1. Servants of the King know, love, and obey their Lord above everyone and everything else.
2. Servants of the King are neither totally at home nor fully comfortable in any kingdoms of this world.
3. Servants of the King are seekers of the Kingdom and not empire-builders.
4. Servants of the King excel in righteousness and practice a prophetic spirituality.
5. Servants of the King are indifferent to worldly gain and recognition.
6. Servants of the King are disciplined people, striving for excellence in all areas of life.
7. Servants of the King refuse to divorce theory and practice (word and deed).
8. Servants of the King are not religious tourists but engaged citizens of God's kingdom among the kingdoms of this world.
9. Servants of the King have a comprehensive vision.
10. Servants of the King are concerned for the unity of all God's people.
11. Servants of the King are holy people, people of prayer and praise, full of the Holy Spirit.
12. Servants of the King have a memory and a hope.

1. Servants of the King know, love, and obey their Lord above everyone and everything else.

To summarize the New Testament teaching on the Kingdom we are participants in the blessings of the Kingdom. But we are also practitioners of the demands of the Kingdom. The New Testament teaching is very clear: to enter the kingdom of God you have to lose your life in order to find it. In order that you may live you have to die unto yourself. Our friends in North America discovered in the last decade a corrective to their evangelical rationalism by rediscovering spiritual character formation in preparation for the ministry. Let us not lose that in our East European context where

we are searching for an intellectually coherent, viable, and articulate theology. Let us not one-sidedly major on the cognitive. The Early Church expresses its faith in Christ the King and pledges its allegiance to Him in that short yet powerful confession 'Jesus is Lord.' Acknowledging Christ's Lordship is the same as submitting to His kingship.

Abraham Kuyper was a great theologian, a great philosopher, and author of a number of amazing volumes but also Prime Minister of Holland and the founder of the Free University of Amsterdam. In his inaugural speech in the opening of the Free University of Amsterdam, Kuyper made an amazing statement. He said, "There is not one centimeter on which Christ the Lord does not put his finger and say, 'Mine, mine, mine.' The Lordship of Christ, Christ founded, Christ centered Christianity."

William Temple said, "Our message is Jesus Christ, we dare not give less, we cannot give more." Now this Jesus of Nazareth, 121 times in the Synoptic Gospels, uses the expression *Basileia tou theou* (*ouranon* is the Jewish adaptation) referring to the kingdom of God or the kingdom of Heaven. It is the master thought of Jesus. We do not understand His identity, His mission, His practice, His death; we do not understand who Jesus was, what He did or why He died, if we do not understand what He meant when He uttered the phrase 'the kingdom of God.' The kingdom language is not there in Paul or Acts. *Basileia* for kingdom is not a good translation. We moderns have a problem with the Kingdom. We prefer democracy rather than monarchies. So we need to translate it, as the Early Church did, without abandoning the concept and the content.

The term *Basileia* appears 8 times in Acts and 14 times in the Pauline writings. The context reveals that the concept of the Kingdom is of major importance in the preaching of Paul, and essentially synonymous with its use by Jesus. It is clear, however, that Paul took the original messianic language of the kingdom of God as used by Jesus, with which the Jews were familiar, and translated and expressed it with a 'dynamic equivalency' for the new audience as the gospel movement was internationalized in the Roman empire within the wider mission field. John does something similar when he speaks of life or life eternal. Paul finds the best expression in a term that was used in a number of convergent areas: the Septuagint Greek Old Testament in which Jahweh is Lord; Roman politics marked by Caesar's claim to be the sole lord; the heathen temple and the slave market. The baptismal confession that 'Jesus (Christ) is Lord' becomes the equivalent of the acknowledgment of Christ's kingship and the point of entrance into the kingdom of God (John 3).

K. L Schmidt (*Basilea*, TNDT, 1, 589) summarizes this aspect of the proclamation of the Early Church as follows: "We can see why the apostolic and the post-apostolic church of the New Testament did not speak much of *basilea tou theou* explicitly, but always emphasized it implicitly by its reference to the *Kurios Iesous Christos*. It is not true that it now substituted the church (*ekklesia*) for the kingdom as preached by Jesus of Nazareth. On the contrary, faith in the kingdom of God persist in the post-Easter experience of Christ."

The church is the community of the King. The true nature and mission of the church is to be marked by humble service, and a recognition that we can claim no ownership of the things and people that belong to God alone. We are called to be His humble servants, always ready to obey his command and to do His will. Whatever exists outside this attitude has no right to be called the church of Jesus Christ, for it is out of tune with the kingdom of God. The Kingdom demands commitment and obedience in service, following the model of the Servant-King. And so the nature and mission of the

church can be rightly understood, lived, and practiced only in right relation to its founder and head, Jesus Christ, and in accordance with His central message about the kingdom of God. Only the church that is deeply rooted in and wholly faithful to the divine purposes disclosed in Christ will be sustained by the power of His Spirit, and effectively able to reach out in service and mission to a needy world.

Our American evangelical friends have been trying since the beginning of the century to recover from the major mistake made by orthodox Christianity. They threw out the baby with the [bath] water. Because Kingdom language was used by the social-gospel movement, by the liberals, evangelical Christians have thrown Kingdom language out, forgetting that the Kingdom is central to Jesus. Let us not repeat these mistakes in our infant stages of free exploration of biblical teaching and formation of the Kingdom leaders for the future. Let us avoid the mistakes that conservative Christians are better in reacting than acting, better in reconstructing than constructing. Our concern is not reacting left or right, our concern is affirmation based on full-fledged biblical theology. That is where we need to start to re-examine our theology and practice continually.

2. Servants of the King are neither totally at home nor fully comfortable in any kingdoms of this world.

We must humbly recognize that although the church must be defined in terms of its relationship to the kingdom of God in its 'already' of Jesus' life and message, the Kingdom is 'not yet' its present possession. The church is not yet in *patria*, it is not yet home, but is still in *via*, it is 'already' the community of the King, but it is still on the way and has 'not yet' arrived at its final destiny and completion.

Although the church is in the world, it is not of the world. The church is to serve the world, but not to be a servant of the world. The redeemed community, the *communio sanctorum*, is still on the way. It is a pilgrim community; it should never feel at home. One of the gravest errors which the medieval catholic church committed with the help of St. Augustine was to identify itself with the kingdom of God. This is the problem with eastern orthodoxy today. The reign of Christ is perverted into the reign of the church. Christocracy became ecclesiocracy. The distinction between the two was blurred. That is why we face the problem with the national Eastern Orthodox churches. They are trying to reclaim their monopoly on the religious life and activity of their nations in totality. They are thinking in the old terms that there is one God, one Caesar, one patriarch, one nation, and one church; that whatever is outside that kingdom is a foreign intrusion and a danger to the culture, religion, and nation building.

Protestants are very often considered a foreign intrusion, sectarian, and a threat because Christianity is defined alongside bona fide citizenship and patriotism rather than defined at its very sources. That is where in a non-sectarian way, our evangelical task in a loving dialogue is to remind our friends in the Eastern Orthodox Church to rediscover biblical Christianity. I sometimes joke with some of my orthodox colleagues that they need to bring their elevated *logos* Christology down to reality because *logos sarx e geneto*, the Word became flesh. There is the social dimension because of the Incarnation. But they also need to go beyond the fathers to the apostles, so Christocracy is the Kingdom message.

Newbigin reminds us that in Europe the Christendom era is behind us. But around us is the situation where Christianity is trying to recover this monopoly that will not work.

Although some of our countries had neither an Enlightenment nor a Reformation, there is no question that they will move towards the West for obvious reasons. The forces of globalization will take this dream of individual freedom to the point of forcing them to recognize and actually face the same predicament that the post-Enlightenment Christianity in the West is facing, where Christianity has become *cultus privatus*, tolerated within a society where *cultus publicus* has been shaped by the vision of the Enlightenment. This is true of course more of Central Europe than of the former Soviet Union and some the Balkan countries.

E. Stanley Jones warns us about the relativisms which make absolute claims on us, whether it is Race, State, Class, Church, Mammon, Family, or Self. The danger to the state is not from those who are conscientious but from those who have no conscience. They are the fifth columnists who undermine the morals and hence the morale of the country. We must always remember that the church is not of the world and will at times have to be against the world. Our authority in the world is grounded in our identity in the Lord. If we lose this identity, we have lost the authority. We have no prophetic ministry and nothing to contribute to our nations. The teaching of Romans 13 about submission to the governing authority does not relieve us of our prophetic ministry in our societies. Romans 13 must be read along with Revelation 13 in which the state is a horrible beast that is worshiped by man blaspheming against God and thus must be repudiated. There are times when the church has to act. Henry Kramer describes the church as the interfering community which refuses to allow the state to have the last word and has to challenge it in the name of higher authority. We will often have to say 'no' to the worldly authorities because we always have to say 'yes' to our Lord who is Lord of the church and Lord of the universe.

When my country became independent, some patriotic political leaders asked for the total allegiance of all its citizens. I declared in a widely publicized media event that criticism of the government can be an act of patriotism. The uncritical loyalty that some of our authoritarian governments ask of Christian leaders must be repudiated in the name of our Lord. We shall give to Caesar that which belongs to Caesar and give to God that which belongs to God. By doing so as Jesus commended we shall however always remember, that it is God who defines what belongs to Caesar and not vice versa. No secular authority should have the authority to define the nature and mission of the church who primarily serves the Lord. All authority should be submitted to that authority. In very short but extraordinary advice in a letter written to the church in time of persecution we read in 1 Peter 2:17, "Fear God, honor the emperor." The priority of this command is crucially important. First of all and above all we must fear God and only then can we properly honor the emperor or the state. Faithfulness to God must always be given priority over the loyalty to our nation. When that priority cannot be kept, when our nation demands of us an uncritical allegiance by making exclusive claims on our loyalty and God can no longer be given the first place, then we must take the uncompromising stand of the Early Church. "We must obey God rather than men!" (Acts 5:29). That means we must develop as a primary and very important task for us in Eastern Europe, as responsible evangelicals who are citizens of both kingdoms—the kingdom of God and the kingdom in which God has sovereignly placed us. We must develop a theologically based political ethic—that will encompass moral visions for our nations, and this will require of us to hold truth and justice together. We must try to overcome that division of the body which often tears it apart by locating justice on the left and truth on the right. Here again, let no man put asunder what God has put together. The pursuit of truth apart from justice leads to tyranny. The idealistic search for justice without truth can end up in anarchy.

At the Lausanne Consultation in Pattaya we had a major encounter with western evangelical missiologists who had all the methods. They knew how to win the world, and they claimed it was through proclamation alone. There was a conflict, which we later tried to resolve at the Grand Rapids Consultation, between Articles 4 and 5 of the Lausanne Covenant, one emphasizing priority on evangelism and the other socio-political involvement. I said in a press conference there that I had a little problem. While I had a great appreciation for American inventiveness, for American pragmatism and vision, I have a little problem with some of my North American friends because they continually ask the question, "What is right and what is left?" and I would like to suggest that the biblical question is, "What is right and what is wrong?" Let us not allow the ideological categories of the kingdoms of this world to invade our kingdom theology and thus distort it. We are at a stage of building foundations. We are talking about leadership formation and training. We need to develop a new base of leadership in our post-Communist world. Some may return to some kind of Communist rule.

There is certainly a tremendous opportunity to recover biblically rooted and yet relevant Christianity. So we must explore and challenge our authorities and engage in dialogue with the intelligentsia as well as with the hierarchies of the national churches as servants of Christ the Lord. We are not here as exporters of western agencies. We are here as ambassadors of God's kingdom. We are placed sovereignly and providentially in the context of our kingdoms and our nations, where we have a great responsibility and God the Lord will judge us on how we have fulfilled that. We must explore and search for the relevance of the biblical concept of *shalom*, which includes well-ordered relationships, justice, stability, and material well-being. In our search and practice of the peace of *shalom*, we need to be continually reminded of the words of Isaiah that peace is the fruit of righteousness which could for some of our national contexts be politically paraphrased as justice is the foundation of order. Responsible citizenship will require us to contribute to the political stability of our nations. To be politically viable and effectively govern nations, states, we must meet a number of requirements. The chief among them are these: first to have an adequate economic base—that's a difficult one. The ruble devalues 50 percent in 3 weeks, our friends in parts of the Balkans are going hungry.

Secondly, competent leadership—not the populist charismatic figures, who make promises which are outrageous lies, because nobody can deliver them. Sufficient political consensus and the requirement to guarantee unity and social cooperation. Twenty-one new nation states came into existence following the fall of the Berlin wall. The geo-political map has changed more radically since 1989 in Europe than probably since the end of the First World War in Europe. Our experience is somewhat analogous with the independence of many nations in the fifties in the third-world. Now, these nation states have democratic legitimacy only to the extent to which those in government have the consent of the governed.

Eschatology relativizes history by saying that the meaning of history does not lie in the history itself. Such a verdict liberates the individual from the tendency—at once suicidal and murderous—to bow down to some historical god, whether this be an agency within history, like a nation, or history itself. By undermining historical idolatry, eschatology saves the concrete individual. This again brings in the relevance of the Kingdom terminology. It will help us in the name and on behalf of the universality of the redemptive love of Christ who sends us with this gospel to all nations to resist this renaissance of tribal and national religions. Several years ago I wrote that, 'God is not a Serbian and God is not a Croat. God is not a Catholic or an Orthodox.' That is our evangelical distinctive message. The result of that is that the

international community of the redeemed which models reconciliation has something to say to the kingdoms of the world, to the ethnic groups, and to the political parties which are in conflict with each other. Europe for a greater part of this century has been torn apart between western individualistic consumerism and eastern communist collectivism. Both are alienating and destructive of communities. And in our east European culture, our emphasis on community and family, we have values that we dare not sacrifice to western pragmatism, ecumenism, individualism, and consumerism. Let us hope that there will be two-way traffic between the West and East, and let us involve our brothers and sisters from the South as we have, although not in a sufficient way, involved them in this consultation.

3. Servants of the King are seekers of the Kingdom and not empire builders.

A man who has been my spiritual mentor spent three years in prison. Prisons do amazing thing to you I was told. Some of us were studying engineering. I had a full scholarship to the University of Zagreb and was feeling the call of the Lord to train for ministry which was impossible at that time. So I planned to wait and become a full-time servant of the Lord. Everybody else said, 'Take care of your future, become an engineer, have a secure job and then you can preach on a Sunday.' My mentor said, the logic of the kingdom of God is Matthew 6:33. 'Seek first the kingdom of God and its righteousness, and then everything will be added unto you.'

Leighton Ford, when calling together younger leaders for Singapore, said the following: 'It is of prime importance that this emerging generation of Christian leaders becomes Kingdom-seeking and not empire-building. The kind of empire-building unworthy of Christ is that which exalts ego over Christ, rates visible success higher than God's invisible work, promotes rivalry rather than cooperation and shows little concern for accountability.'

4. Servants of the King excel in righteousness and practice a prophetic spirituality.

The Lausanne Covenant article 5 said, 'The message of salvation implies also a message of judgment upon every form of alienation, oppression, and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into His kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal social responsibilities. Faith without works is dead.' We need to have a consultation on the issue in Eastern Europe. We also need to heed the words of Lesslie Newbigin, "The church can be the sign of the kingdom in so far as it follows Jesus in steadfastly challenging the powers of evil in the life of the world by accepting total solidarity with those who are victims of those powers; in so far as, by accepting in its own life the weight of the world's wrong, it exposes and judges the wrong-doers in the act of saving both them and their victims."

5. Servants of the King are indifferent to worldly gain and recognition.

All of us have to fight against the spirit of the age to the spirit of greed, the spirit of personal promotion. We must recognize and learn from the West that material affluence divorced from human and spiritual values is empty and meaningless. Spiritual poverty, mindless technology, social manipulation, depersonalization that reduces human beings to the status of being things. The deepest human needs and

longings cannot be met by more money, better management, and improved gadgets. All these lead to technocratic imperialism. Agape love for humans must overcome idolatrous worship of things.

George Soros, a Hungarian-born Jew, self-made billionaire, humanitarian, founder and funder of Open Society, is a capitalist par excellence who shocked the world. In an article in Spring 1997 in *Atlantic Monthly* he said, "The main enemy of the open society is no longer communist but capitalist threat." Soros contends that the "cult of success has replaced a belief in principles" and the "society has lost its anchor."

6. Servants of the King are disciplined people, striving for excellence in all areas of life.

In inviting people into His kingdom, Jesus calls them to a life of self-denial. Only followers of Jesus qualify to be leaders in His kingdom. Leaders are to be lifelong learners, a translation of disciples. For those of us involved in education, part of our Christian stewardship of our gifts is to seek academic excellence. The kingdom of God stands against mediocrity and contentment with the status quo. The attitudes that should mark a Kingdom-learner are to be 'Severe with self; gentle with others; honest with all.'

7. Servants of the King refuse to divorce theory and practice (word and deed).

The New Testament does not drive a wedge between a personal gospel and a social gospel. There is only one gospel of Jesus Christ which is both personal and social because it has two focal points: the individual person and the kingdom of God. This is clearly taught and consistently practiced in the ministry of Jesus. Mahatma Gandhi who liked the teachings of Jesus but did not like what he saw in the followers of Jesus, called the church, said:

There are seven sins in the world;
wealth without work;
pleasure without conscience;
knowledge without character;
commerce without morality;
science without humanity;
worship without sacrifice;
politics without principal.

Karl Marx said in his theses on Feuerbach, 'Philosophers have only interpreted the world, the point, however, is to change it.' Servant leaders of the King refuse to divorce theory and practice. Maybe we evangelicals have frequently only interpreted the Word but failed to be God's transformative agents in the world. Germans have a wonderful saying, "*Was Theorie von Praxis scheidet, ist das voran die Menschheit leidet.*" 'Whatever divorces theory from practice, is that which causes the pain of humanity.' So word and deed must be held together, proclamation and loving service, evangelism and social responsibility, sacred and secular. I was asked the other day, what has Bosnia taught you? And I said, please don't misunderstand me, I am an evangelist at heart, but Bosnia has taught me that proclamation alone does not do it. It may even be counter-productive, for it can sound like religious propaganda, senseless proselytizing and exploitation of human suffering. It is who we are, it is the credibility of our being that is the soil out of which our doing, our activism must grow to have the ring of authenticity.

8. Servants of the King are not religious tourists but engaged citizens of God's kingdom among the kingdoms of this world.

We have learned to distinguish in Eastern Europe between those who come to serve the King and His people and are truly incarnationally involved. There are wonderful servants of the King that come to our nations. But there are many more who come to look for good photographs, good stories for newsletters, they serve their ego and their kingdom agencies and sometimes are venturous, with no accountability. If you read their newsletters, you would believe that every Russian, every Romanian, every Albanian is already converted, two or three times! The job is finished. That is not in tune with the kingdom of God. That does not honor Christ. That does not build the church in our societies; that will not bring lasting fruit for the Kingdom. All of us can create big sensations. Hire a stadium, bring the media. What will stay for the Kingdom? And some of my friends, and I would say myself, are tired of being religious tourist guides. We have been forced because of the external pressures, persecutions, and administrative restrictions to develop a spirituality of withdrawal. Democracy makes it an imperative for us to work on models, develop leadership that will work and practice a spirituality of engagement. Withdrawal and disengagement are not part of the kingdom of God's citizens' vocabulary. For there is no disincarnate gospel that fails to intercept flesh-and-blood life or the real events in people's lives.

9. Servants of the King have a comprehensive vision.

The King is not our private Lord. He is Lord of the universe. His purposes have cosmic dimensions and are holistic. He has the right to supremacy over all. This requires that we develop a non-sectarian ecclesiology; that we develop an evangelical base for sociopolitical ethics; that we seek the welfare of society; that we promote peace and be the agents of reconciliation; that we monitor human rights and speak for truth, justice, and minorities. Unless we do these things we may save souls but lose minds.

10. Servants of the King are concerned for the unity of all God's people.

Because there is only one King, there is only one—His—Kingdom; because there is only one head, there is only one church. I don't own a church, I am not the head of the church, neither are you. Christ is the founder and the head of the church, and we are just members—bodies. Under His headship, under His Lordship, we will work together. We have to, our churches—and we as servant leaders—need to continually ask ourselves the painful question: "How can a sinful and divided church announce to the world the gospel of salvation and reconciliation?" It pleases our Lord that we love each other as brother and co-servants of His.

The problem in the evangelical family is that is it dysfunctional, fragmented, and has too much in-fighting. We must develop a non-sectarian ecclesiology in order to be a witness to our society. That will practically mean less independence and more interdependence; less competition and more cooperation—to move from competing to complementing; less ambition to lead and more willingness to follow and serve; less of a drive to dominate and more of ability and willingness to develop—a primary task of us teachers; less of a need to control and more willingness to contribute and facilitate; less self-seeking and self-serving power and more empowerment of others; less to talk and more to listen; less empire-building and more Kingdom-seeking; be better stewards of resources and avoid the sinful waste and duplication in evidence everywhere.

11. Servants of the King are holy people, people of prayer and praise, full of the Holy Spirit.

Jesus proclaimed and brought the reign of God, which broke the reign of Satan. Messianic prophecies were fulfilled. The result was and is freedom, joy and celebration. The reign of God brings redemption and the redeemed rejoice. The gospel is good and therefore joyful news. We are to be dependent and grateful; thirsty and filled; liberated and joyful; and marked by holiness, humility, and simple life style.

12. Servants of the King have memory and a hope.

God's dynamic, redemptive, renewing, and life-bringing reign, exercised over and through the believing community that is called by His name, has two most important points of reference. The first is a foundational one, the past Christ-event, encompassing the Incarnation, the earthly life and ministry of Jesus and their culmination in the substitutionary death on the Cross and victorious resurrection.

The second point of reference is still future and will find its fulfillment in the return of Christ when His within-history-already-inaugurated kingdom will find its completion at the end of history.

We as the people of the Kingdom, the church of Jesus Christ, live between the times, within this two-advent structure of salvation history. It is within this time when the old and new orders overlap that we are commissioned to preach the good news of the Kingdom as a testimony to all nations (Mt 24:14), to evangelize the world and to pray 'Your kingdom come'.

So as we work here and now on behalf of the kingdom of God as His servants (the primary qualification for us to be leaders, to remain servants), we must constantly look back to the foundation laid by Christ and His apostles, for we have a memory to keep. We are the people of the Book and we must look forward for we are the people of hope, fully cognizant of the fact that though we obediently strive and serve on behalf of the kingdom of God, we cannot bring it in: He will come to both complete and judge.

Lesson 9: Twelve Theses for Kingdom Servanthood

Due This Lesson

Complete Resource 8-7
Read Resource 8-8
Journaling

Learner Objectives

At the end of this lesson, participants will

- list Kuzmic's 12 theses for Kingdom servanthood
- extract ideas for personal development from the list of 12 theses for kingdom servanthood
- describe how Kuzmic's 12 theses for Kingdom servanthood relate to our culture and context

Homework Assignments

Select **one** of the questions from the journaling section below and write a one-page answer to the question.

Theme 3 Review

One of the module requirements is to write a staged, cumulative paper titled, "My Philosophy of Servant Leadership." This review of Theme 3 will be the third stage of that paper. When you finish the module you will have produced a review of all five themes and edited them into a single complete paper.

The scriptures in Resource 9-3 are related to Theme 3. Read each passage and take notes on relationships that you find. Then, write a one- to two-page essay on Theme 3. Your essay should incorporate the insight you have gained and your understanding of the content from Lessons 7-9.

Resource 3-7 contains an Intercessory Prayer Work Sheet. Use the work sheet in your devotional time to note how God is opening your eyes to the needs within your circle of influence.

Write in your journal. Select **three** of the following questions raised by Kuzmic's article and answer them in your journal.

- Explain why you agree or disagree with Kuzmic's statement that "Jesus (Christ) is Lord" becomes the equivalent of the acknowledgment of Christ's kingship and the point of entrance into the kingdom of God (John 3)?
- How do Christian disciples "serve the world, but not . . . be a servant of the world"?
- What are some ways that we may live out the words of Matthew 6:33, "Seek first the kingdom of God and its righteousness, and then everything will be added unto you"?
- Do we seek to denounce evil and injustice wherever they exist?
- Are we "severe with self; gentle with others; honest with all"?
- Do others see us as doing what we say we believe?
- What can we do that will bring lasting fruit for the Kingdom?

- How does the statement, "The King is not our private Lord" make you feel? Why?
- Kuzmic says less independence, less competition, less ambition, less drive to dominate, less of a need to control, less self-seeking and self-serving power, less talk, less empire-building, and less wastefulness is needed. How do we as individuals and we as the church tackle this list?
- Because of Jesus we have freedom, joy, and celebration. Do we act like that? Do others recognize Him in our life?
- Kuzmic states that as leaders, the primary qualification is to remain servants. What does remaining a servant as you are leading mean to you?

Summary of Kingdom Servanthood

Discussion Questions

1. Servants of the King know, love, and obey their Lord above everyone and everything else.
 - “Our concern is not reacting left or right. Our concern is affirmation based on full fledged biblical theology.” What does the author mean by these statements?

2. Servants of the King are neither totally at home nor fully comfortable in any kingdoms of this world.
 - What ways can we manifest the biblical concept of shalom? Do you agree that shalom includes well-ordered relationships, justice, stability, and material well being?

3. Servants of the King are seekers of the Kingdom and not empire-builders.
 - What fruit will be evident in our lives if we are kingdom-seeking?

4. Servants of the King excel in righteousness and practice a prophetic spirituality.
 - Are we spreading the righteousness of Christ in our world? How comfortable does this make us?

5. Servants of the King are indifferent to worldly gain and recognition.
 - How well are we doing? Is giving up prosperity for poverty the point the author is trying to make?

6. Servants of the King are disciplined people, striving for excellence in all areas of life.
 - Do we stand against mediocrity and contentment with the status quo? How do we do that graciously?

7. Servants of the King refuse to divorce theory and practice—word and deed.
 - How can we consistently be the transforming agents that God desires?

8. Servants of the King are not religious tourists but engaged citizens of God’s kingdom among the kingdoms of this world.
 - Are we behaving in such a manner that serves God and His people?

9. Servants of the King have a comprehensive vision.
 - Is it God’s calling for us to develop a non-sectarian ecclesiology and an evangelical base for socio-political ethics, seek the welfare of society, promote peace, be agents of reconciliation, monitor human rights, and speak for truth, justice, and minorities? How do we do these things and not be overwhelmed?

10. Servants of the King are concerned for the unity of all God’s people.
 - How do we tackle the problem of the evangelical family, being dysfunctional, fragmented, and having too much in-fighting?

11. Servants of the King are holy people, people of prayer and praise, full of the Holy Spirit.
 - Is our lifestyle marked by dependency upon Christ as well as gratefulness, joy, holiness, and a simple life-style?

12. Servants of the King have a memory and a hope.
 - We are commissioned to preach the good news to all nations. Are we doing that?

Kingdom Servanthood

Small-Group Questions

- Servants of the King know, love, and obey their Lord above everyone and everything else.
 - Kuzmic says that we are called to be Christ's "humble servants, always ready to obey his command and to do his will." How do we die unto ourselves and become humble servants?

- Servants of the King are neither totally at home nor fully comfortable in any kingdom of this world.
 - How shall we challenge the authorities and engage in dialogue with the intelligentsia as well as with the hierarchies of the national churches as servants of Christ the Lord?

- Servants of the King are seekers of the Kingdom and not empire builders.
 - How can we check ourselves to know if we are Kingdom-seeking or empire-building?

- Servants of the King excel in righteousness and practice a prophetic spirituality.
 - Is our salvation transforming us in the totality of our personal and social responsibilities?

- Servants of the King are indifferent to worldly gain and recognition.
 - Is giving up prosperity for poverty the point the author is trying to make?

- Servants of the King are disciplined people, striving for excellence in all areas of life.
 - How does a Christian demonstrate a life of "self-denial"?

- Servants of the King refuse to divorce theory and practice (word and deed).
 - How can we consistently be the transforming agents that God desires?

- Servants of the King are not religious tourists but engaged citizens of God's kingdom among the kingdoms of this world.
 - How can we engage leadership to develop and maintain a practice of spiritual engagement?

- Servants of the King have a comprehensive vision.
 - According to Kuzmic, we need to develop a non-sectarian ecclesiology and an evangelical base for socio-political ethics, seek the welfare of society, promote peace, be agents of reconciliation, monitor human rights, and speak for truth, justice, and minorities. How do we do these things?

- Servants of the King are concerned for the unity of all God's people.
 - How do we encourage, lead, or invigorate others with the vision of God's people working together on these issues?

- Servants of the King are holy people, people of prayer and praise, full of the Holy Spirit.
 - How can we cultivate more gratefulness and holiness in our lives?

- Servants of the King have a memory and a hope.
 - Why is it important to focus on Christ and His resurrection as well as the future when He returns?

Theme 3 Review

Theme 3:
The *purpose* of servant leadership is focused
on effectively preparing the Body of Christ—
the People of God—
for mission and ministry.

These scriptures relate to Theme 3:

1 Thessalonians 1—2

1 Corinthians 8:1—11:1

Galatians 6:10

1 Peter 1:3-9

Titus 2:15

Theme 4:

*The PLAN of servant leadership
is biased toward
spiritual formation and
congregational transformation.*

Lesson 10: Leadership for Congregational Transformation

Due This Lesson

One-page answer

Resource 9-3

One- to two-page essay

Resource 3-7

Journaling

Learner Objective

At the end of this lesson, participants will

- outline a model for equipping others for a lifestyle of service
- examine ways that God wants to transform them personally
- distinguish between character and reputation

Homework Assignments

Complete Resource 10-6: The Highs and Lows of Life. Write a one-page essay on the final question: What lessons emerge regarding reconciliation and transformation, hope and character?

Write in your journal. Use the following questions as journal starters.

- What evidence is there that Christ's character is being formed in you, and you are growing and maturing in Christlikeness?
- When I complete my present ministry assignment, will I be remembered for my character or for my reputation?

Leadership for Congregational Transformation

If believers are committed to a lifestyle of service, and if the people of God will build a better society, one that is more just, more loving, more Christian, and one that provides greater creative opportunity for its people, then local congregations must, to use Greenleaf's words, "raise both the capacity to serve and the very performance of a servant."¹⁴

How do we communicate with each other so that the Christian faith is presented not as an intellectualized belief to be learned, but a life to be lived?

Ephesians 4:11-16 enunciates such a model.

The context . . . is "God's people" (Eph 4:11). The key focus is participation.

The task . . . is to "prepare God's people" (Eph 4:12). The key idea is formation.

The goal . . . is "works of service" (Eph 4:12). The key thought is expression.

The dynamic . . . is "love within the Body of Christ" (Eph 4:15-16). The key concept is interaction.

The purpose . . . is transformation for a "holiness lifestyle" (Eph 4:13). The key issue is Christlikeness.

Group Bible Study

1 Corinthians 5: 11-21

Theme 4: The *plan* of servant leadership is biased toward spiritual formation and congregational transformation.

As a group, discuss the scripture and how it relates to this theme of leadership. Complete the following items.

Key words:

Key phrases:

Key thoughts:

Brief summary of passage:

Questions you have about the passage:

A Transformation Story

LeBron Fairbanks writes: "I'm fascinated with the stories . . . the stories of university students, their families, their faith, how they heard about MVNU, and the miracles that occurred in each of their lives to bring them to MVNU. I'm strengthened in my faith and my work when I hear their stories."

Dr. Fairbanks recently received the following e-mail from Jason, a recent Mount Vernon Nazarene University graduate. In the letter Jason shared part of his story and gave permission to share these words. It is a story of how God did "a new thing" in him. Jason tells us how God is beginning to shape a Christlike character in him.

Dr. Fairbanks,¹⁵

I doubt that you will remember me, but I just wanted to drop you a quick email. I graduated a couple of years ago and had several conversations with you about Theater and New York City, where I will finally move to so I can pursue a career in acting and writing. I never told you while I was a student at MVNU, but you were someone who I looked up to and considered to be a good Christian man. You spoke several times in Chapel of your upbringing and the type of Father that you had. It sounded like we had similar childhoods. I too had an abusive Father who took out his daily frustrations of life out on his children. Your speaking about your Father helped me to realize that the cycle does not have to repeat itself like many of the studies show. I believe all people that have childhood's like that have moments of weakness, in which a certain emotion can come back to haunt us, but for the most part, through God and others, we realize that the repetition of the acts can stop. It was my greatest fear that I someday would participate in the same acts of my father. I have married a wonderful woman. She is a great Christian and has helped me realize that I must forgive my father for his actions in order to move on. I have forgiven my father; I don't like him; but I have forgiven him.

I also wanted to tell you another way that you were "Jesus" to me. While I attended MVNU, I was not your typical Nazarene student. I enjoyed drinking, smoking, and other immoral acts that are against the Christian faith. Most of the people I came across at the college looked down upon me, because they knew that I participated in these acts. I was friends with other people like me, others that smoked and drank with me. During all that time, I could tell you had a genuine love for the students like me, and that was greatly appreciated. I wish I would have told you while I was still attending college, but everyone has those people in their lives that they look back upon and see them as instrumental people in their current walk with God. One of my biggest regrets in college is that I did not participate in more acts of service in the various activities that the college participates in. I wish I could do it all over again, but I can only start from this point on.

The reason I wanted to go to Mount Vernon was because I grew up with Reggie and Jerrod. The three of us were best friends. They were Nazarene and I was Baptist. I did not want to go to college after high school, and they went off to the Naz. After the accident and Jerrod died, I signed to go to the Naz just because I wanted to be there for my best friend Reggie, for he was going through a rough time. It seems like I

should have known the errors of alcohol then, but I still ignored the signs and stories, and became maybe the biggest drinker the Naz has ever seen. I even bartended my way through college and became friends with many people in the community.

After graduation I moved to Columbus, where I continued to bartend at some clubs and worked during the day. One night after bartending, I had a freak stroke. I was rushed to the hospital, and it looked like I could die. I could not move my mouth or think properly, but I knew that I had treated Jesus improperly. My girlfriend who later became my wife was constantly working on me to listen to my heart, and this experience gave us both opportunities to grow more together and towards the Lord. I laid in the hospital for 8 days unable to move the left side of my body, and my mind seemed to work in slow motion. There were times I just wanted to die. After being released, I had a lot of therapy to go through. It was during all of this that I realized, Jason, you have got to get yourself straight and listen to what God wants with your life. And miraculously, I can move both sides of my body, and I am strong and healthy. No stroke related symptoms bother me anymore.

My wife and I got married last October, and I have never been closer to God. Now at the end of this month, Cara and I will be moving to New York City, where I will pursue acting and writing, and my wife will go to law school, two places that are in desperate need of Christ. I look forward to the challenge now of fulfilling my duties for Christ, I just wish I would have done them sooner.

*I guess I wanted to write this email for encouragement to you. I know it must be hard at times to see kids struggling with their Christian walk, but the only thing you can do for them is pray and continue to be an example. One of the biggest problems that I faced in college was constantly being judged, and I never felt that directed from you. Thank you Dr. Fairbanks for being an instrumental teacher in my Christian walk, even though you did not know it at the time. God Bless you, the campus, faculty, and all the students this school year,
In Him,*

Jason

What stands out to you about Jason's story? What kind of vision does he have? What does he want to do with his life?

Three-Minute Essay

In a three-minute essay you may only be able to outline the idea you wish to communicate. Read the question below, take one minute to formulate your response, and then spend the remaining time quickly putting your response on paper.

What do you want to do with your life? What do you want to BE? Is there a new vision God wants to give to you about yourself in your present leadership assignment?

Character Is . . .

Character is what you are when _____

Character is who we are in _____

Character provides _____

2 Peter 1:5-7 identifies qualities of Christian character.

Five questions that help in the development of Christian character:

1. Will this action strengthen me spiritually?
2. Would I want my child, my spouse, or my best friend to copy this action of mine?
3. Does this action violate a biblical principle?
4. Does this action strengthen the Body of Christ?
5. Would an unbelieving friend be attracted to Christ and the Christian faith by my behavior?

God's vision for us is that we be men and women of good and godly character . . . individuals who live holy and godly lives.

Will you be remembered more for your character
than for your reputation?

The Highs and Lows of Life

The timeline below indicates the “flow” of your life—the highs and lows. List the highs or peaks above the line and the lows or valleys below the line. Tell what, when, and why for each occurrence.

HIGH



LOW

Parallel this exercise for the church or group for which you now serve as leader. The highs? The lows? Why?

HIGH



LOW

What lessons emerge regarding reconciliation and transformation, hope and character?

Lesson 11: The Leader as Catalyst for Congregational or Corporate Transformation

Due This Lesson

Resource 10-6
One-page essay
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand how the functions of leadership affect the implementation of vision
- recognize inherent leadership conflict between vision and the status quo
- draft a personal vision statement incorporating principles of servant leadership

Homework Assignments

Developing well-formed personal vision and mission statements takes time, but a first draft is the first step. Study the vision and mission statements in Resource 11-4, then write a draft of your own mission. The statement should be concise but include elements for personal growth and ministry.

Read Resource 11-6: Summary of the Qualities and Traits of Grace-Full Leaders

Write in your journal. Use these as journal starters:

- My small group raised an issue that I hadn't considered before.
- The leadership function that concerns me the most is . . .
- Today, I found encouragement in the words . . .

Functions of Leadership

Planner

Organizer

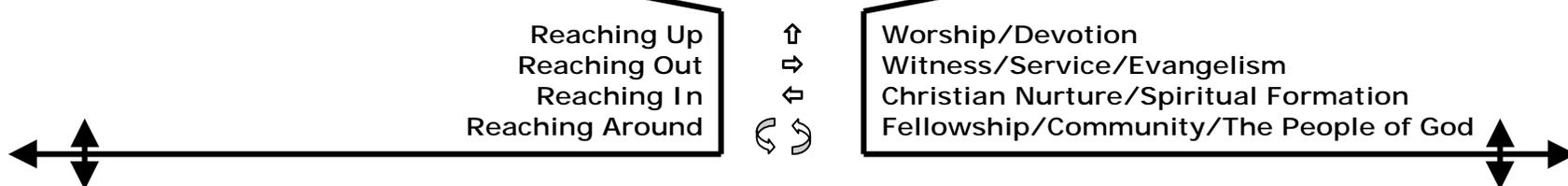
Motivator

Evaluator

**THE LEADER AS CATALYST FOR
CONGREGATIONAL TRANSFORMATION**

| LEADERSHIP FUNCTIONS | KEY QUESTIONS | THEOLOGICAL PERSPECTIVES | SPECIFIC TASKS | MOTIVATING FORCES | ORGANIZATIONAL CONCERNS |
|----------------------|---|---|--|------------------------|--|
| <u>PLANNER</u> | Who are we? Where are we now? Where are we going? Why? | The People of God The Community of Faith The Body of Christ The Fellowship of the Spirit | Clarify mission Assess congregation Determine program Establish goals | Vision Goal setting | Purpose |
| <u>ORGANIZER</u> | How will we get there? When will we get there? | A Spirit-led and gifted people | Implementation | Organization Ideas | Structure |
| <u>MOTIVATOR</u> | Who will be responsible? | A ministering People Called Gifted Trained Sent | Mobilization | Enthusiasm | Personnel |
| <u>EVALUATOR</u> | Were we successful? What needs improvement? Where? When? How? | A Growing People | Review Feedback Change | Optimism | Organization Dynamics and Processes |

**Shaping a Reconciling and Transforming Ministry
Through**



Dynamics of Christian Leadership

Vision is the ability to see clearly and at a great distance.

Leadership is the transference of vision.

Fundamental to Christian leadership is a theological vision.

To build a vision, ask

1. If you knew you couldn't fail, where would you like to be five years from now?
2. What if . . . ?
3. Why not . . . ?

"The difficult is that which is worth doing."¹⁶

Visionary leaders have an unswerving courage under pressure with a "poorly developed sense of fear and no concept of the odds against them."¹⁷

A Personal Vision

By LeBron Fairbanks

Don't overlook your personal vision and mission. I shared the following "*personal vision*" with the MVNU Board of Trustees in March of 2001:

There is a new sense of urgency within me to spend quality time throughout the next ten years in teaching and writing, particularly in the areas of Christian spirituality, Christian leadership, and Christian community. I am increasingly committed to developing national church leadership and strengthening local church leadership, focusing on spiritual formation and leadership ethics. I feel these initiatives could be pursued without interfering with my leadership responsibilities at MVNU.

In another board meeting, I shared with the board that the following four priorities would guide me in making decisions regarding the use of my time:

1. Spiritual leadership to the campus community—staff, faculty, senior administrators, students—and beyond
2. University-wide strategic thinking, planning, and implementation
3. Christian leadership development regionally and worldwide
4. Major donor cultivation and gifting and endowment development for MVNU.

Early in my tenure at MVNU, I spent quality time forging a *mission statement* that addressed twin concerns of mine—personal (including family) and professional (MVNU responsibility).

My mission is to be a Christian role model and leader to my family first, and subsequently to the Mount Vernon Nazarene University community in the context of servant and visionary leadership. I will give attention to the financial needs of my family, including retirement, and keep myself physically and emotionally conditioned to enable me to function with maximum effectiveness. I am a growing professional who gives priority time to strategic planning for the institution I serve. In this context, I will enable and energize my family, friends, and colleagues to give their best to their unique roles and assignments. All of my activities initiate from and operate out of a pastoral calling as one who views himself first and foremost as a follower of Jesus who articulates, models, and is committed to His life and teachings.

Developing theological, organizational, and personal vision statements take time. If you have not already done so, block off some time to get away from the routine and begin the process. Give yourself several months for the process to germinate and bear fruit. Share your draft statement with family, trusted friends, colleagues, pastor, teacher, mentor, or others. It is a *transforming* experience!

Discussion Questions

1. Compare Dr. Fairbanks' *personal mission statement* with the Leadership Functions in Resource 11-2. What evidence do you see of a desire to develop leadership skills?
2. What can one gain from having personal vision and mission statements?
3. How would you describe Dr. Fairbanks' theological vision of his family? Of the students and faculty of MVNU?
4. Who are some of the people with whom you would need to share your personal mission statement?

Dream Big—Dare Greatly

The following quotation is from Teddy Roosevelt, the 26th President of the United States of America. Reflect on it for encouragement, perspective and comfort.

It is not the critic who counts, not the man who points out how the strong stumbles, or where the doer of deeds could have been better. The credit belongs to the man in the arena, whose face is marred by dust and sweat and blood, who strives valiant . . . who knows the great enthusiasms, the great devotions; who spends himself in a worthy cause, who at the best knows in the end the triumph of high achievement, and at worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who have never known neither victory or defeat.

Summary of the Qualities and Traits of Grace-Full Leaders ¹⁸

Grace-full leaders are more concerned with spirit than with style. Leading from the inside out is an expression of grace-full leadership. A grace-full leader has the right combination of confidence and humility to recognize strengths and weaknesses and to consciously seek to build character, competency, and the confidence of those who are led. This formula is a key component of leadership. Leadership is the tapestry of integrity of heart and life, words and deeds, thoughts and actions.

Grace-full leaders are more concerned with covenantal rather than contractual relationships. Contracts take the place of trust; covenants express it, for trust is at the heart of a covenantal relationship. While most relationships have some elements of both, at some point all relationships become essentially one or the other. Contractual relationships exist because of what people *do* for each other. Covenantal relationships exist because of what people *are* or *mean* to each other.

Grace-full leaders view people as ends—not means. While occasionally within organizational life things do change and people are displaced, nonetheless, the grace-full leader seeks to foster an environment where people can flourish. Leadership that does not promote the overall welfare of the people involved might appear to be efficient and powerful, but it is not Christian. Grace-full leaders recognize the dignity of others and affirm the diversity of their gifts. Everyone comes with certain gifts—but not the same gifts. A polar bear is as unique as a stingray, but don't ask a polar bear to survive under water or a stingray on polar ice. The challenge is to match the person to the position and need at any given time.

Grace-full leaders recognize the changeable from the changeless. Change can be a genuine opportunity for renewal, but the problem is the "change has no constituency." That is to say, most people do not like change. Change often means letting go of things that are familiar and moving into unknown territory. Even when a person does not like things as they are, he or she may still find it hard to venture into the unknown. In order to successfully determine what should change and what should not, and then to effectively manage those things, you must first be comfortable with the realities of change in your own life. If the followers are to respond positively, the leader must first accept the pace and necessity of change.

Grace-full leaders seek significance, not just success. In the New Testament it becomes clear that although we must work, our primary calling (vocation) is to repentance, faith, fellowship, and service. Men and women are called to be new creations in Christ. This call *to be* precedes the call *to do*. The Bible doesn't indicate that God calls us to an earthly profession or trade. Paul, for example, is called by God to be an apostle; he is not "called" to be a tentmaker as shared by Elton Trueblood in *Your Other Vocation*.¹⁹

So faith makes a difference in how one views work and how one works. Bringing the gospel to all of life can flood a person's working hours with new meaning and new potential. The hours spent at work can become "Kingdom hours" that provide a powerful witness to the world of the grace and glory of God. It is vital to the church,

the individual, and the world at large that a true integration of faith and work take place in the life of every believer. As this happens, success gives way to significance.

Grace-full leaders are responsive as well as responsible. Being responsive allows an organization to discontinue practices no longer effective. Most good ideas and effective methods run their course in time and need to be replaced with other good ideas and effective methods. The “we’ve always done it that way” attitude is often hard to overcome because the weight of tradition and organizational history supports the tried-and-true ways of the past. The responsive leader has the ability to recognize when new outcomes are needed and when old methods may not be sufficient.

Grace-full leadership is “high-touch” in at least four dimensions. You must stay in touch with

1. yourself,
2. the internal and external environment in which you must function,
3. those whom you lead, and
4. God.

Grace-full leaders maximize influence and minimize authority. Whenever possible, grace-full leaders seek to lead through influence rather than authority. The difference between the two approaches strikes at the heart of why and how employees/members/followers choose to respond to leadership initiatives. If the only method of motivation is the authority of the leaders, the response of the follower will no doubt be a minimal commitment. The follower may comply with his hands, but not his head or heart.

Grace-full leaders are passionate. They must have something of Sisyphus’s tenacity and perseverance. Just as they must have the courage and energy of Odysseus, leaders must also have the perseverance and determination of Sisyphus. We would like for all our work to be exciting and immediately rewarding, but it isn’t always that way; much of life and labor is tough and boring and routine, and therein lies the challenge to excellence. For grace-full leaders merely to repeat Jesus’ words is not to continue His work; they must be intent on reproducing His life and passion. Such leaders are not building their kingdoms, but His; grace-full leaders are passionate people, set aflame by the Spirit.

Grace-full leaders focus primarily on the body, not the head. A spirit of community doesn’t just happen; it must be fashioned and fostered, nourished and maintained. Community can be a fragile thing in many ways. Relationships can be broken; isolation can set in; and communication can dissipate. Employees and coworkers can drift apart, living in their own little worlds, almost untouched by the others.

Grace-full leaders understand accountability. Accountability means that leaders take responsibility for their words and actions. And just as one is accountable *to* others, the grace-full leader is also accountable *for* others. Leaders must bear a sense of responsibility for the individuals with whom and for whom they work. Leaders often are called upon to balance the needs of people and of the institution.

Grace-full leaders interact rather than react. Interactive leadership is a recognition that we may legitimately act in different ways at different times, depending on the interaction we have with the circumstances confronting us. Management is both a science and an art. This is the art part. It is a way to maximize our timing and to learn from the environment as we plan our proactive and reactive responses.

Grace-full leaders follow their “knows.” Following your “knows” involves getting the right information, talking with the right people, and balancing that input with your instincts and inner compass—but there is more. Ultimately, for the Christian leader, knowing must also include the spiritual dimension. God has promised wisdom and guidance, protection and empowerment. The grace-full leader knows he or she must stay in tune with God and follow His leadership. Of all the things there is to know, knowing God is most important.

Grace-full leaders are willing to follow as well as lead. I suppose that “a leader who follows” might, at first glance, appear to be an oxymoron as well. However, the grace-full leader knows that learning to follow is one of the first great lessons of leadership. This idea of leaders as followers may take some getting used to for some. It seems just the opposite of the normal role of leadership, which is commonly understood as being out front, pointing the way, and giving the orders.

Grace-full leaders maintain their balance. Balance in life prevents becoming an extremist or being eccentric in beliefs, attitudes, and actions. It keeps the pressures of success and failure in proper balance. Dealing with adversity and prosperity are two extreme tests. Both challenge your ability to remain steady and focused and to keep spiritual equilibrium. And of the two, perhaps success is the hardest.

Grace-full leaders have double vision. Leadership demands that you see both what is and what can be. This “double-vision” helps enable us to keep our sights set on the future as we deal with the daily demands of leadership.

Grace-full leaders “go deep.” Grace-full leaders know that having wet feet rather than cold feet means they must start—must be willing to take those first steps of leadership. No matter how unlikely the timing or difficult the circumstances or impossible the task, it falls to the leader to lead.

Grace-full leaders are skilled meteorologists. Every organization has a “climate.” A skilled leader knows how to react to various organizational weather patterns—storms, calm, high pressure, thunder, and lightning. Leadership is, in many ways, a foul-weather job because that’s when a leader is most severely tested. One cannot always avoid the winds, the snow, and the sleet, but a leader can prepare for them. Anticipating the storm is one key responsibility of a leader.

Grace-full leaders anticipate through planning, pathfinding, planting, and prospecting. Good leaders create positive energy that helps people overcome obstacles, break free from inertia, and rise to new challenges and levels of performance. They act in the present with the future in mind—they anticipate.

Grace-full leaders take care. Grace-full leaders learn to take care of their organizations, themselves, and their relationship to God. Unless care is consistently given to each aspect of life, a person’s leadership can be eroded. Grace-full leaders are aware that an organization is held together by shared values, beliefs, and commitments. This is what gives it fiber, integrity, and the capacity to endure cyclical hardships. Since organizations are people, the first way to care for the organization is to hire the right people—individuals who are committed to the core values of the organization. One of leadership’s classic axioms is to “hire for attitude and train for skills.”

Learning to lead is a lifelong process. It doesn't happen by reading a book or taking a course or wishing it were so. We all learn to lead by leading. And learning to lead is also a part of learning to live with purpose and meaning beyond our own interests and abilities. The world is waiting for a new generation of leaders—men and women whose mission is more than profit, whose morality is not contextual, and whose very life is an expression of grace; leaders who will manage themselves, inspire others, and forge the future.

Lesson 12: A New Paradigm: A Grace-full Leader

Due This Lesson

Personal mission statement
Read Resource 11-6
Journaling

Learner Objectives

At the end of this lesson, participants will

- describe the qualities and traits of a grace-full leader
- understand the relationship between congregation cycles and leadership initiative and activity
- find Christian hope in times of crisis and confusion

Homework Assignments

Read Resource 12-6: Christian Hope in Confusing Times. Write a one-page paper describing a time of crisis in your life when you asked similar questions as those asked by Habakkuk.

Read Resource 12-8: Trust—the Foundation of Effective Leadership and Resource 12-9: Brokenness and the Christian Life in preparation for the next lesson.

Theme 4 Review:

One of the module requirements is to write a staged, cumulative paper titled "My Philosophy of Servant Leadership." This review of Theme 4 will be the fourth stage of that paper. When you finish the module you will have produced a review of all five themes and edited them into a single complete paper.

The scriptures in Resource 12-7 are related to Theme 4. Read each passage and take notes on relationships that you find. Then, write a one to two-page essay on Theme 4. Your essay should incorporate the insight you have gained and your understanding of the content from Lessons 10-12.

Resource 3-7 contains an Intercessory Prayer Work Sheet. Use the work sheet in your devotional time to note how God is opening your eyes to the needs within your circle of influence.

Write in your journal. Use these as journal starters:

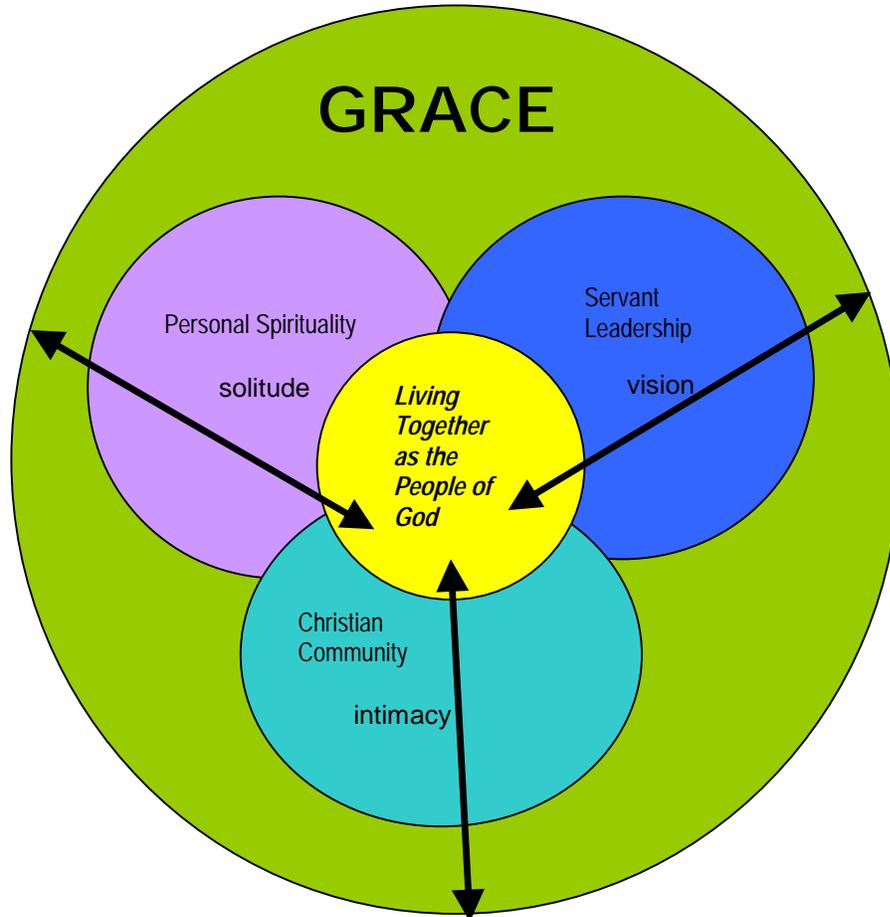
- When I first heard about the September 11, 2001, terrorist attacks on New York City's World Trade Center and the USA Pentagon (or personal news) I felt like . . .
- God's grace is more than saving grace. It extends to . . .
- In order to lead people in spiritual formation, I need to grow in these areas . . .

The Big Question Again

How can *my* ministry of Christian leadership enable *others* to fulfill *their* ministry to each other and mission in the world in the context of a dynamic laboratory of learning how to live together as God's children?

Grace Receiving and Grace Giving

What drives my commitment to spirituality in leadership that manifests itself in the preparation of the faith community for personal spiritual formation and congregational transformation?



Grace Receiving and Grace Giving

Mount Vernon Nazarene University Chapel Sermon
by Dr. Alex Varughese
April 28, 2003, Used by permission.

For the first time in my life, about 34 years ago, at the age of 24, I received a gift of charity from someone who was not a member of my immediate family.

It was a day that I would never forget. Before I tell you the circumstances of that day, let me share with you why this was such a life-changing event in my life.

I grew up in a culture where a gift of charity made the recipient a debtor to the giver of the gift. It is not a bad thing to live in debt to your family; it is certainly not a good thing to be a debtor to others outside of your family.

I came to this country with seven dollars in my pocket and with this cultural baggage. I landed on the campus of Olivet Nazarene University with no financial aid, no scholarship, and no work study; but the university allowed me to register for classes in good faith that I would find an off-campus job and pay the school bill.

A few months later, the winter season arrived; this was my first experience of the cold climate. I did not have any winter clothing. All I had as winter clothing was a used jacket that my brother who was also a student in Seattle sent me with some other personal items. I hadn't found a part-time job. I desperately needed a heavy coat to keep warm from the nasty cold wind in Kankakee.

One of my older brothers who was at that time in the Middle East sent me \$200 to help out with some of my personal expenses. I decided to use some of that money to buy a new winter coat. So I bought a nice coat and proudly wore it on a Sunday to go to church; after church service, I came back to the campus cafeteria for dinner; hung my coat on the coat rack and went to get my dinner. After dinner, I went back to get my coat; it was not there. My brand-new coat, that I wore only once, was gone.

I looked all over the cafeteria for that coat; there was no sign of it anywhere in the Ludwig Center. I came back later that evening for the evening meal; it was not there. I surely hoped that whoever took it by mistake would return it; there was a tag in the pocket with my name on it; even if somebody had taken it by mistake, I thought that person would return it to the cafeteria coat rack. It never came back.

Being a new student, I did not have contact with anyone at Olivet except Rev. Norman Moore, who was the foreign student advisor on campus; I met with him to see if there was any way he could help me to get my coat back. Days went by, and there was no luck.

A month or so later, Rev. Moore took me to the president's office to introduce me to Dr. Reed who was president at that time. After the meeting, we were about ready to leave Dr. Reed's office and Rev. Moore asked if my coat had been returned to me. Dr. Reed wanted to know what happened. I shared with him the story of my missing coat.

The next few moments were life-changing moments in my life. Dr. Reed was obviously upset. But more than that he was heart-broken; he went over to his coat closet and brought his coat and started to put his coat around me.

I was in shock; the more I refused, the more he insisted that I take his coat; I finally ran out of his office in tears.

The next morning I heard a knock on my door; there was the business manager to take me to a store in Kankakee to buy me a coat.

I have never before in my life received a gift from a stranger. For the first time, someone insisted that I receive a gift of charity. For the first time I received the gift of grace from another human being who was not a member of my family.

My life has never been the same.

The three years that I spent at that Christian college, and the next three years that I spent at Nazarene Seminary helped me to have a proper theological understanding of charity. The word charity comes from the Greek word *charitos*, which has a whole lot of meanings: some of these are “graciousness; favor, grace, gracious care or help, good will, gracious deeds, gift, benefaction, thanks, and gratitude.”

Charity in the Christian sense is then grace giving—giving grace to others. Grace giving on our part is in a real sense giving thanks to God for the favor or grace he lavishly bestows upon us.

Since then, I have received grace from many, many saintly people over these years—names like Forrest Benner, Bill Woodruff, Willard Taylor, Ralph Earle, Harvey Finley, Paul Riemann, Herbert Huffmon—to name a few of my own teachers and mentors, who have through small deeds of compassion taught me a whole lot about what it means to give grace. I have been the rich recipient of grace from a number of you here at MVNU during these past 21 years.

I learned the truth that extending charity is an act of grace; I also learned that receiving charity is also an act of receiving grace from others.

I learned the lesson that we give not to dominate, not to manipulate, not to control, but as an act of thanksgiving to God who gave himself to us through His Son Jesus Christ. I learned not only to receive grace/charity from others, but also learned to give grace to others. We give grace, because we have received grace.

This theology is what Paul teaches in his letters that are filled with not only expressions of receiving grace but also giving grace. Receiving grace in Paul’s writing is always found at the beginning of all of his letters. Often Paul begins his letters with a greeting, which includes words like this: *Grace and Peace from God the Father and Our Lord Jesus Christ*.

Grace comes to us from God the Father and His Son Jesus Christ through His Holy Spirit. This is the beginning point of Paul’s understanding of grace.

We have been the rich recipients of God’s amazing grace that He demonstrated on the Cross, and we continue to receive that grace in our daily life. Therefore Paul is thankful. He would continue his letters by expressing gratitude to God who bestows grace upon us. Often it would be something like this: “I give thanks (or, ‘I give grace’), always when I remember”—followed by something about the church he is addressing in his letter. Receiving of grace is always accompanied by the giving of grace or thanksgiving in Paul’s writings.

Paul found that grace on the road to Damascus; God, who is rich in His mercy, extended His charity to one who did not deserve it; Paul who was a persecutor of the Church received charity or grace from God.

So, Paul gives grace in all of his life’s circumstances; for every church, for every Christian brother or sister, even in his trials of life. Only the person who has experienced grace knows the true meaning of grace giving. So Paul would remind the reader: Give thanks always. In all circumstances of life, give thanks, or give grace.

After being here for 21 years, I am convinced that life at MVNU is all about giving and receiving grace to others. MVNU is more than a place where we gather together to work, a place of our employment, a place of earning a livelihood. All of us are here because of MVNU's distinctive identity as a Christian university.

We are more than a university; we are a Christian community. We are Christian; that means we have an identity as a community that is made up of people who have received God's richest and most amazing grace through Jesus Christ. We are Christian and the characteristic mark of our community life is charity or grace. We are Christian and therefore we are a charitable community—a grace giving community.

Our calling is to give charity/grace to others in all aspects of our community existence. Giving grace is not only our small deeds of compassion and kindness to others but is also

- a kind word spoken
- our humility before others
- our willingness to forgive others
- our commitment to speak truth
- commitment to maintain integrity in every aspect of our community life and decision making at all levels of our life and work
- our commitment to treat others as better than ourselves, looking after the interest of others

and the list could go on.

It is being gracious to others even when we disagree on issues. It is speaking graciously when we express our disagreement with others. It is our commitment to live by the majority decision when our voice is the minority voice. It is our commitment to be thankful for those whom we work with, those whom we live with, those who are our neighbors. It is our commitment to consider the little things in life as little things. Ultimately, those little things will not make any difference in matters that are of eternal significance.

I think this is the purpose for which God has called us to be here at Mount Vernon Nazarene University. I think this is what God wants all of us to be doing in our various contexts of vocation here at this beloved institution. God has called us to be here at MVNU to live a life of grace receiving and grace giving.

We have a wonderful vision statement: "Mount Vernon Nazarene University: an academic community of faith, shaping Christlike leaders for life-long service." Fulfillment of this vision depends upon our commitment to be a charitable community.

We cannot fulfill this vision without becoming a gracious and graceful community, a grace filled community, a grace receiving community, and a grace giving community—that is our calling from God.

In our community life, it is so tempting for us to focus on everything that is going wrong, and lose heart. Some of us may be tempted to simply exist with our deep-seated resentment and complaints.

Carlisle Marney, the famous Baptist preacher of the last century, after his retirement from his active preaching ministry, started a retreat center in North Carolina for preachers. Preachers came there to listen to Dr. Marney and revitalize their ministry. On one occasion, in a small-group meeting, a young preacher began to share his

burden, his frustration with his church members, and his disappointments in life. Nothing was going in the way he had hoped for. Life has become nothing but a difficult journey for him. There was no acceptance from anyone; no one paid any attention to what he had to say. The young preacher went on and on.

After a while, Dr. Marney interrupted the young preacher and said: "Bob, give grace." I believe Dr. Marney was saying to the young preacher, Be thankful for life. Be thankful for ministry; be thankful even for the most difficult people in your church. Be thankful for the Cross.

Several years ago, an evangelist came through our campus. A statement he made had a profound influence on my life. He reminded this campus community this profound yet simple truth: *Love received but never expressed is hell on earth!* I might add to that my own statement: *Grace received but grace never given is hell on earth.*

Would you take a few moments in your life today, in the middle of this day's work schedule, in the midst of your frustrations and disappointment with others, in the midst of your troubles and heartaches, would you take time to give grace?

Would you make it possible for others, long after they are gone from this community, when they remember this place, to say: "I have received grace at MVNU."

May the Lord, by His grace, help us to be what He has called us to be by His grace!

A Grace-Full Leader

In *Grace-Full Leadership: Understanding the Heart of a Christian Leader*²⁰, Dr. John Bowling lists qualities and traits of what he calls a grace-full leader.

The Qualities of a Grace-Full Leader

A grace-full leader

- is more concerned with spirit than style
- is covenantal rather than contractual
- views people as ends—not means
- recognizes the changeable from the changeless
- seeks significance, not just success
- is responsive as well as responsible
- is high-touch
- maximizes influence and minimizes authority
- is passionate
- focuses primarily on the body, not the head

The Traits of a Grace-Full Leader

A grace-full leader

- understands accountability
- interacts rather than reacts
- follows his or her “knows”
- is willing to follow as well as lead
- maintains his or her balance
- has double-vision
- “goes deep”
- is a skilled meteorologist
- anticipates through planning, pathfinding, planting, and prospecting
- takes care

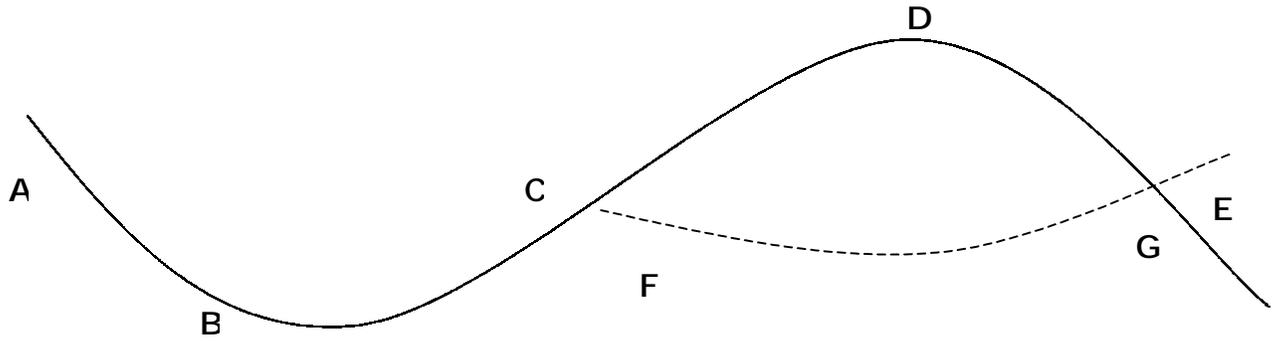
Small-Group Activity

Review Questions for *Grace-full Leadership*

As a group, discuss and prepare answers for 5 of the 15 questions below. At the end of the discussion period, one of your group will report your answers to the class.

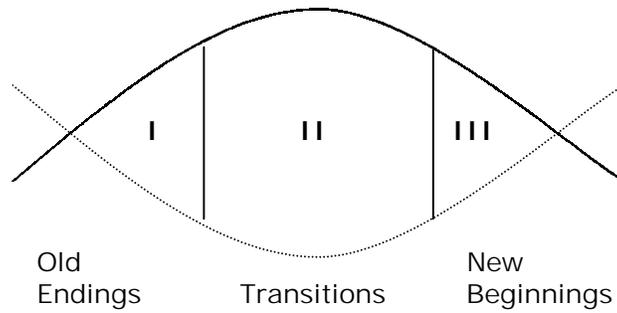
1. If an individual is to be a grace-full leader, God must be rightly placed at the center of his or her life, work, and relationships. How does one measure or know that God is in the center of every aspect of an individual's life? Is He at the center of your life, work, and relationships?
2. Trust is foundational to covenantal relationships. What are three characteristics of trust and how can they be manifested in who we are?
3. How does an environment where individuals accept one another's weaknesses as well as strengths allow an individual to change, grow, and develop?
4. What are the factors that shape and mold us? Some of those forces are outside our control, but there are also forces at work within us. What are the forces within us from which character flows? How can we develop these forces?
5. What is the primary response of the responsive leader?
6. Explain at least four dimensions of grace-full leaders being "high-touch."
7. What does "walk softly and carry a big heart and a generous spirit" mean in terms of grace-full leadership?
8. How do we overcome the routine of our work and our mission?
9. What type of an environment will a grace-full leader create and why?
10. Give four parallels between sailing and leadership and why they are important to remember.
11. Explain the statement "We can lead only as we follow."
12. What transforms our visions and brings them into spiritual focus?
13. The life of every leader is filled with moments when he or she must trust. What are you going to do when the water gets deep and the going gets tough?
14. Explain why an effective leader is both a weather forecaster and a weather factor.
15. How does a leader find time to take care of his or her organization, himself or herself, and his or her relationship with God with all the other items to do?

The Sigmoid Curve



- A
- B
- C
- D
- E
- F

A break-out view of sections F-G:



Christian Hope in Confusing Times

by LeBron Fairbanks

Months before the 2001-02 school year began, I was scheduled to speak on September 12, 2001, to Mount Vernon Nazarene University students in a chapel service. The events of September 11²¹ shook us to the core on campus, as it did to many around the world. I will never forget praying with students, staff, faculty, and their families as they came to the MVNU R. R. Hodges Chapel/Auditorium throughout the afternoon of September 11. At 6:00 p.m., the chaplain and his staff led the campus community in a meaningful service of prayer and reflection.

My sermon theme for the Wednesday morning, September 12, chapel service changed radically. With much prayer and not much sleep, I spoke to our campus family on the subject "Why Do Good People Suffer?" The text for the sermon was the Old Testament book of Habakkuk. All of us, it seemed, were asking questions and seeking answers regarding the problem of evil and human suffering.

Habakkuk, you may remember, was an Old Testament prophet who was deeply distressed by the apparent injustice that prevailed in the world. He attempted to reconcile the evil of his day to the goodness and the righteous character of God.

As a prophet of God, he was concerned with the suffering of his people.

- Were they not the chosen of God?
- Why would God use a heathen nation to chastise His own people?

Habakkuk reminded God that they were not so bad as the Chaldeans whom God was using to humiliate or chasten Judah, the children of God. In the midst of Habakkuk's complaining to God (in chapter 1), he breaks forth in the midst of his search for answers with this startling affirmation (in chapter 2): "The *just* shall *live* by his *faith*."

When God told Habakkuk that Babylon would conquer Israel, the prophet felt that this was not just. Without hesitation, he asks God why He would allow a heathen and cruel nation to oppress *His* people? Habakkuk concludes his power-packed, three-chapter book not only with the great affirmation that "the just shall live by his faith," but with these words near the close of chapter 3:

Habakkuk 3:17-19

"Though the fig tree does not bud and there are no grapes on the vines,
Though the olive crops fail and the fields produce no food
Though there are no sheep in the pen and no cattle in the stalls,
Yet I will rejoice in the Lord, I will be joyful in God my Savior."

Fairbanks' translation of these verses:

When God appears silent, when there is no apparent evidence that God heard or even understood the situation, when all that we have worked for seems lost.

In these moments, we choose to believe radically in a God who is faithful and true; we stake our lives on His promise to never leave us nor forsake us; and we pray, "We don't know what to do, but we are looking to You."

Our faith, in these moments, is not based on *feelings* but on the *conviction* that God is sovereign and will bring good out of every situation in which we find ourselves. God dealt with Habakkuk patiently until he could see that Babylon was being used by God to discipline Israel and that Babylon itself would also face the judgment of God.

The providence of God does not mean that disappointment and trouble will not come. It does mean that NOTHING, NOT EVEN THE GREATEST TRAGEDY, THE BITTEREST PERSECUTION, THE WORST MISFORTUNE, OR DEATH OF THE BODY CAN DO ANY PERMANENT HARM OR SEPARATE US FROM THE LOVE OF GOD!

This confidence in the faithfulness of God is available only through God's enabling grace as described in this chorus:

*Grace alone which God supplies,
Strength unknown He does provide,
Christ in us our cornerstone,
We will go forth in grace alone.*

The words to this chorus remind me of a profound experience during the summer of 2002.

Anne and I celebrated our 40th wedding anniversary on a summer weekend in New York City. Each day we were in the Big Apple, we walked around "Ground Zero."²² We were *overwhelmed* by the huge number of pictures, cards, tributes, letters and prayers attached to anything and everything around the perimeter. We paused and read many of the tributes, letters, cards, and prayers.

In the midst of such grief and tragedy, I found myself singing over and over again the chorus of the old hymn:

*On Christ, the solid Rock, I stand;
All other ground is sinking sand.
All other ground is sinking sand.*

Verse two of the song, written in 1834, seemed especially appropriate on this occasion in 2002:

*When darkness seems to hide His face,
I rest on His unchanging grace.
In every high and stormy gale,
My anchor holds within the veil.²³*

As Christians, our hope is in Christ! By grace alone, we *convictionally* affirm this hope in the midst of the suffering from economic deprivation, vast social disparity, political dictatorship, or the hideous work of terrorists.

Our hope as Christians is in the God of Abraham, Isaac, and Jacob, the God who was in Christ reconciling the world unto himself. **The center of the Christian gospel is the reconciliation of all creation to God through Jesus Christ.** The old gospel song has it right, "This world is not my home, I'm just a-passing through." We are to live in the world but not of the world.

As Christians, our hope is not for this life only; it is for life eternal with the Triune God. The question we face as followers of Jesus Christ is: Are we living faithfully as members of the "community of the King," with Kingdom "eyes," ruthless trust and a radical hope?

Anne, Stephen, and I lived in Manila, the Philippines, prior to moving in 1989 to Mount Vernon. At the time, the average per capital income was \$700 a year. We worshiped with beautiful Filipino Christians whose joy was contagious. Their church facilities were simple. Their homes were modest. Some of our closest friends lived in what we in America would call "shanties." Many traveled to the market each day for food because of no refrigeration in their homes.

Yet, these Christians were joyful because their hope was not in their government, their job or their income. Their hope was in Jesus Christ for their *salvation* and for *their comfort*. They truly believed that, "This world is not my home, I'm just a-passing through."

Hope in Christ does not mean we will avoid or be able to ignore suffering. We know that hope born of faith is nurtured and purified through pain, suffering, and difficulty. The basis of our hope, however, has to do with the One who is stronger than the suffering we encounter.

The people of Israel repeatedly reflected on their history and discerned God's guiding hand in the many painful events. **Memory reminds us of the faithfulness of God in the hard times and in the joyful moments.** Without memory, there is no expectation.

With expectation, we experience the minutes, hours, and days of our life differently. Christian hope is not dependent on peace in the land or justice in the world.

A chorus we sing often in MVNU chapel services includes these words:

My life is in You, Lord
My strength is in You, Lord
My hope is in You, Lord
In You, it's in You.

I will praise You with all of my life
I will praise You with all of my strength
With all of my life
With all of my strength
All of my hope is in You.

My life is in You, Lord
My strength is in You, Lord
My hope is in You, Lord
In You, it's in You.²⁴

Hope is willing to leave some questions unanswered. Hope makes you see God's guiding hand not only in the gentle and pleasant moments but also in the shadows of disappointment and darkness.

Why? Because we believe!! In a memorial chapel service at MVNU on September 11, 2002, we sang this chorus:

BECAUSE WE BELIEVE
*We believe in God the Father,
We believe in Christ, the Son;*

*We believe in the Holy Spirit,
We are the church and we stand as one.*

*We believe in the Holy Bible,
We believe in the virgin birth.
We believe in the resurrection,
That Christ one day will return to earth.*

*We believe in the blood of Jesus,
We believe in eternal life;
We believe in His blood that frees us
To become the Bride of Christ.*

(Chorus)

*Holy, holy, holy is our God;
Worthy, worthy, worthy is our King!
All glory and honor are His to receive;
To Jesus we sing because we believe.²⁵*

And because "we believe," we offer our lives to Christ as a living sacrifice. Listen to the words we often sing.

I OFFER MY LIFE

*All that I have, all that I am,
I lay them down before You, O, Lord.
All my regrets, all my acclaim;
The joy and the pain, I'm making them Yours.*

(Chorus)

*Lord, I offer my life to You—
Everything I've been through,
Use it for Your glory.*

*Lord, I offer my days to You,
Lifting my praise to You
As a pleasing sacrifice.
Lord, I offer You my life.*

*Things in the past, things yet unseen,
Wishes and dreams that are yet to come true.
All of my hopes, all of my plans,
My heart and my hands are lifted to You.*

*What can we give that You have not given?
And what do we have that is not already Yours?
All we possess are these lives we're living
And that's what we give to You, Lord.*

(Chorus)

*Lord, I offer my life to You—
Everything I've been through,
Use it for Your glory.²⁶*

May these words speak grace, peace, and hope to us as we reflect upon the leadership “hope” of reconciliation and transformation—individually and collectively—especially in difficult and confusing times!

Scriptures Related to Theme 4

Theme 4: The PLAN of servant leadership is biased toward spiritual formation and congregational transformation.

Related Scriptures:

Philippians 4:8-9

Ephesians 4:11-13

1 Corinthians 2:13; 4:16; 9:12b

2 Corinthians 4:5

My ideas and paper outline:

Trust—The Foundation of Effective Leadership²⁷

This article was written by Lovett H. Weems, Jr., President of Saint Paul School of Theology in Kansas City, and was published in Leadership Character by Ashland Theological Seminary in 2002. This material is being used with permission from Lovett Weems and Richard Leslie Parrott, Doctor of Ministry Program Director at Ashland Theological Seminary, Ashland, Ohio.

We must be the change we seek to produce—Gandhi

Seminary presidents spend much time raising money. Years ago I heard the statistic that large gifts tend to come after a dozen or so visits, often by the president. I was close to that statistical average with a woman in her nineties. She had ample resources, no family, close ties to the church, interest in our school, yet had never given a single gift. I scheduled yet another visit with her by scheduling a flight with a lengthy layover in her city so I could take her to dinner, as was our usual pattern.

When I arrived at her home, she was not dressed to go out. She indicated that she was not feeling well and perhaps we could visit for a few minutes then I could head back to the airport. We talked briefly in her living room. Then, as we were standing near the door as I was leaving, she said simply, "I trust you." I knew then that we would receive a major gift. She left half of her estate to the seminary for student scholarships.

That was the day I learned that the term "development" was no mere euphemism for "fund raising." It became clear to me that people give out of trust and that trust grows out of relationships and experience that engender such trust.

When church leaders begin reading supposedly secular books about leadership, it is often a great surprise that the language used in the best of books seems to come from the vocabulary of the church. Church leaders may expect to find elaborate grids, schemes, and designs. Instead, the words that dominate have to do with values and character. It soon becomes quite evident that there is no way to talk about leadership without talking about values, meaning, character, and relationships.

A term sometimes used in communication theory is the "ethical proof" of the speaker. "Ethical proof" refers to the credibility that the hearers accord the speaker. When the ethical proof is high, the task of persuading the audience is not hard. When the ethical proof is neutral, the speaker has a more difficult time. When the ethical proof is extremely negative, the speaker has a very difficult time persuading the audience. This concept means that the way the constituents perceive the leader is probably much more important than the "facts" of the presentation.

So it is with the presence of trust and credibility between leaders and constituents. James Kouzes speaks of credibility as "credit-ability." People are doing an analysis of our credibility all the time just as a bank might assess our credit worthiness. Indeed, credibility is the working capital of the leader. It is the account of credibility that the leader draws to make possible creative change. Credibility is the foundation upon which all effective leadership builds.

A leader's trust is won very slowly, but it can be lost quickly. Once lost, this trust is very difficult to regain in that leadership setting. People may give us a leadership position through election or employment. However, the credibility needed to lead must be worked out among the people with whom we serve. It is trust from those with whom the leader works most closely that gives a leader the essential element of credibility.

Trust Required for Leadership

The level of trust that exists within an organization and toward leaders is crucial to the effectiveness of leadership. When trust is limited, it is difficult for progress to take place. Change requires a minimal level of trust. Some speak of a "trust threshold" or a "radius of trust" that describes the variations in trust that we all experience in relation to individuals and groups. Over time we come to extend more trust to some people and organizations than to others.

Economists remind us that in societies where the "radius of trust" is limited to family and a few close friends, a strong and expanding economic life is difficult to achieve. Economic transactions require a certain level of trust. Lack of sufficient trust imposes a kind of tax on all interactions that makes progress more difficult.

This helps to explain why in low trust organizations, even modest change is hard to achieve. Conversely, in places where a high level of trust has been developed, remarkable change can be accomplished with a minimum of acrimony and delay.

Components of Trust

Relationships

Warren Carter, who teaches New Testament at Saint Paul School of Theology, describes characteristics that are central to leadership in the Church in the New Testament, and names "relationships" as the first. Helen Dohan notes personal involvement with the people as a significant characteristic of Paul's leadership. It is seen in Paul's early leadership as described in I Thessalonians and developed more fully in later letters in which he is personally and intimately involved with the community, and his life is intimately bound together with theirs (*Leadership in Paul*, Michael Glazier Publisher, 1984, 59).

It was relationships that provided the foundation for Paul to address pivotal issues. Relationships are more than ends in themselves for leaders. For Paul, involvement and relationship provided a context in which issues and questions could be placed and handled (*Leadership in Paul*, 59). Relationships are built so that we can all better serve a common mission and vision. On the other hand, working on fulfilling a common purpose, with all its struggles, can be important in building strong and lasting relationships. One does not build positive relationships as a substitute for mission but to make mission possible. And on the way to fulfilling mission, new and even deeper relationships are discovered.

Before there are plans and programs, human relationships must be formed. Credibility is built on relationships. While leaders normally can expect some basic acceptance from the group because of the leadership role, that is not an adequate relational basis for leadership at all. A strong bond must be established if leadership is to take place.

In fact, Kouzes and Barry Posner define leadership as “a reciprocal relationship between those who choose to lead and those who decide to follow” (*Credibility*, 1). Margaret Wheatley makes clear the importance of relationships in her understanding when she says, “Relationships are everything” (*Leadership and the New Science* video).

The first imperative for establishing and maintaining trust is the quality of relationships that are established by the leader. Therefore, the priority for a leader is to establish a relationship of trust and respect with the people with whom the leader is working. Everything depends on this bonding. Relationships are crucial. We come to trust people we know. Building such relationships requires active presence. Absence does not “make the heart grow fonder” in organizational life. Just the opposite. Since we come to trust people we know, who do we know? We know people who are there. Proximity is the most important reason people talk to each other. Leaders are present and visible.

At the most basic level, we trust those who care about us. We trust those who we believe understand our concerns and will act in a way that takes our needs into account. Trust develops from relationships that engender confidence and mutual respect. It is developed within the context of leadership in the day by day interactions with real people in actual circumstances. Proverbs says that “when the righteous are in authority, the people flourish” (Prov 29:2). Paul speaks of authority being used for “building up” and not for “tearing down” (2 Cor 3:10). Do people perceive us as caring about them and seeking what is best for them?

“Whom you would change,” Martin Luther King, Jr., said, “you must first love.” Secular writers make the same point in saying “just possibly the best-kept secret of successful leaders is love” (Kouzes and Posner, *The Leadership Challenge*, 305).

Integrity

A second imperative for trust is integrity. Integrity here means honesty and consistency between one’s words and actions. Behavior is the key to credibility. Even perceptions of inconsistency hurt trust. Perfection is not the issue so much as coherence among words, values, and actions. Do people see us doing what we say we are going to do?

For a number of years, a United Methodist pastor served in Mississippi with great difficulty. He and his family moved regularly from one modest pastorate to another, sometimes after only one year. The reasons for the frequent moves were many. The educational, personal, and social differences between pastor and assigned congregations were gigantic. However, never far from the surface of parish conflict with their pastor was a profound witness by the pastor against the segregation and racism of the day.

When the United States Supreme Court rendered a decision in late 1969 that finally instituted unitary school systems across the South, this pastor was serving a white congregation in the Mississippi Delta where pronounced African-American population majorities were common. The pastor’s community was in a school district affected by the ruling. Within a matter of weeks, whites left the public school system with the exception of the pastor’s children.

A committee from the church made an appointment with the United Methodist bishop to talk about their pastoral appointment for the coming year. Bishops were accustomed to meeting with delegations upset with this particular pastor. However, the bishop was surprised by the delegation's message. They said, "We don't agree or understand what our pastor and his family are doing. However, we respect his commitment to his beliefs. We understand, bishop that it may be best for our pastor's family to move. But, we want you to know that our request to you is that our pastor whom we respect be returned for another year."

Personal leadership and organizational leadership require the persistent example and power of integrity. A study of exemplary leaders among Catholic health systems found a "profound synthesis of values and actions." Integrity strengthens the capabilities of leaders and institutions to address pressing needs. As Rosita de Ann Mathews puts it, "Integrity builds structures that become impervious to demonic penetration" ("Using Power from the Periphery" in *A Troubling in My Soul*, ed. By Emily M. Townes, Orbis, 1992, 101).

Competence

A third imperative for trust is competence. Can constituents depend on the leader's faithfulness in accomplishing what they have a right to expect from their leaders? Are leaders servants of the vision of the group? People may have warm feelings for a leader, but if they are consistently disappointed in the leader's accomplishment of basic expectations, trust will soon evaporate. People may trust the honesty of a leader, but if the leader is not addressing effectively the current needs, trust will not remain.

A study of outstanding leaders in nonprofit organizations found that professional competence was essential to their success (Nanus and Dobbs, *Leaders Who Make a Difference*, 231-32). Likewise, a study of very large congregations found that their pastoral leaders "establish their authority or right to lead not primarily by virtue of the office they hold or because of their formal credentials, but more by a combination of *demonstrated competence and religious authenticity.*" (Jackson W. Carroll, *Mainline to the Future*, Westminster John Knox Press, 2000, 8, italics added).

Note that the competence required is not technical competence of a type that might be judged and ranked by tests. Rather, the need is for applied competence that assesses what is most needed for a particular time and place and a willingness to assume responsibility for leading people to move in appropriate directions. "Stewardship begins," according to Peter Block, "with the willingness to be accountable for some larger body than ourselves—an organization, a community . . . It requires a level of trust that we are not used to holding" (Peter Block, *Stewardship*, Berrett-Koehler, 1993, 6).

Leaders of character are willing to do what is required, to accept responsibility for faithfulness to mission, to pursue an appropriate vision, and to maintain the healthy functioning of the group. Such leaders guide groups in making decisions to enhance mission and to admit mistakes and change direction when necessary.

Everyone suffers when leaders never get seriously focused on what is most needed by the group and never see themselves as accountable to the group for the results of the group. Warren Carter captures this sense of appropriate action in the New Testament

when he talks about action (doing something) and mission (a community sent out) as constitutive of early church leadership.

Competence illustrates that personal authenticity is not enough. Authenticity and fitting action must come together. Being and doing cannot be separated in understanding character.

When I was in high school, our football team went two years with only one win. To make matters worse, this dry spell came after many years of superior teams under the leadership of a coach who had left. My father was a member of the school board when the superintendent recommended after the second failed season that the current football coach be dismissed. The board members knew a change was needed but firing someone is never easy. One board member who attended the same church as the football coach said, "I hate to see us let him go because he is such a good man." Bringing a sense of reality back to the group, another school board member replied, "My mother was a good woman. But she was not a football coach." The board made a coaching change.

Leaders should always be concerned with the question, "What should I be as a person?" They must also keep before them the other question, "What should I be doing?"

Garry Wills maintains that most leadership literature is unitarian when it should be trinitarian. "Unitarian" leadership focuses on the leader. "Trinitarian" leadership has the leader as the "one who mobilizes others toward a goal shared by the leader and followers . . . Leaders, followers, and goals make up the three equally necessary supports for leadership." (*Certain Trumpets: The Call of Leaders*, Simon & Schuster, 1994, 17).

Leaders come to be seen not as persons pursuing their own agendas but as, in the words of Robert Greenleaf, "servants of a vision and always seeking a better one." Such leaders of character keep pointing everyone toward the overall mission and calling all to find their place in the fulfillment of a mission far greater and grander than any individual.

Trust Becomes Leadership Through an Inspiring Vision

If trust consists of relationships, integrity, and competence, then inspiration is the ingredient that transforms such trust into effective and compelling leadership. There must be something that distinguishes leadership from mere moral and competent management. Great leaders exude energy and passion for a cause greater than themselves.

Warren Carter speaks of leadership in the New Testament representing an alternative to the conventional wisdom of its society. Christian community was not the same as the world around them. This was not a separatist model. Indeed, Christians lived in the cities and used language and cultural symbols of their time. However, they were also very different. Their commitment to a vision larger than that of the world made all the difference in their lives.

Such is always the case with leadership of character. Such leaders lift up the "not yet" of God's preferred future and inspire others to make the sometimes difficult journey to the fulfillment of the alternative vision. Leaders do more than manage the

circumstances they inherit. They understand that leadership is about pointing to that “land that never had been,” in the words of Langston Hughes.

Descartes understood what finally motivates humans. “The passions are the only advocates,” he said, “that always persuade.” Such passion does not come so much from a leader eliminating all the difficulties faced by people. Indeed both biblical and secular history remind us that passion comes from a deep and abiding belief that one is a part of something truly important, despite the sacrifices and suffering that often accompany such a journey.

Craig Dykstra’s term “visional ethics” captures the interrelationships of vision, action and character. “For visional ethics, action follows vision,” says Dykstra, “and vision depends on character . . .” (*Vision and Character*, Paulist Press, 1981, 59).

No Character Exemptions for Leaders

The setting for William Golding’s novel *The Spire* is a fourteenth century English cathedral town. The dean of the cathedral, Dean Jocelin, has a dream of doing a wonderful thing for God. He sets out to guild a four-hundred-foot spire on the cathedral church as a testimony to the greatness and grandeur of God. Surely if he and the congregation can do this great thing, they will serve God well.

Problems emerge from the beginning. The congregation does not share the vision. For that reason the congregation becomes divided. Furthermore, the building will not structurally support such a spire. The builder takes on this project after threats and intimidation. The unwise construction jeopardizes his professional reputation. The construction disrupts church services. Workers die in construction accidents. The pastor takes tainted money to keep the project going. The builder becomes involved with the caretaker’s wife. She dies in childbirth having his child.

Through everything, Dean Jocelin persists. After all, he is doing a great thing for God. As the novel unfolds, one sees a spire going steadily upward. At the same time there is human suffering and death caused by the project piling up beneath it. Fulfilling this great dream of Dean Jocelin proves to be extremely costly. It is as if his religious dream has blinded him to all other competing values.

Finally, Dean Jocelin no longer can remain oblivious to what is happening around him. He comes to himself, realizes what has happened, and says with sadness, “If I could go back, I would take God as lying between people and to be found there.”

Dean Jocelin should remind us that no vision—no matter how grand, how spiritual, how religious—frees a leader from the trust and character people have a right to expect from leaders.

For Reflection . . .

“I have been reminded today that as I raise up leaders on the staff of our congregation I need to support and sustain them so that they and I can grow in integrity, authenticity and effectiveness, to what is God calling us.”—Sanford Mitchell

BROKENNESS AND THE CHRISTIAN LIFE

Text: Psalm 66:10-12; Genesis 25:22

Chapel, September 13, 2000

E. LeBron Fairbanks

(Used by permission)

And she [Rebekah] said, "If all is well, why am I like this?" (Gen 25:22)

For you, O God, have tested us. You refined us as silver is refined. You brought us into the net. You laid affliction on our backs. You have caused men to ride over our heads. We went through fire and through water, but you brought us out to rich fulfillment (Ps 66:10-12).

Introduction

1. I have been thinking recently about the relationship between brokenness, suffering, and the Christian life.
 - a. In several ways, this summer has been an outstanding one for me. I taught an intensive one-week course in the Master of Ministry program. Anne and I traveled with a group of MVNC friends and alumni to Europe to attend the year 2000 presentation of the Oberammergau, Germany, Passion Play. I participated in an international conference for Nazarene educators in Johannesburg, South Africa.
 - b. In several other ways, this summer has been "heavy" as I have tried to share the pain, suffering, and brokenness of spirit with our campus community.
 - 1) Many of you know that Luke Skon, the 9-year-old son of MVNC faculty members, Dr. and Mrs. Jim Skon, underwent critical surgery this summer at Johns Hopkins Hospital to try to correct a very severe curvature of his spine that is life-threatening. I spent the June day of surgery with the Skon family in Baltimore.
 - 2) Anne and I have spent choice time with Dr. Bruce and Jackie Petersen this summer as Jackie is undergoing chemotherapy treatments for cancer.
 - 3) Many of us in the MVNC family shared with Mike Cunningham in the passing of his father.
 - 4) Professor Strayer's baby daughter has recently been diagnosed with leukemia.
 - 5) And I have talked at length with some students who are dealing with "heavy" personal issues.
 - c. Anne and I have also been preoccupied this summer with a family in Pennsylvania—friends of ours dating back twenty-five years. We received an early Monday morning (3:00 a.m.) phone call in June from Kathy, who with her husband, Tom, have been longtime friends of ours. Kathy told us, "Tom had a massive heart attack last night and died several hours later." Tom was 57 years old. Their teenage daughter was on the phone with Kathy. We talked and prayed with each of them. Anne and I try to contact Kathy every week.
2. It is one thing to sing on Sunday, "It Is Well with My Soul."
 - a. But what a shock to return home after a Sunday evening service to find your companion lifeless from a heart attack?
 - b. Doesn't Rebekah's words regarding the twins she was carrying come to mind? "If all is well, why am I like this?"

c. Modern-day versions could be:

If I have faith in You, why is this happening to me? Or,
If I am living for You, why am I having so many problems?

- 1) How can we live as Christians through these times of pain, suffering, disappointment, illness, or death of a loved one? What about other times when we feel abused, manipulated, undermined, and ignored?
- 2) What about the inner turmoil that is experienced by some MVNC students as they seek to make the transition from home to college, and from high school familiarity to the uncertainty and even loneliness of a college campus where they know very few classmates?
- 3) And why does God permit some words to be spoken or deeds done against us by family members, so-called friends, fellow employees, or employers?

3. Back to the burning question within me:

- What is the relationship between brokenness, suffering, living the Christian life, and leadership?

Let me share two biblical insights I have received this summer about the question.

I. Insight 1: Brokenness can draw us closer to God.

Psalm 51:16-17 tells us that *A broken spirit, a broken and contrite heart is the sacrifice to God that He desires from us.*

- A. Brokenness is one of those things that is easier to recognize when it is experienced, but often difficult to describe.
 1. Yet we know some contributors to a broken spirit—circumstances overwhelm us; suffering overtakes us; personal sin defeats us; words spoken that cut us and deeds done that hurt us; so-called friends use and abuse us; family members misunderstand us.
 2. God uses our brokenness of spirit to get our attention, wherever we happen to be in our walk with Him.
 3. In these times of brokenness, God teaches us lessons, painful as they may be, about others, ourselves, and Him that we need to learn in order for us to grow and mature in our faith.
- B. In the book *Broken in the Right Place: How God Tames the Soul*,²⁸ the author makes some powerful statements regarding brokenness:
 1. "Brokenness purifies our ambitions."
 2. "Brokenness allows us to see our own blind spots. We cast stones at others," he says, "out of our blind spots."
 3. He quotes Korean pastor Paul Cho, "I've yet to see a leader God has used tremendously who has not been broken."
- C. As strong as we think we are, with a brokenness of spirit we recognize how weak we really are and how much we need our Heavenly Father if we are to live in the way He wants us to live.
 1. In these moments, we are driven to our knees with the words of 2 Corinthians 12:9: *"My grace is sufficient for you, for my power is made perfect in weakness."*
 2. The contemporary song reminds us of the truth of this passage

*His strength is perfect when our strength is gone,
He'll carry us when we can't carry on,
Raised in His power, the weak become strong,
His strength is perfect, His strength is perfect.²⁹*

3. Upper-class students have fond memories of Lora Hernandez and Lisa Roberts. Lora and Lisa were killed in Columbus three hours following the 1999 Baccalaureate Service. I was surprised to see Lora's mother, Jan, several weeks ago at the viewing of Mike Cunningham's father. Listen to the e-mail message Jan wrote near the end of her recent visit to Columbus and Mount Vernon.

This is a difficult email to write—I don't know how to capture everything I saw, felt, and heard during my visit with Iva Jane Morris, Lora's heart recipient. God blessed us both so much on my one-day visit yesterday with her. I barely know how to start.

First of all, Iva Jane has become a Christian within the last couple of years, so she is a "newbie" to the faith (and VERY eager to learn all she can about the Lord Jesus and the Bible) . . .

Iva's youngest son took our picture together for me. While I was sitting next to Iva on the couch, she suddenly pulled my head down to her chest to listen to the heart—I started bawling . . . Iva started crying . . . Dino said, "Does that heartbeat sound familiar?" I looked up and he was crying too.

Later that night, Iva's sister Debbie came over—and I told them the story of "that day"—of how I heard about the accident, of getting to the airport and calling the hospital only to hear she hadn't made it, of seeing her at Grant Medical Center, of making the decision alone to donate Lora's organs—we were all weeping—but after getting the worst said, Debbie and Iva were able to tell me about how the whole family had grieved for the one who gave Iva her new heart. Apparently, Iva's doctors told her she wouldn't have made it more than 2 or 3 months more without a transplant.

On the drive home this morning, I kept thinking about how Lora must love it that someone with very limited finances was able to get her heart. I kept thinking about how she reached out to those in need whenever she could. I thought about the fact that Iva and Debbie both are new Christians, and when they discovered (during our long visit last night) that I'm knowledgeable and able to teach them about the Lord, they were as excited as little children . . .

As I drove along, I KNOW that I heard Lora saying to me, "Mom—I gave her MY heart—now you give her YOURS." I plan to do just that.

- a. Jan could have responded like Rebekah in Genesis 25:22 in crying out to God, "If all is well with my soul, then why did this happen to my daughter whom I loved so very much?"
- b. But Jan is responding to God's faithful work in her life. He is patiently, but surely, teaching her the power of the prayer of St. Francis of Assisi—a prayer that also embodies the brokenness in Psalm 66.

*O Divine Master, grant that I may not so much seek
To be consoled as to console,*

*To be understood as to understand,
To be loved as to love;
For it is in giving that we receive;
It is in pard'ning that we are pardoned;
It is in dying that we are born to eternal life.³⁰*

- D. Remember, brokenness of spirit—a recognition of utter dependence on God—draws us closer to Him.

II. **Biblical insight 2: Our brokenness can develop Christlike character qualities in us.**

- A. The paragraph heading for Philippians 2:1-11 is "Imitating Christ's Humility."

Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!

- B. God's process of helping us develop character involves being broken before Him (1 Pet 1:5-9). *For this reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins.*
1. Sounds like Ephesians 4:1-2: *I urge you to live a life worthy of the calling you have received. Be completely humble and gentle, be patient, bearing with one another in love.*
 2. Brokenness of spirit can produce in us Christlike character qualities, especially the character quality of humility.
 3. Humility is another word difficult to define but necessary for effective Christian living.
- C. In biblical perspective, humility is a prerequisite to the things we, as Christians, seek most in our lives.
1. Humility exudes an attitude of service.
 2. Humility forgives when offended but is hard to offend.
 3. Humility produces a teachable spirit.
 4. Humility is gracious and thankful. In fact, one of the most Godlike attributes we can express is a gracious spirit—a spirit of mercy and thanksgiving.
 5. Humble servants overcome evil with good.
- D. We can respond in one of two ways to the brokenness in our lives.
1. We can resent the situation, person, circumstance, or God, and grow bitter, become angry, withdraw, and give up.
 2. Or, we can go to our knees to ask God what He is wanting to teach us through the "dark night of the soul," things we need to know about

ourselves and Him if we are to grow and mature in the faith and our calling.

- a. What really hurts is that God sometimes uses people who are different from us, often people with whom we have problems, to teach us these lessons we need to know about ourselves.
- b. Satan often pounds us at our weak points, creates doubt within us, and raises questions within us regarding God's grace in our lives.
- c. And, we sometimes experience the "silence of God" when our family members or close friends are suffering.

E. In these times, we need to remember the text:

For you, O God, have tested us. You refined us as silver is refined. You brought us into the net. You laid affliction on our backs. You have caused men to ride over our heads. We went through fire and through water, but you brought us out to rich fulfillment (Ps 66: 10-12, NRSV).

This kind of living and dying is only possible by grace alone.

*Grace alone, which God supplies,
Strength unknown, He will provide.
Christ in us, our cornerstone;
We will go forth in grace alone.³¹*

F. Remember:

1. God uses brokenness to draw us closer to himself.
2. Our brokenness can develop Christlike character qualities in us.

Conclusion

1. In conclusion, let's return to Wesley's Covenant Prayer.
2. Did you hear the descriptors of a broken heart in the Covenant Prayer?
 - suffering
 - laid aside for you
 - brought low by you
 - have nothing
 - I yield to your disposal
3. At the beginning of a new school year, let's renew this covenant—this promise with God and before God.
 - a. Never forget we renew this covenant with the God who has made an everlasting covenant with us—a promise never to leave us or forsake us!
 - b. At the end of the prayer, please affirm a second "Amen" with me if indeed you have made this covenant prayer your own.
4. Please stand. (Re-read prayer—484 in *Sing to the Lord*.)

*I am no longer my own, but Yours.
Put me to what You will,
Rank me with whom You will.
Put me to doing, put me to suffering.
Let me be employed by You or laid aside for You.
Exalted for You or brought low by You.*

*Let me have all things, let me have nothing.
I freely and heartily yield all things to Your pleasure and disposal.
And now, O glorious and blessed God,
Father, Son, and Holy Spirit,
You are mine, and I am Yours.
So be it.
And the covenant which I have made on earth,
Let it be ratified in heaven. Amen.³²*

5. Closing chorus: *Great Is Thy Faithfulness (Sing to the Lord, 44)*

Theme 5:

*The PROOF of servant leadership
is reflected in
the qualitative growth of the led.*

Lesson 13: Care Deeply—The Servant Leader Is Servant First

Due This Lesson

One-page paper on Christian hope
Read Resource 12-8 and Resource 12-9
Essay on Theme 4
Resource 3-7
Journaling

Learner Objectives

At the end of this lesson, participants will

- identify the core qualities of a servant leader
- develop trustworthiness as the foundation for leadership
- describe brokenness and its role in the life of the servant leader

Homework Assignments

During this lesson you began two one-page papers based on the questions following Resource 13-2. Expand one of your papers to two or three pages by giving personal examples of experiences where you have found it easy (or hard) to trust someone in a leadership position.

Read Resource 13-6, 13-7, and 13-8. Write a one-page paper describing a personal experience for which you were grateful.

Write in your journal.

Re-read Resource 12-9 and use these questions as starters:

- How can you lead when you feel abused, ignored, manipulated?
- Am I willing to see my brokenness?
- Am I willing to bring my brokenness to God and allow Him to bring about transformation?

Resource 13-1

Group Bible Study

Ephesians 5: 1-21

Key words

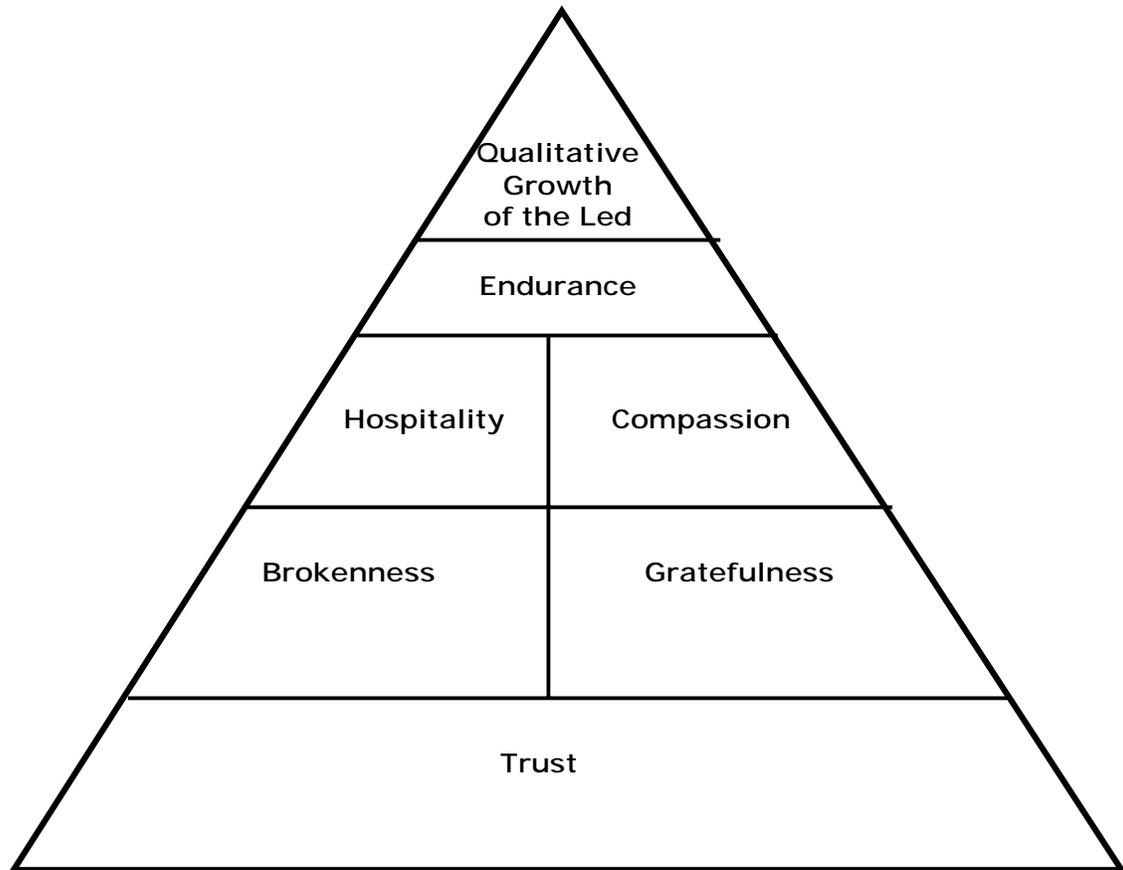
Key phrases

Key thoughts

Brief summary of the passage

Questions about the passage

Core Qualities of a Servant Leader



Questions about trust as the foundation for leadership:

1. In which core component of trust, from Resource 12-8, are you the strongest? What evidence can you cite for your conclusion?
2. Why is trust really the foundation of leadership?
3. Who are people who inspire trust in you and how do they fit into this model?

Wesley's Covenant Prayer³³

I am no longer my own, but Yours.

Put me to what You will,
Rank me with whom You will.

Put me to doing, put me to suffering.

Let me be employed by You or laid aside for You.

Exalted for You or brought low by You.

Let me have all things, let me have nothing.

I freely and heartily yield all things to Your pleasure and disposal.

And now, O glorious and blessed God,
Father, Son, and Holy Spirit,
You are mine, and I am Yours.

So be it.

And the covenant which I have made on earth,
Let it be ratified in heaven. Amen.

Brokenness Purifies Our Ambitions

Attitude Checks for Brokenness

- Am I willing to let go of my dreams and ambitions if such is God's will?
- Am I defensive when accused, criticized, or misunderstood?
- Am I coveting what others have instead of waiting for heaven's rewards?
- Am I forgiving when offended, with or without apology?
- Am I complaining or arguing out of unsundered rights?
- Am I thinking of others first out of love?
- Am I proudly appearing that I am always right or know all the answers?
- Am I practicing the spiritual disciplines (prayer, fasting, solitude, simplicity, etc.)?
- Am I being silent regarding self-promotion and letting God do my public relations?
- Am I daily saying, "God, whatever it takes, I'm willing to submit to Your leadership"?
- Am I expressing joy in the difficulties, which serve to refine me?
- Am I taking risks out of obedience to Christ instead of giving into fear, pride, or denial?

The fruits of brokenness are humility, authenticity, integrity, and sensitivity. All of these qualities are desirable as a leader.

Seven ways—very common ways—to spot a humble spirit.

1. Humility does not demand its own way.
2. Humility exudes an attitude of service (service is doing mundane things that help others).
3. Humility does not seek attention or credit.
4. Humility forgives when offended but is hard to offend.
5. Humility does not criticize others.
6. Humility produces a teachable spirit.
7. Humility is gracious and thankful. In fact, one of the most Godlike attributes we can express is a gracious spirit—a spirit of mercy and thanksgiving.

The Christian Leader's Response to Brokenness

Respond as Christian leaders . . .

- by yielding responsibility of the “led” to the Christ who indwells us by His Spirit.
- by living in, through, and from the spiritual disciplines of prayer, Bible study, solitude, etc.
- by living a grace-filled life (a theology of grace).
- by focusing on our walk and relationship with Christ, and not on others and their expectations.
- by leading pastorally out of the pain and brokenness (not denying it).
- by acknowledging our weaknesses, and our total dependency upon the Christ who indwells by His Spirit. He is the One who will empower, guide, and comfort the pastor and other leaders who seek to lead out of their brokenness.
- by expecting trials, temptations, misunderstandings, verbal abuse, rejection, and a sense of being “used” by some whom we are supposed to lead.
- by relating to those in the Christian fellowship who profess faith in Christ as brothers and sisters in Christ (even though evidence may not support their testimony).

Gratefulness

Cultivating a Spirit of Gratefulness

Baccalaureate Address, May 2001

by E. LeBron Fairbanks

I first heard the words to the chorus "Give Thanks" in 1989 when I attended the Lausanne Congress on World Evangelization in Manila, Philippines. You may know the words.

*Give thanks with a grateful heart; Give thanks to the Holy One;
Give thanks because He's given Jesus Christ, His Son.
And now let the weak say, "I am strong," Let the poor say, "I am rich,"
Because of what the Lord has done for us. Give thanks.³⁴*

Five thousand delegates from 192 countries participated in the ten-day conference. At the time of the conference the Berlin Wall stood firm. The Central and Eastern Europe Soviet bloc remained in-tact. Numerous African countries were involved in civil wars.

Yet, I heard testimonies of God's grace from delegates from these and other countries where Christians were regularly persecuted. I was profoundly impacted. These believers accepted 1 Thessalonians 5:18 as an imperative and a way of life for them. "Give thanks in all circumstances for this is God's will for you in Christ Jesus."

Two weeks later, July 27, 1989, to be exact, I was elected president of Mount Vernon Nazarene University. For several reasons, Anne and I hesitated to accept the call. We were fearful that we would forget some core values of the Filipino Christians. The Filipino Christians with whom we worked were such grateful people. **They prayed often for daily bread and were so free to express gratitude to God and to others for the numerous blessings (a word frequently used by Filipino Christians).** Anne and I did not want to return to the States and get caught up in the cynicism, sarcasm, materialism, negativism, and criticism that we felt was so pervasive here in America.

The 2000 academic year was a wake-up call for me. I began the year feeling as if I had been sucked into the very lifestyle and mind-set that I detested 11 years earlier. It came to a head for me in October when I heard Brennan Manning during MVNU's Estep Prayer Lecture Series.

Therefore, these words are deeply personal. In his chapel message, Manning asked, "Let's say I interviewed 10 people, asking each the question—'Do you trust God?' and each answered, 'Yes, I trust God,' but 9 of the 10 actually did NOT trust Him. How would I find out which one of the professing Christians was telling the truth?" He continued, **"I would videotape each of the 10 lives for a month and then, after watching the videos, pass judgment using this criterion: the person with an abiding spirit of gratitude is the one who trusts God."**

The scriptures remind us that God desires a thankful people, a grateful people, not a murmuring, grumbling, faultfinding, and complaining people. However, in our real world of living and leading within the Christian community, how can we recapture a spirit of gratitude as we work daily with problems, people, and the conflicting perspectives of those whom we serve?

Will we live as faithful disciples with consistently grateful hearts in the difficult situations we face and the multiple demands placed on us in present and future leadership assignments? I passionately desire that each of us have a renewed commitment to cultivate a spirit of gratefulness in our lives. But how can we recapture a spirit of gratitude as a way of living? Listen again to 1 Thessalonians 5:18: "Give thanks in all circumstances, for this is God's will for you in Christ Jesus."

"TO WALK IN GRATITUDE AS A WAY OF LIVING . . ." This text reminds us, our gratitude must be: ATTENTIVE ("Give thanks . . ."), INCLUSIVE ("in all circumstances"), and GOD-CENTERED ("for this is God's will in Christ Jesus").

Let's look more carefully at each one of these imperatives for a consistently grateful Christian.

OUR GRATITUDE MUST BE ATTENTIVE—"Give thanks . . ." (1 Thess 5:18a). Do you recall the story in Luke 17 of the 10 lepers cleansed by Jesus? Ten were cleansed, yet only one of the cleansed lepers returned to Jesus to thank Him. Were the other 9 not aware they had been cleaned?

Attentiveness to what God is doing enables us to "see" and "focus" through the "eyes of our eyes"—our spiritual eyes.

We look for the miracles and marvels of God in our lives—our equivalent to the crossing of the Red Sea, the pillar of fire by night, and the manna by day, the daily protections from our "enemies," or the "healing" of our leprosy! And with this attentiveness comes gratitude to Him who promised never to leave or forsake us! God really is for us!

When we are continually preoccupied with busyness, the tyranny of the urgent, and the incessant running to meet everyone's expectations, then our thoughts cannot be focused. In my own flurry of activities last fall, Manning caught my attention when he repeated, rather loudly, I recall, "Awareness, awareness, awareness, awareness."

A Spirit-empowered attentiveness to God alerts us to the presence of God manifested in a piece of music, a bird, a daffodil, a kiss, an encouraging word from a friend, a thunderstorm, a newborn baby, a fresh blanket of snow, a full moon, a sunrise, a sunset or a rainbow.

There are gifts of God we often take for granted. What about the grace-gifts from individuals—people with whom we live, work, or worship—colleagues and friends on this campus or in local churches? And what about our family members and fellow employees . . . or even employers? Are we attentive to the small and large gifts God gives us through people close to us! Or are we taking them for granted . . . always expecting more? In Georgia and Tennessee USA where Anne and I grew up, should you spend any time with the older Christians, you would not help but notice how often they say, "Thank You, Jesus."

To be aware and alert to the presence of God manifested in the predictability of a job or the unpredictability of the people with whom we live and work requires a spirit-empowered attentiveness to God.

From this perspective, the difficult people with whom we work (or will work!), the conflicting expectations placed on us, the multiple demands and the sheer exhaustion we experience can be placed in perspective. Through attentiveness to God's activities in our lives, the people around us and the place we work can be made a source of joy—abiding joy—in the midst of seemingly impossible situations. The Spirit of God within us enables us through attentiveness to “give thanks.” Our gratitude must be attentive.

OUR GRATITUDE MUST BE INCLUSIVE—“in all circumstances” (1 Thess 5: 18b). Job asks, “If we take happiness from God's hand, must we not take sorrow, too?” Nouwen wrote in an article of the spiritual work of gratitude:

To be grateful for the good things that happen in our lives is easy, but to be grateful for all of our lives—the good as well as the bad, the moments of joy as well as the moments of sorrow, the successes as well as the failures, the rewards as well as the rejections—that requires hard spiritual work. Still, we are only grateful people when we can say thank you to all that has brought us to the present moment. As long as we keep dividing our lives between events and people we would like to remember and those we would rather forget, we cannot claim the fullness of our beings as a gift of God to be grateful for.³⁵

Don't focus just on the circumstances you normally would call wonderful. God may use difficult circumstances in a wonderful way. So we thank Him in the difficult circumstances, also! Manning told the story of a grateful, old woman in an extended care hospital:

She had some kind of “wasting” disease, her powers fading away over the march of the month. A student worker spoke to her on a coincidental visit. The student kept going back, drawn by the strange force of a woman's joy. Though she could no longer move her arms and legs, the elderly lady would say, “I'm just so happy I can move my neck.” When she could no longer move her neck, she would say, “I'm just so glad I can hear and see.” When the young student finally asked the old woman what would happen if she lost sound and sight, the gentle old lady said, “I'll just be so grateful that you come to visit.”³⁶

Remember to be thankful for little things.

Jesus said, “Whosoever can be trusted with very little can be trusted with much” (Lk 16: 10). If you are grateful in small things, even in a small way, you will naturally express gratitude in great things. Don't forget the 10 lepers. For whatever reason, 9 of the 10 cleansed lepers chose not to return to give thanks.

The discipline of giving thanks in all circumstances is so painful and difficult at times, especially when we have been hurt deeply. But I am learning to say, “Thank You, God, even in these times for the lessons You are teaching me about myself, my relationship to You, and others.” Nouwen speaks of an old priest who told him, “My whole life I have been complaining that my work was constantly interrupted until I discovered that my interruptions were my work.”³⁷

Our gratitude must be inclusive—the joy and the sorrow, the small blessings as well as the large gifts from God, the interruptions and the routine. “Give thanks in all circumstances” (1 Thess 5: 18b).

LASTLY, OUR GRATITUDE MUST BE GOD-CENTERED—“for this is God’s will for you in Christ Jesus” (1 Thess 5:18c). The theocentric or God-centered character of gratitude is anchored in ruthless trust that there is a God who is sovereign and whose providential care guides His people. By divine mercy, we have been given the unearned gift of salvation. We received this gift through no merit of our own. Our sins have been forgiven through the blood of Jesus Christ.

When we celebrate that we have received a gift we can never repay, we notify others with our faces and our actions. The tenor of our lives becomes one of humble and joyful thanksgiving. We rejoice in the gift. “Give thanks to the Lord for he is good, his love is everlasting” (Ps 107:1). “Now thanks be to God for his gift [of grace]” (2 Cor 9:15).

I was recently moved by an MVNU faculty member whose testimony reflected these passages. She said, **“I am learning new ways to see life and work as a means to express gratitude to God for His grace, mercy, and faithfulness.”** New ways to see life and work—that is gratefulness!

God has reminded me throughout this year that the foremost quality of a trusting disciple and a Christian leader is gratefulness. Gratitude arises from the acceptance of all of life as grace—as an undeserved and unearned gift—a grace gift—from the Father’s hand. And God has reminded me that: **GRATITUDE IS GROUNDED IN A FOCUS ON GOD AND HIS MERCY AND GRACE, AND NOT IN A PREOCCUPATION WITH PEOPLE AND THEIR PROBLEMS.** I state this with conviction because the opposite of gratitude is, of course, ingratitude, and the antithesis of giving thanks is grumbling.

So grievous was the matter of ingratitude in the mind of a great church leader that he wrote a letter stating: “that ingratitude is one of the most abominable of sins and that it should be detested.” Why? “For it is a forgetting of the graces, benefits, and blessings received . . . [from our Creator and Lord.]” Remember ingratitude and negative attitudes were among the Israelites, major problems and caused them to wander in the wilderness for 40 years before entering the Promised Land. Grumblers are like a crew of vineyard workers who had labored from dawn to dusk and felt cheated when the latecomers received the same wage (Mt 20:1-16). Grumblers bellyache about the unfairness of life, the poverty of their resources, the insensitivity of their spouse or employer, the liberals, the conservatives, the hot weather, the cold weather, the rich, the poor, the inadequate administrator of a Christian university, and the incompetent pastor of the local church. Grumblers bellyache! Gratitude, however, is not grounded in murmuring, grumbling, fault-finding, or complaining, but in the conviction that God is big enough to handle any situation we encounter! Praise God!

I have come to see in a profound way that it is gratitude that makes us joyful, not the other way around. Too often we are not grateful to God because we are sad when things don’t go our way. Slowly, very slowly but surely, I am coming to see that joy does not make us grateful. Rather it is gratitude that makes us joyful. “Give us inner eyes—spiritual eyes—to see and embrace this profound truth, O God!”

As a Christian leader, do you find it difficult to imagine that gratefulness can become the basic attitude of your life? This will only be possible when your gratefulness is Attentive (“Give thanks . . .”), inclusive (“in all circumstances . . .”) and God-centered (“for this is the will of God in Christ Jesus”).

The challenge for Christian leaders who desire to make a profound difference in the lives of the led is this: Give thanks to God in the midst of the most difficult situations, for this is the foundation of a spiritual life needed to sustain you during the months and years ahead. Don't let the routines of life dull you to the surprises of God!

"Give thanks with a grateful heart; Give thanks to the Holy one; Give thanks because he's given Jesus Christ, His Son. And now let the weak say, 'I am strong,' Let the poor say, 'I am rich,' and let us all say, 'I will be a consistently, grateful Christian, because of what the Lord has done for me. Give thanks!' "

Questions:

How does attentiveness as leaders enhance our ministry?

How can we "give thanks" at all times?

Whom have I recently shown gratitude toward?

Compassion LIFE IS TOO SHORT

Baccalaureate 2000
E. LeBron Fairbanks
(used by permission)

Ephesians 4:30—5:2
Philippians 2:5-8
2 Peter 1:5-9

Introduction

- A. A colleague said to me recently, "Life is too short not to live together kindly, compassionately, and forgivingly."
- B. I was immediately reminded of the last verse of Ephesians 4, "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you."
- C. As I reflected on the scriptural passage and the words of my friend, I said to myself, "I don't want to live my life as a 'bitter' man . . . and I don't want my students, colleagues, and friends to live their lives with 'bitterness, rage, and anger . . . slander . . . and malice' " (Eph 4:31).
- D. My parting words to each member of the MVNC class of 2000: Make it your prayer, intention, commitment—your resolve—to be known as a kind, compassionate, and forgiving person. Life is too short to live otherwise!
- E. I want to leave you with three legacy-building steps that I believe will lead us on our journey toward this Christlike way of living kindly, compassionately, and forgivingly. They are deceptively simple. These steps are:
 - #1 Speak carefully.
 - #2 Care deeply.
 - #3 Forgive quickly.Let me explain!

I. Step 1: Speak Carefully (Eph 4:30a)

- A. Our words to others can bless or burn.
 - 1. The words we speak, in New Testament perspective, are to communicate grace to those who hear (4:29).
 - 2. The reality is that we live in an unkind, uncompassionate, and unforgiving world.
 - 3. Increasingly in the work-place, and sometimes in the home . . .
 - a. Abuse, slander, and misunderstanding are the norms, rather than the exception.
 - b. And the differences we experience because of our background, temperament, social status, or religious faith,
 - 1) Often divide us rather than provide a bridge for greater understanding and perspective.
 - 2) It even happens on a Christian college campus.
- B. In these real-life encounters, our conversation should be sacramental.
 - 1. For Paul, our words should communicate grace. They should . . .
 - a. Focus on others in conversation, not self
 - b. Focus on encouragement, not discouragement

- c. Focus on building up, not tearing down
 - d. Focus on supporting, not undermining
 - e. Focus on healing, not hurting
 - f. Focus on caring, not indifference
2. Dialogue, for Paul, was a sacrament.
 - Through our words, God's very grace should flow.
 - Jesus said, "Out of our mouth comes the overflow of the heart."
 3. Words we use can bless others or "burn" others (and we are so careless at times with our words).
 4. Words that bless come from attitudes of the heart, not techniques of the head. The attitudes of our hearts should be:
 - I love you.
 - I care for you.
 - I need you.
 - I respect you.
 - I serve you.
 5. These attitudes, when reflected to others, will make a difference in their lives.
 - a. People are so used to words that
 - tear down
 - discourage
 - undermine
 - hurt
 - are indifferent
 - and focus on oneself.
 - b. For these reasons, words that minister grace—words that become channels of God's grace—will have a powerful impact and make a difference.

Step 1: Speak carefully. Our words to others can bless or burn.

II. Step 2: Care Deeply

- A. Our care for others can be intimate or distant.
 1. What do we mean by "care"?
 - a. The word "care" finds its root in the Celtic term *kara*, which means lament.
 - b. The basic meaning of care is "to grieve, to experience sorrow, to cry out with."
 - c. I am struck by the background of the word "care" because we tend to look at caring of the strong toward the weak, of the powerful toward the powerless, of the "haves" toward the "have-nots."
 2. I am coming to understand that biblical compassion is not a skill, which we acquire. Rather, it is a quality of the human heart, which must be revealed.
- B. The late Henri Nouwen often stated that you cannot get a Ph.D. in caring.
 1. Nouwen helped me to realize that when we see the other person and discover in that person gentleness, tenderness, and other beautiful gifts, which he or she is not able to see, then our compassionate heart is revealed!
 2. What a profound thought! Our compassionate heart is revealed as we enable others to see what they have not, nor cannot, see in themselves!
 - a. We are talking about caring relationships with people.

- 1) To be compassionate is not, first of all, something we do for others, but rather it is discovering with others their divinely given resources and inner qualities.
 - 2) It is a way of being present with others and standing with them in their times of need.
 - b. I'm slowly coming to see that God wants us to be with others . . . not to prove that we are valuable to them.
- C. When we honestly ask ourselves which persons in our lives mean the most to us, we often find that it is those who, instead of giving much advice, solutions, or cures, have chosen rather to share our pain and touch our wounds with a gentle and tender hand.
1. The friend who can be silent with us in a moment of despair or confusion—
 - a. who can stay with us in an hour of grief and bereavement,
 - b. who can tolerate not knowing, not curing, not healing, and not doing—
 - c. that is the friend who cares.
- D. You may remember moments, as I do, in which we were called to be with a friend who had lost a brother, a sister, a wife or husband, child or parent.
1. What can we say, do, or propose at such a moment?
 - a. There is a strong inclination to say: "Don't cry; the one you loved is in the hands of God."
 - b. "Don't be sad because there are so many good people and so many good things left worth living for."
 2. "Caring deeply" in these moments demands that . . .
 - a. We listen intently.
 - b. We speak directly and caringly.
 - c. We ask questions for the other person's sake and not for our own.
 - d. We are truly present, even in the quietness.
 - e. And we pray honestly, openly, and confidently!
- E. Nouwen introduced me to the phenomenal concept of voluntary displacement in his book entitled *Compassion* and in other books and numerous articles on the subject.
1. Voluntary displacement means that for the sake of others, we willingly go to places we'd rather not go.
 - a. We move out of our comfort zones voluntarily.
 - b. And "displace" ourselves outside the familiar to us.
 - c. Why?
 - 1) A need exists
 - 2) A response from within is required
 - 3) An inward call from God is felt
 - 4) We go, because of who we are
 2. Voluntary displacement can take us . . .
 - a. To the inner city
 - b. Around the world
 - 1) This calling can be for a brief time
 - 2) For a lifetime.
 3. Let me illustrate from Nouwen's life how caring deeply for others often interrupts our routines of life.

It really was not difficult for Nouwen to leave his teaching positions at Notre Dame, Harvard, and Yale divinity schools to accept an invitation to spend the final 10 years of his life living and working as priest to the

L'Arche Community for the severely mentally handicapped in Toronto. His specific daily responsibility was to care for Adam. It took Nouwen two hours each day to prepare Adam for breakfast. Yet Nouwen wrote on several occasions, "I learned far more from Adam than he ever learned from me."

4. Again, I am coming to see that God wants us to be with others . . . not to prove that we are valuable to them.

Step #2: Care deeply. Our care for others can be intimate or distant.

III. Step 3: Forgive Quickly

- A. Our forgiveness of others can be immediate or delayed.
- B. The words of Jesus on the Cross regarding forgiveness are profound. "Father, forgive them, they know not what they do."
 1. His words did not change the situation.
 2. His words did not change the people involved.
 3. His words did not reduce the pain He felt.
 4. His words did not change things externally.
- C. His words of forgiveness, on the Cross, changed everything internally.
 1. He was not going to let what others said and did to Him create within himself bitterness, resentment, and anger.
 2. He was not going to permit what others said and did to him to create a break in the relationship with God the Father.
 - a. It simply was not worth it!
 - b. He was not going to give others that much control over His life.
 3. It was as if He was saying, "Do what you have to do, say what you have to say, but I will not permit these words and deeds done to me and said against me to create a break in the relationship with the Father. It's just not worth it!"
- D. The issue is not so much the response from others to our efforts to be kind, compassionate, and forgiving . . .
 1. Our efforts may not always be received in the spirit they were given.
 2. But withholding forgiveness permits Satan to gain a foothold in our lives.
 - a. Bitterness develops.
 - b. Anger increases.
 - c. Resentment manifests itself.
 - d. And Satan laughs.
 3. Our calling is to be Christlike even in the uncomfortable situations in which we sometimes find ourselves.
 - a. God will provide blessing and joy within us, regardless of the apparent rejection sometimes from the other persons involved.
 - b. Remember . . . as believers, we forgive, not to change people, but because God in Christ forgave us. And we were so undeserving.
- E. Sometimes we have been hurt so deeply that we can't reach out with integrity, in forgiveness to others.
 1. "Father . . . forgive them . . ." The words of Jesus were words of a prayer!
 2. And Paul reminds us that God's grace is sufficient for us, and His power is made perfect in our weakness.
 3. I received an email recently from a person who left campus some time ago. From this person's perspective, things were done and not done that continued to bother the individual. Accusations were made. I hurt for the individual, for the college, and personally. After several days, I responded,

not trying to answer each point made. Instead, I asked for forgiveness. Obviously, the school, collectively and individually, had not been for the individual what the person needed from us. I had a choice. I could “brew” over the stinging email; or genuinely seek forgiveness, asking God and the person to teach me through this situation.

Conclusion

- A. Let me summarize these legacy-building steps to living a Christlike life of kindness, compassion, and forgiveness:
- Jesus spoke words of grace to others. Therefore, we are to speak carefully.
 - Jesus humbled himself and did for us on the Cross what we could not do for ourselves. Therefore, we also are to care deeply.
 - Jesus forgave us while we were yet sinners. Therefore, we are to forgive quickly.
- B. I say to you again: “Life is too short not to live together kindly, compassionately, and forgivingly.”
- As we speak carefully, care deeply, and forgive immediately, Peter reminds us, our Christian life will be effective and productive.
- C. Before you leave campus this weekend, if you feel resentment, bitterness, or anger toward a student, a faculty or staff member, an administrator, a family member who may be here to celebrate with you, or if you know a person on campus who is hurting and grieving intensely,
1. Locate the person.
 2. Ask God to strengthen you.
 3. Talk to the individual. Remember our words can be vehicles of grace!
 4. Ask him or her for forgiveness for your wrong spirit, or express to the person deep care and genuine compassion.
 5. Listen to the other person.
 6. Pray together, if possible, before you separate.
- D. This kind of Christlike living will make a difference—tonight and throughout your life—
1. In the home
 2. In the community
 3. In the workplace
 4. In the lives of others
 5. Within yourselves
- E. Remember, “Life is too short not to live together kindly, compassionately, and forgivingly.”
- F. Reflect on these words as the Collegians sing a song on forgiving and forgetting.

Endurance

The “Grace Gift” of Tenacity

E. LeBron Fairbanks
Mount Vernon Nazarene University
Baccalaureate Address, May 24, 2003
(used by permission)

Colossians 4:17
Acts 27:25

Captain Jessica Irwin, a Salvation Army officer graduating this weekend with the Master of Ministry degree, wrote to me recently following a class I taught in the program. Among other comments, she stated, “I cannot get away from the discussion of Paul’s admonition to Archippus in Colossians 4:17. ‘Do not walk away from the assignment God has given you.’ ”

Jessica continued, “The hardest orders I have received . . . have been those to stay in my assignment and continue God’s work for me there.” She concludes, “Staying orders were a lot harder to swallow than marching orders.”

1. Who is this Archippus to whom Paul admonishes? There are only 2 references to him in the New Testament: Colossians 4:17 and Philemon 2. The Colossians’ passage tells Archippus, his friend, to complete the work God has given him to do. Philemon 2 implies that he is a leader in a house church; possibly the pastor of the church of Laodicea.
2. The message from Paul to Archippus is clear: “Don’t walk away from the leadership assignment God has given to you.”
3. Paul’s message to this rather unknown Christian leader is my final word to you before you graduate from Mount Vernon Nazarene University.
 - Never give up on a God-given assignment until He releases you from the responsibility.
 - Don’t fall apart with the first round of disappointments or problems, when your coworkers are grouchy, or the boss expects too much.
 - Don’t quit when the pressure is on, when others are encouraging you to jump ship or change churches, and when “other opportunities” seem so inviting. Don’t give up!
4. If God has given to you an assignment, led you to a job, or called you to be a faithful pastor or lay leader in a local congregation—be tenacious in that assignment or responsibility until God releases you. The issue is not longevity; rather, it is obedience and prayer! **This is spiritual tenacity!**
5. I have this poem hidden in my office so only I see it:

Don’t Quit

*When things go wrong, as they sometimes will,
When the road you’re trudging seems all uphill,
When the funds are low, and the debts are high,
And you want to smile but you have to sigh,
When care is pressing you down a bit,
Rest if you must but don’t you quit!*

*Life is queer with its twists and turns,
As every one of us sometimes learns.
And many a failure turns about,
When he might have won had he stuck it out—
Don't give up though the pace seems slow—
You may succeed with another blow.*

*Success is failure turned inside out—
The silver tint of the cloud of doubt.
And you never can tell how close you are.
It may be near when it seems so far.
So stick to the fight when you're hardest hit—
It's when things seem worst that you must not quit.³⁸*

6. Why not quit? Because in these assignments, it is the Lord Christ whom you are serving, not people! As love and faith go together, so does service and perseverance!
 - As MVNU graduates, be tenacious in pursuing God's will and way in your home, on the job, with those in need, and with your local church.
7. Churchill returned to his high school to deliver an important speech. As Prime Minister of Great Britain, he received a long and glowing introduction. He arose, went to the podium, and this was his speech: "Never, never, never, never give up!" Then he sat down.
8. Churchill captured in his memorable address the admonition of the Apostle Paul to Archippus, "Don't walk away from your work until God releases you from it.
9. Recently I've been thinking about tenacity. It is always needed, often painful, and a gracious gift. Permit me to elaborate for a few moments on these thoughts.

I. First, the Need for Tenacity

- A. Audacious tenacity—God inspired and empowered tenacity—spiritual tenacity, if you will—is needed in the home, on the job, with others in need, in the local congregation, and at Mount Vernon Nazarene University. We don't know why Paul was compelled to speak these words to Archippus. However, Paul's words to his friend cause us to question why we are so often tempted to give up on a project, an assignment, a responsibility, or a calling before genuine release comes from the Lord.
- B. Why are we tempted to give up as Christian workers?
 1. For sure the enemy of our soul wants to defeat the Christian worker. "Our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of the dark world and against the spiritual forces of evil in the heavenly realms" (Eph 6:12).
 2. Another reason we give up is that the problems facing us at times seems insurmountable or impossible to solve. In the book *Staying Power*³⁹, Anne and Ray Ortland talk about the three time periods all problems have.
 - a) Zone A is called "Desire to Achieve" and is characterized by idealism, perhaps naïveté, and maybe apprehension.
 - b) Zone B is called "Desire to Quit" and is characterized by confusion and conflict when problems arise. This is the danger zone: problems need to be separated, spelled out, and tackled one by one. Zone B will end in one of two ways: we will quit and abort the project, or we will persevere with "bulldog" tenacity, resisting the temptation to drop out. We can

choose to believe that, even in a seemingly impossible situation, the God who has promised never to leave us or forsake us is present. We can choose to believe that, by the grace of God, there is a way through, over, under, or around the confusing situation.

- c) This leads us to Zone C. Zone C is called "Achievement and Growth" and is characterized by faith and personal satisfaction, a sense of realism, maturity, and expectation.
3. We also give up because of misconceptions regarding the Christian life, work, and ministry. These misconceptions encourage us to give up before the job is done.
- "Progress is only being made when things are running smoothly."
 - "The grass is greener on the other side."
 - "Bigger is better."
 - "Suffering and hardship can't be of God."
 - "This problem can't be solved."
 - "Success is gaining everyone's approval."
 - "Failure is final."
 - "I am nobody."
 - And one of the greatest misconceptions is that "good and godly people do not differ or make mistakes."

- C. Graduates, as you pray and believe for God's leadership in the next phase of your life, be known as one who has spiritual tenacity—God-given tenacity—in your graduate studies, on the job, in Christian service, and in your local church.
 - Don't jump from job to job or from church to church.
 - "The real test of a man's character is what it takes to stop him," states Howard Hendrix.
 - Let the characteristic of "sticktoitiveness" infect you and hold you steady.
- D. The need for tenacity is great!

II. I must remind you, secondly, of the Pain in Tenacity

- A. The tendency, I believe, is to "move on" when pressure builds, we do not get our way, or recognition we receive isn't what we desire.

To stay in the situation in the midst of conflict, uncomfortableness, misunderstanding power struggles, conflicting situations and inappropriate expectations until God releases us from these assignments is painful, very painful.

- B. "Enduring" hardship through extraordinary times and situations requires a resolute faith in the God who has placed us in these assignments. And in these "painful" experiences, we must convictionally believe that we remain where God has placed us until He releases us, because we serve Him in these painful times, not the people who sometimes inflict the pain.
- C. We can learn much about the pain of tenacity from Ernest Shackleton and his 1914 Antarctic Expedition. Not known as a Christian, yet, he taught us much through example about the necessity of endurance in our various leadership roles.

In August 1914, Ernest Shackleton, an intrepid British explorer, boarded the ship *Endurance*. He and his team of 27 men set sail for the South Atlantic. The group wanted to be the first to cross the Antarctica.

Early the next year, their ship, the *Endurance*, was trapped by ice. By October 1915, still half a continent away from their intended base, the ship was crushed by ice. In the months that followed the crew's food and water disappeared. Shackleton and his men, drifting on ice packs, were castaways in one of the most savage regions of the world. They trekked endlessly over barren, frozen ice.

More than a year after the shipwreck Shackleton and his men were stranded on an island. They appeared safe for the moment. The food was dwindling, and there appeared little hope of rescue. Survival, Shackleton realized, depended on a bold act. He must reach an outpost by crossing 800 miles of tempestuous sea in an open boat, only to be confronted by the ominous glacier and mountains that he and two others would endure. He took the chance. Amazingly, everyone survived. Everyone!

- D. Paul's journeys, as outlined in the latter book of Acts, were filled with similar experiences! Listen again to Acts 27:25, "Keep up your courage, men, for I have faith in God, that it will happen just as he told me."
- After being in jail for two years, Paul and others were on their way to Rome.
 - Paul's admonition to the men on board the ship was spoken in the middle of a typhoon, a shipwreck, and no food for 14 days.
 - BUT, God had earlier told Paul that "he would testify of God's grace in Rome" (Acts 23:11).
 - In the midst of the Pain of getting to Rome—
 - The jail experience,
 - Typhoon, shipwreck and no food;
 - Paul stated emphatically, "Keep up your courage, men, for I have faith in God that it will happen just as he told me."
- E. There is a need for tenacity, even in the midst of often great pain in tenacity. Now let me testify to:

III. The Gift of Tenacity

- A. This gift of "stick-to-itiveness"—endurance or perseverance—is not a gift we give to other people. By **no** means.
- Rather, the gift of tenacity is a grace gift from God to us . . . for the spiritual growth, Christian maturity and personal development we experience in the midst of "staying with it" until God releases us!
 - On many occasions I have stated, "Leading MVNU is the greatest journey of faith I have ever experienced." In exercising tenacity—staying power—I have been the greatest benefactor. In choosing to believe that God is in the midst of a process, problem, or confrontation, I have grown spiritually. I have matured in Christ significantly. Why? Because I have had to lead from my knees in dependency upon "the One who has called me to this assignment, believing He will complete in me and my work exactly what He has designed!"
- B. Remember the poem "Footprints"? The Christian, in a dream, looked back at a scene in his life and saw only one set of footprints. He questioned the Lord,

"Lord, You told me when I decided to follow You, You would walk and talk with me all the way. But I'm aware that during the most troublesome times of my life there is only one set of footprints. I just don't understand why, when I need You most, You leave me." He whispered, "My precious child, I love you and will never leave you never, ever, during your trials and testings. When you saw only one set of footprints it was then that I carried you."

- I have prayed many times during the past year, not just that the Lord would be with me and give me wisdom for my work, but that He would carry me through the difficult times.

- C. Remember Moses and his excuses before God? God said to Moses, "I am sending you to the king of Egypt so that you can lead my people out of Egypt." Moses said, "I am nobody. No, Lord, don't send me! I am a poor speaker, slow and hesitant. No, Lord, please send someone else." God responded to Moses: "I will be with you!"

And God says to us, "It is I—the great 'I am' who calls, empowers, keeps, and carries us." Graduates, never forget! We are the blessed, graced, and gifted children of God!

And, God reminds us through Paul, "My grace is sufficient for you, my children, for my power is made strong in your weakness" (2 Cor 12: 9).

- D. Remember these prison words of Paul: "I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do **all** things **through him** who gives me strength" (Phil 4: 21).

Regarding contentment, years ago, I read these words, "If we are not content with what we have, we will never be content with what we want!"

- E. Tenacity, with contentment! What a profound gift from God to us! God enables us to "stay the course" until He releases us from an assignment! And who benefits the most? Only God knows. But, for sure, we who "endure" by God's grace are blessed. Tenacity is a grace gift from God to us!

Conclusion

- A. I close this baccalaureate address with a reminder of Paul's words to Archippus: Do not walk away from the assignment God gives to you!
- B. *When the valley is deep, when the mountain is steep,
When the body is weary, when we stumble or fall;
When the choices are hard, when we're battered and scarred,
When we've spent our resources, when we've given all—
In Jesus' name, we press on. In Jesus' name, we press on.*⁴⁰
- C. May God find each MVNU graduate faithful to the responsibilities He gives to you.
- Complete the work to which God leads you.
 - By God's grace, don't quit, never give up!

Lesson 14: Core Qualities of the Servant Leader

Due This Lesson

Two-page paper
Read Resource 13-6, 13-7, and 13-8.
One-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- describe the core qualities of servant leaders
- identify their personal strengths and weaknesses in relation to core qualities
- covenant to develop core qualities of servant leaders in their own lives

Homework Assignments

Write a one-page paper on the question following Resource 14-3.

Read Resource 14-7: *Church of the Nazarene Core Values* (also available at <http://www.nazarene.org/welcome/values/index.html>)

Read *For This We Stand—Values Underlying the Mount Vernon Nazarene University Faith Community* available at <http://www.mvnu.edu/about/stand.htm>

Write a two-page paper on “Lessons Learned from Shackleton’s Antarctic Adventure.”

Write in your journal.

- Toward whom have I recently shown gratitude?
- How can I increasingly make compassion central to my ministry?
- When have I been tempted to give up?

Cultivating a Spirit of Gratefulness

God desires a grateful people.

To walk in gratitude as a way of living

1. Our gratitude must be attentive—"Give thanks" (1 Thess 5:18a).

Attentiveness to what God is doing enables us to "see" and "focus" through the "eyes of our eye"—our spiritual eyes.

To be aware and alert to the presence of God manifested in the predictability of a job or the unpredictability of the people with whom we live and work requires a Spirit-empowered attentiveness to God.

2. Our gratitude must be inclusive—"in all circumstances" (1 Thess 5:18b).

Remember to be thankful for little things.

3. Our gratitude must be God-centered—"for this is God's will for you in Christ Jesus" (1 Thess 5:18b).

Gratitude is grounded in a focus on God and His mercy and grace, and not in a preoccupation with people and their problems.

Discussion Questions:

1. How does attentiveness as leaders enhance our ministry?
2. How can we "give thanks" at all times?

Hospitality

Biblically and theologically, the term “hospitality” is not limited to receiving a stranger into our homes. Foundationally, it is a core *attitude* toward others, which can be expressed by a great variety of behaviors. Hospitality challenges us to relate to others as if we were relating to Christ himself.

It is being to others with whom you live and work, a “living witness of the risen Christ.”

Hospitality is an art that more Christians need to cultivate.

The challenge of “spiritual hospitality”;

1. The gift of spiritual hospitality is a “love gift” *to* Christ. Colossians 3: 17, 23-24 reminds us that our service to others is service to the Lord Christ.

Key Questions:

- What can I do to be Hospitable? Where can I be hospitable?
 - How will my attitude of hospitality impact the way I live, learn, and work?
 - How do I deal with my unfinished agenda for the day when I attempt to “create space” and make room for others and in so doing not accomplish what I think needs to get done?
2. The gift of spiritual hospitality becomes a love gift *from* Christ to us. We are blessed when we reach out to others. We find our Lord in the midst of our service to others.

Hospitality is nothing less than the amazing grace of God working *in* us and *through* us.

God has a way of using our availability and our efforts toward others in ways we could never imagine.

Compassion

The word “care” finds its root in the Celtic term *kara*, which means lament. The basic meaning of care is “to grieve, to experience sorrow, to cry out with.”

Biblical compassion is not a skill, which we acquire. Rather, it is a quality of the human heart, which must be revealed.

Our compassionate heart is revealed as we enable others to see what they have not, nor cannot, see in themselves.

The friend who can be silent with us in a moment of despair or confusion—who can stay with us in an hour of grief and bereavement, who can tolerate not knowing, not curing, not healing, and not doing—that is the friend who cares.

Questions: As a male pastor, how can one express compassion appropriately to females? Or, as a female pastor, how can one express compassion appropriately to males?

Ten Strategies for “Enduring”⁴¹

1. Vision and Quick Victories: Never lose sight of the ultimate goal and focus energy on short-term objectives.
2. Symbolism and Personal Example: Set a personal example with visible, memorable symbols and behaviors.
3. Optimism and Reality: Instill optimism and self-confidence, but stay grounded in reality.
4. Stamina: Take care of yourself: Maintain your stamina and let go of guilt.
5. The Team Message: Reinforce the team message constantly: “We are one—we live or die together.”
6. Core Team Values: Minimize status differences and insist on courtesy and mutual respect.
7. Conflict: Master conflict—deal with anger in small doses, engage dissidents, and avoid needless power struggles.
8. Lighten Up! Find something to celebrate and something to laugh about.
9. Risk: Be willing to take the big risk.
10. Tenacious Creativity: Never give up—there’s always another move.

Staying Power

Why are we tempted to give up as Christian workers?

1. The enemy of our soul wants to defeat the Christian worker.

2. The problems facing us seem insurmountable
The three time periods that all problems have:⁴²
 - Zone A: Desire to Achieve—characterized by idealism, perhaps naïveté, and maybe apprehension
 - Zone B: Desire to Quit—characterized by confusion and conflict
 - Zone C: Achievement and Growth—characterized by personal satisfaction, a sense of realism, maturity, perspective

3. Misconceptions regarding the Christian life, work, and ministry:
 - “The grass is greener on the other side.” Believing that somehow if I could move to another assignment or have another position, life would be easier.
 - “Bigger is better.” Believing that fulfillment in life comes through acquiring bigger or better positions, salaries, power bases and influences.
 - “Suffering and hardship can’t be of God.” Believing with Gideon who said, “If I may ask sir, ‘If the Lord is with us, why have all of these things happened to us?’ ”
 - “Success is gaining everyone’s approval.” Believing that everyone must like me or I must not be doing a good job.
 - “This problem can’t be solved.” Believing that the situation is too demanding and complex to be solved.
 - “Progress is only being made when things are running smoothly.” Believing that if problems arise, God must not be with me.
 - “Failure is final.” Believing that people will never respect me or believe in me because I failed in one project.
 - “I am nobody, I can’t do anything.” Believing that I really don’t have gifts or talents to bring to this project.

Developing Staying Power

How can we change if we really want our lives to be characterized by tenacity or staying power?

- We need some heroes.
- We need to refocus our thinking about the Christian life and ministry from the past (what has happened) to the future (what will happen).
- We need to refocus our thinking from a focus on ourselves and our limitations to God and His strength and grace.

2 Corinthians 12:9

Paul on suffering:
Philippians 1:14

Philippians 1:29

Philippians 3:10

Paul on crucifixion:
Galatians 2:20

1 Corinthians 15:31

Romans 12:1

Calvin Coolidge: "Nothing in the world can take the place of persistence. Talent will not; nothing is more common than unsuccessful men with talent. Genius will not; unrewarded genius is almost a proverb. Education will not; the work is full of educated derelicts. Persistence and determination alone are omnipotent. The slogan 'Press On' has solved, and always will solve the problems of the human race."

Core Values: Church of the Nazarene⁴³ **A Living Faith: What Nazarenes Believe**

Every organization that endures over time is based on a deeply shared combination of purpose, belief, and values. So it is with the Church of the Nazarene. It was founded to transform the world by spreading scriptural holiness. It is both a Great Commission church and a Holiness church at the same time. Our mission is to make Christlike disciples of all nations.

The present and future life of the Church of the Nazarene is defined by participation in the mission of God. It is therefore an expression of the Church of Jesus Christ and an organization made distinct not just by what it believes but by how it goes about contributing uniquely to the kingdom of God.

In the early years of this new millennium, it is appropriate for the Church of the Nazarene to identify those distinctives that we joyfully embrace and celebrate. Our most precious treasures—our mission, calling, beliefs, and highest values—we gladly offer as a gift to the generations to come.

We pray that our core values will continue to serve as a guiding light for those who must make their way through the light and shadows of the decades that lie ahead.

We Are a Christian People

As members of the Church Universal, we join with all true believers in proclaiming the Lordship of Jesus Christ and in embracing the historic Trinitarian creedal statements of Christian faith. We value our Wesleyan–Holiness heritage and believe it to be a way of understanding the faith that is true to Scripture, reason, tradition, and experience.

We are united with all believers in proclaiming the Lordship of Jesus Christ. We believe that in divine love, God offers to all people forgiveness of sins and restored relationship. In being reconciled to God, we believe that we are also to be reconciled to one another loving each other as we have been loved by God, forgiving each other as we have been forgiven by God. We believe that our life together is to exemplify the character of Christ. We stand with Christians everywhere in affirming the historic Trinitarian creeds and beliefs of the Christian faith and deeply value our heritage in the Wesleyan–Holiness tradition. We look to Scripture as the primary source of spiritual truth confirmed by reason, tradition, and experience.

With all the people of God we confess and praise Jesus Christ the Lord.

Jesus Christ is the Lord of the Church, which, as the Nicene Creed tells us, is one, holy, universal, and apostolic. In Jesus Christ and through the Holy Spirit, God the Father offers forgiveness of sin and reconciliation to all the world. Those who respond to God's offer in faith become the people of God. Having been forgiven and reconciled in Christ, we forgive and are reconciled to one another. In this way, we are Christ's Church and Body and reveal the unity of that Body. As the one Body of Christ, we have "one Lord, one faith, one baptism." We affirm the unity of Christ's Church and strive in all things to preserve it (Eph 4:5, 3).

Jesus Christ is the holy Lord. For this reason, Christ's Church is not only one but also holy. It is to be holy in its parts and in its totality holy in its members as it is in its Head. The Church is both holy and called to be holy. It is holy because it is the Body of Christ, who has become for us righteousness and holiness. It is called to become holy by God, who chose us before the foundation of the world that we should be holy and blameless. As Christ's one Body, our life together as a church should embody the holy character of Christ, who emptied himself and took on the form of a slave. We affirm the holiness of Christ's Church, both as a gift and as a calling.

Jesus Christ is the Lord of the Church. For this reason, the Church is not only one and holy but also universal, including all who affirm the essential beliefs of the Christian faith. We affirm the apostolic faith that has been held by all Christians, everywhere and at all times. We embrace John Wesley's concept of the universal spirit, by which we have fellowship with all those who affirm the vital center of Scripture, and we extend toleration to those who disagree with us on matters not essential to salvation.

Jesus Christ is the Lord of the Scriptures. For this reason, the Church is not only one, holy, and universal but also apostolic. It is built on the foundation of the apostles and prophets and continually devotes itself to the apostles' teaching. The Church especially looks to the Scriptures, which are the Church's only norm of faith and life. The Lordship of Jesus over the Scriptures means that we are to understand the Scriptures through the witness of the Holy Spirit as they testify to Jesus. To confirm and correct our understanding of the Scriptures, we honor and heed the ancient creeds and other voices of the Christian tradition that faithfully explain the Scriptures. We also allow our understanding of the Scriptures to be guided by the voice of the Holy Spirit speaking to us in repentance, faith, and assurance. Finally we test our understanding of the Scriptures by seeking the reasonableness and coherence of their witness to Jesus Christ.

We are especially called to witness to the holiness of Christ's Church as embraced in the Wesleyan–Holiness tradition. We affirm the principles of salvation by grace alone through faith in Jesus Christ our Savior. In doing so, we continue to affirm that Christ's Church is one, universal, and apostolic. But our special calling is to hold before the eyes of the world and the Church the centrality of holiness and to encourage the people of God to live in the fullness of the Father's holy love. For this reason we affirm the Wesleyan–Holiness understanding of the Christian faith and seek to remain faithful to its principal teachings: God's prevenient grace and the means of grace, repentance, faith, the new birth, justification, assurance, the Christian community and its disciplines, and the perfection of love.

We Are a Holiness People

God, who is holy, calls us to a life of holiness. We believe that the Holy Spirit seeks to do in us a second work of grace, called by various terms including "entire sanctification" and "baptism with the Holy Spirit"—cleansing us from all sin; renewing us in the image of God: empowering us to love God with our whole heart, soul, mind, and strength, and our neighbors as ourselves; and producing in us the character of Christ. Holiness in the life of believers is most clearly understood as Christlikeness.

We are called by Scripture and drawn by grace to worship God and to love Him with our whole heart, soul, mind, and strength, and our neighbors as ourselves. To this end we commit ourselves fully and completely to God, believing that we can be "sanctified

wholly," as a second crisis experience. We believe that the Holy Spirit convicts, cleanses, fills and empowers us as the grace of God transforms us day by day into a people of love and spiritual discipline, ethical and moral purity, and compassion and justice. It is the work of the Holy Spirit that restores us in the image of God and produces in us the character of Christ. Holiness in the life of believers is most clearly understood as Christlikeness.

We believe in God the Father, the Creator, who calls into being what does not exist. We once were not, but God called us into being, made us for himself, and fashioned us in His own image. We have been commissioned to bear the image of God: "I am the LORD your God; consecrate yourselves and be holy because I am holy" (Lev 11:44).

Our hunger to be a Holiness people is rooted in the holiness of God himself. The holiness of God refers to His Deity His utter singularity of being. There is none like Him in majesty and glory. The appropriate human response in the presence of such a glorious being is worship of God as God. God's holiness is expressed in His gracious redemptive acts. Encounter with the God who reveals and gives himself makes worship possible, and worship becomes the primary way of knowing Him. We worship the holy redeeming God by loving what He loves.

Our worship of the great and gracious God takes many forms. Often it is praise and prayer with the faith community. It also expresses itself in acts of private devotion, thanksgiving and praise, and obedience. Evangelistic sharing of the faith, compassion toward our neighbor, working for justice, and moral uprightness are all acts of worship before our God of blazing holiness. Even the ordinary tasks of life become acts of worship and take on a sacramental significance as worship of a holy God becomes our way of life.

Jesus Christ revealed the one holy God to us and modeled worshipful holy living for us. Jesus informs our understanding of holiness through His life, sacrifice, and teachings as found in the Gospels, particularly the Sermon on the Mount. As a Holiness people we seek to be like Jesus in every attitude and action. By His grace God enables believers who worship Him with their whole hearts to live Christlike lives. This we understand to be the essence of holiness.

God has also given us the gift and responsibility of choice. Because we were born with a tendency to sin, we are inclined to choose our own way rather than God's (Isa 53:6). Having corrupted God's creation with our sin, we are dead in trespasses and sins (Eph 2:1). If we are to live again spiritually, God, who calls into being what does not exist, must graciously create us anew through the redemptive acts of His own Son.

We believe that God uniquely entered our world through the incarnation of His only Son, Jesus of Nazareth, the historical God-man. Jesus came to renew the image of God in us, enabling us to become holy people. We believe that holiness in the life of the believer is the result of both a crisis experience and a lifelong process. Following regeneration, the Spirit of our Lord draws us by grace to the full consecration of our lives to Him. Then, in the divine act of entire sanctification, also called the baptism with the Holy Spirit, He cleanses us from original sin and indwells us with His holy presence. He perfects us in love, enables us to live in moral uprightness, and empowers us to serve!

The Spirit of Jesus works within us to reproduce in us His own character of holy love. He enables us to “put on the new self, created to be like God in true righteousness and holiness” (Eph 4:24). To be like God is to be like Jesus. Having had the divine image restored in us in God’s act of entire sanctification, we acknowledge that we have not yet arrived spiritually; our lifelong goal is Christlikeness in every word, thought, and deed. By continued yieldedness, obedience, and faith, we believe that we are “being transformed in his [Christ’s] likeness with ever-increasing glory” (2 Cor 3:18). We participate further in this process as we live a life of worship expressed in many ways, including embracing the spiritual disciplines and the fellowship and accountability of the local church. As a Body of Believers in a specific congregation, we endeavor to be a Christlike community, worshiping God with our whole hearts and receiving His gifts of love, purity power, and compassion.

As a Holiness people we do not exist in a historical and ecclesiastical vacuum. We identify with the New Testament and the Early Church. Our articles of faith clearly place us in the tradition of classical Christianity. We identify with the Arminian tradition of free grace (Jesus died for all) and human freedom—the God-given capacity of all to choose God and salvation. We also trace our ecclesiastical heritage to the Wesleyan Revival of the 18th century and to the Holiness Movement of the 19th and 20th centuries.

Through the centuries the Holiness people have had a “magnificent obsession” with Jesus. We worship Jesus! We love Jesus! We think Jesus! We talk Jesus! We live Jesus! This is the essence and overflow of holiness for us. This is what characterizes Holiness people.

We Are a Missional People

We are a sent people, responding to the call of Christ and empowered by the Holy Spirit to go into all the world, witnessing to the Lordship of Christ and participating with God in the building of the Church and the extension of His kingdom (2 Corinthians 6:1). Our mission (a) begins in worship, (b) ministers to the world in evangelism and compassion, (c) encourages believers toward Christian maturity through discipleship, and (d) prepares women and men for Christian service through Christian higher education.

3a. Our Mission of Worship

The mission of the church in the world begins in worship. It is as we are gathered together before God in worship—singing, hearing the public reading of the Bible, giving our tithes and offerings, praying, hearing the preached Word, baptizing, and sharing the Lord’s Supper—that we know most clearly what it means to be the people of God. Our belief that the work of God in the world is accomplished primarily through worshipping congregations leads us to understand that our mission includes the receiving of new members into the fellowship of the church and the organizing of new worshipping congregations.

Worship is the highest expression of our love for God. It is God-centered adoration honoring the One who in grace and mercy redeems us. The primary context for worship is the local church where God’s people gather, not in self-centered experience or for self-glorification, but in self-surrender and self-offering. Worship is the church in loving, obedient service to God.

Worship is the first privilege and responsibility of God's people. It is the gathering of the covenant community before God in proclamation and celebrative response of who He is, what He has done, and what He promises to do.

The local church in worship is at the core of our identity. The Church of the Nazarene is essentially local worshiping congregations, and it is in and through the local congregation that our mission is fulfilled. The mission of the church finds its meaning and orientation in worship. It is in the preaching of the Word, the celebration of the sacraments, the public reading of the Scripture, the singing of hymns and choruses, corporate prayer, and the presenting of our tithes and offerings that we know most clearly what it means to be the people of God. It is in worship that we understand most clearly what it means to participate with God in the work of redemption.

Our mission of worship is foundational for our church. As the Church of the Nazarene is essentially local worshiping congregations, our mission of worship will include a continued commitment to the starting of new congregations.

3b. Our Mission of Compassion and Evangelism

As people who are consecrated to God, we share His love for the lost and His compassion for the poor and broken. The Great Commandment and the Great Commission move us to engage the world in evangelism, compassion, and justice. To this end we are committed to inviting people to faith, to caring for those in need, to standing against injustice and with the oppressed, to working to protect and preserve the resources of God's creation, and to including in our fellowship all who will call upon the name of the Lord.

Through its mission in the world, the church demonstrates the love of God. The story of the Bible is the story of God reconciling the world to himself, ultimately through Christ Jesus (2 Corinthians 5: 16-21). The church is sent into the world to participate with God in this ministry of love and reconciliation through evangelism, compassion, and justice.

Both the Great Commission and the Great Commandment are central to the understanding of our mission. They are two expressions of a single mission, two dimensions of the one gospel message. Jesus, who directs us to "love the Lord your God with all your heart and with all your soul and with all your mind . . . and your neighbor as yourself" (Matthew 22: 37, 39), also tells us to "go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (28: 19-20).

The mission of the church in the world extends to all humanity, as all people, being created in the image of God, have ultimate value. It is our mission to love and value people as they are loved and valued by God, who seeks to bring them peace, justice, and salvation from sin through Christ. It is our mission to have compassion upon and to care for those in need. It is our mission to oppose social systems and policies that devalue or disempower people.

The mission of the church extends to the whole person. God has created us as whole persons, and it is our mission to be ministers of God's love to people as whole persons—body, soul, and spirit. Our mission of evangelism, compassion, and justice is a single integrated mission, engaging people in their physical, emotional, and spiritual need.

The mission of the church in the world extends to all humanity because Jesus Christ has come into the world to save all who call upon His name. As the people of God, it is our privilege and responsibility to share the good news of the gospel with all who will hear. Whether in public services or in personal one-on-one witnessing, our passion is to take every opportunity to invite people to faith in Jesus Christ.

The mission of the church in the world extends to all people because the Holy Spirit, at Pentecost, was poured out upon all humanity (Acts 2). It is our mission to present the gospel of salvation through Jesus Christ to every person on earth. We are empowered by the Spirit to go into the world proclaiming the Kingdom and participating with God in the building of the church.

It is with a spirit of hope and optimism that we engage our God-given mission in the world. It is more than an expression of human concern or human effort. Our mission is a response to God's call. It is our participation with God in the Kingdom mission of reconciliation. It is the church's faithful witness to and expression of the love of God in the world—in evangelism, compassion, and justice. It is our faith in the ability of God's grace to transform the lives of people broken by sin and to restore them in His own image.

3c. Our Mission of Discipleship

We are committed to being—and inviting others to become—disciples of Jesus. With this in mind, we are committed to providing the means (Sunday School, Bible studies, small accountability groups, etc.) through which believers are encouraged to grow in their understanding of the Christian faith and in their relationship with each other and with God. We understand discipleship to include submitting ourselves to obeying God and to the disciplines of the faith. We believe we are to help each other live the holy life through mutual support, Christian fellowship, and loving accountability. Wesley said, "God has given us to each other to strengthen each other's hands."

Christian discipleship is a way of life. It is the process of learning how God would have us live in the world. As we learn to live in obedience to the Word of God, in submission to the disciplines of the faith, and in accountability to one another, we begin to understand the true joy of the disciplined life and the Christian meaning of freedom. Discipleship is not merely human effort, submitting to rules and regulations. It is the means through which the Holy Spirit gradually brings us to maturity in Christ. It is through discipleship that we become people of Christian character. The ultimate goal of discipleship is to be transformed into the likeness of Jesus Christ (2 Cor 3:18).

By studying and meditating on the Scriptures, Christians discover fountains of refreshment in every thirsty valley on their discipleship journey. Invigorated by the washing of the Word, refined by immersion in the Word, drinking deeply the truths of the Word, the disciples discover to their happy surprise that they are being "transformed by the renewing of [their] mind" (Rom 12:2). The Christian way opens before them like a high and open road. Nerved by God, they proceed on a way of life that eclipses mere human and cultural values. Refreshed by the fountain of the Word, disciples give their life away in self-transcending service.

We affirm the life-giving value of the classic spiritual disciplines in the training of women and men as disciples of Christ. The disciplines of prayer and fasting, worship,

study, solitude, service, and simplicity are at the same time natural expressions and intentional commitments in the life of the believer.

Discipleship requires mutual support and loving accountability. On our own, few of us will develop the spiritual disciplines that lead to Christian maturity. We believe that we are to encourage the mutual support provided through such means as Sunday School classes, discipleship groups, Bible study groups, prayer meetings, accountability groups, and Christian mentoring as necessary to our spiritual formation and maturity. Recognizing the role of accountability in the Wesleyan class meetings encourages us to support its place within the contemporary Christian congregation.

3d. Our Mission of Christian Higher Education

We are committed to Christian education, through which men and women are equipped for lives of Christian service. In our seminaries, Bible colleges, colleges, and universities, we are committed to the pursuit of knowledge, the development of Christian character, and the equipping of leaders to accomplish our God-given calling of serving in the church and in the world.

Christian higher education is a central part of the mission of the Church of the Nazarene. In the early years of the Church of the Nazarene, institutions of Christian higher education were organized for the purpose of preparing men and women of God for leadership and Christian service in the global spread of the Wesleyan-Holiness revival. Our continued commitment to Christian higher education through the years has produced a worldwide network of seminaries, Bible schools, colleges, and universities.

Our mission of Christian higher education comes directly out of what it means to be God's people. We are to love God with our whole "heart, soul, and mind." We are therefore, to be good stewards in the development of our minds, our academic resources, and in the application of our knowledge. In this light, we are committed to the open and honest pursuit of knowledge and truth coupled with the integrity of our Christian faith. Christian higher education is an essential arena for the development of the stewardship of our minds. It is intended to be an arena characterized by the discussion and discovery of truth and knowledge about God and all of God's creation.

In Christian higher education faith is not compartmentalized, but wonderfully integrated with knowledge as faith and learning are developed together. The whole person is cultivated with every area of thought and life understood in relationship to the desire and design of God. Christian character and the equipping of Christian leaders for service in the church and the world are forged in the context of learning about God, humanity and the world. This commitment of Christian higher education to the formation of the whole person is critical for the development of Christian men and women for missional leadership in the church and the world.

As a redeemed people called to Christlikeness and sent as agents of God's love in the world, we participate with God in the work of redeeming humanity. Christian higher education contributes significantly to our being such a missional people—offering the broad range of knowledge—and it is necessary for effective service to God in our various vocations. Our faithful participation in God's redemptive work requires that we raise up men and women of God who can take their place as Christian servant leaders in the church and in the world.

The world in which we are called to serve is becoming more closely connected and more profoundly complicated each day. As God's work of redemption advances in present and future generations, our faithful witness to the Lordship of Christ and effective participation with God in the building of the church will continue to require a vital commitment to Christian higher education.

Conclusion

At the turn of the 20th century, the Church of the Nazarene was born! P. F. Bresee and others were deeply convicted that God had raised them up for the express purpose of proclaiming to the church and world the gospel of Jesus Christ in the Wesleyan-Holiness tradition. There are unmistakable marks of providence on this denomination. From a fledgling movement, the Church of the Nazarene now exceeds 1.3 million in membership and is ministering in 135 countries of the world.

At the turn of the 21st century the future of this denomination has never been brighter! Many believe that we were raised up, not for the 20th century, but for the 21st century. We are positioned to make a major contribution to our post-modern world. This affirmation is grounded in our Wesleyan-Holiness heritage with its radical optimism of grace. We believe that human nature, and ultimately society, can be radically and permanently changed by the grace of God. We have an irrepressible confidence in this message of hope, which flows from the heart of our holy God.

P. F. Bresee was fond of saying, "The sun never sets in the morning." It is still morning in the church of the Nazarene, and the sun never sets on our denomination around the world. We are radically optimistic about impacting our 21st-century world with the Holiness message! With clarity of vision, total commitment, and firm faith, we view this new century as our day of greatest opportunity for making Christlike disciples of all nations.

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Lesson 15: Core Values and Attitudes of the Servant Leader

Due This Lesson

One-page paper on Resource 14-3

Read *Church of the Nazarene Core Values* and *For This We Stand*

Two-page paper on "Lessons Learned from Shackleton's Antarctic Adventure"
Journaling

Learner Objectives

At the end of this lesson, participants will

- relate the Church of the Nazarene Core Values and the MVNU Core Values [examples of institutional values] to the core values of Christian servant leaders
- describe core attitudes of the Christian servant leader
- identify needed areas of growth and development in their own lives

Homework Assignments

Write a one-page response to one of the three Church of the Nazarene Core Values. How does the chosen core value relate to leadership within the church?

Re-read Resource 15-5 and develop a series of parallel questions for you to discuss with the persons whom you are responsible to lead. Remember, the PROOF of servant leadership is reflected in the qualitative growth of the led—individually and as a group.

Theme 5 Review:

One of the module requirements is to write a staged, cumulative paper titled "My Philosophy of Servant Leadership." This review of Theme 5 will be the fifth stage of that paper. When you finish the Theme 5 review, put it with your other four theme reviews and edit them into a single complete paper.

The scriptures in Resource 15-6 are related to Theme 5. Read each passage and take notes on relationships that you find. Then, write a one- to two-page essay on Theme 5. Your essay should incorporate the insight you have gained and your understanding of the content from Lessons 13-15.

Resource 3-7 contains an Intercessory Prayer Work Sheet. Use the work sheet in your devotional time to note how God is opening your eyes to the needs within your circle of influence.

During the next classtime, journals will be checked. The individual entries will not be read but the faithfulness and completeness of the assignment will be checked.

Write in your journal.

- I need to forgive [insert name] so that my relationship with God will not be strained.

- My devotional life can be strengthened by . . .
- I can show respect for the natural world by . . .
- I need to cultivate an authentic, transparent, and genuine nature by . . .
- Lord, I need to ask [insert name] for forgiveness because I put him or her down to make myself look better when I . . .

Church of the Nazarene Core Values⁴⁴

Refer to Resource 14-7 for the full text.

We Are a Christian People

As members of the Church Universal, we join with all true believers in proclaiming the Lordship of Jesus Christ and in embracing the historic Trinitarian creedal statements of Christian faith. We value our Wesleyan–Holiness heritage and believe it to be a way of understanding the faith that is true to Scripture, reason, tradition, and experience.

We Are a Holiness People

God, who is holy, calls us to a life of holiness. We believe that the Holy Spirit seeks to do in us a second work of grace, called by various terms including “entire sanctification” and “baptism with the Holy Spirit”—cleansing us from all sin; renewing us in the image of God: empowering us to love God with our whole heart, soul, mind, and strength, and our neighbors as ourselves; and producing in us the character of Christ. Holiness in the life of believers is most clearly understood as Christlikeness.

We Are a Missional People

We are a sent people, responding to the call of Christ and empowered by the Holy Spirit to go into all the world, witnessing to the Lordship of Christ and participating with God in the building of the Church and the extension of His kingdom (2 Cor 6: 1). Our mission

- begins in worship
- ministers to the world in evangelism and compassion
- encourages believers toward Christian maturity through discipleship
- prepares women and men for Christian service through Christian higher education

Mount Vernon Nazarene University Core Values⁴⁵

Affirmation 1: **We Love God.** Therefore, we value and stand for

1. A Worshiping Community
2. A Biblical Faith
3. A Christlike Lifestyle
4. A Holiness Ethic
5. A Global Mission
6. A Creation Vision
7. A Spirit-Empowered Devotion

Affirmation 2: **We Respect Others.** Therefore, we value and stand for

1. A Magnanimous Spirit
2. A Servant Mentality
3. A Trustworthy Character
4. A Positive Influence
5. A Courteous Response
6. A Giving Motivation
7. An Appreciative Attitude

Core Attitudes of the Christian Servant Leader

Core attitudes of the heart (Eph 4:23) that should increasingly characterize Spirit-filled Christians and Christlike leaders include the following:

1. I love you—*you are my brother/sister in Christ.*
2. I need you—*you have strengths and gifts I do not have.*
3. I accept you—*you are being changed by Christ as I am being changed.*
4. I respect you—*you are different, yet we are one in Christ.*
5. I trust you—*you desire to serve the same Christ as I serve.*
6. I serve you—*I want to minister grace to you.*

These are key attitudes for the Christian leader who seeks to nurture faith and life in the persons he or she leads. From these basic attitudes, specific goals can be derived for the people we serve.

Goals for Your Staff

These goals remain very important since you want the faith of your employees to be strengthened as a result of working at your institution.

1. Honor their time. Don't over schedule. Honor time with God, themselves, their family, friends, etc.
2. Value their work. Enjoy your work and your working relationships. Even problem situations are opportunities to grow and strengthen their decision-making skills.
3. Build their confidence. Know your strengths and allow others to help you in areas that you are weak.
4. Increase their competence. Be willing to learn more.
5. Support their decisions. Do your homework/research. Be prepared and take extra time if necessary to make an informed decision.
6. Hear their words. Listen to yourself. Are your words appropriate and well-spoken to others?
7. Network their ideas. Get feedback from others inside and outside your organization.
8. Affirm their dreams. Have your dreams in writing. Talk with others who are successful in your field.
9. Simplify their assignment. Break down your assignment into smaller tasks and delegate what can be delegated.
10. Strengthen their faith. Take the time necessary for prayer, Bible study, inspirational reading, and rest.

Annual Review Questions

The following questions help prepare employees for the employee review process. Notice the goal of the dialogue is the personal and professional growth of the employee.

1. How does your specific assignment fit into and support the overall mission and vision of Mount Vernon Nazarene University? How does your department do so?
2. In what ways have you developed and enhanced your job knowledge in the past year? Have adequate opportunities been provided both for training and for personal growth?
3. What specific tasks or accomplishments this year best express your commitment to quality service to students, fellow workers, and outside customers? How have you felt that your gifts and talents have been most effectively used? *(It is recommended that a written response to this question be given to your supervisor in advance of your review.)*
4. What aspects of your work this year reflect your stewardship of the responsibilities given to you? Are there additional avenues of service you would like to pursue (committees, new assignments, etc.)?
5. How would you describe your attitude toward your work? In what ways has your initiative contributed to the continuous improvement of our campus community? How does your work support the recruiting, retention, and care of our students?
6. How have problem solving and resourcefulness played a role in your successes or challenges this year? What additional resources might assist you as you strive for excellence?
7. In what ways have you contributed to teamwork in your area and how has teamwork influenced your work positively? How can the climate of collaboration at MVNU be enhanced?
8. Has your sense of calling and personal ministry been fulfilled through your work endeavors this year? Do you feel affirmed as a valuable asset to MVNU?
9. How has your leadership positively impacted those with whom you work and the campus as a whole? In what ways can those who lead you do so more effectively?
10. What short-term and long-term goals would you set for your work in the coming year? For your department as a whole?

Scriptures Related to Theme 5

Theme 5: The PROOF of servant leadership is reflected in the qualitative growth of the led.

Related Scriptures:

Colossians 3: 1-25

1 Corinthians 5: 14-21

Matthew 22: 37-39; 28: 16-20

1 Timothy 2: 5

1 and 2 Timothy

My ideas and paper outline:

Lesson 16: In Review

Due This Lesson

Core Value paper
Parallel questions
Theme 5 Review
Journals
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the five themes for Christian servant leadership
- synthesize the themes to develop a model for servant leadership in their own ministry
- develop a plan for strengthening the characteristics, attitudes, and goals of servant leadership for their personal lives

Homework Assignments

Resource 16-4: "Final Thoughts from the Principal Contributor" is a summary by the module author. It contains the essence of the review provided in this module and can be used for future reference.

Write in your journal

- What have I learned from this module on Leading the People of God?
- What changes are required in my life because of what I have learned?
- What do I personally believe about Christian servant leadership?

Convictions of a Reconciled and Transformed Christlike Leader

Conviction 1: Christlike leadership is rooted in A VISION FOR MINISTRY.

Conviction 2: Christlike leadership is rooted in A PASSION FOR FORMATION.

Conviction 3: Christlike leadership is rooted in AN OBSESSION FOR COMMUNITY.

The Heart of the Servant Leader⁴⁶

E. LeBron Fairbanks

Introduction

I am challenged by the words of “The Servant’s Song” in our hymnal (no. 679). Remember the first two verses of the hymn?

*Brother, let me be your servant; let me be as Christ to you;
Pray that I may have the grace to let you be my servant too.*

*We are pilgrims on a journey; we are brothers on the road.
We are here to help each other walk the mile and bear the load.⁴⁷*

Each time I sing this hymn, however, I am haunted by a question. Is it really possible to be a servant—a servant leader—in the real world of the local church or in an educational institution of the church with all of the conflicting expectations, demands, and pressures placed on us?

Let me express my concern differently. What will constitute “success” in our leadership ministry? The way we define success will determine our leadership focus.

My contention is that, regardless of where God places us as leaders within the Christian fellowship, we need—we must have at the core of our being—at least three compelling convictions:

1. A vision for who we are as the people of God
2. A passion for what we are called to do in the work of God
3. An obsession for how we live together as the family of God

These convictions are the heart of servant leadership. They comprise the essence of the Servant’s Song.

Let’s look more closely at these convictions to which the servant leader is captive.

Conviction 1: Servant leadership is rooted in A VISION FOR MINISTRY.

Vision has to do with seeing things clearly and at a great distance. It is seeing what others do not see. A vision is a consuming, fervent, and compelling inner picture. All leaders are supposed to have *vision*. Fundamental for the servant leader is not so much organizational *vision*, but theological *vision*.

Foundational to the servant leader is a theological vision of our identity within the Christian fellowship. Listen to the biblical images of our relationship to others:

- brothers and sisters in Christ
- fellow travelers on a spiritual journey
- members together of Christ’s body
- a fellowship of God’s people
- a microcosm of the Kingdom of God on earth
- a community of faith
- a sacramental community in and through which the grace of God flows

Effective leadership within the Christian fellowship, I believe, is grounded in this biblical perspective of our identity, and not in organizational skills. Skills, of course, are needed. However, sharp skills without Christian motives easily lead to manipulation. The primary orientation and motivation of our actions as servant leaders must be deeply theological. The degree to which we remain captive to this conviction will determine the degree to which our leadership is judged “successful” in biblical perspective.

Affirming the identity of those with whom we work within the fellowship is fulfilling. However, the servant leader gets equally excited about helping others succeed—regardless of where they are on their spiritual journey.

Ministry, as you know, is service to others in Jesus’ name. It is the extension of the service of Jesus in our world. The people of God are Spirit-empowered to incarnate His healing, guiding, sustaining, and reconciling work in the lives of those with whom we work and live. If we are Christian, we are called to this ministry.

Dietrich Bonhoeffer in *Life Together*,⁴⁸ lists seven expressions of ministry by which a Christian community must be judged and characterized.

- The Ministry of Holding One’s Tongue
- The Ministry of Meekness
- The Ministry of Listening
- The Ministry of Active Helpfulness—Simply assisting others within the Christian community in trifling, external matters.
- The Ministry of Bearing (supporting)
- The Ministry of Proclaiming (enfleshing the Word of God through our words and deeds)
- The Ministry of Authority (leadership)

For Bonhoeffer, these practical expressions of Christian ministry provide the *context* within which our specific calling must function.

We may be specifically called to and gifted as pastor, teacher, evangelist, musician, or missionary. But it is futile and self-defeating to seek to function within a specific calling *while ignoring our broader ministry to serve others in Jesus’ name*.

In the book *A Wesleyan-Holiness Theology*, Dr. J. Kenneth Grider, professor emeritus of Nazarene Theological Seminary, reflects on his own need to grow in grace through service. He shares in his book a prayer he often prays.

Father, I am Your bread. Break me up and pass me around to the poor and needy of this world.

I am Your towel. Dampen me with tears and with me wash the feet of people who are weary with walking and with working.

I am Your light. Take me out to where the darkness is thick, there to shine and let Christ shine.

I am Your pen. Write with me whatever word You wish, and placard the word where the least and the lost of the world will see it and read it and be helped by it.

I am Your salt. Sprinkle me on all the things that You want for people, so that my faith and love and hope will flavor their experiences.

I am Your water. Pour me into people who thirst for You but do not even know that it is You for whom they thirst. Pour into them the trust that You have helped me to place in You. Pour into them the inward witness that is in me. Pour into them the promise that soon the summer drought will pass and refreshing rivers of water will gush down over them.

I am Yours, Lord God. Use me up in what You will, when You will, where You will, for whom You will, even if it means that I am given responsibilities that are considerable and costly. Amen!!⁴⁹

Jesus defined success in Christian ministry in terms of service or self-giving to others in the name and place of God (Mt 25:30-34). The call and command to serve must increasingly define and shape our vision for ministry.

Conviction 2: Servant leadership is rooted in A PASSION FOR FORMATION.

Eighteen years ago, while teaching at the European Nazarene Bible College, I penned this definition of Christian leadership.

Christian leadership, I believe, is humble service to others in the community of faith whose head is Christ for the purpose of enabling them, through teaching and example, to live their lives under the Lordship of Christ, and to understand, accept, and fulfill their ministry to each other and their mission in the world.

Leadership, according to the late Dr. Harold Reed, "is known by the personalities it enriches, not by those it dominates or captivates." Our leadership within the community of faith must convictionally focus on the qualitative growth of the led as ministers of Jesus Christ.

This perspective on leadership forces us to ask some probing questions. How can our ministry of servant leadership enable *others* to fulfill *their* ministry to each other and *their* mission in the world? Are the people being served growing as Christians? Are they themselves becoming servants? These are crucial concerns for leadership in the community of faith.

ALL Christians—yes, even those with whom we work who sometimes make life so difficult—are *called* and gifted for the ministry of Christ. We must not ignore these challenging people. These individuals, as impossible as it may seem on some occasions, remain our responsibility. They, too, need to be enabled "through teaching and example, to live their lives under the lordship of Christ, and to understand, accept, and fulfill their ministry to each other and their mission in the world."

This conviction regarding our responsibility for those with whom we work demands keen insight, deep "caring," and Spirit-empowered understanding. "Only the person who can see the invisible can do the impossible," I once read. Questions such as "what if . . ." and "why not . . ." ought to permeate our mind-set regarding the Christians with whom we work. What if . . . they were all called to Christian ministry? Why not . . . assume they are, and proceed accordingly!

If we are driven by this passion for formation, then ministry *to* the people, and ministry *for* the people will become ministry *with* the people and ministry *by* the people.

Let's review. Conviction 1: Servant leadership is rooted in a vision for ministry, and Conviction 2, in a passion for formation.

Conviction 3: Servant leadership is rooted in AN OBSESSION FOR COMMUNITY.

Jesus challenges us in Luke 6:40, "When a student is fully trained he will become like his teacher." (Or his school president, or his seminary prof, or his pastor!) Ministry is always incarnated and enfleshed. Ministry must be lived out!

What is it about ourselves that we want our community—our students and faculty, or our parishioners—to catch from us? We want our people to catch from us a servant spirit, committed to *motivating, equipping, and enabling others to also serve in Jesus' name.*

What we are confronted with is the need to communicate a lifestyle within the community that is distinctly Christian—and self-giving at the core. But how do you communicate a lifestyle? How do you teach commitments, priorities, values, and spiritual disciplines? How do you teach a lifestyle?

Whatever else it means, it demands taking seriously the principle of imitation. Herbert Mayer, in his book *Pastoral Care, Its Roots and Renewal*,⁵⁰ reminds us that this principle was a key in Christian leadership for eighteen centuries. We must recapture this principle if we take seriously the biblical mandate to be an example to believers. Recall the words of the Apostle Paul:

- *Follow me as I follow Christ.*
- *You ought to follow my example.*
- *Put into practice what you have learned, received or heard from me or seen in me.*
- *We did this in order to make ourselves a model for you to follow.*

Paul gave these instructions with humility to the Christians under his care. We must do the same for those for whom we are responsible. Justin Martyr, Tertullian, John Chrysostom, Martin Luther, Richard Baxter, and John Wesley, to name only a few, were not hesitant to claim their responsibility to be an example to their believers.

The broad principle of imitation must possess us if we are to effectively transfer our vision, passion, and obsession within the Christian fellowship. This principle is developed and made specific in Ephesians 4:25-32. The passage outlines a servant leadership lifestyle within the Christian community.

Chapter 4 begins with the challenge to walk worthy of our calling as Christians. The characteristics of the person "walking worthy" follow the challenge. We are instructed to be gentle, humble, patient, and supportive of each other. In so living, we will "maintain the unity of the spirit in the bond of peace" (v. 3).

But, as Christian *leaders*, how do we express gentleness, humbleness, patience, and supportiveness? The key leadership principle captivating the leader in community is found in Ephesians 4:15—"speak the truth in love," and this critical concept is fleshed out in verses 25-32.

Paul, in these verses, is not so much talking about administrative techniques, but Christian attitudes underlying our actions and activities within the community. We are co-laborers together in the Body of Christ (v. 25). We relate with others in the fellowship out of an “I-Thou” frame of reference. The people with whom we work are God’s own creation.

Because of this fundamental Christian conviction, we can *be honest* . . . with the believers; *immediate* . . . in dealing with conflict among us; *upbuilding* . . . with our words; and *forgiving*, even when others do not forgive us.

We express, therefore, gentleness, humbleness, patience, and supportiveness through words and deeds, which consistently communicate:

I love you,
 I accept you,
 I respect you,
 I need you,
 I trust you,
 I serve you,
 I forgive you, and
 I accept your forgiveness.

Words and deeds done by others to us must never be permitted to create bitterness and resentment within us.

An obsession for community is not an option for the servant leader. It is an imperative, even in conflictual situations. Because relationships are so important to us, we “care enough to confront” our brother or sister in Christ. We care too much about the relationship to ignore destructive behavior. We speak the truth in love, and we care enough to allow our brother or sister in Christ to speak truthfully to us.

Paul’s instructions are not psychological in nature; they are deeply theological. The Spirit of God is deeply concerned with the speech of His people (Eph 4: 30a).

These instructions may not be found in the latest secular textbook on leadership. They are foundational for servant leaders who take seriously the principle of imitation, and who want their faith community to catch from them a servant spirit.

As I conclude . . .

Let me share with you a question I ask myself. “What does it mean to be a servant to my students, faculty, and staff where I must function in the role of college president?” What does it mean to be a servant in the midst of *all* the expectations, roles, and functions?

And what about the risks? Misunderstandings? Abuses? Betrayals? Pain? Hurts? Is it worth the risks? Is it really worth the risk of being a servant leader?

I am growing in my understanding of the profoundness of my questions. Slowly, but with inner confidence, I am developing a deep conviction—theologically grounded—that I must accept the risks and serve my people with humility, gentleness, patience, and encouragement if I am to be a servant leader.

And you, too, will be challenged to find such responses in the situations you face or will face! Our people will not see us as finished products. Rather, they will discover in us an on-going process of transformation into Christlikeness (2 Cor 3:18).

A student of mine gave me a poem by Leonard Nimoy while I served on the faculty of European Nazarene Bible College. It reads:

*What mark will I leave behind?
How will anyone ever know that I've been here?
What sign will tell the future traveler that I've existed?
Shall I carve it on the door?
"I am here! Today, I exist!"
I believe the deepest impression is made in the moments when I can say,
"I care; I love."⁵¹*

The poem captures the heart of the servant leader.

What mark will you leave behind when you depart your present or your next leadership assignment?

I believe the deepest impressions will be made in those moments when you say, I love you, I care for you, I am your brother or sister in Christ, I will serve you regardless of the costs, ignoring the risks, and the conflicting roles, functions, expectations, and misunderstandings.

Our challenge is to lead with a servant's heart. If we are captured by a vision for ministry, motivated by a passion for ministry formation, and characterized by an obsession for a servant leadership lifestyle within the community, then our group—regardless of its size—will be life-giving, growth-producing, and *distinctly Christian*. In addition, this vision, passion, and obsession will increasingly empower our responsibility groups to reach out and serve others in Jesus' name.

This is servant leadership! To *this* ministry we are uniquely called. We measure our success in ministry by *this* standard!

*Brother/sister, let me be your servant, let me be as Christ to you.
Pray that I may have the grace to let you be my servant too.⁵²*

May it be so, Lord. Amen!

Small-Group Review

What were the three top highlights of the module?

1.

2.

3.

What were the three most important insights you gained from studying the module?

1.

2.

3.

What are three suggestions for improving the content or learning activities of the module?

1.

2.

3.

Final Thoughts from the Principal Contributor

These convictions are foundational to me and have been crystallizing within me so that I feel I am now a willing captive to these convictions.

In my years of leading various faith communities in Europe, Asia, and in the United States I have come to realize that these theological convictions find expression and structure in the daily routines of the Christian Servant Leader.

In my years of leading Christian higher education institutions, the five themes as they are developed in the module emerged as I sought to be faithful to the theological convictions outlined above. If leaders are to assist the “led” to think and act Christianly, we must wholeheartedly embrace the servant leadership motifs around which this module was built:

1. The *Passion* of servant leadership is grounded in a theology of ministry.
2. The *Power* of servant leadership is rooted in a relentless pursuit of Christlikeness.
3. The *Purpose* of servant leadership is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The *Plan* of servant leadership is biased toward spiritual formation and congregational transformation.
5. The *Proof* of servant leadership is the qualitative growth of the led.

Please share with me your leadership convictions and pilgrimage by emailing me at fairbanks@mvnu.edu

Endnotes

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- ¹ Markham, Donna J. *Spiritlinking Leadership: Working Through Resistance to Organizational Change*. New York: Paulist Press, 1999, 1-2.
- ² Freeborn, E. Dee, Janine Tartaglia, and Morris Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994.
- ³ Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Faith in Community*. San Francisco: HarperSanFrancisco, 1978.
- ⁴ From *Leadership 2000: Addresses on the Theme of Leadership* by the late Olivet Nazarene University President Dr. Harold Reed.
- ⁵ Powell, John. *Why Am I Afraid to Tell You Who I Am?* Allen, TX: Thomas More Publishing, reprint edition, 1995.
- ⁶ Satir, Virginia. *Peoplemaking*. Palo Alto, CA: Science and Behavior Books, 1972.
- ⁷ Satir, Virginia. *Making Contact*. Millbrae, CA: Celestial Arts, 1976.
- ⁸ Nouwen, Henri. *Out of Solitude*. Notre Dame, IN: Ave Maria Press, 1984, 55.
- ⁹ This paper is a digest of Alan Nelson's, *Hey, Coach*, in REV. Jan/Feb 2003, 52-58 along with some of my own thoughts. Nelson's web site is listed below:
www.leadingideas.org
- ¹⁰ Maxwell, John. *Developing the Leader Within You*. Nashville: Thomas Nelson, 1993.
- ¹¹ Covey, Stephen R. *The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change*. New York: Simon & Schuster, Inc., First Fireside Edition, 1990, 145-82.
- ¹² *Transformation* (January 1999) 16:1, 34-39. Used with permission.
- ¹³ Dr. Peter Kuzmic is a Croatian who serves as president of the Croatian Theological Seminary and a distinguished Professor of World Missions at Gordon-Conwell Theological Seminary.
- ¹⁴ Greenleaf, Robert K. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 2002.
- ¹⁵ This letter was used by permission of the letter writer.
- ¹⁶ Philander Chase, in 1824, founder of Kenyon College, Gambier, Ohio.
- ¹⁷ Dr. Robert Jarvik, inventor of the Jarvik-7 artificial heart.
- ¹⁸ The summary was prepared by LeBron Fairbanks from Bowling, John C. *Grace-Full Leadership: Understanding the Heart of a Christian Leader*. Kansas City: Beacon Hill Press of Kansas City, 2000.

¹⁹ Trueblood, Elton. *Your Other Vocation*. New York: Harper, 1952.

²⁰ Bowling, John C. *Grace-Full Leadership: Understanding the Heart of a Christian Leader*. Kansas City: Beacon Hill Press of Kansas City, 2000.

²¹ September 11, 2001 was the day that terrorists bombed the World Trade Center in New York City by flying two hijacked commercial airliners into the building. Thousands of people including the terrorists died in the attack.

²² "Ground Zero" refers to the cite where the New York City World Trade Center stood prior to the terrorist attack on September 11, 2001, that leveled the building.

²³ Mote, Edward. "The Solid Rock," *Sing to the Lord*. Kansas City: Lillenas Publishing Co., 1993, 436.

²⁴ Need Citation.

²⁵ Need Citation.

²⁶ Need Citation.

²⁷ Parrott, Richard L. *Leadership Character*. Ashland, KY: Sandberg Leadership Center, Ashland Seminary Press, 2002, 19-27. Used by permission.

²⁸ Nelson, Alan E. *Broken in the Right Place: How God Tames the Soul*. Nashville: Thomas Nelson, 1994.

²⁹ Need Citation.

³⁰ *Sing to the Lord*. Kansas City: Lillenas Publishing Company, 1993, 734.

³¹ Need Citation.

³² *Sing to the Lord*. Kansas City: Lillenas Publishing Company, 1993, 484.

³³ Ibid.

³⁴ Words and Music by Henry Smith, 1978.

³⁵ Need Citation.

³⁶ Need Citation.

³⁷ Need Citation.

³⁸ Need Citation.

³⁹ Ortland, Anne and Ray. *Staying Power: How You Can Win in Life's Tough Situations*. Nashville: Thomas Nelson, 1986.

⁴⁰ Need Citation.

⁴¹ Lansing, Alfred. *Endurance: Shackleton's Incredible Voyage*. New York: Carroll and Graf, 1998.

⁴² Ortland, Anne and Ray. *Staying Power: How You Can Win in Life's Tough Situations*. Nashville: Thomas Nelson, 1986.

⁴³ Copyright 2001 by Nazarene Publishing House, Kansas City, Missouri USA. (BK-1999) Used by permission. Also available from <http://www.nazarene.org/welcome/values/index.html>

⁴⁴ Summary from <http://www.nazarene.org/welcome/values/index.html>

⁴⁵ *For This We Stand—Values Underlying the Mount Vernon Nazarene University Faith Community*. <http://www.mvnu.edu/about/stand.html>. Used by permission.

⁴⁶ Speeches by E. LeBron Fairbanks are available at <http://www.mvnu.edu> Used by permission.

⁴⁷ *Sing to the Lord*. Kansas City: Lillenas Publishing Company, 1993, 679.

⁴⁸ Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Faith in Community*. San Francisco: HarperSanFrancisco, 1978.

⁴⁹ Grider, J. Kenneth, and Thomas C. Oden. *A Wesleyan-Holiness Theology*. Kansas City: Beacon Hill Press of Kansas City, 1994.

⁵⁰ Mayer, Herbert T. *Pastoral Care: Its Roots and Renewal*. Atlanta: John Knox Press, 1979.

⁵¹ **Need Citation.**

⁵² *Sing to the Lord*. Kansas City: Lillenas Publishing Company, 1993, 679.