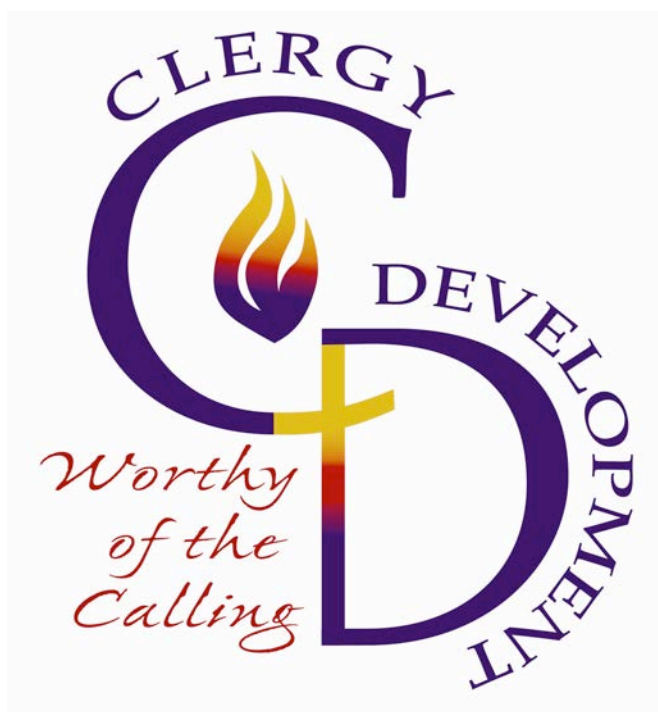

Faculty Guide

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



Clergy Development
Church of the Nazarene
Lenexa, Kansas
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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 Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Principal contributors for each module are listed in specific Faculty Guides.

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, community life, 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 referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled 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 under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). 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). 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 with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

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 "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6:11-12, NRSV).

Hence, the Church of the Nazarene believes “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 401.2). The minister of Christ “must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict.” (Titus 1:7-9, NASB).

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 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 for ministry in Christ’s Church—one’s education in all its dimensions— 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 the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those standards to be

observed from the time of one's call until his or her death. We believe 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 comprising 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.

Module Summary

If "in Christ all things are made new" then how does our relationship with Christ transform our leadership lifestyle? The question pursues the relationship between leadership and the spiritual life.

Where do Christian spirituality and spiritual leadership intersect in the context of a Christian community? In the midst of conflicting expectations, and often irreconcilable differences, for the Christian leader in a local congregation, mission organization, Christian college, church governing board, or host of other communities, what does it mean—really mean—to lead with the mind of Christ (1 Cor 2:16) in these often conflicting situations?

This module will examine the biblical model of servant leadership and how it answers these questions.

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Introduction

Intended Use of This Faculty Guide

This faculty guide serves as an instructor's guide for teaching principles of *Leading the People of God: Servant Leadership for a Servant Community* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In most lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This faculty guide assumes that the pastor-teacher has some basic understanding of biblical principles of leadership.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

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 not different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is E. LeBron Fairbanks, retired education commissioner of the

Church of the Nazarene, and president emeritus of Mount Vernon Nazarene University, and of the Asia Pacific Nazarene Theological Seminary, Manila, Philippines. He is currently serving as founder and director of BoardServe LLC, a global intervention and coaching resource for governing boards of not for profit organizations. 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. 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 at Yale University Divinity School while on sabbatical in 1999.

Dr. Fairbanks was involved in local church ministries in Tennessee and Pennsylvania for 14 years. He served as academic dean for 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. He was elected in 2008 as education commissioner of the International Board of Education, Church of the Nazarene, and retired in 2011 from that position.

Dr. Fairbanks has written numerous books and articles. He has traveled to over 50 countries and serves on a variety of community, state, national, and international boards.

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Responder

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

Jerry D. Lambert was the responder for this module. Dr. Lambert, commissioner of the International Board

of Education, formerly served as president of Nazarene Bible College in Colorado Springs, Colorado. He serves presently as Chancellor of the Africa Nazarene University in Nairobi, Kenya, as director of Global Initiatives for the Nazarene Theological Seminary in Kansas City, MO., and as consultant to Nazarene Theological College, Manchester, England, and to Korea Nazarene University.

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 B.A. 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.

As the second education commissioner for the Church of the Nazarene, Dr. Lambert worked closely with the 54 Nazarene institutions worldwide. During his leadership at the Nazarene Bible College, Dr. Lambert led in the pioneering of extension education programs for multicultural ministerial students in 37 urban centers of the United States. He is an excellent consultant on global higher education challenges, and a frequent speaker at retreats, seminars, and revivals.

Revision History

Third Quarter 2005, Revision 3, the current version,

- module guides edited for gender inclusiveness

Fourth Quarter 2003. Revision 2,

- copyright was transferred to Nazarene Publishing House

Third Quarter 2003. Revision 1,

- the Lesson Overview, Introduction, Body, Close format was established
- the Student Guide was created

The entire module, including the Faculty Guide and Student Guide, was thoroughly revised and updated in 2012 by the principal contributor, E. LeBron Fairbanks.

About This Module

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 understandings of Christian leadership, and the unique relationship of Christian spirituality and the leadership responsibility of the pastor.

Course Themes

1. The PASSION of servant leaders is grounded in a theology of ministry.
2. The POWER of servant leaders is “Christ in us,” and rooted in a single minded pursuit of Christlikeness.
3. The GOAL of servant leaders is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The METHOD of servant leaders is biased toward personal and congregational transformation, strategic planning and board governance.
5. The PAIN of servant leaders is experienced in the tension when good and godly people collide over vision and values.
6. The EVIDENCE of servant leaders is reflected in the qualitative growth of the led.

Module Materials

We have tried to design this module to be flexible and easy to adapt to your situation. For each lesson, there are several support pieces, which we have called simply “resources.” These can be used in many different ways. Resources have been reproduced in the student guide for this module. The instructor will want a copy of the student guide for his or her own use.

1. The instructor may photocopy these to use for his or her own lecture outlines. There is space to add notes from the faculty guide, from the textbook, or from the additional suggested readings. Add in your own illustrations too!
2. The pages may be photocopied onto overhead transparencies for use in class.
3. These pages appear in the Student Guide for the students’ use and participation.

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that's fine too.

Another reason for developing this module is to equip indigenous faculty. We believe a class like this is best taught and contextualized by someone from within the culture of the students. Many fine teachers, who are leaders in our churches around the world, do not have higher degrees in theology but have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held onto it and insisted on teaching it ourselves.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. The specific outcomes that relate to this module are:

- 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 ones ministry using management skills including servant leadership, conflict resolution, and administration
- CP 6 Ability to manage resources of ones ministry (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 17 Ability to lead the church in discipling and assimilating new converts into the church
- CP 18 Ability to identify social and congregational factors that influence church growth
- CP 20 Ability to envision Christian education most appropriate for a local church and to assure the development and empowerment of those serving it
- CP21 Ability to envision, order, and participate in contextualized theologically-grounded worship
- 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. Six textbooks and monographs were specifically recommended and may be considered as textbooks for in-depth study.

Bowling, John. *Grace-Full Leadership*. Kansas City: Beacon Hill Press of Kansas City, 2000.
Fairbanks, E. LeBron. Gunter, Dwight M. II.
Couchenour, James. *Best Practices for Effective Boards*. Kansas City: Beacon Hill Press of Kansas City, 2012.

Fairbanks, E. LeBron. Toler, Stan. *Learning to be Last*. Kansas City: Beacon Hill Press of Kansas City, 2008.

Lansing, Alfred. *Endurance: Shackleton's Incredible Voyage*. New York: Carroll and Graf, 1998.

Nouwen, Henri J. M. *In the Name of Jesus: Reflections on Christian Leadership*. New York: Crossroad Publishing Company, 1989.

Perkins, Dennis N. T. *Leading at the Edge: Leadership Lessons from the Extraordinary Saga of Shackleton's Antarctic Expedition*. New York: AMACOM, 2000.

Module Core Requirement

Staged, Cumulative Paper. Students will prepare a staged, cumulative paper on "My Philosophy of Servant Leadership." One portion of the paper will be due at the end of each theme. The completed paper, that includes the review of each theme and conclusions, is due in the last lesson. This paper should reflect the class discussions and the student's supplemental reading on leadership.

Suggested Meeting Schedule

The module lessons are designed to last 90 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons. The lessons can be grouped in a variety of ways to accommodate the schedules of your learners.

When lessons are taught in the same meeting, instructors will need to adjust homework assignments because participants will not have time between lessons to prepare homework. It is very important for the instructor always to be looking ahead and planning for upcoming lessons.

Here are three suggestions (out of many) for ways the meetings can be organized.

1. Resident campus. The class can meet two days a week for 90 minutes. Present one lesson per meeting time. Total time: 8 weeks.
2. Extension education. The class can meet one day (or evening) each week for 3 to 3½ hours. Present

two lessons per meeting with a break period between lessons. Participants will need to travel to a centralized location for meetings, so make it worth their time. Total time: 8 weeks.

3. Intensive module. The class can meet four consecutive days for 7 to 8 hours per day. Present two lessons in the morning with a break period between lessons, and two lessons in the afternoon with another break period between the lessons. Participants must complete reading assignments before arriving at the module site, and written assignments can be submitted 30 to 60 days following the class meeting. Total meeting time: 1 week. (Elapsed time including reading and written assignments: 2 to 3 months.)

The module is divided into six themes. The progression of these themes can be seen in the chart below. Space is given for you to fill in the dates when your class sessions will meet.

Date	Lesson
	1. Module Introduction
	Theme 1: The PASSION of servant leaders 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 leaders is "Christ in us," and is rooted in a "single minded" pursuit of Christlikeness.
	4. In the Name of Jesus: Leading a Faith Community
	5. A Biblical Model for Leading a Faith Community, Part 1
	6. A Biblical Model for Leading a Faith Community, Part 2
	Theme 3: The GOAL of servant leaders 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. Disciple making and Kingdom Servants
	Theme 4: The METHOD of servant leaders is biased toward personal and congregational transformation, strategic planning and board governance.
	10. Leadership for Congregational Transformation
	11. The Pastor as Catalyst for Congregational or Transformation
	Theme 5: The PAIN of servant leaders is experienced in the tension when good and godly people differ over vision and values. 12. Embracing Tensions and Transitions: Seven Essentials for Leading Others
	Theme 6: The EVIDENCE of servant leaders 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

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The faculty guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans and resources to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor, or you may know additional reference materials you want to interject into the lesson. Questions intended to be answered or discussed by the students are in italic type.

A two-column format was chosen for the faculty guide. The right-hand column contains the content of lectures, descriptions of activities, and questions to keep students involved. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the faculty guide.

The faculty guide has three major components: the Faculty Guide Introduction, the Lesson Plans, and the Teaching Resources. The Introduction and Lesson Plans are in this document and the Resources are contained in the companion student guide. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background information for organizing the module, and ideas about conducting the lessons.

Each section of the faculty guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

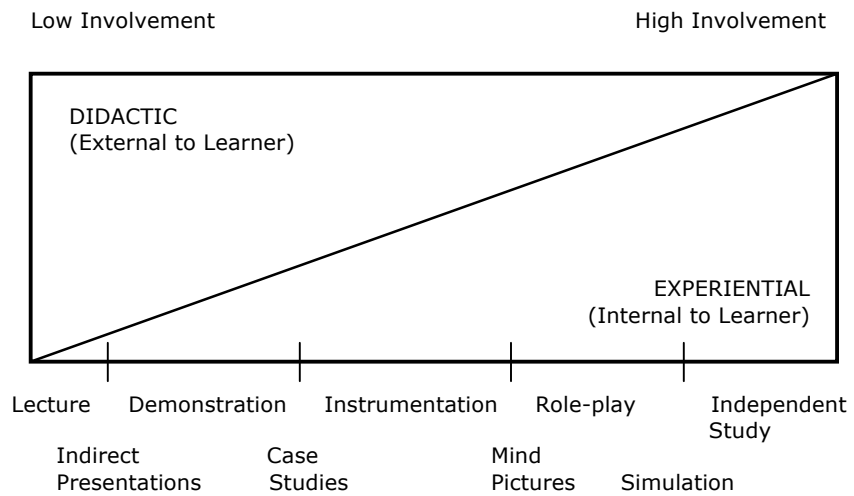
The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

The Lesson Introduction should get participants' attention, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content, not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each learner has a set of preferred methods of learning and has different life experiences that can color or filter what one actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Reviewing and responding to homework will also provide you with critical information about what your students are learning and whether or not the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Teaching Resources are reproduced in the student guide. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

You must determine how each resource will be used in your context. If an overhead projector is available, transparencies can be made by replacing the paper in your photocopy machine with special transparency material.

The student guide for this module contains the series foreword, acknowledgments, syllabus, copies of all resources, lesson objectives, and assignments. A copy of the student guide should be made available to each student.

Recommendations for printing You may print this faculty guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the student guide should be printed on one side for use as transparency or handout masters.

The student guide should be printed on one side.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a

sense of community. Either the group should sit in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says you are above the students and have something to give them (although in a very large group this standing to teach may be unavoidable). Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing-of-stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Journaling: The Key to Spiritual Formation

Journaling is a major assignment of each module in the Course of Study. It is the integrating element that helps draw spiritual meaning and ministerial application from the content of each module whether the module concentrates on content, competency, character, or context. It ensures that the "Be" component of "Be, Know, and Do" is present in every module in which one participates. What is journaling and how can it be meaningfully accomplished?

The Syllabus contains this explanation of journaling. Journaling provides the spiritual formation component for the module and is an integral part of the learning experience.

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 module you

Have students read the journaling section during the Syllabus review in Lesson 1 and emphasize that journaling is an assignment for each lesson in the module.

When giving assignments in each lesson, assign journal writing each time the group meets.

will be required to listen to lectures, read books and articles, participate in discussions, and write papers. 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 module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head through 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 faithfully to spend daily time in your journal. Many people confess 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 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, and 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 module 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 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, and 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 module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and 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

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Treasure Hunt	Activity	Resource 1-1
0:30	The Module Syllabus	Discussion	Module Syllabus
1:00	The Module Themes	Lecture/Discussion	Hymnal: <i>Sing to the Lord</i> Resource 1-2
1:25	Lesson Close	Review, Assign	Student Guide Resource 1-3

Suggested Reading for Instructor

As the instructor for this module you will need to read all of the lesson material from the Faculty and Student Guides.

You should also pay particular attention to the Suggested Reading for Instructors. The suggestions will help you broaden and deepen your understanding of the material for each lesson. You may wish to share insights you gain from these additional sources with your students.

Series Foreword and Introduction to the Faculty Guide for *Leading the People of God: Servant Leadership for a Servant Community*

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

Lesson Introduction

(10 minutes)

Orientation

The pages of your local newspaper highlight the business leaders in your community. What kind of principles do these men and women use to inform them about how to lead their companies? Some leaders have been revered while others have faced prosecution for selfish, if not criminal activity. Universities and graduate schools have been established to prepare leaders using secular models of leadership.

Pastors are men and women God has called to lead His people. What models of leadership are appropriate for us? If “in Christ all things are made new,” then how does our relationship with Christ transform our leadership lifestyle?

This module will examine the biblical model of servant leadership and how it answers this question.

The learning activities for this module will include many opportunities to learn from each other. So, one of the first things we want to do today is get to know each other. I know you are all wondering what you must do to complete this module successfully. The syllabus and Student Guide list all of the module requirements and we will spend time looking over these documents.

The final activity in this lesson will introduce the five themes that will guide our study of servant leadership.

Learner Objectives

Introduce students to the Student Guide.

Instruct students to locate Lesson 1 objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

The Student Guide contains instructions for completing this module. It describes the module schedule, outcomes, and assignments. The Student Guide also has copies of the resources or handouts to guide the learning process.

The Series Foreword helps to remind you of why you are involved in this credentialing process. It keeps your educational goal foremost in your mind as you participate in each module. Take time to reread the Series Foreword.

The syllabus contains general information about the module. It lists the module requirements and bibliographic references. We will look more closely at the syllabus later in this lesson.

Following the syllabus is a cover page for each lesson that summarizes the assignments and objectives for that lesson. A copy of all resources with a place to take class notes follows the summary page.

Find the summary page for Lesson 1. At the beginning of each lesson we will look at the objectives for that lesson. As we move through the lesson activities, keep the objectives in mind and note how well you are able to accomplish the objectives.

At the end of this lesson, participants should

- 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

Lesson Body

Activity: Treasure Hunt

(20 minutes)

Refer students to Resource 1-1 in the Student Guide. During the activity allow time to visit and get names.

You should participate also. The purpose of the treasure hunt is to learn more about people in the class and to begin formulating community. Getting everyone talking to each other early in the module will facilitate later group activities.

You may want to give a small prize, such as a piece of candy, to the person who fills the most blanks. Be prepared with duplicate prizes for ties.

This exercise is a treasure hunt. Your task is to get a person in the class to sign his or her name on the appropriate line. No one may sign your sheet for more than two items.

We'll take about 15 minutes for this treasure hunt.

Discussion: The Module Syllabus

(30 minutes)

Locate the module syllabus in your Student Guides. It begins on page 8. The syllabus is your road map for completing this module, and you should refer to it regularly.

Take a moment to look at the general sections of the syllabus. The titles are self-explanatory.

The **Module Vision Statement** describes why you should study *Leading the People of God* and lays out the general purpose and outline.

Educational Assumptions gives you an idea of how we will approach class sessions as a community of learners.

The **Outcome Statements** are taken directly from the *USA Sourcebook for Ministerial Development*. This module will help you develop these abilities required for ordination in the Church of the Nazarene. Other modules may help develop these program outcomes as well. The additional outcome statements express the original contributor's intent for this module.

The **Recommended Reading** section lists books that will help enrich this module.

This sentence is optional. If you want to require a textbook, inform the students now. Be sure to check that the books are available from the sources you recommend.

For this module, the six books identified in the Introduction section required reading. You can order the book from Nazarene Publishing House or amazon.com.

Be sure to read through the **Module Requirements**. Class attendance is critical because of the group learning that we expect to occur. Journaling will be a directed activity, and suggestions for journaling will be given as part of the assignments. Daily assignments can be found on the cover page for each lesson in this Student Guide.

Prior to this meeting you should have determined how many lessons to cover in each session. For extension models, completing two lessons in a single session will optimize the travel time of the participants. Carefully check the calendar and assign dates for each session.

Let's take this opportunity to go over the calendar and fill in dates in the **Module Outline and Schedule**. We will complete [one, two] lessons during each session. You should be prepared to turn in the assignments for the scheduled lessons at the beginning of the session.

Module Evaluation will be conducted continuously. While no traditional paper-and-pencil examination will be administered, you will be evaluated on class participation, homework assignments, and your journal. In the spirit of a learning community, we will also evaluate ways to improve learning activities and content of the module.

Be sure to read the essay describing the **Journaling** requirement for this course. Your journal is the place you will consider how the content of this module is affecting your life, thoughts, and actions as a leader.

The **Bibliography** gives you additional reference material and also cites the resources quoted in the module.

Take a few minutes to read over portions of the syllabus in which you are particularly interested. Then, I will address questions you may have. During this time you may want to discuss what you read with others.

Give the students time to look over the syllabus. Then, open the floor for questions.

Watch the time so you answer their questions and still cover the module introduction in the next section.

Lecture/Discussion: The Module Themes

(25 minutes)

In today's orientation I asked the question, "If 'in Christ all things are made new,' then how does our relationship with Christ transform our leadership lifestyle?" The question pursues the relationship between leading others in a faith community and the spiritual life of the leader.

Where does Christian spirituality and spiritual leadership intersect in the context of a local church, Christian community or ministry organization? In the midst of conflicting expectations, and often irreconcilable differences, for the Christian leader in a local congregation, mission organization, Christian college, church governing board, or host of other communities, what does it really mean to *lead with the mind of Christ?* (1 Cor 2:16) in these often conflicting situations.

"The Servant Song" challenges us by its words. Listen to the penetrating verses:

*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.*

*I will hold the Christlight for you
In the nighttime of your fear;
I will hold my hand out to you,
Speak the peace you long to hear.*

*I will weep when you are weeping;
When you laugh, I'll laugh with you.
I will share your joy and sorrow
Till we've seen this journey thro'.*

*When we sing to God in heaven,
We shall find such harmony.
Born of all we've known together
Of Christ's love and agony.*

Words and music by Richard Gillard, 1976. Sing to the Lord (Kansas City: Lillenas Publishing Co., 1993), 679.

Each time you sing this hymn, you may be troubled by a question: Is it really possible to be a servant—a servant leader—in the real world of the contemporary

Christian community with all of the conflicting demands and pressures placed on us? These are profound words—"Let me be as Christ to you"; and "we are here to help each other." We need to mature in our understanding of these powerful phrases, "Grace to let you be my servant too," and "we are pilgrims on a journey."

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

Refer students to Resource 1-2 in the Student Guide.

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

These convictions are the heart and soul of the servant leadership. They comprise the essence of the servant's song.

Allow students to answer these questions.

How do you define "the people of God"? Who is included?

Why has God formed a people? And what tasks has He given us to do?

What does it mean to be the people of God and live in community?

We are coming to understand that if leaders are to assist "the led" to think and act Christianly, we must wholeheartedly embrace the servant leadership motifs around which this module is written:

1. The **PASSION** of servant leaders is grounded in a theology of ministry.
2. The **POWER** of servant leaders is "Christ in us," and rooted in a "single minded" pursuit of Christlikeness.
3. The **GOAL** of servant leaders is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The **METHOD** of servant leaders is biased toward personal and congregational transformation, strategic planning and board governance.

5. The PAIN of servant leaders is experienced in the tension when good and godly people collide over vision and values.
6. The EVIDENCE of servant leaders is reflected in the qualitative growth of the led.

The thesis of our study is that there must be a vision within the Christian community we serve, regarding ministry shared by both the leader and the led. Without this shared vision of ministry, the community of faith will experience disintegration and despair. Conversely, mobilizing a Christian community for ministry hinges on a radical commitment to our identity as:

- 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

The vision for this module is that those who study these lessons will embrace the biblical model of "servant" as their driving force and organizing principle as they seek to lead a Christian community of faith. In the context of biblical and theological foundations, and from the perspective of spiritual, strategic, and skills formation, students are invited 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 responsibilities within a community of faith.

Foundationally, we believe, effective leadership is grounded in biblical perspective 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 Christian leaders must be deeply theological. Join with me as we further explore these concepts. They will characterize us at our best and convict us at our worst.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson.

- Are you familiar with the other students taking the module?
- Do you understand the expectations and requirements for successfully completing the module?
- Can you recognize the five guiding themes of this module?

Look Ahead

In the next lesson we will begin to explore Theme 1: The *Passion* of Servant Leaders. Since we believe the passion for servant leaders is grounded in a theology of ministry, we will begin with a Bible study. Be sure to bring your Bibles to each session.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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 insights into preparation for leadership and how to lead 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?

Punctuate the Finish

Being a servant and living in community means each of us must accept responsibility for the learning each participant experiences during this module.

Each of us is a teacher and each is a learner. We are servants.

Brother, sister, let me be your servant . . .

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

Lesson 2

Leadership and the Spiritual Life

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Turning Leadership Upside-Down	Group Bible Study	Resource 2-1
0:50	Servant Leadership for a Servant Community	Lecture	Resource 2-2 Resource 2-3 Resource 2-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Faith in Community*. San Francisco: HarperSanFrancisco, 1978.

Greenleaf, Robert K. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 2002.

Reed, Harold. *The Dynamics of Leadership: Open the Door to Your Leadership Potential*. Danville, IL: Interstate Printers and Publishers, 1982.

Tracy, Wesley D., E. Dee Freeborn, Janine Tartaglia, and Morris Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994, 203-44.

Lesson Introduction

(20 minutes)

Accountability

Divide the class into groups of three.

Following the small-group discussion, have one person from each group share the two most significant insights from the group.

Write the insights on a whiteboard, flipchart, or overhead transparency. After the reports, identify the insights that relate to spiritual preparation for leadership.

One assignment due today was to read Exodus 2-18 and list leadership insights gained from the life of Moses. Form groups of three and share your insights with the other members of your group. As a group decide on two of the most significant insights to share with the class. Take about 10 minutes to decide on the two most significant insights.

Orientation

This is the first lesson in Theme 1: The PASSION of servant leadership is grounded in a theology of ministry.

Leadership flows out of our understanding of Christian ministry. That understanding is expressed by LeBron Fairbanks like this: "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."

We will begin by looking at how the Bible addresses leadership and then look specifically at the concept of servant leadership in a servant community.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should be able to

- 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

Lesson Body

Group Bible Study: Turning Leadership Upside-Down

(30 minutes)

Refer students to Resource 2-1 in the Student Guide.

Call on one student to read Mark 10:35-45.

Allow students time to complete the task.

This may take a few minutes.

Have the groups share their summary.

Allow students to discuss these questions as a group.

Divide yourselves into groups of two and reread this passage, underlining the key words and phrases that represent the thoughts and ideas on leadership.

Together, write a three-sentence summary of this scripture passage.

What attitudes toward leadership did James, John, and the other disciples express in this story?

What questions does this story raise about Jesus' view of leadership?

What questions do you have after reading this story?

Lecture: Servant Leadership for a Servant Community

(35 minutes)

What constitutes success in our leadership ministry? Why is this question so important?

Is there a vision within the Christian community you serve regarding ministry, pastoral and lay? Mobilizing a Christian community for ministry hinges on a radical commitment to our identity within the faith community as the people of God, brothers and sisters in Christ.

Effective leadership for ministry expression is grounded in biblical perspective. Organizational skills, of course, are needed. However, sharp skills without Christian motives easily lead to manipulation. The primary orientation and motivation of our actions as Christian leaders must be deeply theological.

How strongly we affirm these affirmations as we lead will determine the degree to which our leadership will be judged "successful" in biblical perspective.

What Is Ministry?

In its briefest and most general understanding, ministry is *diakonia* or service. Ministry is service to others in Jesus' name. Certain words help us understand the various dimensions of Christian ministry: caring, sharing, growing, relating, teaching, and confronting. Ministry in the New Testament perspective takes the form of holding the hand of a person engulfed in fear, listening intently to a person in trouble, crying with a person who is hurt, or embracing the individual who is grieving. It may include taking students or parishioners to the store for groceries, or confronting in love their lack of discipline or careless habits. Ministry encompasses the sharing of the Christian faith or a verse of scripture with another in time of need.

Christian ministry is the extension of the service of Jesus in our world, incarnating His healing, guiding, sustaining, reconciling work in the lives of those with whom we work and live. If you are a Christian, you are called to Christian ministry.

Ministry understood in this broadest sense is the context for our specific ministry. We may be specifically called and gifted for pastoral ministry, teaching ministry, evangelism ministry, music ministry, or leadership ministry. But it is futile and self-defeating to seek to function within our specific calling while ignoring the broader calling to serve others in Jesus' name.

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). Our responsibility as leaders is caring for God's people as a shepherd does his or her sheep, leading and teaching them in the ways of God. Our leadership mandate is to motivate, equip, and enable the people of God to develop their gifts and give their lives in meaningful service to others in Jesus' name. Our ministry is helping others prepare for their ministries.

Expressions of Ministry

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.

Refer students to Resource 2-2 in the Student Guide.

See James 3:3-6.

1. The Ministry of Holding One's Tongue

The one who holds the tongue in check controls both mind and body, James tells us. "Do not let any unwholesome talk come out of your mouth" is an admonishment from the Ephesian epistle (4:29). When this passage characterizes us, we will be able to cease from constantly criticizing the other person, judging and condemning. We can allow the other to exist as a completely free person.

2. The Ministry of Meekness

This is "caring more for others than for self." "Do not think of yourself more highly than you ought," Paul tells us in Romans 12:3. John tells us to make no effort to obtain the praise that comes only from God. The one who serves must learn to think first of others.

3. The Ministry of Listening

The first service one owes to others in the fellowship consists of listening. Listening can be a greater service to people than speaking.

4. The Ministry of Active Helpfulness

Simply assist others within the Christian community in external matters, big and small.

5. The Ministry of Bearing (Supporting)

"Carry each other's burden" is the challenge of Galatians 6:2. Bearing means forbearing and sustaining one another in love. Ephesians 4:2 commands us to "be humble and gentle; be patient, bearing with one another in love."

6. The Ministry of Proclaiming

This is the ministry of the Word of God. Bonhoeffer does not mean the message of Scripture proclaimed in a formal setting, such as in the worship service. He is referring to the free communication of the Word of God from person to person. He is referring to that unique situation in which one person becomes a witness in human words to another, with Christian consolation.

7. The Ministry of Authority (Leadership)

Jesus states in Mark 10:43, "Whosoever wants to be great among you must be your servant, and whoever wants to be first must be slave of all." This is the paradox of ministry. Jesus made authority in the fellowship dependent upon brotherly service.

A servant is one who gets excited about helping someone else succeed.

Dietrich Bonhoeffer, Life Together: The Classic Exploration of Faith in Community (San Francisco: HarperSanFrancisco, 1978).

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

Features of Christ's Ministry

Refer students to Resource 2-3 in the Student Guide.

A study of the ministry of Christ reveals three salient features:

- 1. Christ the Servant.** His ministry was a servant ministry. "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mt 20:28). He demonstrated His service to His Father by doing the will of Him who sent Him, and to the people by accepting them as they were and meeting their needs; whether by healing the sick, feeding the hungry, or simply making time to listen and be with the sinner, the outcast, or the disrespectable member of society.
- 2. Christ the Teacher.** His ministry involved teaching. He taught with authority. He was known as "Rabbi, " teacher. The proclamation of the gospel, the announcement of the Kingdom to all who had ears to hear was conducted not only in word but also in deed. It was clear teaching, adapted to the needs of the listeners, and delivered in easy-to-understand illustrations and examples.
- 3. Christ the Sacrifice.** He was the Lamb of God who takes away the sin of the world by His sacrifice on the cross. He laid down His life by His own free will in obedience to His Father. *His ministry was essentially sacrificial and priestly.*

If all Christians are called to be extensions of Christ, the ministry of the people of God will be characterized by service, teaching, and sacrifice to the people with whom we come in contact.

Christian leadership is humble service to others in the community of faith, whose head is Christ. This service must be for the purpose of enabling others to live their lives under the Lordship of Christ, and to understand, accept, and fulfill their ministry in the world.

The question is how can *our* ministry of Christian leadership enable *others* to fulfill *their* ministry? Leadership, for ministers of Christ, is known by the personalities it enriches, not by those it dominates or captivates. Are the people being served *growing* as Christians? Are they, themselves, becoming servants?

These are crucial concerns for the leadership of God's people.

Robert K. Greenleaf, Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness (Mahwah, NJ: Paulist Press, 2002).

Robert Greenleaf, in his outstanding book *Servant Leadership*, suggests that those who are leaders must serve those whom they lead. Only those who serve, he believes, are fit for leadership. Though written for the secular audience, the book contains many thoughts on servant leadership similar to the words of Jesus.

Harold Reed, The Dynamics of Leadership: Open the Door to Your Leadership Potential (Danville, IL: Interstate Printers and Publishers, 1982).

The late Dr. Harold Reed, former president of Olivet Nazarene University and The Reed Institute for the Advanced Study of Leadership, and author of the book, *The Dynamics of Leadership*, reminds us that the quality of our leadership is largely based on our philosophy of life. 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.

Understood this way, the Christian ministry is a *shared ministry* with every believer serving and supporting one another, using Holy Spirit-given gifts to stimulate personal and corporate growth and reconciliation in both the church and the world. Ministry, like missions, is a function and expression of the whole church. It is not something for which only a few persons are called, trained, and ordained, but a function of the people of God.

Refer students to Resource 2-4 in the Student Guide.

Look at the model of ministry in Resource 2-4, which summarizes this discussion on ministry, and conceptualizes the relationship of the leadership of the pastor-teacher to the ministry of the people of God.

One of your assignments for the next lesson is to study this model carefully and describe how the model represents ministry. A more complete description of this assignment is in the homework section.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Reread the objectives for Lesson 2 from your Student Guide. Are you able to demonstrate that you have reached each of the objectives listed there?

Look Ahead

In the next lesson we will continue to examine the evidence of servant leadership by looking at the growth of those being led.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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 represent local church ministry better?

Write in your journal. Below are summary statements 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 His healing, guiding, sustaining, reconciling work 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. This service must be for the purpose of enabling others to live their lives under the Lordship of Christ, and to understand, accept, and fulfill their ministry 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.

Punctuate the Finish

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

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Lesson 3

A Shared Vision of Ministry

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	A Shared Vision of Ministry	Lecture	Resource 3-1 Resource 3-2
0:40	Definitions of Christian Leadership	Small Groups	Resource 3-3
1:05	Christian Leadership	Small Groups	Resource 3-4
1:25	Lesson Close	Review, Assign	Student Guide Resource 3-5

Suggested Reading for Instructor

Mayer, Herbert T. *Pastoral Care: Its Roots and Renewal*. Atlanta: John Knox Press, 1979.

Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Currency Doubleday, 1990, 205-32.

Trueblood, Elton. *Your Other Vocation*. New York: Harper, 1952.

Lesson Introduction

(15 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Wait for volunteers but be ready to call on two students to answer the question.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Evaluation of papers does not require giving a grade since grades are not the measure of whether a student has completed this module. Attendance and completing all classroom and assigned work is required.

Open your student guides to Resource 2-4: A Model of Ministry.

What did you discover as you studied the model and wrote your papers on this model?

Orientation

We are still examining Theme 1: The *Passion* of servant leaders is grounded in a theology of ministry. In this lesson we will explore the need for a shared vision of ministry. Remember that last time we said our ministry of leadership is to prepare others for their ministries.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

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

Lesson Body

Lecture: A Shared Vision of Ministry

(25 minutes)

Refer students to Resource 3-1 in the Student Guide. This resource contains a variety of key phrases from this lecture.

What is meant by the phrase “shared vision” of 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, passionate, compelling inner picture. All leaders are supposed to have “vision.”

Foundational for the Christian leader is not so much organizational “vision” but theological “vision.”

What do we “see” in the people with whom we work? Do we see problems or possibilities? The present situation or the future potential? Some leaders focus only on the past. Some see only the present and say, “Why?” Others dream of things that never were, and say, “Why not?” Our challenge is to see beyond the past, or even the present with its problems, to “dream” or “see” redeemed individuals—all of whom are called to live as an extension of Jesus in their world, incarnating the healing, sustaining, reconciling work of Jesus.

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 *transfer* of this vision!

We must transfer our vision of ministry to those for whom we have Christian care and responsibility, and they will in turn transfer their vision to others! To believe all Christians—yes, even those who sometimes make life so difficult—are *called* and gifted for the ministry of Christ is humbling, frustrating, demanding, and necessary! More and more, we need to see ourselves as *equippers* of ministers. Unfortunately, most of us have been educated to be ministers, not to be enablers of ministers.

Shared ministry demands deep “seeing” and deep “visioning.” Only the person who can see the invisible

can do the impossible. Questions such as “what if?” and “why not?” ought to permeate our mindset regarding the Christians with whom we work. What if they were all called to the Christian ministry? Why not assume it is true and proceed accordingly?

Elton Trueblood states it most clearly:

Unless the layman is given solid teaching, his ministry, after an initial burst of freshness, will tend to degenerate into little more than a string of trite phrases linked to commonplace ideas and buttressed by a few sloppily quoted biblical passages. We must take the education of the laity with utter seriousness. Lay persons are not assistants to the pastor, to help him do his work. Rather, the pastor is to be their assistant; he is to help equip them for the ministry to which God has called them. The difference is as revolutionary as it is total. Half measures are worse than nothing. Our hope lies in making big plans, in undertaking to produce a radical change, in aiming high. Adult education is the big thing in the church. It is not a decoration, it is the centerpiece.

Elton Trueblood, Your Other Vocation (New York: Harper, 1952), 106-8, 110-25.

Only from this perspective will ministry be mutually understood and shared. Without this shared vision, ministry in and through the local church or theological institution is as impossible as a triangle with two sides. Ministry happens when the pastor and the congregation, administrator and students, leader and led have a vision of Christian ministry and pursue it together. The more consuming the vision, the greater the commitment to ministry.

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. The shared vision of ministry demands a *passionate conviction* that sets out to do something about the insight. Our leadership ministry is helping others understand and develop their ministry. When those with similar vision are drawn together, something extraordinary occurs.

How can we communicate a vision of ministry that will become a shared vision?

Jesus challenges us in Luke 6:40, “When a student is fully trained he will become like his teacher.” (Or pastor or school president!) Ministry is always incarnated and enfleshed. Ministry must be lived out! But what is it about ourselves we want our students,

staff, or parishioners to catch from us? We want our people to catch a servant spirit, committed to *motivating, equipping, and enabling them to serve others in Jesus' name*. This is success for the Christian leader; this is what it means to be a servant leader!

We are confronted with a need to communicate a lifestyle that is distinctly Christian and self-giving at the core. How do you teach commitments, priorities, values, and spiritual disciplines? How do you teach a lifestyle?

"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." In 2 Thess 3, Paul gave these words with humility to the Christians under his care; we must do the same for those for whom we are responsible.

Read the writings of Justin Martyr, Tertullian, John Chrysostom, Martin Luther, Richard Baxter, and John Wesley, who were not hesitant to claim their responsibility as an example to their believers. Chrysostom, the great third-century pastor and bishop, identified the following as qualities for leaders:

- Love for God and the people
- Know the people
- Be a person of the Spirit
- Maintain rigorous self-discipline
- Patience

With these qualities, the leader can strive, according to Chrysostom, toward the following goals and objectives:

- To bring the people of God safely to their heavenly home
- To keep them away from the sin of the world
- To win as many souls to Christ as possible
- To make people aware of the poor and needy

Interestingly, one of the key ways for Chrysostom to reach these goals was through personal example!

What leadership qualities must others see in us as institutional leaders, teachers, or pastors, if we are to transfer our vision of ministry effectively? Ephesians 4:25-32 provides for a servant leadership lifestyle.

Ephesians 4 begins with the challenge to walk worthy of our calling as Christians. The characteristics of the person "walking worthy" follow: we are instructed to be gentle, humble, patient, and supportive of each

See Theme 2 for a more detailed elaboration of this lifestyle.

other. In so living, we will “maintain the unity of the spirit in the bond of peace.”

Ask one of the students to read aloud Eph 4:25-32.

Refer students to Resource 3-2 in the Student Guide.

But, as Christian *leaders*, how do we express gentleness, humbleness, patience, and supportiveness? The key principle is found in Eph 4:15, “speaking the truth in love.” The key concept is fleshed out in the following verses (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).

Paul is not so much talking about administrative techniques but Christian attitudes underlying our actions and activities. We are co-laborers together in the body of Christ (4:25). We function with others out of an “I-Thou” frame of reference. The people with whom we work are God’s own creation.

When we ignore our “family” relationship with Christ and treat those with whom we work as “means to an end”—persons to be manipulated for our purposes—Satan gets a “foothold” into the Christian community. The enemy of our soul laughs at unresolved conflict within the fellowship of the faithful.

Our words are to be channels of God’s grace to others (Eph 4:30). Dialogue, for Paul, is a sacrament. And God’s forgiveness frees us to take the initiative in forgiving those who hurt us. When we do not live together by these guidelines as a Christian community, the Spirit of God is grieved (Eph 4:30). In reviewing Eph 4:25-32, we see more clearly the means by which to “maintain the unity of the Spirit through the bond of peace,” and in so doing, walk (lead) worthy of our calling as leaders.

Again, because of these foundational Christian attitudes, 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 respect 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.

Herbert T. Mayer, *Pastoral Care: Its Roots and Renewal* (Atlanta: John Knox Press, 1979).

Can Christian leaders really “lead” out of the leadership lifestyle paradigm outlined above? It is possible, even in conflict situations.

Because relationships are so important to us, we “care enough to confront” our brother or sister in Christ when words or deeds are perceived as detrimental to their growth or to the growth of the fellowship.

We care too much about the relationship to ignore destructive behavior. We care enough to confront.

The foundational question, always before the Christian leader is, “How can we live together as Christians so our relationships are redemptive and a witness to unbelievers of the reconciling work of God in Christ?”

These principles and concepts are not psychological in nature; they are deeply theological. The Spirit of God is deeply concerned with the speech of His people (Eph 4:30).

These convictional principles and concepts may not be found in the latest secular textbook on leadership, but they are foundational for the leaders who want their people to catch from them a servant spirit.

Our assignment, then, as church leaders is greater and more demanding than communicating facts, dates, persons, places, and events. Our responsibility includes a servant Christian lifestyle that motivates, equips, and enables those we lead to *serve others in Jesus’ name*.

If this is our vision of ministry, and our leadership lifestyle is characterized by Eph 4:25-32, those we serve and for whom we are responsible will increasingly adopt it as their vision of ministry. They will not see in us a finished product. Rather, they will

discover in us an ongoing process of transformation into Christlikeness.

It is not easy. We must continually ask, "What does it mean to be a servant to my congregation and staff where I must function as a minister?"

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 it? Is it really worth the risk of being a servant leader?

There is a deep profoundness in these questions and their answers. Slowly, but with inner confidence, we must develop a deep conviction—theologically grounded—that we must accept the risks and serve our people with integrity if we are to be Christian leaders. You will be challenged to find such responses in the situations you face.

Lead with a *vision to serve* and with a commitment to equip servant leaders! If you are captured by this vision of ministry formation and are characterized by a servant leadership lifestyle, then your group—regardless of its size—will be life-giving, growth-producing, and *distinctly Christian*.

LeBron Fairbanks reports that while a faculty member at European Nazarene Bible College, Renate Becker Lohmer gave him a poem by Leonard Nimoy that reads:

*What mark will I leave behind?
How will anyone ever know that I have 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 those moments when I can say,
"I care, I love."*

Found on a greeting card citing only the author's name.

What mark will you leave behind when you depart your present leadership assignment? How will anyone ever know you have been there? What sign will tell the future traveler you have existed? 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. I will serve you in Jesus' name regardless of the costs, ignoring the risks, and acknowledging the

conflicting roles, functions, expectations, and misunderstandings.”

Find a way to serve your people. And this spirit, attitude, and conviction will empower them to reach out and serve others in Jesus’ name. *This* is servant leadership. To *this* ministry we are called. Measure your success in ministry by *this* standard. Whatever else our assignment involves, our responsibility demands from us a servant lifestyle of Christian living that motivates, equips, and enables those whom we lead to serve others in Jesus’ name.

Small Groups: Definitions of Christian Leadership

(25 minutes)

Divide students into groups of two or three. Refer them to Resource 3-3 in the Student Guide.

Each group should complete Activity 1. Each group should also choose between completing Activity 2 or 3.

After approximately 15 minutes, ask the groups to vote on the definition they feel best describes servant leadership. When the vote is completed, have the groups justify their choice.

Look at the activity in Resource 3-3. In groups of three read each of the definitions and discuss the strengths and weaknesses of each. As a group choose one definition you feel best describes servant leadership. You will have 15 minutes to make your decision.

Small Groups: Christian Leadership

(20 minutes)

Divide the students into three groups.

Assign each small group to complete Activity 1, 2, or 3 on Resource 3-4 in the Student Guide.

After 10 minutes have the reporter from each group summarize the work on the three activities.

One group will work on each of these activities. Your group should appoint one member to report your group’s findings to the whole class in about 10 minutes.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

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

Look Ahead

In the next lesson we will begin looking at Theme 2: The POWER of servant leaders is “Christ in us,” and rooted in a single minded pursuit of Christlikeness.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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 Worksheet. Use the worksheet 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?

Punctuate the Finish

Refer students to Resource 3-5 in the Student Guide.

Lead the recitation of the Leader's Credo.

Close with a prayer of dedication.

As we conclude Theme 1 we need to take time to look at the Leader's Credo in Resource 3-5. If we truly believe in the statements in this credo, we are well on our way to understanding the principles of servant leadership. Let's recite it together.

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***Theme 2: The POWER of servant leaders
is "Christ in us," and rooted in a "single minded"
pursuit of Christlikeness.***

Lesson 4

In the Name of Jesus: Leading a Faith Community

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Resource 4-1
0:20	In the Name of Jesus: Reflections on Christian Leadership	Lecture	Resource 4-2
0:40	Philippians 2:1-11	Group Bible Study	Resource 4-3
1:00	A Christlike Leadership Style	Lecture/Discussion	Resource 4-4
1:25	Lesson Close	Review, Assign	Resource 4-5 Student Guide

Suggested Reading for Instructor

Nouwen, Henri J. M. *In the Name of Jesus: Reflections on Christian Leadership*. New York: Crossroad Publishing Company, 1989.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Wait for volunteers but be ready to call on two students to answer the question.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

In a few moments I will collect your essays on Theme 1: The *Passion* of servant leaders is grounded in a theology of ministry. For these essays you were to have selected scriptures from Resource 3-6 as a basis for your work.

Tell us which scripture you selected and quickly summarize how it informed your insight into Theme 1.

Orientation

Refer students to Resource 4-1 in the Student Guide.

This lesson is the first related to Theme 2: The *power* of servant leadership is "Christ in us," and rooted in a single minded pursuit of Christlikeness. As we contemplate the character and spiritual development required for servant leadership, we will look at characteristics that mark a Christlike leadership lifestyle and a biblical model for leading in a faith community.

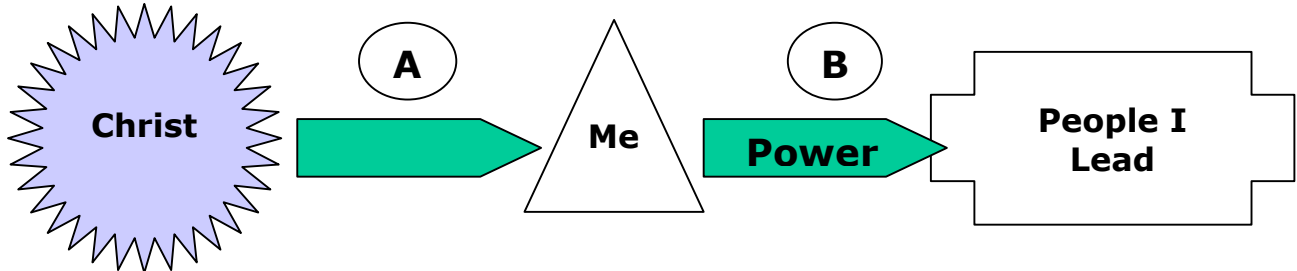
Consider the model shown below, throughout the development of Theme 2.

Although the *Power* involved in leading the people of God may appear to reside mostly 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, 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.



Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Motivator

In memoriam to Henri J. M. Nouwen and his book, In the Name of Jesus: Reflections on Christian Leadership.

Printed in 1989, the material in the book, *In the Name of Jesus* was first presented to a group of Roman Catholic leaders in Washington, D.C. Nouwen had several years earlier moved to Daybreak, one of the L'Arche communities worldwide for mentally handicapped people. The move to Daybreak in Toronto, Canada, followed a brilliant teaching career at Harvard, Yale, and Notre Dame.

The brief, yet powerful, book of 81 pages focuses on a vision of Christian leadership nurtured in a life of prayer, confession, and forgiveness in community. Nouwen deftly addresses three contemporary temptations of Christian leaders: to be relevant, to be spectacular, and to be powerful. Nouwen is guided in his vision by two stories from the Gospels: the story of Jesus' temptation in the desert (Mt 4:1-11) and the story of Peter's call to be a shepherd (Jn 21:15-19).

In the body of this lesson we will examine these two stories.

Lesson Body

Lecture: In the Name of Jesus: Reflections on Christian Leadership

(20 minutes)

Christian leadership, according to Nouwen, involves self-denial and leads from vulnerability. As is often the case with Nouwen, he identifies three “movements” in the book:

- From Relevance to Prayer
- From Popularity to Ministry
- From Leading to Being Led

Jesus’ Temptation in the Desert

Refer students to Resource 4-2 in the Student Guide.

He reminds us that Jesus’ first temptation was to be relevant: to turn stones to bread. To this temptation, Nouwen’s words are clear:

The leader of the future will be the one who dares to claim his irrelevance in the contemporary world as a divine vocation that allows him or her to enter into a deep solidarity with the anguish underlying all the glitter of success and to bring the light of Jesus there.

Henri J. M. Nouwen, In the Name of Jesus: Reflections on Christian Leadership (New York: Crossroad Publishing Company, 1989), 22.

This irrelevance is rooted in the permanent, intimate relationship with the incarnate Word, Jesus, and finds there the source for words, advice, and guidance.

Remember the second temptation of Jesus? It was a temptation to do something spectacular, something that would bring the applause of people. “Throw yourself from the parapet of the temple and let the angels catch you and carry you in their arms” the enemy told Jesus. The discipline needed to counter this temptation is the discipline of confession and forgiveness. Nouwen reminds us that in our strength we cannot heal, reconcile, or give life to others. We are “wounded” people who need as much care as anyone we care for. “The mystery of ministry,” Nouwen proclaims, “is that we have been chosen to make our own limited and very conditional love the gateway for the unlimited and unconditional love of God.”

Ibid., 44.

The discipline required to overcome the temptation of “individual heroism” is confession and forgiveness—the willingness to confess brokenness and to ask

Ibid., 48.

forgiveness from those to whom we minister. Christian leaders “are called to live the Incarnation, that is, to live in their own bodies but also in the corporate body of the community, and to discover there the presence of the Holy Spirit.” In faith communities, we are “accountable to them, and need their affection and support, and are called to minister with their whole being, including their wounded selves.”

Ibid., 50.

Ibid., 60.

The third temptation of Jesus was the temptation of power. “I will give you all the Kingdoms of this world in their splendor,” Jesus was told by Satan. Is this an irresistible temptation? Nouwen reminds us that power provides for us a substitute for “the hard task of love, control over the cross, being a leader over being led.” Nouwen believes power, control, and being a leader is often substituted for healthy, intimate relationships within the faith community.

Peter’s Call to Be a Shepherd

According to Nouwen, John 21:18, especially the words, somebody else “will take you where you do not want to go,” is a pivotal passage for Christian leaders who desire to let go of power and follow the humble way of Jesus. The ability and willingness to be led where you would rather not go is crucial.

Ibid., 62.

Jesus confronted Peter, soon after his being commissioned to be a leader of his sheep, with the hard truth that “the servant leader is the leader who is being led to unknown, undesirable, and painful places.” Christian leadership of the future, according to Nouwen,

Ibid., 63.

is not a leadership of power and control, but a leadership of powerlessness and humility in which the suffering servant of God, Jesus Christ, is made manifest . . . I am speaking of a leadership in which power is constantly abandoned in favor of love.

Ibid., 60.

Nouwen challenges Christian leaders to think theologically about the practice of leadership, thinking and leading with the mind of Christ. Christian leaders think, speak, and act in the name of Jesus. Christian leaders of the future

have to be theologians, persons who know the heart of God and are trained—through prayer, study, and careful analysis—to manifest the divine event of God’s saving work in the midst of the many seemingly random events of their time.

In referring to leading with the mind of Christ, Nouwen is talking about a theological leadership, a deep spiritual formation involving the whole person, body, mind, and spirit.

Ibid., 72.

Nouwen, in this powerful book, asks us “to move from a concern for relevance to a life of prayer, from worries about popularity to communal and mutual ministry, and from a leadership built on power to a leadership in which we critically discern where God is leading us and our people.” Are we willing to be led “where we do not want to go?” (Jn 21:18). Nouwen’s answer is “trusting love.”

He confronts us with three basic questions of spiritual leadership:

- Can we count on competence?
- Dare we go solo?
- Must we be in control?

He responds with these answers:

- Unconditional love
- Vulnerable love
- Trusting love

Nouwen concludes, “The oldest, most traditional vision of Christian leadership is still a vision that awaits realization in the future.” Is leadership based on competency or character? No debate. Character must always be the overriding focus for the servant leader.

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! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:5-11).

Speak the Truth in Love

When reviewing the incarnational character of the servant leader, especially in light of Phil 2:5-11, we must look at our Spirit, Strategy, Style, and Stewardship as it relates to that of Christ Jesus. We must consider our incarnate likeness in regards to *His*

likeness, among *His* people, from *His* fullness, and for *His* glory.

The *strategy* for incarnational leadership is based on seeing *His* vision.

The vision of the incarnational leader must answer these questions for the church, institution, or organization:

- What is our desired future?
- Why do we exist?
- What do we believe?
- How do we serve?

Group Bible Study: Philippians 2:1-11

(20 minutes)

Refer students to Resource 4-3 in the Student Guide.

Have one of the students read Phil 2:1-11. Complete Resource 4-3 by discussion and consensus.

Lecture/Discussion: A Christlike Leadership Style

(25 minutes)

Allow students to discuss this question before continuing with the lecture.

What do you think is meant by the phrase "incarnational leadership"?

The style and stewardship of our incarnational leadership character is captured in Eph 4:15-16. At the heart of Ephesians 4 and in the middle of the chapter are the following words:

speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.

Speaking the truth in love is a model or frame of reference to guide the leader who wants to be characterized as a Christlike leader. However, what specifically does it mean to speak the truth in love? The next section of this theme will explore this question more fully. Suffice to say that Eph 4:2-3 speaks of the necessity of Christians who seek to walk worthy of our calling:

Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.

If “speaking the truth in love” reflects the style of our incarnation character as identified in Eph 4:2-3, then 4:25-32 provides the context and environment for individuals increasingly passionate about Christlike leadership. Let’s pursue these thoughts more closely.

A Biblical Model for Leading in a Faith Community

Refer students to Resource 4-4 in the Student Guide.

Have a student read Eph 4:1-32 aloud.

Virginia Satir, Making Contact (Millbrae, CA: Celestial Arts, 1976), 7.

For this discussion we will be studying Eph 4:1-32. We will use Resource 4-4 to guide our discussion. Let’s take the time to read the whole passage before we look at its individual verses.

The key concept of this passage can be summarized by the quotation from Virginia Satir: “Communication is the greatest single factor affecting one’s personal health and his [or] her relationship to others.”

Now this is a leadership question! How can we live together so that our relationships are redemptive and a witness to unbelievers of the reconciling work of Christ?

In the midst of conflicting expectations, multiple constituents, differing denominational backgrounds, various levels of maturity, multi-cultural perspectives, how can we live together Christianly? How does holiness doctrine influence a holiness lifestyle? How does our holiness testimony translate to a Christian leadership lifestyle? As missionaries in cross-cultural situations, or pastors in local churches, these questions become critical for us.

Often we are thrown together in a close Christian community. One quickly becomes aware of others’ strengths and weaknesses. Our own personality differences soon become obvious. Thus, our specific leadership setting—as missionary, pastor, or administrator—becomes a dynamic laboratory for learning how to live together as God’s family.

We must ask ourselves, how do we respond to conflict under pressure? Do we respond Christianly, or in a way that is no different from the person who makes no profession of faith?

Allow students time to respond.

Why are these issues so important?

Walking “Worthy” of Our Calling

Read Eph 4:1.

Ephesians 1-3 is primarily indicative in nature and gives statements of fact. It is doctrinal and explains who we are in Christ. Ephesians 4-6 is primarily imperative in nature and gives statements of action. These chapters are ethically focused and explain how we should live as Christians.

Ephesians 4:1 is the transition verse that invites us to walk *worthy* of our *calling* and to participate with God in the reconciliation of the world back to God.

Allow students time to respond.

We often speak of being called to ministry. What does Paul mean in verse 1 when he invites us to walk worthy of our calling?

Living (and) Leading the Reconciled and Transformed Life

Read Eph 4:2-3.

If living and leading a reconciled and transformed life is our calling, then how does this happen? Ephesians 4:2-3 tells us, “Be completely humble and gentle; be patient . . . be supportive of one another in love. . . . Make every effort to keep the unity of the Spirit in the bond of peace.”

Paul demonstrated reconciliation with God by living redemptively within the fellowship. Then you will have credibility to tell unbelievers, “You need to be reconciled to God.” If God is more interested in our character than our comfort, what character qualities does God want us to demonstrate within the Christian community?

Second Peter 1:5-9 says:

For this very 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.

If we possess *these qualities*, we will be productive and effective in our Christian walk. *How do we develop these character qualities and walk “worthy”—in*

Allow students time to respond.

humility, gentleness, patience, supportiveness, and unity?

Speaking the Truth in Love

Read Eph 4:15-16.

Speaking the truth in love is a powerful biblical concept for leaders of Christian communities. It is an enabling principle to embrace and lead the people of God. However, the skill of "making contact" is not automatically received when we are filled with God's Spirit in the experience of entire sanctification.

The following poem by Virginia Satir expresses the essence of what it means to speak the truth in love.

GOALS FOR ME

I want to love you without clutching,
appreciate you without judging,
join you without invading,
invite you without demanding,
leave you without guilt,
criticize you without blaming,
and help you without insulting.
If I can have the same from you,
then we can truly meet and
enrich each other.

Satir, Making Contact, 1976.

Refer students to Resource 4-4 in the Student Guide.

This resource is a guided discussion on Eph 4:1-32. Have one student read the passage. The author's idea of the Key Concept, Question, Challenge, Insight, Principle, and Application are indicated. Ask students if they agree or if they would state any of these differently.

In the middle section each verse suggests a prohibition (negative) and a command (positive). Lead students in completing the lines for each.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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?

Look Ahead

Refer to Resource 4-5 in the Student Guide.

In the next lesson, we will examine a communication model for leading the people of God based on the Eph 4 admonition to "speak the truth in love." This model represents the key application of the biblical principles shown in Resource 4-5.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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 of his life.

Write in your journal.

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

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Lesson 5

A Biblical Model for Leading a Faith Community, Part 1

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	The Body of Christ	Small Groups	Resource 5-1
0:40	We Are Members of One Body	Lecture/Discussion	Resource 5-2
1:00	We Speak the Truth in Love Because Satan Gets a Foothold in Our Lives When We Do Not	Lecture/Discussion	Resource 5-3 Resource 5-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Augsburger, David W. *Caring Enough to Confront*.
Ventura, CA: Regal Books, 1981.

Powell, John. *Why Am I Afraid to Tell You Who I Am?*
Reprint, Allen, TX: Thomas More Publishing, 1995.

Satir, Virginia. *Making Contact*. Millbrae, CA: Celestial
Arts, 1976.

_____. *Peoplemaking*. Palo Alto, CA: Science and
Behavior Books, 1972.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Wait for volunteers but be ready to call on two students to summarize or read their papers.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

One of your assignments for this lesson was to search the Internet on the life, work, or quotations of Henri Nouwen.

Are there two volunteers who would share what you have found?

Orientation

Refer students to Resource 4-4 in the Student Guide.

This is the second of three lessons in Theme 2: The *power* of servant leaders is "Christ in us," and rooted in a single minded pursuit of Christlikeness.

In our last lesson, you were introduced to A Communication Model for Leading the People of God. In studying the model you created a different expression of the model in table form. In this lesson we will delve deeper into the model by examining the first two components: Speak the truth in love because we are one body. And, speak the truth in love because Satan gets a foothold in our lives when we do not.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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 the truth in love
- identify two ways to manage conflict in interpersonal relationships

Lesson Body

Small Groups: The Body of Christ

(20 minutes)

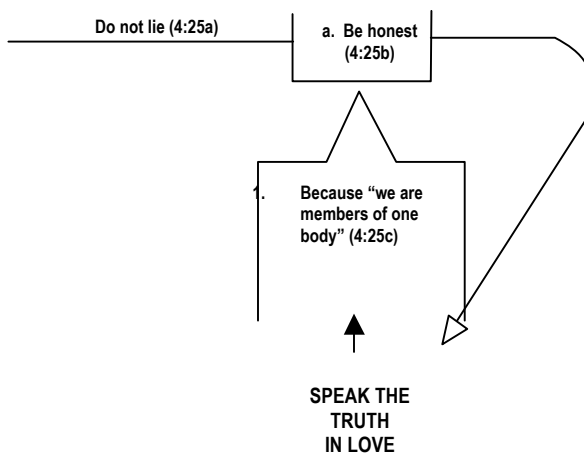
Refer students to Resource 5-1 in the Student Guide.

Divide students into groups of two to three and have them complete Resource 5-1.

If time permits, have each small group report on the Key Concept, Insight, and Principle from one passage.

Lecture/Discussion: We Are Members of One Body

(20 minutes)



We speak the truth in love because we are one body. The Bible compares the spiritual body—the Body of Christ—to the physical body (1 Cor 12:12-27; Rom 12:3-8; 1 Pet 3:8-9, 13-17; Eph 4:1-6). 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, with me, of the Body of Christ!

LeBron Fairbanks wrote about this dream to illustrate that we often talk right past each other in our attempts to communicate. Cultural, gender, or age differences may interfere with communication.

LeBron Fairbanks, president emeritus of Mount Vernon Nazarene University, tells about this dream:

I had a dream one night while visiting friends in a nearby state. For some reason I was in an inner city, somewhere in the United States. I was

You and your students may come from a different culture than Dr. Fairbanks. You may wish to substitute a personal example from your life that illustrates a failure to communicate.

traveling with a friend, and the two of us had just witnessed a violent argument in a store. One man from the inner city was selling merchandise to the other gentleman who was not from the inner city.

I cannot remember the cause of the argument, but I remember the person from the inner city saying to the other who was not, "You will never understand; you are not from here."

I remember listening very intently to both sides of the argument and believing parts of what each was saying. The two people arguing finally separated. I remember being so moved by what I had just experienced that, for some reason, I had the courage to speak to the man from the inner city who did not leave the scene. I said to him, "I really do not know who is right and who is wrong. I don't know what should be done in this situation." And then I continued, "What bothers me more is that what I have just experienced is a small picture of our society at large. We speak, and argue vehemently from our perspective, always assuming that we are right."

But what jolted me out of my dream was a statement I made to him with intense passion, "It seems like you were *just talking past one another*."

At that moment I awakened from my dream. Literally, my heart was pounding. I began to think about the dream and its implications. I couldn't get away from the words, "I really don't know who is right or wrong, but it seems like you were talking right past each other."

I began to ponder the implications of my dream in my own life. "I really don't know who is right or wrong, but it seems like we often just talk right past one another."

How often this scenario is played out in real life and how painful, even in our own Christian communities.

Allow students time to respond.

What experiences have you had that are examples of "talking right past one another"?

Paul Addressed the Issue of Honesty.

Refer students to Resource 5-2 in the Student Guide.

In Paul's letter to the Ephesians, he has much to say to us about our conversations with others. Because of our faith conviction to speak the truth in love we should "put off falsehood" (Eph 4:25). We should not lie. Do

Christians “lie” to each other? Paul was speaking to Christians.

Personally, this verse applies to me in areas of emotional dishonesty, not being honest with others regarding my negative feelings toward them when barriers between us have been created. John Powell explains the levels of communication on which we speak:

John Powell, Why Am I Afraid to Tell You Who I Am? (reprint, Allen, TX: Thomas More Publishing, 1995).

- 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

In 4:25, Paul encourages us to be honest. With awareness that we are accepted comes the freedom to be honest. New Testament injunctions to “speak the truth one to another” imply far more than an absence of lies. It implies the kind of honesty that allows others to know us as we are, secure in our acceptance by God and by them, and based on the affirming experience of love.

Even when under attack, the apostle Paul opened his heart to others, to share with them his inner feelings and experiences (i.e., 2 Cor 1:3-9; 2:1-4). He could claim without hesitation that those who met him came to understand his motives fully (1 Thess 2).

This trait of honesty in our relationships with others and with ourselves has a counter-model in the Pharisees. These men were labeled hypocrites because they were always playacting. It is probable their lifestyles finally meant they were deceiving themselves as well as attempting to deceive others. How striking that the Pharisees are the one group of people Jesus was unable to touch. They had lost contact with reality, lived in their own world of pretense, and were cut off from all that could have saved them.

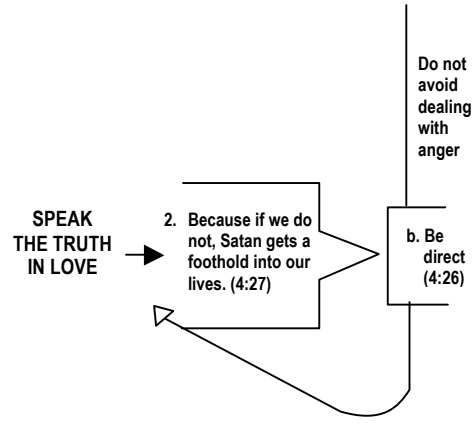
John deals with the issue of honesty in his first epistle. In insisting that we “walk in the light,” he first points us to the necessity of being honest with others and ourselves about our sins and failings (1 Jn 1:1-9). Freedom to know God’s progressive cleansing comes only with honesty about our sins and confession of them. In the fellowship of believers, the necessity is imperative for a relational context where believers can be real with one another, and thus actually know and then take on one another’s burdens; where forgiveness can be asked as its need is confessed, and where it can be freely given.

Allow students to respond.

Why is this so important?

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

(25 minutes)



Refer students to Resource 5-3 in the Student Guide.

Eph 4:26-27

Therefore, do not 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.

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

The goal is not conflict resolution but conflict management in a Christianly manner. There is great concern regarding conflict in the congregational life/relationships in the local church or even a Christian university. Too often we use avoidance tactics in conflict situations.

Avoidance tactics means denying the issue by not talking about the situation, or always beating around the bush instead of dealing with the given circumstances. This approach continually puts off the "real" issue until the next "tomorrow" or the next meeting, believing it will eventually go away. We make the unscriptural assumption that peace-loving Christians should get along and not really have serious conflicts. We all know this isn't true but still avoid the issue. We deny our real feelings, harbor resentment and allow the bitterness to intensify. *We lack the knowledge of how to deal creatively in conflict situations.* We're afraid to share our honest feelings for fear of rejection, disapproval, frustration or hurt. We want to protect our image of being nice, kind, understanding, and loving.

Conflict is what develops between individuals when

David W. Augsburger, *Caring Enough to Confront* (Ventura, CA: Regal Books, 1981).

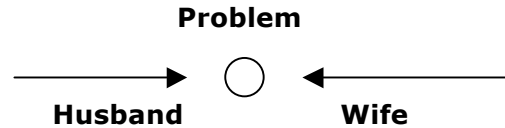
they differ. David Augsburger, in his book *Caring Enough to Confront* says, "When your thrust as a person runs counter to mine, to deny my own thrust is to be untrue to the push and the pull of God within me. For me to ignore and do violence to your thrust as a person is to violate your becoming a Son of God."

Ibid.

Augsburger says, "Conflict is natural, normal and neutral. Conflict is neither good nor bad, right nor wrong. Conflict simply is. And how we view, approach and work through our differences does to a large extent determine our whole life pattern." The question is not—will conflict arise? The question is—how do we deal with it?

Refer students to Resource 5-4 in the Student Guide.

Virginia Satir explains how we normally deal with conflictual situations. Ninety-six percent of troubled families deal with conflict in one of four inappropriate ways:



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.

Hide behind someone else. Use 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."

Virginia Satir, *Peoplemaking* (Palo Alto, CA: Science and Behavior Books, 1972).

The result of using the four inappropriate ways is that the problem remains, tension mounts, and the relationship is edgy.

There is a fifth option—"I care enough to confront" (Augsburger), "leveling with love" (Satir), or "Speak the truth in love" (Eph 4:15). 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."

Care-fronting or "leveling" as referred to by Augsburg is the biblical principal of "speaking the truth in love." This option brings healing, enables growth, and produces change, but only 4 percent of us deal with conflict in this manner. There are two arms of a genuine relationship: confrontation with truth and affirmation of love.

So how can I begin to manage conflict in a "caring and confronting" way? First, we must eliminate a win/lose mentality (I'm right, you're wrong). There are three methods of the win/lose mentality:

- I win; you lose (authoritarian)
- You win; I lose (permissiveness)
- No win (negativism).

Reaching out is two-sided based on others' needs and our own needs. With the left hand reaching out (I do care, I want to respect you, I want your respect), and with the right hand reaching out (I want you to know how I feel, I want to tell you where I am, I have this goal for our relationship). This "caring and confronting" approach ends the blaming game, and gets to healing questions in simple, clear, direct language.

You must ask yourself, "Where do we start? What is the loving, responsible, truly respectful thing to do? Where do we go from here?"

Trying to hear truly what another says—how it is said, what feelings are conveyed—is the art of "active listening." This practice involves hearing with an inner ear to the feelings, hurts, angers, and the demands of the other person.

Use "I" messages instead of "You" messages. "I" messages reflect my feelings without placing blame. "You" messages are most often attacks, criticisms, faultfinding of the other person, labels, and ways of fixing blame. There is a tremendous difference between an honest confessional ("I" message) and distorted rejection ("You" message).

"I" message

I am angry.

I feel rejected.

"You" message

You make me angry.

You're judging and

rejecting me.

I don't like the wall
between us.

You're building a wall
between us.

I don't like being blamed
or bearing blame.

You're blaming everything
on me.

I want freedom to say yes
or no.

You're trying to run my
life.

I want a respectful
friendship with you again.

You've got to respect me
or you're not my friend.

Eliminate "why" questions. "Why" questions are effective ways of manipulating others (similar to "You" messages). (Examples would be: Why do you always leave your things lying all over the house? Why don't you pick up after yourselves? Why don't you show a little interest in things? Why can't I get a little cooperation?)

We use "why" questions to give hidden messages of anger that we are unwilling to own honestly. "Why" questions are like a "hit and run." We must give clear "yes" or "no" signals. "Yes" signals come easy; however, "No" signals come very hard, especially face-to-face. Nice people are supposed to say yes, but it's self-defeating. Often we hesitate to state our feelings clearly for fear of rejection/disapproval of others. Jesus said, "Let your 'yes' be a clear 'yes' and your 'no', 'no.'"

Our problem is that we tend to respond to wrongs against us in an equally wrong way.

We should initiate discussion if we have a complaint. Accept anger as a normal, natural human emotion. Clear statements of anger are something different from feelings and angry demands. Clear statements are a positive emotion, a self-affirming emotion that responds to the heart of rejection and devastation. There are two types of anger to consider: personal anger and virtuous anger, which is anger focused on deed not person. Virtuous anger can slice through emotional barriers or communication barriers and establish contacts.

“Speaking the truth in love” or “truthing it in love” is the Christlike response to conflict.

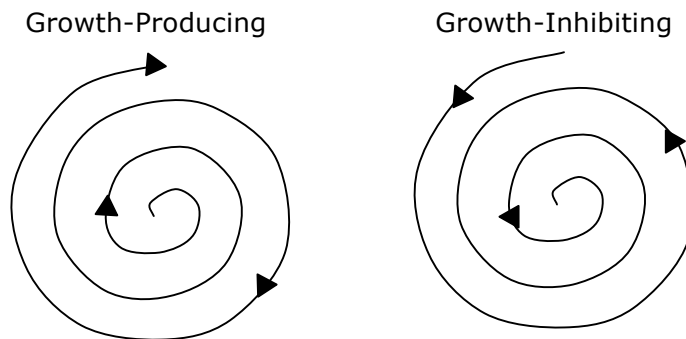
It describes a lifestyle for Christians who care enough to confront where conflicts arise. Read again Eph 4:15-32. When differences between people are dealt with openly, conflict can be a positive experience because it can lead to personal growth. But when differences are concealed and individuals are prevented from expressing themselves, personal growth will not occur.

Personal conflict is a part of growing up and trying out new capabilities. Learn the value of expressing differences openly and listening to the other person’s response in the hope of reaching some sort of understanding.

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

Key questions to ask in the midst of conflict situations are: What can I learn? How can I change? These are growth-producing questions. On the contrary, growth-inhibiting questions are: Why me? What if? This is the “could have, should have, would have” way of thinking.

These two ways of thinking and reacting can be diagrammed as follows:



Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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 the truth in love?
- identify two ways to manage conflict in interpersonal relationships?

Look Ahead

In the next lesson we will look at the last two components of the Communication Model for Leading the People of God.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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?

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Lesson 6

A Biblical Model for Leading a Faith Community, Part 2

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	The Power of Words to Heal and Affirm	Lecture	Resource 6-1
0:40	We Are Forgiven in Christ	Lecture	Resource 6-2
0:55	Christlike Leaders	Discussion	Resource 6-3
1:05	Theme 2 Review	Small Group	Resource 6-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Wahlroos, Sven. *Family Communication*. Revised edition, New York: McGraw-Hill/Contemporary Books, 1995

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Call on one student to summarize or read his or her paper on unity. Then, call on one student to read his or her conflict case study.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Your assignment for this session was to write a paper on unity based on scriptures in Resource 5-1 or to create a case study on an observed conflict.

How many of you selected the paper on unity?

Orientation

In this lesson we will continue to examine the Communication Model for Leading the People of God by studying the last two elements. They are "The Power of Words to Heal and Affirm" and "We Are Forgiven in Christ."

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

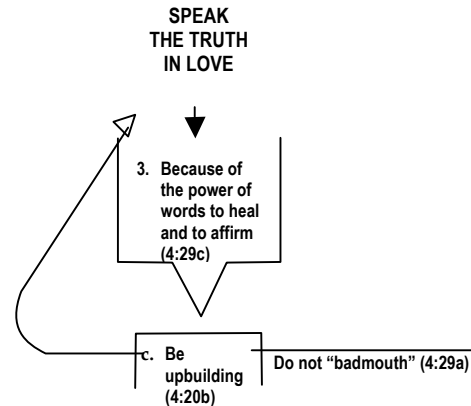
At the end of this lesson, participants should

- 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

Lesson Body

Lecture: The Power of Words to Heal and Affirm

(20 minutes)



Refer students to Resource 6-1 in the Student Guide.

Speak “only what is helpful for building others up according to their needs” (Eph 4:29). Paul encourages members of the Body to use their speech for the help of others, for their up-building as the occasion may offer.

Our speech is to be used for the benefit of those who are linked with us in the body of Christ. Dialogue is a sacrament. We are to converse with each other within the fellowship in such a way that our words become a vehicle and demonstration of the very grace of God. In all conversation, the choice of language and subject matter has to be such that the up-building and edification is for the purpose of “ministering grace” to the hearer. For Paul, there is no room for empty chatter or for remarks that serve no other purpose than to degrade another person.

Paul says, “Do not let any corrupt or unwholesome talk come out of your mouth.” Corrupt talk is foul talk. Colossians 4:6 reads, “Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.” In biblical anthropology, the mouth is representative of the whole body and reveals the whole person. In Matthew 12:34, Jesus said, “Out of the overflow of the heart, the mouth speaks.”

Paul emphasized that one’s speech reveals the quality of his/her relationship with Christ. Paul is not talking about a technique, but an attitude toward the other person. I *need* you; you have gifts and strengths I

don't have (negatively, you need me). I *love* you; you are my brother/sister in Christ (negatively, you need to love me). I *accept* you; you are being changed by Christ as I am being changed (negatively, you must accept me). I *trust* you; you desire to serve the same Christ I serve (negatively, you must trust me). I *respect* you; you are different, yet we are one in Christ. I *serve* you; I want to minister grace to you.

It is also a matter of the focus of our words, "Only what is helpful for building others up, according to their needs, that it may benefit those who listen." There must be a focus beyond ourselves, beyond self-serving comments. Our focus must be on the up-building of others.

Clinical psychologist Sven Wahlroos, in his book *Family Communication*, states, "Make your communication as realistically positive as possible." As a guideline he says the praise to criticism ratio should be kept at about 80 to 90 percent praise and 10 to 20 percent criticism.

Sven Wahlroos, *Family Communication (Rev. ed., New York: McGraw-Hill/Contemporary Books, 1995).*

Usually the opposite is true in our interactions with others. Sometimes being emotionally honest necessitates criticism of another in an appropriate manner. However, 80 to 90 percent praise is needed. Examples are:

- Thank you.
- I appreciate you.
- You were helpful.
- You affirmed me.
- I am grateful for you.

It cannot be superficial. It cannot be "syrupy" or it will be resented.

Some very personal and practical questions to consider from Eph 4:29 regarding the use of words are:

- Do I tend to "bad-mouth"?
- Do I tend to respond quickly before I have all the facts?
- Do I tend to talk about people behind their backs, saying things I would not say to them?
- Do I tend to stress unimportant issues?
- Do I tend to make excuses?
- Do I tend to avoid reality questions? (ask questions)
- Do I tend to use unfair communication techniques?
- Silence, ignoring, sulking, pouting, cold shoulder treatment?
- Sarcasm and ridicule?
- Unfavorable comparisons?
- Exposing dirty linen in public?

- Blaming the person for something he/she cannot help or cannot do anything about?
- Intimidating, yelling, exploding?
- Bragging?
- Nagging, whining?

These “unfair” communication techniques present problems with what we say and problems with what we *do not say*.

Consider these questions regarding the use of our words within the community of faith.

- Does what I say build up or tear down the other person?
- Would I say what I am saying directly to the person involved?
- Do I know all the facts or am I responding on the basis of half-truths or partial facts?
- Is my response triggered more by emotion than by reason?
- Is the issue really deserving of the action and energy I am giving it?
- 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?

Ephesians 4:28 tell us to steal no longer. Exodus 20:16 says, “You shall not give false testimony against your neighbor.” The broader implications prohibit the sin of slander, tale-bearing, gossip, flattery, and “character assassination.” To destroy a person’s character by a whispering campaign profits nothing. As Shakespeare put it: “Who steals my purse steals trash; . . . But he that filches from me my good name; Robs me of that which not enriches him, and makes me poor indeed.”

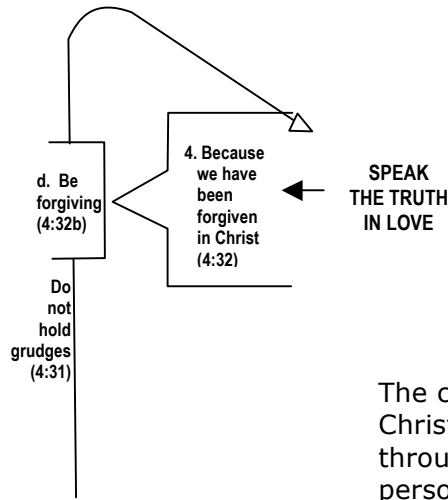
Othello, Act III, Scene 3, Line 183.

We have the power to bless. 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. The person who can speak the sincere word of forgiveness and acceptance is a healer of the highest order. Why? Because he or she removes the deep malady of the inner curse and condemnation.

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.

Lecture: We Have Been Forgiven in Christ

(15 minutes)



Refer students to Resource 6-2 in the Student Guide.

The command is clear, we are to be forgiving just as Christ forgave us. The verb used in 4:32 implies that through love, the barriers to fellowship between persons are set aside.

An attitude of “realized forgiveness” describes the climate in the faith community. But what if it is not? You must take initiative in forgiving regardless of the response of the other person. Realized forgiveness creates a growing desire to up-build the other in love. A climate in which persons are so close to one another and so confident of acceptance that sharing burdens, forgiving, even taking the other to task is no threat to the relationship. There must be no room for strife, resentment, envy, etc. (v. 31). God’s forgiveness enables the Christian to find his or her way back to the one from whom he or she is alienated. You must forgive others, for God as Christ has forgiven you.

Forgive quickly (4:32c). Our forgiveness of others can be immediate or delayed.

The words of Jesus on the Cross regarding forgiveness are profound. “Father, forgive them, they know not what they do.” His words did not change the situation. His words did not change the people involved. His words did not reduce the pain He felt. His words did not change things externally. His words of forgiveness on the Cross changed everything internally. He was not going to let what others said and did to Him create within himself bitterness, resentment, and anger. He was not going to permit what others said and did to Him to create a break in the relationship with God the Father. It simply was not worth it! He was not going to give *others* that much control over His life. 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!"

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. But withholding forgiveness permits Satan to gain a foothold in our lives (4:26-27). Bitterness develops; anger increases; resentment manifests itself; and Satan laughs.

Our calling is to be Christlike even in the uncomfortable situations in which we sometimes find ourselves. God will provide blessing and joy *within* us, regardless of the apparent rejection from the other persons involved. Remember, as believers, we forgive, not to change people, but because God, in Christ, forgave us. And we were so undeserving. Sometimes we have been hurt so deeply we can't reach out with integrity, in forgiveness to others. "Father . . . forgive them . . ." The words of Jesus were words of a *prayer!*

And Paul reminds us that God's grace is sufficient for us *in our* weakness, and His power is made perfect *in* our weakness.

Give your own illustration here, if possible.

LeBron Fairbanks tells of receiving an email 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 against me and other university personnel. The words hurt. After several days, I responded, not trying to answer each point made. Instead, I asked for forgiveness. Obviously, the school and I 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.

Ephesians 4:25-32 describes a lifestyle by which believers are to live together as the people of God. What happens when they don't? God is grieved. "Do not grieve the Holy Spirit of God" (v. 30).

Does verse 30 refer to verse 29 or 31? The answer is both. *The Spirit of God is greatly concerned about the speech of His people.* This is a profound theological issue. Anything that tends to destroy fellowship grieves the Spirit who seeks to build it up. The sin of offending a brother or sister by a false word or act especially

grieves God. The Spirit either rejoices or grieves with the words expressed in the fellowship.

Is this communication lifestyle possible simply by *human* efforts alone? Obviously not. In 5:18, Paul challenges the people of God with an imperative, "Be filled with God's Spirit . . . continually, daily." It is in terms of agape love that the Spirit energizes the believer living under His sovereignty. Living under the sovereignty of the Spirit, the faith community is gradually transformed into the image of Christ. Again, the key question, "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?"

Ephesians 4 speaks directly to this issue. Read again Eph 4:1-3, 11, 15-16, 25 and 5:1-2, 18-21. We are to be "imitators of God . . . and live a life of love" (5:1-2) in leading and living together as the people of God. We are to model a holiness lifestyle (5:1-2). When we do not live like this we grieve the Holy Spirit.

Relationships within a faith community are an intensely theological issue. The lifestyle can only be maintained, developed, and strengthened as we are continuously being filled with the Spirit (5:18).

Discussion: Christlike Leaders

(10 minutes)

Refer students to Resource 6-3 in the Student Guide.

Consider these questions:

Who were the most Christlike leaders you have ever known?

Allow students time to respond.

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

Satir, Making Contact, 1976.

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.

Small Group: Theme 2 Review

(20 minutes)

*Refer students to Resource 6-4 in
the Student Guide.*

Divide into small groups and complete Resource 6-4.
You will have about 15 minutes.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

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

Look Ahead

In the next lesson we will begin Theme 3: The *goal* of servant leaders is focused on effectively preparing the Body of Christ—the people of God—for mission and ministry.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Theme 2 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 relate to Theme 2. Review the small-group discussion and write a one-to two-page essay on Theme 2. Incorporate the insight you have gained and your understanding of the content from Lessons 4 to 6.

Use Resource 3-7: Intercessory Prayer Worksheet 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 Two 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 . . .

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

Lesson 7

Intentionally Nurturing the Spiritual Life for Mission and Ministry

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Intentionally Nurturing the Spiritual Life for Mission and Ministry	Lecture/Discussion	Resource 7-1
0:45	1 Thess. 2:1-12	Group Bible Study	Resource 7-2
1:05	Teaching Others to Lead Christianly	Lecture/Discussion	Resource 7-3 Resource 7-4
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Faith in Community*. San Francisco: HarperSanFrancisco, 1978.

Nouwen, Henri. *The Way of the Heart: Desert Spirituality and Contemporary Ministry*. Reprint, San Francisco: HarperSanFrancisco, 1991.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Have students exchange papers. Then, have them spend time discussing what they have read.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Your assignment for this session was to write a summary paper on Theme 2: The *power* of servant leadership is “Christ in us,” and rooted in a “single minded” pursuit of Christlikeness.

Please trade your paper with another student and read his or her summary of Theme 2. After you finish reading, spend about five minutes talking about what you have read.

Orientation

This lesson is the first in Theme 3: The *purpose* of servant leaders is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry. We will look at some key passages of Scripture that inform us about this theme.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture/Discussion: Intentionally Nurturing the Spiritual Life for Mission and Ministry

(25 minutes)

Lessons from the Desert Fathers

How do we intentionally nurture the spiritual life within us and within others for mission and ministry effectiveness in the midst of our family, our work, and our many commitments?

Look at the ministry of Abba Arsenius, a well-educated Roman tutor in a royal household in fourth-century Rome. He asked the Lord, "What shall I do to save my soul?" The answers he received are appropriate as we seek to spend time in solitude, silence, and prayer.

Henri Nouwen, The Way of the Heart: Desert Spirituality and Contemporary Ministry (Reprint, San Francisco: HarperSanFrancisco, 1991).

The Lord responded twice to Arsenius, "Flee, be silent, and pray always." Arsenius and other monks went into the Egyptian desert to escape the spiritual pollution, as they saw it, of the culture and society of which they were a part. These desert fathers, especially Arsenius, have something very timely for us today as we seek to nurture intentionally the spiritual life within and among us.

Flee, or Embrace Solitude

The Lord said to Arsenius, "Flee," or embrace solitude. Arsenius took God's word to mean he was to embrace solitude, which meant going to the desert. Solitude is a time of inner stillness and "aleness" before God. It provides for us the opportunity to shift our attention from our restlessness to the peace of God. These fourth- and fifth-century monks—the Desert Fathers— withdrew to the Egyptian desert. The writings they left are referred to as "Desert Spirituality." These men revolted against the tenets and values of their society, because they wanted to escape the "shipwreck" of their society.

The desert provided a geographical space of intense solitude.

Refer students to Resource 7-1 in the Student Guide.

In small groups read, discuss, and complete Resource 7-1. You will have about 10 minutes to work on this assignment.

Be Silent

See *Bonhoeffer, Life Together*.

Nouwen, Way of the Heart.

Second, the Lord said to Arsenius, "Be silent." As you may recall, Dietrich Bonhoeffer in *Life Together* identifies seven expressions of ministry including the ministry of listening and of holding one's tongue. In his book *The Way of the Heart: Desert Spirituality and Contemporary Ministry*, Henri Nouwen states, "When the door of the steam bath is continually left open, the heat inside rapidly escapes through it."

How often we open our mouths and speak about events of the world, about people, or circumstances, and how seldom we close our mouths and listen to God and to others within the Body of Christ. I am often reminded of Psalm 39:1, which states, "I will keep a muzzle on my mouth . . . I will not . . . let my tongue lead me into sin."

We need silence, for spiritual reading, starting with the Bible. Last semester, I was drawn especially to two New Testament books, 1 and 2 Corinthians. "But we have the mind of Christ" (1 Cor 2:16b). Teach spiritual things spiritually (1 Cor 2:13) or lead Christianly. "So from now on we regard no one from a worldly point of view" (2 Cor 5:16). Second Corinthians 4:7, "Jars of clay" to show this is from God, not from us. Reread 1 and 2 Thess, and be challenged anew with the Christology of Colossians. The Gospel of John serves to remind us of the life and teachings of Jesus.

We also need silence, for spiritual writing or journaling. Again, the question for us is not "Where will I make the greatest impact or greatest contribution to the Kingdom," but "How can I grow in faithfulness and obedience?" We must be committed to a new level of consistency with daily prayer. We must intentionally focus on spiritual alternatives to TV, telephone, and radio, and instead choose reading devotional classics, books that nurture and strengthen your daily walk with Christ. Pray, "Speak to me, Lord, regarding my need for silence before You."

Pray Always

The Lord said to Arsenius, "Pray always." How can we follow the biblical injunctions to pray constantly, pray unceasingly and to pray always? Let's examine some different characteristics of prayer to achieve this goal.

There are speaking prayers, both intercessory and prayers of praise and thanksgiving. You can use a prayer journal for your ministry of intercessory prayer

similar to the one suggested at the end of each theme development. A typical journal includes a date of entry in one column; specific people and concerns in the second column; and then the third column includes specific acts of love, encouragement, and ministries of service. We seek to answer the question, "What does God want me to do?" When we are specific and include the "when," "who," "where," and "how," we have a higher percentage of completing the service.

Wonderful examples of prayers of praise and thanksgiving can be found by reading aloud the Psalms. Prayer books are also very helpful, such as John Badie's *The Diary of Private Prayer*.

Nouwen, The Way of the Heart.

There are listening prayers. The prophet Samuel prayed, "Speak, LORD, for your servant is listening" (1 Sam 3:10). And so should we! There are thinking prayers. Nouwen says, "To pray, I think, . . . means to think and live in the presence of God . . . What I mean is that we convert our unceasing thinking into unceasing prayer when we move from self-centered monologue to a God-centered dialogue." We can live a life of prayer if we view prayer as our thoughts becoming expressions of prayer and praise to God.

Ibid.

Regarding our vocation of prayer, Nouwen states, "When I speak of prayer, I refer less to saying prayers than to living a prayerful life in which eating and drinking, sleeping and waking, working and praying are all done to the honor and glory of God." He goes on to quote a Russian Orthodox monk, who defined prayer as "standing in the presence of God with our mind in our heart."

Increasingly we need to pray, "Speak to me, Lord, regarding my need to live with open hands a life of prayer before You . . . constantly."

Embrace solitude, be silent, and pray constantly. These three disciplines nurture the spiritual life *within* and *among* us. Jesus said, "Seek first his kingdom [put first things first] . . . and all these things will be given to you as well" (Mt 6:33). Let's find ways to support each other as we become more intentional about nurturing, fostering, and forming the spiritual life within and among us. Amen!

Group Bible Study: 1 Thessalonians 2:1-12

(20 minutes)

Refer students to Resource 7-2 in the Student Guide.

Lecture/Discussion: Teaching Others to Lead Christianly

(20 minutes)

Refer students to Resource 7-3 in the Student Guide.

How do we determine if we have succeeded in our teaching and leadership assignment? What is the definition Jesus had of success?

In general terms, we begin to answer the initial question when we understand ourselves as servants, motivating, equipping, and enabling others to serve in Jesus' name. Luke 6:40 is significant: "Everyone who is fully trained he will be like his teacher." We want those for whom we are responsible to see in us a servant spirit committed to motivating, equipping, and enabling them to serve others in Jesus' name. But as a leader, how do you teach a lifestyle? You teach a lifestyle through the principle of imitation.

Have one of the students read each passage and guide the discussion toward these key phrases.

1 Cor 11:1—"Follow my example, as I follow the example of Christ."

2 Thess 3:7—"You ought to follow our example."

Phil 4:9—"Whatever you have learned or received or heard from me—put it into practice."

2 Thess 3:9—"We did this . . . in order to make ourselves a model for you to follow."

Allow students to respond.

In Resource 7-3 you will find four scriptures listed. Let's find each passage and write down the key phrase in each.

How would you summarize the leadership principle represented by these four scriptures?

A Model for Teaching Others to Lead Christianly

A paradigm for teaching a Christian lifestyle can be based on Eph 4:11-16, which might be summarized like this: He gave gifts . . . to some . . . to guide and teach His people . . . So 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.

Refer students to Resource 7-4 in the Student Guide.

Completing the model in Resource 7-4 should be done with a combination of parts that you provide and discussion among the students.

The model in Resource 7-4 is one way to think about teaching others to lead in a Christlike way.

In each of the three components—Task, Goal, and Method—you will need to provide the key verse. Students should be able to fill in the other pieces through guided discussion.

The Task: Equipping the Believers (Eph 4:12)

Definition: Preparing others to reproduce themselves spiritually

Key Verse: 2 Tim 2:2

Key Words: Discipling, Reproduction, Priorities

Example: Jesus and His disciples (the Gospels)

Crucial Concern: Teaching in such a way that the student will be like the teacher, pastor, professor, or mentor

The Goal: Ministry Through Believers

Definition: Serving others in the name of Jesus

Key Verse: 2 Cor 5:16-20

Key Words: Reconciliation, Unity, Maturity

Example: Paul and the Thessalonians (1 and 2 Thess)

Crucial Concern: Every believer participating in the ministry of reconciliation as God has gifted, called, and "stationed" them

The Method: Closeness with Believers (Eph 4:15-16)

Definition: An emotional closeness between the leader and the led within the Body of Christ

Key Verse: Heb 10:24-25

Key Words: Modeling, Relationships

Example: Paul to Titus, Timothy, and Philippian believers

Crucial Concern: Creating a learning environment that exhibits in practice what is said in word.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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?

Look Ahead

Mentoring (and coaching) are excellent ways for a teacher to transfer what they have learned to students. This process requires time and commitment on the part of the mentor. In the next lesson we will be studying the mentoring process.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Think about the people who 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 every Christian has a call to minister. What differences, if any, do you see between a call to full-time Christian service, such as pastoring, 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?

Lesson 8

Mentoring as Ministry Development

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Mentoring as Ministry Development	Lecture/Discussion	Resource 8-1 Resource 8-2
0:35	Time Matters	Lecture/Discussion	Resource 8-3 Resource 8-4
0:45	Board Governance Development	Small Group Activity	Resource 8-5 Resource 8-6
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

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.

Tracy, Wesley D., E. Dee Freeborn, Janine Tartaglia, and Morris Weigelt. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994, 135-200.

Lesson Introduction

(10 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Call on one student to summarize or read his or her paper about his or her mentor.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

Many times in your life you will have need to develop new personal skills or character. One way you might develop these is by participating in a mentoring relationship. At other times, someone may approach you for mentoring.

Your leadership position will also demand that you help develop the skills of your staff, boards of governance, or constituents. This lesson will examine the leader's role in mentoring and being mentored by others.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Lecture/Discussion: Mentoring as Ministry Development

(25 minutes)

A mentor communicates in word and deed that God is more interested in our character than our comfort. Constantly communicated by example more than by words is the truth that God wants for me to be *available* to Him, not to do things to prove I'm *valuable* to Him. "He or she is known as one who goes around doing good," said Dr. Jim Bond, general superintendent emeritus for the Church of the Nazarene.

Dr. Richard Haygood, Northwest Nazarene University president emeritus, on the retirement of Dr. Sam Dunn, vice president of Academic Affairs, stated, "He combined the twin attributes of intellectual competence and spirituality with a spirit of optimism and grace." What a compliment to an outstanding mentor!

Two fundamental mentoring questions are:

1. How can we live and work together, as the people of God, so our relationships are redemptive and a witness to others of the reconciling work of God in Christ?
2. How can we more consistently relate the foundations of scriptural holiness to our lifestyle, especially within the Body of Christ, the community of faith?

Two basic questions both mentor and mentoree should ask:

1. When am I at my best or most effective? Is it in living a reconciled and reconciling holiness lifestyle before the faith community?
2. When am I at my worst or least effective?

Other questions a mentor asks an individual or group he or she is mentoring:

- What kind of future do you envision for your church or ministry assignment?
- What are your dreams for the group for which you are responsible?
- How are you doing, personally?
- How are you progressing in your ministry assignment?
- How can I help you?

Refer students to Resource 8-1 in the Student Guide.

In the mentoring relationship, discussions between the mentor and one being mentored frequently take place around these "fatal" mistakes of a leader:

Mistake	Necessary Alternative
inconsistency	consistency
indecision	decisiveness
duplicity (saying one thing and doing another)	integrity (what you say is what you do)
reactiveness	proactiveness
"forked tongue" (lying)	honest
impure motive	pure motive
lack of "stick-to-itiveness"	tenacity
"jumping around"	staying power
talking too much	listening before speaking
disloyalty	loyalty

A good question to ask a future leader you are mentoring, who tends to talk rather continuously about the problems with little attention to possible solutions is, "Therefore, what . . . ?"

Allow students time to respond.

What are your thoughts about the "fatal" mistakes of leaders? Are there others that should be added to this list?

Bobb Biehl, Mentoring.

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

When You are the Mentor

Refer students to Resource 8-2 in the Student Guide.

As a leader you will need to initiate the mentoring process purposefully with those you lead. One leader, who feels a keen responsibility to mentor those who report directly to him, lists 10 questions that help him begin mentoring sessions.

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 principle statements?
7. How are you working to communicate more effectively [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]?

Allow students to respond.

Which one or two of these questions would help you begin a conversation directed toward mentoring someone that reported to you?

Why does that question appeal to you?

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 mentoree. Be proactive, not reactive.

When you are being mentored

Often we shift roles in the mentoring process. We mentor some individuals, and we are mentored by others in other contexts. Even if you are the one being mentored you can initiate the mentoring sessions by asking questions.

One university president has several advisory councils with whom he meets on a regular basis. Recently he asked a group of 20 pastors from his region these questions:

- What are you hearing (about the institution) that I need to hear?
- What are you thinking or dreaming about the institution?
- What are your concerns about this institution?
- What new ideas would you like for me (or the leadership team) to consider?
- What are the key issues facing your congregation today?
- Since we face many of those same issues with students, how can we better work together to address these issues and concerns?

To another group he asked:

- Is the institution foundationally the same school it was when it was started? Is it the same place the founding president spoke of in a letter to his mother, "We are having the time of our lives . . . convinced that we enjoy one of the rare opportunities ever found in the church"?

- Are faculty, staff, and administrators working with the same sense of passion and purpose?
- Am I the same president as when I came to this institution?
- Is “calling” to our specific assignment on campus still a word in our vocabularies and a conviction and reality in our hearts?
- When was the last time we had a “burning bush” experience on campus?

Your “accountability group” or advisory group will differ from these; so will your questions. However, as leaders, it’s important for us to switch hats at appropriate times and be mentored by others. We are better and stronger leaders because we ask and listen.

Proverbs 27:6 warns us, “Wounds from a friend can be trusted, but an enemy multiplies kisses.”

Lecture/Discussion: Time Matters

(10 minutes)

Keep a Long-range Perspective

As a leader, everyone will make demands on your time and resources. To be effective you must learn to deal graciously with the people who come to you, but at the same time not get involved solving problems or making decisions they should handle themselves.

Your task is to lead, to do the things that cannot be done by others. These revolve around setting the vision, establishing priorities, approving policy, and mentoring others.

Refer students to Resource 8-3 in the Student Guide.

John Maxwell states what he calls the Pareto Principle in his book *Developing the Leader Within You*. The Pareto Principle is:

John Maxwell, Developing the Leader Within You (Nashville: Thomas Nelson, 1993).

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 twenty percent of your priorities.

This principle assumes you know what your priorities are. Then, focus your efforts on the top 20 percent of those priorities and watch the results.

Example: The last 20 percent of perfection requires 80 percent of the effort.

What other 20/80 or 80/20 principles have you heard about?

Allow students to respond.

Do you think this principle is valid? If so, then how do you handle the daily demands on your time?

Managing the Daily Demands

Many people organize the activities of their day by creating a To-Do list. They group the To-Do list into phone calls to make, appointments to attend, things to do, and even things to delegate. They still fail to be productive because they often fail to prioritize their list, to expend their resources of time and energy on the things that really matter.

They forget the 20/80 principle. Remember:

Ibid.

twenty percent of your priorities will give you eighty percent of your production, if you expend your time, energy, money, and personnel on the top twenty percent of your priorities.

Refer students to Resource 8-4 in the Student Guide.

Stephen Covey, in *The 7 Habits of Highly Successful People*, suggests activities can be placed into one of four categories (or four quadrants of a square):

- I. Important and Urgent
- II. Important and Not Urgent
- III. Not Important and Urgent
- IV. Not Important and Not Urgent

Stephen R. Covey, The 7 Habits of Highly Effective People: Powerful Lessons in Personal Change (First Fireside Edition, New York: Simon & Schuster, Inc., 1990), 151.

Urgent means it requires immediate attention. Importance, on the other hand, has to do with results; "it contributes to your mission, your values, your high priority goals."

Allow students to respond.

What kinds of items fall in each of these four categories?

Where do you think highly productive people spend their resources and effort?

As you prioritize your To-Do list, try to limit the amount of time you will expend on Category I items. Don't allow crises to distract you from your priorities. Dedicate time to Category II and delegate items in Category III. Set aside Category IV items; they just waste resources. You can either be proactive in determining where you spend your time, or circumstances will determine it.

Small-Group Activities: Board Governance and Development

(40 minutes)

Divide the students into two groups. Assign one group to work on Resource 8-5. All students were to have read Resource 8-6 prior to

Each group should select a record keeper to take notes on the group discussion, and someone to report what the group decided.

class. Assign the second group to work on Resource 8-6.

As the groups work, watch the time and after 25 minutes announce that they need to finalize their plan and then report to the class.

At 30 minutes ask for the first group to give a 3-minute report. The other group will have about 2 minutes to ask questions and make comments.

Repeat the 5-minute report format for the second small group.

Discuss the resource and determine the two or three “characteristics” in most need of attention for the governing board with whom you work. Develop a plan of action to address these issues with your governing board, or institute a plan for collaboration in your church or institution. In about 30 minutes I will call you back together and each group will report on your plan.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

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

Look Ahead

In the final lesson for Theme 3 we will discuss the implications of Peter Kuzmic's "Twelve Theses for Kingdom Servanthood in Post Communist Europe." Be sure to read the article in Resource 8-8 before coming to the next class meeting. Look for local church examples of effective training strategies for making disciples and shaping Kingdom servants.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Read Resource 8-7. It contains a list of core topics from a missionary sending organization 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 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 you should be mentoring/coaching today?
- What skills and experience do you have you would be willing to share with others?
- What is your reaction to being mentored/coached by someone else?

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Lesson 9

Disciple-making and Kingdom Servants

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:10	Summary of Discipleship and Kingdom Servants	Lecture/Discussion	Resource 8-8 Resource 9-1
0:35	Key Questions	Small Groups	Resource 9-2
1:10	Key Questions	Reporting	
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Armerding, Hudson. *The Heart of Godly Leadership*.
Wheaton, IL: Crossway Books, 1992.

Lesson Introduction

(10 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Ask for volunteers to summarize or read his or her paper.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

Distinguished Croatian theologian Peter Kuzmic has written an intriguing article about Kingdom servants in post-Communist Europe. In this lesson we will explore his 12 theses and discuss how they might apply to our own context and commission to make disciples. We will discuss key questions related to each of Kuzmic's theses and disciple-making through group discussion, small groups, and journaling.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- list Kuzmic's 12 theses for Kingdom servanthood
- extract ideas for personal development and discipleship training from the list of 12 theses for Kingdom servants today.
- describe how to communicate Kuzmic's 12 theses for Kingdom servanthood to our culture and context

Lesson Body

Lecture/Discussion: Summary of "Kingdom Servanthood"

(25 minutes)

Peter Kuzmic, "Twelve Theses on Kingdom Servanthood for Post-Communist Europe," Transformation 16 (1999), 34-39.

Refer students to Resource 9-1 in the Student Guide.

Allow students to respond.

Allow students to respond.

Allow students to respond.

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

The true nature and mission of the church is to be marked by humble service and 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. The Kingdom demands commitment and obedience in service.

"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.

The church is to serve the world but not to be a servant of the world. Our authority in the world is grounded in our identity in our Lord. Faithfulness to God must always be given priority over loyalty to our nation.

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.

Matthew 6:33 says, "Seek first his kingdom and his righteousness and all these things will be given to you as well."

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.

The salvation we claim should be transforming us in the totality of our personal and social responsibilities.

Allow students to respond.

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.

All of us have to fight against the spirit of the age, the spirit of greed, and the spirit of personal promotion. Agape love for humans must overcome idolatrous worship of things.

Allow students to respond.

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.

Leaders are to be lifelong learners, a translation of disciples. For those of us in Christian education, we must seek academic excellence. The Kingdom of God stands against all mediocrity and contentment with the status quo. The attitudes that should mark a Kingdom learner are to be severe with self, gentle with others, and honest with all.

Allow students to respond.

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.

So word and deed must be held together, proclamation and loving service, evangelism and social responsibility, sacred and secular.

Allow students to respond.

How can we consistently be the transforming agents God desires?

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

Withdrawal and disengagement are not part of the kingdom of God's citizens' vocabulary.

Allow students to respond.

Are we behaving in such a manner that serves God and His people?

9. Servants of the King have a comprehensive vision.

This requires 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.

Is it God's calling for us to develop a nonsectarian ecclesiology and an evangelical base for sociopolitical 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?

Allow students to respond.

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

We as servant leaders need continually to ask ourselves the painful question: "How can a sinful and divided church announce to the world the gospel of salvation and reconciliation?" That will practically mean less independence and more interdependence; less competition and more cooperation to move from competing to complimenting; 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 need to control and more willingness to contribute and facilitate; less self-serving power and more empowerment of others; less talk and more listening; less empire-building and more Kingdom seeking; be better stewards of resources and avoid the sinful waste and duplication in evidence everywhere.

How do we tackle the problem of the evangelical family being dysfunctional, fragmented, and having too much in-fighting?

Allow students to respond.

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

We are to be dependent and grateful; thirsty and filled; liberated and joyful; and marked by holiness, humility, and a simple lifestyle.

Is our lifestyle marked by dependency upon Christ as well as gratefulness, joy, holiness, and a simple life-style?

Allow students to respond.

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

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 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.

We are commissioned to preach the Good News to all nations. *Are we doing that?*

Allow students to respond.

Small Groups:

(35 minutes)

Divide the students into groups and assign each group to discuss and answer certain questions on Resource 9-2. For example, if you divide the students into two groups, the first group would answer questions on the first page of the resource and the other group would answer questions on the second page. Using more groups would mean each group would discuss and answer fewer questions.

Inform the small groups of the time remaining until you call them back together so that they can effectively deal with all of the assigned questions. Each reporter should be given about five minutes to report and answer questions.

Key Questions related to training and shaping Kingdom servants

In Resource 9-2 there is another key question for each of the theses from Kuzmic's paper. Each group will discuss and answer part of the questions, and how these thoughts can be effectively communicated in the process of making disciples in the local church. In about 30 minutes we will come back together and share the small group's responses.

You will need to identify a recorder to note the answers and a reporter to present the answers to the class. Ask the small groups to provide examples of effective discipleship training in local churches.

Reporting: Key Questions

(15 minutes)

Call on a reporter from each group to share the work of the small group.

This reporting activity has been shown to allow the whole group to learn from the cumulative work of all groups.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- list Kuzmic's 12 theses for Kingdom servanthood?
- extract ideas for personal development and local church discipleship training from the list of 12 theses for Kingdom servants today?
- describe how Kuzmic's 12 theses for Kingdom servanthood relate to our culture and context?

Look Ahead

In the next lesson we will begin the study of Theme 4: The *plan* of servant leaders is biased toward Personal and congregational transformation, and shared planning and governance.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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 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 Worksheet. Use the worksheet 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 we may live out the words of Matthew 6:33, "Seek first his kingdom and his righteousness, and all these things will be given to you as well"?
- 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 need to control, less self-seeking and self-serving power, less talk, less empire-building, and less wastefulness is needed. How do we tackle this list as individuals and as the church?
- 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?

Outline a plan for sharing the thoughts of this session with a small group of Christians in your local church.

Theme 4: The METHOD of servant leaders is biased toward personal and congregational transformation, strategic planning and board governance.

Lesson 10

Leadership for Congregational Transformation

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Leadership for Congregational Transformation	Lecture	Resource 10-1
0:30	1 Corinthians 5:11-21	Group Bible Study	Resource 10-2
0:50	"Govern Diligently"	Activity/Discussion	Resource 10-3
1:00	Three-Minute Essay	Activity	Resource 10-4
1:05	Men and Women of Godly Character	Lecture	Resource 10-5
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Fairbanks, E. Lebron. Gunter, Dwight M. II. Coucheour, James. *Best Practices for Effective Boards*. Kansas City: Beacon Hill Press of Kansas City, 2012.

Greenleaf, Robert. *The Power of Servant Leadership*. Edited by Larry Spears. San Francisco: Berrett-Koehler Publishers, Inc., 1998.

_____. *Servant Leadership: A Journey into the*

Nature of Legitimate Power and Greatness.
Mahwah, NJ: Paulist Press, 2002.

_____, and Anne. T. Fraker. *Servant and Seeker: Reflections on Religious Leadership.* Edited by Larry Spears. San Francisco: Jossey-Bass, Inc., 1966.

_____, and Don M. Frick. *On Becoming a Servant Leader.* Edited by Larry Spears. San Francisco: Jossey-Bass, Inc., 1996.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Ask for one or two volunteers to summarize or read their papers on Theme 3.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

In this lesson we will begin exploring Theme 4: The *method* of servant leaders is biased toward personal and congregational transformation, and strategic planning and board governance.

Motivator

How do we shape servant, Christlike leaders in the congregation? What is the primary teaching method by which this vision or calling will be realized in the lives of the people of God? How do we teach and preach to help others realize their calling for Christ?

LeBron Fairbanks says:

More than two decades ago, just after its publication, I read the book *Servant Leadership*, by Robert Greenleaf, former director of management research for AT&T. I had recently started my first administrative teaching assignment in Christian higher education. This book had a tremendous impact on me.

The second chapter of *Servant Leadership* focuses on "The Institution as Servant." Greenleaf states: "Caring for persons, the more able and the less able serving each other, is the rock upon which a good society is built. Whereas, until recently, caring was largely person-to-person, now most of it is mediated through institutions—often large,

complex, powerful, impersonal, not always competent, and sometimes corrupt." He continues, "If a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to *raise both the capacity to serve* and the *very performance as servant* of existing major institutions by the generative forces operating within them."

Greenleaf, Servant Leadership.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- outline a model for equipping others for a lifestyle of service
- examine characteristics of strong and effective governing boards.
- distinguish between character and reputation

Lesson Body

Lecture: Leadership for Congregational Transformation

(10 minutes)

Refer students to Resource 10-1 in the Student Guide.

Greenleaf, Servant Leadership.

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." This improvement will only happen as pastors, board members, Sunday School teachers, youth leaders, nursery workers, ushers, and a host of others in the community of faith model a servant lifestyle.

But how do members of a local church exemplify a lifestyle transformation both for those we lead and our leaders? How do we teach the necessity for change in values, priorities, commitments, character qualities, and an understanding that transformation is a lifelong pursuit? How do we communicate with each other so the Christian faith is presented not as an intellectualized belief to be learned, but as a life to be lived? How can we live together in a community of faith so that, to use Greenleaf's words, "caring for persons, the more able and the less able serving each other" increasingly characterizes the members of the faith community and the local church as a caring institution?

A Model from Ephesians 4:11-16

Ephesians 4:11-16 enunciates such a model. The passage outlines the context, task, goal, dynamic, and purpose for us as Christian leaders in our passion to equip students for a lifestyle of service.

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

Since all Christians are called to serve others in Jesus' name, all Christians are also called to educate others in this lifestyle of service. Learning is not limited to the students in the classroom. It permeates all the different roles and responsibilities to which we commit ourselves. All of us are on a spiritual pilgrimage and are in process of becoming what God the Father, Creator, and Redeemer envisions for us.

***The task is to “prepare God’s people” (Eph 4:12).
The key idea is formation.***

Christian formation, or preparing God’s people, means enabling the individual to grow in Christlikeness. This demands an acquaintance with the Christian tradition, an awareness of world issues, development of personal faith, competence in vocational skills, a philosophy of life, a global perspective, and growth in community life.

We need guidance in developing a lifestyle of devotion to Christ, in caring for the world, nurturing our own spiritual lives, relating to other world citizens, developing personal qualities, and inculcating values by which we live and die.

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

Our “works of service” or mission is a function and expression of the entire church. Our goal is to prepare God’s people to participate in this mission, which is to proclaim the kingdom of God, nurture the people of God, and serve the whole human community. We must be captured by this vision. In a university setting, this means transcending service *to* the students and *for* the students, to service *with* the students and *by* the students.

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

Interaction is defined as intimacy or closeness of relationship between members within the Body of Christ. In every New Testament passage where the Body of Christ is discussed, there is a relational context in which this kind of mutual nurturing takes place. Passing on information does not produce a servant of Christ. Trust needs both to be explained and demonstrated in an intimate relationship context. Love and trust free us to know and reveal ourselves to one another. Modeling, rather than indoctrinating, is the method of leadership for lifestyle change.

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

The purpose of Christian leadership is to participate with God, by grace, in the reconciling and transforming of humankind so holy people may be equipped for a Christlike ministry of service to others

as they fulfill their vocational responsibility. This is also true in the context of a congregation. A holiness lifestyle focuses on the progressive transformation of the Christian toward the character, values, motives, attitudes, and understanding of God himself.

Group Bible Study: 1 Corinthians 5:11-21

(20 minutes)

Refer students to Resource 10-2 in the Student Guide.

Call on one student to read 1 Cor 5:11-21.

Direct students in discussing and completing Resource 10-2.

Activity/Discussion: Govern Effectively and Diligently

(10 minutes)

Refer students to Resource 10-3 in the Student Guide.

Allow students about 5 minutes to read Resource 10-3 and make their notes. Then, ask for volunteers to share their responses.

Turn to Resource 10-3 in your Student Guide and read the devotional to a seminary governing board. Then, make some notes, applying the six questions asked in the devotional to your local church or ministry assignment governing board.

What stands out to you about the devotional? What are the key points in the devotional? What specific steps can you suggest to strengthen the governing board with whom you are most familiar?

How would you answer the questions:
What does a local church, ministry organization, or seminary governing board **do**? What *should* they do to be a strong and effective board who "governs diligently...and effectively?"

Activity: Three-Minute Essay

(5 minutes)

Refer students to Resource 10-4 in the Student Guide

Write down your thoughts. Turn to Resource 10-4. Be specific. Write a three-minute essay to answer the questions asked above.

Lecture: Men and Women of Godly Character

(20 minutes)

Regardless of where we are on our spiritual journey, God is pursuing us and challenging us to be the person He wants us to be. I hope you are asking the character

question—the **being** question—regarding your life. What does God want you and me to *be*? Remember these points:

God’s vision for us, personally, as a Christian family, local congregation, or governing board, is that we be “men and women of good and godly character.” “What kind of people ought you to be? You ought to live holy and godly lives” (2 Pet 3:11-12).

Character and Reputation

D. L. Moody once wrote, “If I take care of my character, my reputation will take care of itself.” Character is different from reputation. William Davis highlights the difference:

Reputation is what you are supposed to be;
character is what you are . . .
Reputation is what you have when you come to a
new community; character is what you have
when you go away.
Your reputation is made in a moment; your
character is built in a lifetime . . .
Reputation makes you rich or makes you poor;
character makes you happy or makes you
miserable . . .
Reputation is what men say about you on your
tombstone; character is what the angels say
about you before the throne of God.

In your leadership pursuit, are you more interested in your character or in your reputation? How can you know the difference? Let me ask you some questions, and your answers will distinguish the difference.

- Who are your heroes?
- What do you read?
- How do you spend your free time?
- What do you watch on TV or at the movies?
- Are your words spoken to and about others: Upbuilding or undermining, encouraging or discouraging, truth or gossip?
- How close to the edge are you living?

Refer students to Resource 10-5 in the Student Guide.

Character does count. Character is what you are when no one else is around. Character is who we are in the pressure times of our lives. Character springs from the core values by which we build our lives.

Character provides the moral compass by which we live our lives.

Character captures what it is we most want our

children to inherit from us. Character is always the wellspring and foundation of our outward actions.

Consequently, Christian character qualities must be intensely pursued.

Character Qualities

Ponder this question: Do people around us see in us the character qualities identified by Peter? Peter mentions in 2 Pet 1:5-7 the qualities of faith, goodness, knowledge (or discernment), self-control, perseverance, godliness, brotherly kindness, and love. People around us may see or hear just the opposite, like a cynical tongue, a judgmental spirit, a negative attitude, a condescending demeanor, manipulation, lying, cheating, or immorality.

And these negative attitudes and behaviors, if we do not guard our thoughts and spirit, will eat us alive. Perhaps we, even on our campus or in a local church, have not escaped the temptation to cynicism, negativism, and condescension. God forgive us!

The Bible identifies for us very different character qualities to be intensely pursued, if we are to become men and women of good and godly character, who live holy and godly lives. Paul's list in Eph 4:2 includes humility, gentleness, patience, and kindness. The Old Testament prophet Micah asked, "And what does the Lord require of you but to act justly, to love mercy, and to walk humbly with your God?" (6:8) Dr. Francis Hesselbein, executive editor of *Leader to Leader* publication, stated recently, "Leadership is about who you are, not what you do."

The values document for Mount Vernon Nazarene University outlines the character-building values they seek to instill in their students. One section of the document mentions:

*This document is available at
www.BoardServe.org/Writings*

We love God; therefore, we seek to express these foundational values:

- A Worshipping Community
- A Biblical Faith
- A Christlike Lifestyle
- A Holiness Ethic
- A Global Mission
- A Creation Vision
- A Spirit Empowered Devotion

These values should characterize us at our best and convict us at our worst.

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

Good and godly character must be intentionally developed in our lives. Hudson Taylor, we are told, admonished, "Pray as if it all depended on God and work as if it depended on you." Peter tells us in 2 Pet 1:3, "[God's] divine power has given us everything we need for life and godliness." On the other hand, in verse 5, we are challenged to "make every effort to add to your faith" these qualities. In other words, the character qualities identified by Peter flow from a life that has been saved by God's grace alone, through faith in Jesus Christ, who calls us to a life of holy living.

Yet these very qualities of the holy life must be nurtured, cultivated, and developed throughout our lives if we truly are to be Christlike. Christian character formation takes place over a lifetime and is shaped through our responses to scriptural imperatives and through a process of brokenness and prayer. There is a painful yet fascinating relationship between brokenness, character development, and spiritual leadership. Keep asking the question in the conflict situations of life: What is God needing to teach me about my (our) character through this circumstance or through this encounter at home, on the job, or in a local church?

Refer to Resource 12-9 for more on brokenness.

Here are five questions that may help you in a lifelong pursuit of Christian character development:

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?

John C. Maxwell and Jim Dornan, Becoming a Person of Influence (Nashville: Thomas Nelson, 1997).

The book *Becoming a Person of Influence* states, "Many succeed momentarily by what they know, some succeed temporarily by what they do, but few succeed permanently by who they are." Remember, Christian character formation is a life-changing and lifelong process, nurtured primarily by the spiritual disciplines of confession, silence, prayer, the trials and testing of our faith, and made effective in our lives by His grace and His strength alone! Learn to sing this chorus:

*Grace alone, which God supplies,
strength unknown, He will provide,
Christ in us, our Cornerstone;
we will go forth in grace alone.*

Transformation Begins with New Birth

Godly character development begins with the transforming work of God in our lives through the new birth.

Nicodemus, in John 3:1-8 basically asked Jesus, "How do I begin this quest for a 'good and godly' character—a holy and godly life?"

Nicodemus had an excellent *reputation*. He belonged to the strictest religious group of the day. He observed the Law. He fasted regularly. He prayed often. He paid a tithe of his income. He was a member of the Sanhedrin. He was one of the 70 elders who governed the religious and social life of the people. He had authority and prestige. He was educated, well-off, and respected in the community.

And Jesus said to this man, "You must be born again." When a person is "born again," he or she is born anew by the Spirit of God. We come alive to spiritual truth. We receive a new nature. As a child of God, we partake of the holiness of God. There is in us a radical change of conduct and character.

2 Corinthians 5:17 says, "If anyone is in Christ, he is a new creation; the old has gone, the new has come." This is more than just patchwork or outward reformation. This is an inner, moral transformation.

Nicodemus was puzzled (Jn 3:9-12, 16-21). The new birth or new life in Christ is a mystery because it is a miracle of God. "All this is from God, who reconciled us to himself through Christ" (2 Cor 5:18). Christ took our sin upon himself and died in our place. He took the initiative and did for us what we could not do for ourselves.

So the question becomes for every one of us, How will we respond to what God has done for us? We can respond in radical faith or we can remain in disbelief.

Are we living on our *reputation*, or do we know we've been born again by the Spirit of God? Has Christ's *character* been formed in us, and are we growing and maturing in Christlikeness? If not, be encouraged to:

1. ask Him to forgive you for the sins you have committed
2. believe He came to save you and He can save you now
3. confess Him as Lord of your life . . . your Savior, your Redeemer
4. confess you want His life—His character—to be shaped in you

Please ponder this question: When we complete our present ministry assignment, will we be remembered more for our character than for our reputation?

It took a hospital experience to show him, but Jason came to the realization that character was critical. Will we have to “hit the wall” before God gets our attention? How far do we have to slide from faith in and commitment to Christ before we realize the shallowness of our faith?

Peter comes down squarely on the side of godly character and holy living. He admonishes you and me to be “men and women of good and godly character”—individuals who live holy and godly lives. Individuals whose lives are characterized by faith, goodness, discernment, self-control, perseverance, godliness, brotherly kindness, and love. Why? So we will be effective and productive in the things that count for eternity!

God will enable and empower us to be just exactly the person He envisions and calls us to be. Are we willing and wanting to let God begin His new work in the lives of those whom we serve? Jason wished he had responded earlier.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

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

Look Ahead

In the next lesson we will begin to examine how a pastor can serve as a catalyst for congregational transformation.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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?

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Lesson 11

The Pastor as Catalyst for Congregational Transformation

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:25	Leadership Functions	Lecture	Resource 11-1
0:35	The Leader as Catalyst	Small Groups	Resource 11-2
1:00	The Dynamics of Christian Leadership	Lecture	Resource 11-3
1:10	A Personal Vision Statement	Small Groups	Resource 11-4
1:20	Dream Big, Dare Greatly	Lecture	Resource 11-5
1:25	Lesson Close	Review, Assign	Student Guide Resource 11-6

Suggested Reading for Instructor

Senge, Peter M. *The Fifth Discipline: The Art and Practice of the Learning Organization*. New York: Currency Doubleday, 1990, chs 9-11.

Lesson Introduction

(25 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Divide students into groups of three. Have them share their work on Resource 10-6. Take about 15 minutes for this exercise.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

Many of the concepts we have been learning are spiritual disciplines or lessons the Holy Spirit has to teach us. The leadership functions included in this lesson are skills all of us can learn and seek to continue to improve. By applying these skills, our responsibility as spiritual leaders is to first look to God in worship and devotion; we need to **reach up** to seek God's wisdom and His guidance. After prayerfully seeking Him in prayer and in His Word, take time to plan.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

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

Lesson Body

Lecture: Leadership Functions

(10 minutes)

Refer students to Resource 11-1 in the Student Guide.

Dreaming and Planning

The specific tasks of dreaming and planning include assessing our congregations' needs, clarifying our ministry and mission, determining programs, and establishing goals. Here are some key questions to ask:

- Who are we?
- Where are we now?
- Where are we going?
- Why?

Having a clear vision and clarifying our mission will help us set appropriate goals. It will also help us explain the purpose to those with whom we will be working. Knowing the purpose is important to groups because it helps all of us focus our energy more effectively. From a theological perspective, we "envision" those with whom we work and plan as the

- People of God
- Community of Faith
- Body of Christ
- Fellowship of the Spirit

Organizing and Administrating

Once the vision is clear and your mission set, it is important to organize and administer the process. The task is to implement the vision. Questions to ask are

- How will we get there?
- When will we get there?

Put deadlines on each part of the process. You will have a much higher probability of completing your goal if there is a date attached with it. Organizing the goals and determining when they are to be completed will give you a map or a structure to the process. It will help keep you and your congregation on track. We envision the people with whom we work to organize the process as Spirit-led and Spirit-filled people.

Motivating and Encouraging

One leadership responsibility often given lip-service is being a good motivator and constant encourager. The

task is to mobilize our congregation to complete the agreed-upon goals. Determine who will be responsible for each part of the process or plan. Motivation is more than generating enthusiasm and buy-in from the people being served. It is giving them the training or the tools to work on the mission. Motivating others is critical. The work God has for us is too big to be done alone. We must help others recognize their calling and their gifts as well as train them. They are the “ministering” people!

Evaluating and Reviewing

Another leadership requirement is being a good evaluator. This involves reviewing the process, acquiring feedback, and changing the process or structure or deadline, if changes need to be made in order to complete the goals. Typical questions are

- Were we successful?
- What needs improvement?
- Where are we?
- When do we make changes?
- How do we best use this information?

The motivating force is optimism. By accessing where we are and how we are doing, we can celebrate our successes as we reach intermediate goals. Remember that we choose to “view” the people involved in the evaluation process as Christians, growing in faith, ever maturing in Christlikeness.

Evaluating also gives us a baseline to compare as you instigate other programs, processes, benchmarks, and baselines.

Small Groups: The Pastor as Catalyst

(25 minutes)

Divide students into small groups and have them review and discuss Resource 11-2.

Keep time during the small-group discussion and call for reports after about 15 minutes.

During reports look for evidence that the groups understand what is meant by each leadership function.

Resource 11-2 shows a model that summarizes the strategic leadership functions to facilitate congregational transformation.

In your discussions check each element of the model to see if it adequately represents the leader as a catalyst. You will spend 15 minutes examining the model and discussing questions. Select one of your group members to report your observations and answers to the class.

According to the information on Resource 11-2, what is the vision for congregational transformation?

Create a scenario for a congregation and describe the actions a leader would take in each of his or her

leadership functions to be a catalyst for transformation.

Lecture: The Dynamics of Christian Leadership

(10 minutes)

Refer students to Resource 11-3 in the Student Guide.

Defining a Vision

Vision is defined as: "The ability to see clearly and at a great distance." Christian vision should tell who we are as Christians, where we are going, why we are going there, and how we are going to get there. Life is lived and viewed in Kingdom perspective.

Leadership is the Transfer of Vision. Without vision, no creative work of significance has ever come to birth. Imagination, or vision, is the fuel through which information is converted into creative energy. Imagination, or vision, rules the universe of great events.

Fundamental to Christian leadership is a theological vision. Again, vision has to do with seeing things clearly and at a great distance. It is seeing what others do not see and is a consuming, passionate, compelling inner picture. This type of vision is needed for the Christian leader: a theological vision for the people of God he or she is leading!

How do we "envision" the people we work with in our present ministry assignment? Do we have a consuming, passionate, compelling inner picture (vision) of who they are as the people of God, how they live together as the family of God, and what they are called to do with their lives in the plan of God?

This requires a theological vision! To build a vision you must ask these questions:

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

A very important function of a Christian leader, who has theological vision of the individuals with whom he or she works, is creating a vision of the group's preferred future. A vision tells the world who the organization is, how it will operate, how it will deal with its stakeholders both internal and external, and what values and principles it will attempt to live out as it pursues its ministry assignment. A vision channels our values into the work environment and becomes a word picture of how we want our values to be lived out.

A vision statement is an expression of optimism and hope. It is a dream of what we would like the church, university, or organization to be like. Consider the vision statement for Mount Vernon Nazarene University:

An academic community of faith shaping Christlike leaders for life long service (Eph 4:11-13).

Passion. Energy. Enthusiasm. Optimism. Faith. These leadership dynamics fuel vision. Robert Kennedy asked, "Some people see things as they are and say why; I dream about things that never were and say, why not?" A great, vision-building statement by Philander Chase, in 1824, founder of Kenyon College, Gambier, Ohio, is: "The difficult is that which is worth doing."

Dr. Robert Jarvik, inventor of the Jarvik-7 artificial heart, stated that visionary leaders have an unswerving courage under pressure with a "poorly developed sense of fear and no concept of the odds against them."

Small Groups: A Personal Vision Statement

(15 minutes)

Refer students to Resource 11-4 in the Student Guide.

Divide into small groups one more time. After you have read Resource 11-4 together, compare Dr. Fairbanks' personal mission statement with the model in Resource 11-2.

In your group discuss the four questions at the bottom of Resource 11-4.

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?

Lecture: Dream Big—Dare Greatly

(5 minutes)

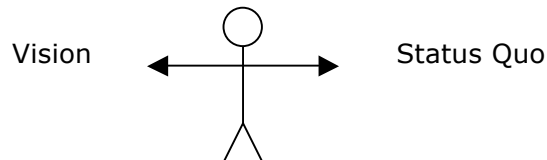
The following quotation is from Teddy Roosevelt, the 26th president of the United States of America. It often provides encouragement, perspective, and comfort.

Refer students to Resource 11-5 in the Student Guide.

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 valiantly . . . 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.

Sometimes visionary leaders experience the “pain of leadership” when a vision of the future is not accepted or grasped by those to whom the leader is responsible, individuals who often prefer the *status quo*. Much prayer and the Spirit of God empowering the leader will give the visionary courage, strength, and comfort as he or she guides a congregation and a ministry group through necessary and sometimes painful transitions.

The leader in this situation is often stretched and experiences what can be called the pain of leadership. Keep the vision and forget the followers (the led), and the leader is soon removed or moves on. Maintain the status quo and forget the vision and the leader has a “church that is dying.”



Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

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

Look Ahead

In the next lesson we will look at the question: How can my ministry of Christian leadership enable others to fulfill their ministry to each other and mission in the world as they learn to live together as God's children?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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: "Embracing Tension and Transitions"

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 . . .

Theme 5: The PAIN of Servant Leaders is experienced in the tension when good and godly people collide over vision and values.

Lesson 12

Embracing Tension and Transitions: Seven Essentials

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient, Discuss	Student Guide Resource 12-1 Resource 12-2
0:20	Embracing Tension and Transitions	Lecture	Resource 12-3
0:25	Seven Essentials...	Small Groups	Resource 12-4
1:05	Understanding Transitions	Lecture	Resource 12-5
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bowling, John C. *Grace-Full Leadership: Understanding the Heart of a Christian Leader*. Kansas City: Beacon Hill Press of Kansas City, 2000.

Bridges, William. *Managing Transitions: Making the Most of Change*. Cambridge, MA: Perseus Publishing, 1991.

Truesdale, Al. *If God Is God, Then Why? Letters from New York City*. Kansas City: Beacon Hill Press of

Kansas City, 2002.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Divide students into groups of two. Have them share their personal mission statements. Take about 10 minutes for this exercise.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation/Discussion

Refer students to Resource 12-1 in the Student Guide.

The question we want to examine today is:

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?

Refer students to Resource 12-2 in the Student Guide.

Resource 12-2 shows a diagram of the people of God reaching out to fulfill their mission. Read the accompanying chapel sermon and examine the components and relationships represented in the diagram.

Allow students to answer.

What do the three smaller circles represent and how do they relate to the center circle, "Living Together as the People of God?"

What do the arrows represent? Why do these exist within the circle called Grace?

Which circles represent leadership and which represent the led?

How does the diagram and sermon help you think about the relationships and interaction within a Christian family, local congregation, or Christian university?

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- describe the essential leadership behavior when good and godly people differ with you over vision and values,
- understand the relationship between congregation cycles and leadership initiative and activity, and
- find Christian hope in times of crisis and confusion.

Lesson Body

Lecture: Embracing Tension and Transitions... A summary

(5 minutes)

Refer students to Resource 12-3
in the Student Guide.

One assignment for this lesson was to read Resource 11-6 which discussed the critical importance of embracing tension and transitions during the periods of change in your local congregation or ministry organization.

It is important to read the material in 11-6 before we review the material in Resource 12-3..

Adapted from a plenary
address given by LeBron
Fairbanks in February, 2012
at a Leadership Conference
on the campus of the Asia
Pacific Nazarene Theological
Seminary in Manila, Philippines

Permit me summarize the leadership qualities that convict me at my worst and characterize me at my best. These “essentials” or “anchors” hold me steady as I seek to move the group for which I am responsible from a vision of the future to action and the preferred results, even when good and godly people sometime differ and even collide with me over vision (where I think we should go) and values (how I think we should get there).

#1. I really want my words to be *grace-giving*, *life-generating*, and *inspiring* to others and not discouraging, depressing and draining utterances.

2. I really want to be known as a person who is *forever grateful*, regardless of the situation, believing that God is in the midst of everything I do and is working to bring good in every situation.

#3. I really want to *listen to and respect* the people with whom I work, to understand them – and for them to understand me – even if we do not agree with each other.

#4. I really want to *initiate forgiveness* when I

have been offended because I don't have the energy or strength to carry the heavy burden and guilt of an unforgiving spirit.

#5. I really want to *lead decisively with deep humility* even as I experience the pain of holding tenaciously to the vision while acknowledging the realities of my situation.

#6. I really want my relationship with others to *energize* them, to have a positive impact on their lives and to enable them, in some small way, to grow, to become *stronger* in their faith, nurture their *confidence* in themselves, and develop their *competence* at work as a result of our interaction in the home and on the job and with me as their leader.

#7. I really want to *pray earnestly* for those good and godly people who honestly differ and even collide with me over traditions, vision and values of our fellowship that *I* become the change we desire to see in *others*.

So living and leading others within our faith communities with deep humility, clear vision and fierce resolve, there can be profound joy!

Seek to lead with the mind of Christ in whatever work assignment He gives to you. Discover your own answers – inspired by God's word and His Holy Spirit to this probing question, "If 'In Christ all things are made new,' then how does my relationship with Christ transform the way I lead?"

Perhaps by now you can identify the key components in my definition of *Christ-like* leadership. For me, **leaders with the mind of Christ seek to humbly lead *others*, for the purpose of inspiring and enabling *them*, through teaching, collaboration and example, to live *their* lives under the**

Lordship of Christ, and to understand, accept, and fulfill *their* ministry to each other, *their* vocational mandate, and *their* mission in the world.

Jim Collins, in his book, *Good to Great*, talks about the critical characteristics of leaders. He speaks of “*humility and fierce resolve as essential for Level 5 or top leaders.*” *I believe that whatever else you discover in outstanding servant leaders you will also find that they:*

- 1. Speak Gracefully. They watch the words they speak.*
- 2. Live Gratefully. They don't whine, are grateful.*
- 3. Listen Intently. They seek first to understand.*
- 4. Forgive Freely. They are proactive in extending forgiveness.*
- 5. Lead Decisively. They combine deep humility with vision and fierce resolve.*
- 6. Love Deeply. They value people, not power.*
- 7. Pray earnestly. They pray that God will work in them to become the change they desire to see in others.*

You will be discussing these qualities and traits as you answer the questions shown in Resource 12-4.

Small Groups: Seven Essentials for Leading Others During Tension, Transition, and Change

(40 minutes)

Divide the students into small groups and refer them to Resource 12-4 in the Student Guide.

Each group member should

answer the questionnaire in Resource 12-4.

If time is short, assign a portion of the questionnaire to each group to discuss.

Save about 10 minutes at the end of this activity for the groups to report on their most significant insights to the whole group.

Lecture: Understanding Transitions

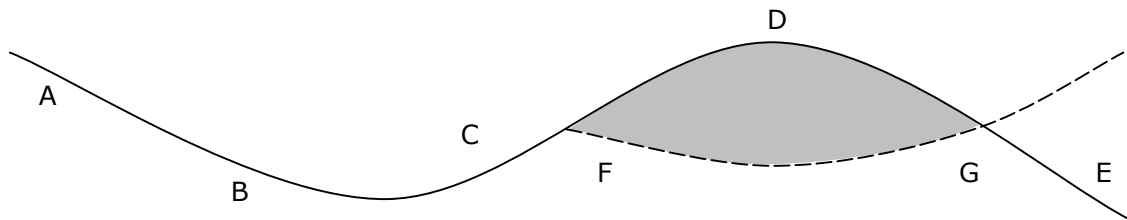
(20 minutes)

The Sigmoid Curve

Understanding transitions is important for the leader. The Sigmoid Curve helps us conceptualize inevitable transitions in the churches or institutions we serve. Questions for church leaders: Do congregations (and individuals) go through numerical (and spiritual) cycles? Are the cycles inevitable? How do we regain momentum in the midst of cycles?

Refer students to Resource 12-5 in the Student Guide.

In the book *Managing Transitions*, by William Bridges, the "cycle" is discussed in the context of change and transitions. Let's look at the illustration in Resource 12-5.



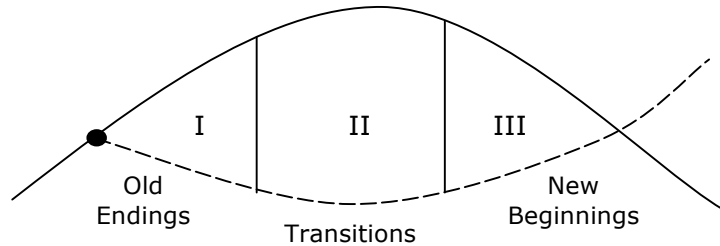
William Bridges, *Managing Transitions: Making the Most of Change* (Cambridge, MA: Perseus Publishing, 1991).

Time passes as you go from left to right on this curve. At the left someone has a dream and over time the dream becomes a reality. The shape of the curve represents the level of activity or energy going into making the dream a reality.

- A. Point of Initiative—someone has a dream
- B. Time of Resourcing the Vision—you slow down to resource your dream
- C. Growth—the vision takes hold
- D. When the organization is most effective and efficient
- E. Decline—when the same things are done as in earlier years
- F. Breakout time/vision—takes place during "prime" time

G. Turnaround vision—a crucial point when leadership has responsibility to start a new “S” curve

The critical section of the curve for the led happens between F and G. The lower diagram in Resource 12-5 shows a detail of this segment.



Regarding the “Old Endings,” the leader must ask, “What are the ‘old endings’ that must go?” and “What are the core values of the ‘old’ that must be retained?”

Regarding the “Transition” period, the leader’s role is to articulate the “end” vision but retain core convictions. The leader during this period of change and transition must model consistency, steadiness, integrity, respect, trust, and communication.

Regarding “New Beginnings,” the leader must engage the people in institutionalizing the transition through which you are going and toward which you are moving. The leader must continue to model the Christian character qualities of Ephesians 4 and 1 Peter 1, especially in conflict situations and with congregational members who differ with you.

There is a critical time when pastor and board have the responsibility to start a new “S” curve. Further questions for pastors:

1. Where is your congregation in the cycle?
2. What should be the role of pastoral leadership in this cycle?
3. What should be the role of pastoral leadership, regarding “F” and “G” alone?

Understanding these cyclical patterns in leadership can enhance the leader’s ability to plan, affect and evaluate change. Allow students to ask clarifying questions.

Regarding the “vision” thing, remember that “vision” has to do with seeing things clearly and at a great distance.” *A vision is a “consuming, passionate, and compelling inner picture.”* Blessed is the person who is captured by a big, God-inspired” vision, and is willing to pay the price to see that vision comes true. We can be consumed by a “start-up” vision, a “prime time” or “breakout vision, or ongoing vision changes in our lives, homes, churches,

districts, colleges and seminaries, communities and workplace.

Change for us is inevitable. Problems arise in the transitions. We want and need for these transitions to be transformative; not destructive and divisive.

The well-established Sigmoid Curve helps us envision how transformation takes time, and is not always received by all members in the same way. The truth is that all too often conflict within the faith communities arises when good and godly people collide, particularly over vision, values, traditions and convictions. Are these conflicts inevitable? Are there biblical principles to guide us through these necessary transitions, as Spirit-filled Christians, faithful to the holiness testimony we profess?

A turnaround vision can be transforming for a faith community, and flow from our living and leading with the Mind of Christ!

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- describe the essential leadership behavior when good and godly people differ with you over vision and values?
- understand the relationship between congregation cycles and leadership initiative and activity?
- find Christian hope in times of crisis and confusion?

Look Ahead

In the next lesson, we will begin examining the final leadership theme in this module. Theme Six affirms that the *evidence* of servant leaders is reflected in the qualitative growth of the led - individually and collectively.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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.

Themes Four and Five Review:

One of the module requirements is to write a staged, cumulative paper titled "My Philosophy of Servant Leadership." This review of Themes Four and Five 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 Themes Four and Five. Read each passage and take notes on relationships 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 Worksheet. Use the worksheet in your devotional

time to note how God is opening your eyes to the needs within your circle of influence.

Write in your journal.

- When I first heard about the September 11, 2001, terrorist attacks on the New York 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 . . .

***Theme 6: The EVIDENCE of servant leaders
is reflected in the qualitative growth of the led***

Lesson 13

Care Deeply: The Servant Leader Is Servant First

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	The Servant Leader Is Servant First	Bible Study	Resource 13-1
0:40	Trust: the Foundation of Effective Leadership	Writing Assignment	Resource 12-8 Resource 13-2
1:05	Brokenness Purifies Our Ambitions	Lecture	Resource 13-3 Resource 13-4 Resource 13-5
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Greenleaf, Robert K. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. Mahwah, NJ: Paulist Press, 2002.

Reed, Harold. *The Dynamics of Leadership: Open the Door to Your Leadership Potential*. Danville, IL: Interstate Printers and Publishers, 1982.

Lesson Introduction

(15 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Ask for one or two volunteers to summarize or read their papers on Theme 4.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

This lesson begins our study of Theme 6: The *evidence* of servant leaders is reflected in the qualitative growth of the led.

The late Dr. Harold Reed, in his book, *Dynamics of Leadership* states:

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 intensive to them. The proof of leading is in the qualitative growth of the led as individuals and as group members.

Reed, Dynamics of Leadership.

This lesson is the first of two that will explore the core qualities of a servant leader. Trust forms the foundation on which the other qualities of brokenness, gratefulness, hospitality, compassion, and endurance are supported. We will look at the qualities of trust and brokenness in this lesson.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and

At the end of this lesson, participants should

- 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

concepts.

Lesson Body

Bible Study: The Servant Leader Is Servant First

(25 minutes)

Greenleaf, Servant Leadership.

The servant leader is a servant first . . . It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant—first to make sure that other people’s highest priority needs are being served. *The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?* And, what is the effect on the least privileged in society; will they benefit, or at least not be further deprived?

This theme explores the rich relationship between the leader and the led. Particularly, what values, goals, and attitudes must a leader exemplify to bring out the best in those served and equip them to grow as persons, more likely themselves to become servants? How can an individual lead in such a way that the persons served grow in the process of the leader and led working together to accomplish agreed upon goals for the advancement of the Kingdom?

Refer students to Resource 13-1 in the Student Guide.

Have one student read Eph 5:1-21 and then guide students to identify the key words, phrases, and thoughts.

Have each student write a brief summary of the passage and formulate questions about the passage.

As we have with other themes, we first want to see what insight we can gain from Scripture. You can make notes of our discussion on Resource 13-1.

What questions do you have from this passage that we can discuss?

Writing Assignment: Trust—the Foundation of Effective Leadership

(25 minutes)

This is an in-class writing assignment based on the article by Lovett H. Weems, Jr. in Resource 12-8. Students were to have read Resource 12-8 before class-time.

Your reading assignment for today included the article by Lovett H. Weems, Jr. in Resource 12-8 titled “Trust: the Foundation of Effective Leadership.” The article lists several core components of leadership.

Refer students to Resource 13-2 in the Student Guide.

In the next 20 minutes, select one or two of the questions at the bottom of Resource 13-2 and write a one-page response to each.

Lecture: Brokenness Purifies Our Ambitions

(20 minutes)

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).

The relationship between brokenness and leadership in the real world of the local church or in a Christian university often presents conflicting expectations and multiple demands for the leader. In these situations, how do you lead Christianly, consistently, and with vision and courage? In these ministry assignments, how can you lead when you feel abused, manipulated, undermined, and ignored? And if God has permitted words to be spoken or deeds done against you, why? What is He wanting to teach you? What is He wanting to teach others? What is the relationship between pastoral leadership and the brokenness of spirit we often experience in these situations?

Refer students to Resource 13-3 in the Student Guide.

Listen to the Covenant Prayer Wesley often used at the beginning of each new year.

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.

Sing to the Lord, , 484.

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

Allow for student response.

What in John Wesley's prayer did you hear? Did you hear the words "Suffering . . . laid aside for you . . . brought low by you . . . have nothing . . . disposal"? Those are the descriptors of a broken heart.

What is the relationship between brokenness as described by Wesley and Christlike leadership? How can one effectively lead from the posture of "a wounded healer" as Nouwen would put it? How should one lead "with a broken heart"?

What is Brokenness?

Brokenness is one of those things that is easier to recognize when it is experienced, but often difficult to describe. Brokenness varies in degrees from uncomfortable to seemingly unbearable, emotional pain. Sometimes God uses it when He needs to get our attention, wherever we happen to be in our walk with Him.

Sometimes things happen outside of our control. God does not cause the circumstances, but He can use our brokenness to draw us closer to Him. He uses brokenness brought on by others to draw us closer to himself. Listen to Psalm 51:17: "The sacrifices of God are a broken spirit; a broken and contrite heart. O God, you will not despise." God's process of helping us develop character involves being broken before Him.

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 (2 Pet 1:5-9).

In the book, *Broken in the Right Place: How God Tames the Soul*, makes some powerful statements regarding brokenness:

Alan E. Nelson, Broken in the Right Place: How God Tames the Soul (Nashville: Thomas Nelson, 1994).

- "Brokenness purifies our ambitions."
- "Brokenness allows us to see our own blind spots."
- "We cast stones at others," he says, "out of our blind spots."
- "The breaking process produces a leader that can be trusted."
- He quotes Paul Cho, "I've yet to see a leader God has used tremendously who has not been broken."

The following questions assist us as we respond to these attitude checks for brokenness:

Refer students to Resource 13-4 in the Student Guide.

- 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 as though 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 in to fear, pride, or denial?

Remember: the breaking process produces a leader who can be trusted.

What are the Fruits of Brokenness?

No one wants to be broken. Why is it necessary for Christian leaders to be broken? The fruits of brokenness are humility, authenticity, integrity, and sensitivity. All of these qualities are desirable as a leader. Let's focus more closely on one specific "fruit" of brokenness: humility.

Humility is another word difficult to define but necessary if the leader is to be effective. Remember Eph 4:1-2: "As a prisoner for the Lord, then, 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." Again in Prov 15:22: "Before honor is humility."

In biblical perspective, humility is a prerequisite to the things we seek most in our lives. Listen to these seven very common ways to spot a humble spirit.

1. Humility does not demand its own way.
2. Humility exudes an attitude of service, 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.

Romans 12:21 states that humble servants “overcome evil with good.” The paragraph heading for the great *kenosis* passage, Phil 2:1-11, is “Imitating Christ’s Humility.” It reads:

If 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, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

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! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

How, Then Shall We Respond to the Brokenness in Our Lives?

We can respond to the brokenness in our lives in one of two ways. We can resent the situation, person, circumstance, or God, and grow bitter, become angry, and withdraw. Or, we can be driven to our knees to ask God what He wants to teach us through the brokenness or “dark night of the soul.” We need to learn certain things about ourselves if we are to grow and mature in the faith and our calling.

God often uses people who are different from us, people with whom we have problems, to teach us

these lessons we need to know about ourselves. As strong as we think we are, we recognize how weak we really are, and how much we need our Heavenly Father if we are to lead in the way He wants us to lead. Too often it seems we are driven to our knees with the words of 2 Cor 12:9: "But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.'"

The words of this contemporary song remind 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.*

Refer students to Resource 13-5 in the Student Guide.

Therefore, we are to 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, verbal abuse, misunderstandings, 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)

Refer students to Resource 13-3 in the Student Guide.

Read again Wesley's Covenant Prayer in Resource 13-3.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

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

Look Ahead

In the next lesson we will continue to explore the core qualities of a servant leader by examining the qualities of gratefulness, hospitality, compassion, and endurance.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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. Reread 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?

Punctuate the Finish

The prayer of Francis of Assisi embodies the *spirit* of the broken leader of Psalm 66. Let me pray this prayer for you and for me as we seek to lead in ways that strengthen the faith in the led:

*Lord, make me an instrument of Thy peace;
Where there is hatred, let me sow love; Where there
is injury, pardon;
Where there is doubt, faith; Where there is despair,*

Sing to the Lord, 734.

*hope;
Where there is darkness, light; Where there is
sadness, joy.
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 pardoning that we are pardoned;
It is in dying that we are born to eternal life.*

Lesson 14

Core Qualities of the Servant Leader

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Cultivating a Spirit of Gratefulness	Small Groups	Resource 14-1
0:30	Hospitality	Lecture/Discussion	Resource 14-2
0:50	Compassion	Lecture	Resource 14-3
1:00	Endurance	Lecture	Resource 14-4 Resource 14-5 Resource 14-6 Optional video
1:25	Lesson Close	Review, Assign	Student Guide

If you wish to show and discuss the 40-minute video, "Shackleton's Antarctic Adventure," you could assign students to read the lectures on Hospitality and Compassion and answer the questions in writing.

Alternative Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:15	Cultivating a Spirit of Gratefulness	Small Groups	Resource 14-1
0:30	Endurance: Shackleton's Antarctic Adventure	Video/Discussion	Optional video
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Lansing, Alfred. *Endurance: Shackleton's Incredible Voyage*. New York: Carroll and Graf Publishers, 1998.

Manning, Brennan. *Ruthless Trust*. New York: Harper Collins Books, 2000.

Nouwen, Henri, Donald P. McNeil, and Douglas A. Morrison. *Compassion: A Reflection on Christian Life*. Reprint, Image Books, 1983.

Ortland, Anne, and Ray Ortland. *Staying Power: How You Can Win in Life's Tough Situations*. Nashville: Thomas Nelson, 1986.

Perkins, Dennis N. T. *Leading at the Edge: Leadership Lessons from the Extraordinary Saga of Shackleton's Antarctic Expedition*. New York: AMACOM, 2000.

Pohl, Christine. *Making Room: Recovering Hospitality in Christian Tradition*. Grand Rapids: Eerdmans, 1999.

Shackleton's Antarctic Adventure. A 40-minute video, available through Nova Videos. To contact NGBH Boston Video, call 1-800-949-8670; fax 1-802-864-9846; or visit www.wgbh.org/shop.

Lesson Introduction

(15 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Ask for one or two volunteers to share their paper on gratitude.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

This lesson is a continuation of our exploration of Core Qualities of a Servant Leader. Last time we looked at the qualities of trust and brokenness. You read about gratefulness, compassion, and endurance in your Student Guides. In this lesson, we will expand on that reading and include the additional quality of hospitality.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Small Groups: Cultivating a Spirit of Gratefulness

(15 minutes)

One reading assignment for this lesson was to read Resource 13-6. This short lecture reviews the reading and set up the small-group activity

Refer students to Resource 14-1 in the Student Guide.

Divide students into two groups. Assign each group to discuss and answer one of the two questions following Resource 14-1.

After about 10 minutes have one person from each group report the discussion of each group's question.

Resource 14-1 contains a review of the highlights from LeBron Fairbanks' address, "Cultivating a Spirit of Gratefulness."

God desires a thankful people, a grateful people, not a murmuring, grumbling, fault-finding, and complaining people. First Thessalonians 5:18 says to "give thanks in all circumstances, for this is God's will for you in Christ Jesus."

In order to "walk in gratitude as a way of living," our gratitude must be attentive, inclusive, and God-centered.

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 us to the surprises of God!

Lecture/Discussion: Hospitality

(20 minutes)

Following is a personal example from the author. You should tell about a personal example of hospitality.

During a recent Christmas season Anne and I spent a fascinating evening in Columbus with a former MVNU student and his girlfriend. We walked to a nearby restaurant to purchase some Chinese food. We ate the meal by candlelight while sitting on the floor in a circle. The meal was great. The three-hour discussion was phenomenal. And what a great blessing to Anne and me as well as to the other couple! Sharing our meal. Sharing our time. Sharing our journey. During the evening Anne and I experienced what the Bible refers to as hospitality.

Making Room: the Creation of Free and Friendly Space

Christine Pohl, *Making Room: Recovering Hospitality in Christian Tradition* (Grand Rapids: Eerdmans, 1999).

This practice of hospitality was a way of life foundational to Christian identity for 1700 years of the Christian Church. Christine Pohl convincingly documents this practice in her book, *Making Room: Recovering Hospitality in Christian Tradition*.

I want to challenge you to embrace the rich concept of biblical hospitality. It has the potential of transforming relationships with those individuals with whom we live and work.

Refer students to Resource 14-2 in the Student Guide.

I have wrestled with the biblical and historic understanding of hospitality in the Christian tradition, including its pain, limitations, and the leadership implications. Here, I simply want to address the foundational concept of spiritual hospitality.

Biblically and theologically, the term "hospitality" is not limited to receiving a stranger into our homes, although it surely includes this dimension. Foundationally, it is a core *attitude* toward others, which can be expressed by a great variety of behaviors. Hospitality, biblically understood, challenges us to relate to others *as if* we were relating to Christ himself. "Hospitality" means primarily the "creation of free space," making room, to use Pohl's words, where the strange and the stranger can enter and become friends. It is being a "living witness of the risen Christ" to others with whom you live and work. The gift of Christian hospitality is the opportunity we provide for the guest, the stranger, or the friend to find his or her own way, even in the context of differences of thought or behavior that may exist.

With this perspective, the attitude of hospitality helps us to make room or create space for those with whom we live and work. It often provides the opportunity for those individuals to enter into deeper contact with themselves, with others, and with God. The result is often a healing relationship and the creation of a faith *community*.

Hospitality seeks to offer friendship without binding the other, unity without artificiality, freedom without leaving the person alone, faith without cajoling or demeaning, and respect for individual differences. It is an art more Christians need to cultivate. Let me share with you two insights into this fascinating challenge of "spiritual hospitality."

First, 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. In our efforts we can be hurt, misunderstood, and rejected or we can be appreciated, affirmed, and accepted. The response, however, does not dictate our action. We love because He first loved us.

Share a story from your own experience, if possible.

LeBron Fairbanks tells this story:

When Anne and I moved to Manila, Philippines, both of us were overwhelmed by the pervasiveness of poverty in the country. Anne shared her despair with a Filipino friend, a female dentist. Anne’s friend encouraged her to focus on the few she could help, not on the masses she could not. Anne took her advice and focused on some women in need around us. She bought glasses for one lady, new teeth for another, and for another she sponsored a beautician’s course and attended the graduation ceremony. Anne befriended these ladies and invited them often to our home. By serving those few, she was serving Christ.

The mystery of hospitality is how often our small tasks are translated by grace into God’s great work. Service to others through hospitality, biblically understood, is service to Christ.

Consider the concluding words from Matthew 25, “The King will reply, ‘I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.’”

Our gifts of hospitality to others are not selective “spiritual gifts” given by God to only a few for use in the Kingdom. Rather, our gifts of care and concern to others are practical expressions of our love for Christ.

For sure, with the commitment to a lifestyle of “spiritual hospitality” comes key questions to each of us:

- 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?

These are real-life questions with which we must grapple. Spiritual hospitality takes time, patience, and understanding.

Henri Nouwen begins an article on compassion with an old Sufi story of a "watermelon hunter."

Once upon a time, there was a man who strayed from his own country into the world known as the Land of Fools. He soon saw a number of people fleeing in terror from a field where they had been trying to reap wheat. "There is a monster in that field," they told him. He looked and saw that it was a watermelon.

He offered to kill the "monster" for them. When he had cut the melon from its stalk, he took a slice and began to eat it. To his amazement, the people became even more terrified of him than they had been of the melon. They drove him away with pitchforks crying, "He will kill us next, unless we get rid of him."

It so happened that at another time another man also strayed into the Land of Fools, and the same thing started to happen to him. But, instead of offering to help them with the "monster," he agreed with them that it must be dangerous and by tiptoeing away from it with them he gained their confidence. He spent a long time with them in their houses until he could teach them, little by little, the basic facts that would enable them not only to lose their fear of melons, but even to cultivate them themselves.

Shah Idries, The Way of the Sufi (New York: E. P. Dutton & Co., Inc., 1970), 207 ff. Quoted by Sheldon B. Kopp, If You Meet the Buddha on the Road, Kill Him! (Palo Alto: Science and Behavior Books, Inc., 1972), 8.

Allow students time to respond.

With which "hunter" do you most identify?

By solidarity with the people, trying to understand their concerns and spending quality time with them, the second "hunter" made a profound difference in the lives of the people in the story. **He "made room" and "created space" for these people who were different from him.**

Remember that we serve Christ through "practicing hospitality." In so doing, we assist others in *their* growth and maturity in Christ. Again, the gift of spiritual hospitality is a love gift *to* Christ.

Second, the “Gift of Spiritual Hospitality” is a Love Gift *from* Christ.

The miracle of miracles is that we are blessed when we reach out to others. Christ turns our “gifts of hospitality” to others into “gifts” from Him to us. We find our Lord in the midst of our service to others. How often we experience God’s abiding presence in the midst of our very ordinary expressions of “making room and creating space for those with whom we live and work.”

Nouwen would define compassionate actions or spiritual hospitality as being to others what John was for his listeners and readers: A living *witness* of the risen Christ! Something happens *to us* and *in us* as we reach out to others with gifts of hospitality. His grace flows to us and through us when we work, play, and study with the mind of Christ!

Our tendency, however, is to hesitate because we feel our “gifts” are so insignificant. Brennan Manning told this applicable story about “The Cracked Pot.”

A water-bearer in India had two large pots. Each hung on opposite ends of a pole that he carried across his neck. One of the pots had a crack in it, while the other was perfect. The latter always delivered a full portion of water at the end of the long walk from the stream to the master’s house. The cracked pot arrived only half-full. Every day for two full years, the water-bearer delivered only one and a half pots of water.

The perfect pot was proud of its accomplishments, because it fulfilled magnificently the purpose for which it had been made. But the poor cracked pot was ashamed of its imperfection, miserable that it was to accomplish only half of what it had been made to do.

After the second year of what it perceived to be a bitter failure, the unhappy pot spoke to the water-bearer one day by the stream.

“I am ashamed of myself, and I want to apologize to you,” the pot said.

“Why?” asked the bearer. “What are you ashamed of?”

“I have been able, for these past two years, to deliver only half my load, because this crack in my

side causes water to leak out all the way back to your master's house. Because of my flaws, you have to do all this work and you don't get full value from your efforts," the pot said.

The water-bearer felt sorry for the old cracked pot, and in his compassion, he said, "As we return to the master's house, I want you to notice the beautiful flowers along the path." Indeed, as they went up the hill, the cracked pot took notice of the beautiful wildflowers on the side of the path, bright in the sun's glow, and the sight cheered it up a bit.

But at the end of the trail, it still felt bad that it had leaked out half its load, and so again it apologized to the bearer for its failure.

The bearer said to the pot, "Did you notice that there were flowers only on your side of the path, not on the other pot's side? That is because I have always known about your flaw, and I have taken advantage of it. I planted flower seeds on your side of the path, and every day, as we have walked back from the stream you have watered them. For two years I have been able to pick these beautiful flowers to decorate my master's table. Without you being just the way you are, he would not have had this beauty to grace his house."

*Brennan Manning, Ruthless Trust
(New York: Harper Collins Books,
2000), 133-35.*

In our efforts at spiritual hospitality, do we sometimes feel like the "cracked pot"? Yes! Yes! Yes! But God has a way of using our availability and our efforts toward others in ways we could never imagine. And in the process, He blesses us in ways we never dreamed possible!

Again, the gift of hospitality—this gift of creating space and making room for others—by grace alone, becomes a love gift *from* Christ to *us*. We grow and mature in our faith as we increasingly "practice hospitality." Remember, the miracle of miracles is that we are blessed when we reach out to others in Jesus' name.

Let me remind you that, foundationally, hospitality in Christian perspective is much more than being nice and feeding friends. It is a *way of life* for believers and dictates how we approach those with whom we live, work, and serve. For the strangers, the disenfranchised and lonely, our family members and friends, creating space and making room for them, this is the essence of hospitality, biblically understood. Yet, we experience the "surprises of God" in *our* lives in the process of enabling *others* to grow and mature. Through

“providing space” and “making room” for others to grow, we are given “space” by God to grow and mature in Christlikeness.

Hospitality, biblically understood, is nothing less than the amazing grace of God working *in* us and *through* us! Let’s pursue this nearly forgotten practice in Christian tradition. Join me in seeking to discover the rich implications of “spiritual hospitality,” especially as it relates to those with whom we work or will work. May each of you increasingly become that jar of clay for others, and in the process be shaped and reshaped by the Potter’s hand.

Allow students to respond.

What about our enemies? Are you willing to be hospitable to your “enemies”?

Allow students to respond.

If hospitality brings about community, who do you place in the “poor section of town” in your mind?

Lecture: Compassion

(10 minutes)

Refer students to Resource 14-3 in the Student Guide.

Our care for others can be intimate or distant. What do we mean by “care?” 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.” We are 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.”

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

The late Henri Nouwen often stated that you cannot get a Ph.D. in caring. “Nouwen helped me,” writes Dr. Fairbanks, “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!”

What a profound thought! Our compassionate heart is revealed as we enable others to see what they have not, or cannot, see in themselves! We are talking about caring relationships with people. To be compassionate is not, first of all, something we do for others; rather it is discovering with others their divinely given resources and inner qualities. It is a way of being present with others and standing with them in their times of need. I’m slowly coming to see that God

wants us to *be* with others, not to prove we are valuable to them.

When we honestly ask ourselves which persons in our lives mean the most to us, we often find 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.

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.

You may remember moments in which you were called to be with a friend who had lost a brother, a sister, a wife or husband, child or parent. What can we say, do, or propose at such a moment? There is a strong inclination to say things such as, "Don't cry; the one you loved is in the hands of God," or "Don't be sad because there are so many good people and so many good things left worth living for." "Caring deeply" in these moments demands that we listen intently, we speak directly and caringly, we ask questions for the other person's sake and not for our own, we are truly present, even in the quietness, and we pray honestly, openly, and confidently!

Henri Nouwen, Donald P. McNeil, and Douglas A. Morrison, Compassion: A Reflection on Christian Life (Reprint, Image Books, 1983).

Nouwen introduces us to the phenomenal concept of voluntary displacement in his book entitled *Compassion* and in other books and numerous articles on the subject. Voluntary displacement means that for the sake of others, we willingly go to places we'd rather not go. We move out of our comfort zones voluntarily and "displace" ourselves outside the familiar to us. Why? A need exists; a response from within is required; an inward call from God is felt; we go, because of who we are. Voluntary displacement can take us to the inner city or around the world. This calling can be for a brief time or for a lifetime.

Nouwen's life illustrates 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." Again, we are coming to see that God wants us to *be* with others, not to prove we are valuable to them.

Care deeply. Our care for others can be intimate or distant.

Lecture: Endurance

(25 minutes)

Ernest Shackleton's 1914 Antarctic Expedition

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 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.

Amazingly, the men survived—every one of them—after a 1000-mile voyage in an open boat across the stormiest ocean on the globe and an overland trek through forbidding glaciers and mountains.

The team had an extraordinary leader, Ernest Shackleton, who remained filled with optimism and creativity. These two driving forces compelled Shackleton, the leader: to "believe it can be done," and to "believe there is always another option."

Shackleton continually inspired his team by example, with strong, symbolic acts of leadership. He was a master at building morale, cohesion, and cooperation among his men. Shackleton constantly reinforced the message that we are one, we live or die together. He minimized status differences and was a master at diffusing conflict. Interestingly, Shackleton found reasons to celebrate and laugh together, even under extreme pressure.

The leader was a master at setting goals and balancing risks. 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.

The full story can be read in the book by Alfred Lansing, Endurance: Shackleton's Incredible Voyage (New York: Carroll and Graf Publishers, 1998).

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 he and two others would endure. He took the chance. Everyone survived. Everyone!

Ten Strategies for "Enduring"

Refer students to Resource 14-4 in the Student Guide.

Leading through extraordinary times and situations requires strategies for enduring. The following 10 strategies are taken from Perkins' book *Leading at the Edge: Leadership Lessons from the Extraordinary Saga of Shackleton's Antarctic Expedition*.

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.

Dennis N. T. Perkins, Leading at the Edge: Leadership Lessons from the Extraordinary Saga of Shackleton's Antarctic Expedition (New York: AMACOM, 2000).

Staying Power

Refer students to Resource 14-5 in the Student Guide.

Colossians 4:17, "Tell Archippus, 'See to it that you complete the work you have received in the Lord.'" Who was Archippus? He was mentioned as a fellow soldier in Philippi, probably the pastor of the church of Laodicea.

Paul's message was, "Be sure you do all the Lord has told you to do." Or in other words, "Complete the job God has given to you." This story sounds similar to Churchill. He 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, never give up!" Then he sat down.

Audacious tenacity is needed in government, church, and at Mount Vernon Nazarene University. We don't know why Paul felt like he should say these words to Archippus. However, his words to Archippus 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.

Why are we tempted to give up as Christian workers? 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 this dark world and against the spiritual forces of evil in the heavenly realms" (Eph 6:12).

Another reason we give up is that **the problems facing us seem insurmountable** and impossible to solve.

*Anne Ortlund and Ray Ortlund,
Staying Power: How You Can Win
in Life's Tough Situations
(Nashville: Thomas Nelson, 1986).*

In the book, *Staying Power* Anne and Ray Ortlund talk about the three time periods all problems have.

- Zone A is called "Desire to Achieve" and is characterized by idealism, perhaps naiveté, and maybe apprehension. This is our attitude toward the future hope for success.
- Zone B is called "Desire to Quit" (when problems arise) and is characterized by confusion and conflict. This is our attitude toward the future uncertainty. 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: maybe you will quit and the project will abort; or maybe you will persevere with "bulldog" tenacity, resisting the temptation to drop out. Believing every problem has a solution, there is a way through, over, under, around.
- Zone C is called "Achievement and Growth" and is characterized by personal satisfaction, a sense of realism, maturity, perspective. This is our attitude toward the future, optimistic, courageous, and with expectation.

The third reason we give up is because of **misconceptions regarding the Christian life, work, and ministry**. These misconceptions encourage us to give up before the job is done.

- "The grass is greener on the other side." Believing if I could somehow move to another assignment or

- have another position, life would be easier.
- “Bigger is better.” Believing 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 tht everyone must like me or I must not be doing a good job.
- “This problem can’t be solved.” Believing the situation is too demanding and complex to be solved.
- “Progress is only being made when things are running smoothly.” Believing if problems arise, God must not be with me.
- “Failure is final.” Believing people will never respect me or believe in me because I failed in one project.
- “I am nobody, I can’t do anything.” Believing I really don’t have gifts or talents to bring to this project.

Refer students to Resource 14-6 in the Student Guide.

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

Give your own examples, if possible.

We need some heroes, examples of individuals who have endured. Dr. Fairbanks relates that his personal heroes/mentors/models include: Dr. Robert Schuller, whose book on possibility thinking touched me 40 years ago; the late Dr. Bennett Dudney—Rector of European Nazarene Bible College, 1976-82 (now European Nazarene College); and Dr. Bong Ro—Executive Director, Asia Theological Association.

We need to refocus our thinking about the Christian life and ministry from what has happened to what will happen. From prison in Rome, Paul said, “Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus.” (Phil 1:6); “I press on to take hold of that for which Christ Jesus took hold of me . . . forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus” (Phil 3:12-14); “I can do everything through him who gives me strength” (Phil 4:13); and “My God will meet all your needs according to his glorious riches in Christ Jesus” (Phil 4:19). Don’t face the future walking backward.

We need to refocus our thinking from a focus on ourselves and our limitations to God and His strength and grace. Remember Moses and his exodus and

excuses? God said to Moses, "I am sending you to the King of Egypt so you can lead my people out of Egypt." Moses said, "I am nobody. How can I go to the King of Egypt and bring the Israelites out? Suppose they ask me, 'What is our name?' What am I to say? Suppose the Israelites do not believe me and will not listen to what I say? No, Lord, don't send me. I have never been a good speaker and I haven't become one since you began speaking to me. I am a poor speaker, slow and hesitant. No, Lord, please send someone else." God's response to Moses' question was, "I will be with you!" God said, "Tell them 'I am' has sent you to them." And God says to us, "It is I, the great 'I am' who calls, empowers, and keeps you."

In 2 Cor 12:9, God says through Paul, "My grace is sufficient for you, for my power is made perfect in weakness." Finally we need to refocus our thinking from a focus on security to suffering. Paul had this to say on suffering:

- "Because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly" (Phil 1:14).
- "For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him" (Phil 1:29).
- "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings becoming like him in his death" (Phil 3:10).

And Paul shared this on crucifixion:

- "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me" (Gal 2:20).
- "I die daily" (1 Cor 15:31).
- "I urge you brothers in the view of God's mercy to offer yourselves as living sacrifices, holy and acceptable to God" (Rom 12:1).

What does this word about dying daily and living sacrifices have to do with Christian workers? Whatever else it means, we should come to see that it includes dying daily to reputation, security, pride, approval, success, fame, position, or acceptance. It may be God is not just wanting us to give Him our lives as a sacrifice, but He is also calling us to be living sacrifices dying daily to those thoughts, ambitions, desires, and wishes that divert our attention and draw us away from the task He has given us.

How can we change? Not by our own strength but only by God's grace and by God's power. Paul said, "I can do everything through Him who gives me strength," and "My God will meet all your needs according to his glorious riches in Christ Jesus."

Paul said to Archippus, "Do not walk away from the assignment God has given you." Churchill said, "Never give up." Could both Paul and Churchill be speaking to you today? Are you in need of presenting yourself a living sacrifice, by dying out to some issue in your life keeping you from accomplishing God's will in your life, or hindering you from completing an assignment He has given to you? Are you needing to die out to reputation, security, pride, approval, success, fame, position, acceptance in order for you to be effective in your assignment as pastor? Sunday School teacher? Christian student? board member? Christian employer? Christian employee?

Calvin Coolidge once said: "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."

One of the greatest gifts Christian leaders can give to those for whom they are responsible is the gift of tenacity. This gift is beautifully expressed in the contemporary song "Press On."

*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.*

*Dear Lord, with the prize clear before our eyes, we
find the strength to press on.
In Jesus' name, we press on.
In Jesus' name, we press on.*

*Dear Lord, with the prize clear before our eyes, we
find the strength to press on.
In Jesus' name, we press on.
In Jesus' name, we press on.*

"Press On" by Dan Burgess (New York: Good Life Publications, Belwin Mills Publications, Corp.).

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- describe the core qualities of servant leaders?
- identify your personal strengths and weaknesses in relation to core qualities?
- covenant to develop core qualities of a servant leader in your own life?

Look Ahead

Theme 6 of this module states that the *evidence* of servant leaders is reflected the qualitative growth of the led. In the final lesson of Theme 6, we will look at core values and core attitudes of the Christian servant leader that should be reflected in the led.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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 www.nazarene.org/welcome/values/index.html.)

Read *For This We Stand—Values Underlying the Mount Vernon Nazarene University Faith Community* available at www.BoardServe.org/Writings

If you did not view this video in class, you might make it available for students to view. If viewing is not possible, you may need to alter the assignment.

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?

Lesson 15

Core Values and Attitudes of the Servant Leader

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Church of the Nazarene Core Values	Discussion	Resource 14-7 Resource 15-1
0:35	MVNU Core Values	Lecture/Discussion	Resource 15-2
1:05	Core Attitudes of the Christian Servant Leader		Resource 15-3 Resource 15-4 Resource 15-5
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Nouwen, Henri J. M. *Out of Solitude*. Notre Dame, IN: Ave Maria Press, 1984.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Ask for one or two volunteers to share their idea papers on Compassion. Spend some time discussing the ideas about cross-gender compassion.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

This is the final lesson in Theme 6: The *evidence* of servant leaders is reflected in the qualitative growth of the led. We have discussed the core qualities of the Christian servant leader and now we will explore the core values and attitudes of the servant leader.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- 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

Lesson Body

Discussion: Church of the Nazarene Core Values

(15 minutes)

Refer students to Resource 14-7 and Resource 15-1 in the Student Guide. Students were assigned to read the resource before this session.

From your reading of the Church of the Nazarene Core Values, what does it mean to be a missional church?

What would it mean to be missional leaders?

Allow for response and discussion.

Lecture/Discussion: MVNU Core Values

(30 minutes)

Refer students to Resource 15-2 in the Student Guide. Students were assigned to read the resource for this session.

Leaders need to have some core values if they want to grow and help those they lead to grow. Clearly stated values of the institution to which the people belong can help the leader and the led clarify their personal values. As we examine these institutional values, consider the relationship between the stated values and the kind of leader you would seek to lead the institution.

The following values are included in the document, *For This We Stand—Values Underlying the Mount Vernon Nazarene University Faith Community*.

Affirmation 1: WE LOVE GOD. Therefore, we value and stand for . . .

1. A Worshiping Community

A Christian community is first and foremost a worshiping community of believers. Nothing more important ever happens on earth than the worship of God. Worship characterizes and identifies a faith community. It is the Christian's primary privilege and duty. Praise to the Lord is expressed when the community gathers for chapel services, in devotional moments in dormitory or apartment rooms, or in small group settings. Read Psalm 95:6-9. We believe both private and corporate worship are utterly necessary.

In one sense, worship is the only task of the Christian. That is to say, everything the believer does is an expression of worship. Mount Vernon Nazarene University is first of all a "called out community of faith." Perhaps Maria Harris is right when she said in *Fashion Me a People*, "One Christian is not Christian;

we go to God together or we do not go at all.” Regardless of the form, manner, setting, or time, worship, for the followers of Jesus, is both first priority and magnificent obsession.

2. A Biblical Faith

Our faith is grounded in the Christ of Scripture. Therefore, we take seriously the entire Bible, believing it to be the written revelation of God, the written revelation of our Heavenly Father. MVNU neither hesitates to affirm nor apologizes for its emphasis on the Scriptures or the requirement that students take courses to better understand God’s written revelation to His people.

The Scriptures reveal to us the Living Word, Jesus Christ: His life, death, and resurrection; His relationship to the Father; and His relationship to us before our creation. They teach us to walk with Him daily and to anticipate life with Him eternally.

Our faith will not be shaped by embracing “false gods” or “world religions”; rather, we affirm with the Scriptures, “there is only one God, and one mediator between God and man, the person, Christ Jesus” (1 Tim 2:5).

3. A Christlike Lifestyle

A biblical faith will result in Christian action. “They will know we are Christians by our love” echoes the old chorus. Followers of Jesus increasingly seek to live like Jesus. Christlikeness should increasingly characterize the lives of those who profess faith in Him.

Jesus is remembered as one whose primary orientation was toward giving, not getting. In this, He is our prototype. Read again the Sermon on the Mount in Matthew 5-7 to catch a glimpse of the way Jesus intends for us to live. Jesus concludes, “But seek first his (God’s) kingdom and his righteousness, and all these things will be given to you as well” (Mt 6:33).

Our attitudes regarding the sacredness of life, even of the unborn, the stewardship of our possessions, the perils of homosexuality, and the beauty of sex within the marriage bond are shaped by the teaching of Jesus.

His attitudes must increasingly become our attitudes: He loved, served, taught, confronted, and forgave. His actions must increasingly become our actions: He “came to do the will of his Heavenly Father.” And Jesus

said to His disciples, "As the Father has sent me, so send I you" (Jn 20:21).

4. A Holiness Ethic

A Christian "wholly" committed to loving God will follow a trail not traveled by non-Christians. Decisions will be made that flow from biblical convictions. The integration of faith and life becomes increasingly important to the maturing Christian.

- Some things are done, others are not done.
- Some words are spoken, others are not spoken.
- Some actions are taken, others not, because of who we are as devoted followers of Jesus, because of what we stand for, because of scriptural commands we affirm, and because of prohibitions in scripture we avoid. The holiness ethic is both individual and social.

We oppose child abuse and molestation, alcohol, the use of tobacco, trafficking and consumption of illicit drugs, pornography, and the low level of moral values exalted by television and the movie industry.

The basis for decision-making for the believer wholly committed to following Jesus will be radically different from the one whose faith is culturally or parentally passed on.

5. A Global Mission

"Red and yellow, black and white, all are precious in His sight" goes the chorus we often sang as children. And it is true. The world—the whole world—is the arena of God's love and concern.

To experience people of other cultures, individuals who differ from us in color, race, culture, and language, confronts us with the narrowness of our own cultural blinders. To affirm God loves "them" as He does us is to broaden our vision of God's love and concern beyond "our" city, state, region, or country.

Individuals in the poorest of countries and farthest from us geographically are loved by God and in need of the gospel of forgiveness and grace.

Christian musician Steven Green reminds us:

*"To love the Lord our God is the heartbeat of our mission,
The spring from which our service overflows,
Across the street and around the land, the mission's still the same,
Proclaim and live the truth in Jesus' name."*

The mission of committed Christians gives focus to our activities, behavior, thoughts, and action. An evangelistic zeal drives us with passion to tell others of the saving grace of Jesus.

6. A Creation Vision

The Scriptures affirm, "The earth *is* the LORD's, and the fullness thereof" (Ps 24:1, KJV). We are challenged and commanded in Scripture to take care of God's creation.

In the past few years enormous changes have taken place in our thinking about environmental issues. We are increasingly aware of and concerned about conservation and protection. The Christian stewardship of creation begins with the affirmation that God has "loaned" the earth to us, and it is our responsibility to protect it for ourselves as well as for future generations.

Environmental protection may sound like a Washington, D.C. bureaucratic agency, but for the Christian it should be very personal. Projects and programs that assist us in becoming better stewards of our earth's resources are being planned here at MVNU.

Recycling, waste management, energy conservation, and the protection of our natural resources may enable you to operate your home or business more effectively, but also they are efforts of the Christian to increasingly become better stewards of God's creation.

7. A Spirit-Empowered Devotion

To live with a focused mission demands that we set aside quality time each day to spend alone with God. The devotional life must be nurtured each day through prayer, Scripture, words of Christian hymns, silence, and solitude.

Most of us need another individual to whom we can be accountable to ensure that these sacred moments are not squeezed out by other "good" things. Use the hymnal, the written prayers of others, the Bible, a spiritual journal to focus attention daily on "God who was in Christ reconciling the world unto himself."

Talk to God as you talk to your closest friend.

His very Spirit within us prompts and enables us to quiet our hearts before God each day, in your room, in chapel, in some corner, with others, or alone with God. Make time to nurture daily your growing relationship with God.

Affirmation 2: WE RESPECT OTHERS. Therefore, we value and stand for . . .

1. A Magnanimous Spirit

Committed Christians are big-spirited. They give others the benefit of the doubt. They recognize mistakes can be made, even by themselves. They believe the best, not the worst, in others. They want others to succeed, not fail. They are happy when others receive attention, awards, and accolades. They don't "put people down" in order to build themselves up or have a healthy self-image. They freely forgive, even before forgiveness is asked.

Jesus taught us an unforgettable lesson about forgiveness. He said, "Father, forgive them, they know not what they do." It's ironic. His "enemies" had not asked for forgiveness, nor did their behavior toward Jesus change when Jesus extended forgiveness to them. What difference, then, did forgiveness make? Not in outward circumstances, for sure. They continued to kill Him. However, His words of forgiveness made all the difference inwardly. He would not permit what others said or what they did to create anger, resentment, and bitterness within Him. His relationship to the Father was so much more important. Others' behavior toward Him would not be permitted to rupture the relationship with the Father. "Father, forgive them, they know not what they do." A magnanimous, forgiving spirit. And this must be our spirit.

2. A Servant Mentality

Christians embracing the lifestyle of holiness are challenged to find tangible, concrete ways to serve others in Jesus' name and say to fellow believers within the fellowship, "I love you. I care for you. You are my brother or sister in Christ."

In its briefest and most general understanding, ministry is service to others in Jesus' name. Certain words help us understand the various dimensions of Christian ministry: caring, sharing, growing, relating, teaching, and confronting. Ministry in New Testament perspective takes the form of holding the hand of a person engulfed in fear, listening intently to a person in trouble, crying with a person who is hurt, or embracing the individual who is grieving. It may include taking friends to the store for groceries, sharing your talents with others, or confronting in love the lack of discipline or careless habits. Ministry encompasses the sharing of the Christian faith or a verse of scripture with another in time of need.

Christian ministry is the extension 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. From a biblical perspective the MVNU motto is on target, "To seek to learn is to seek to serve."

Ministry understood in this broadest sense is the context for our specific ministry. We may be specifically called and gifted for pastoral ministry, teaching ministry, evangelism ministry, music ministry, or leadership ministry. But it is futile and self-defeating to seek to function within our particular calling while ignoring the broader calling to serve others in Jesus' name.

3. A Trustworthy Character

"Character is what you are," someone said, "when no one is looking at you." Character is the sum total of our values, priorities, commitments, and decisions. Increasingly, Spirit-filled Christians develop a Christlike character as they grow and mature in Christ.

Ephesians 4:25 exhorts us not to lie. "Put off falsehood," one translation states. The specific reference is to "speaking the truth" within the Body of Christ, the fellowship of believers. But do Christians lie to one another?

I choose to believe we don't lie to one another on purpose. Christians do, however, sometimes ignore other believers with whom their differences have created barriers. Conversation is therefore superficial. Discussion, if any, focuses on everything but the issue dividing the Christians. Is this lying?

Increasingly, our *word* must become our *bond*. What people "see" is what they should "get." Our lives should assume an authentic, transparent, and genuine nature. Our character is trustworthy, even in the academic arena. The college's code of academic integrity affirms our truthfulness in the exams taken on campus and the assignments submitted to teachers. Academic integrity is an essential component.

We want people with whom we live, work, and study to see us as honest, not just with facts, dates, and figures, but with our emotions, particularly negative emotions that tend to divide and separate the Christian fellowship.

4. A Positive Influence

Have you ever been around someone who left you feeling about 3 inches tall? Some people act as if the only way to build themselves up is to put other people down.

Likewise, you have been around other people who left you feeling big, strong, and confident. You believed you could make a difference, overcome the obstacle, or succeed where you had failed.

“Do not let any unwholesome talk come out of your mouths, but only what is helpful to others, that it may benefit those who listen.” This admonition in Eph 4:29 puts most of us under conviction. Our words tend to be self-serving rather than for others.

Sanctified Christians increasingly make a positive rather than a negative difference in the people with whom they associate and in the situation wherein they find themselves.

A good question to ask is this: Do people with whom I associate feel better or worse about themselves, their work, life, and God as a result of my involvement with them? Determine to be a positive, rather than a negative, Christian, someone who builds up others instead of tearing them down, a person whose words “benefit” those who listen, not undermines, belittles, or destroys them.

As Christians mature in Christ, the focus must be on building up others, not tearing them down; on encouragement, not discouragement; on supporting, not undermining; on healing, not hurting; on caring, not indifference; on others, not on ourselves.

Refer students to Resource 15-3 in the Student Guide.

5. A Courteous Response

The way of holiness is a path whereby committed Christians “are being renewed in the attitude of their minds.” The Eph 4:23 passage is given in the context of a contrast between ways Christians and non-Christians live their lives and respond to others.

Refer students to Resource 15-3 in the Student Guide.

Attitudes of the heart that should increasingly characterize Spirit-filled Christians include the following:

- I love you—you are my brother/sister in Christ
- I need you—you have strengths and gifts I do not have
- I accept you—you are being changed by Christ as I am being changed

I respect you—you are different, yet we are one in Christ
I trust you—you desire to serve the same Christ as I
I serve you—I want to minister grace to you

These attitudes of the heart enable us to respond courteously to others, even within the Christian fellowship, who do not reflect the same attitudes and behavior toward us.

“Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you” (Eph 4:32, NRSV).

6. A Giving Motivation

We have heard the biblical reference to giving throughout our lives: “It is more blessed to give than to receive” (Acts 20:35). And the usual context in which we focus this admonition is in reference to money.

Money, for sure, must be included in the discussion. Another equally strong biblical principle states, “to whom much has been given, much will be required” (Lk 12:48b, NRSV).

But “giving,” if it relates only to money, lets us off the hook and allows us to miss the principle.

A commodity just as rare as money is time. And the giving of our time is included in the biblical injunction.

“Christ died while we were yet sinners.” We did not deserve the gift of eternal life He gave to us. Look around, often, and see people in need of something you can give. You give, like Christ, not because the other person “deserves” the gift necessarily, but because you desire to love others as Christ loved us.

7. An Appreciative Attitude

The contemporary song asks the question, “How can I say thanks for the things You have done for me—things so undeserved . . . the voices of a thousand angels cannot express my gratitude. All that I am, or ever hope to be, I owe it all to Thee.” The refrain of the song continues with thanksgiving to God for all He has done.

Holiness people are grateful people. Grateful to God, for saving, sanctifying, and establishing them firmly in the way of holiness through His unmerited grace. A spirit of thanksgiving must be the continuous response

of the committed Christian to the goodness of God in his or her life. Yet, our expressions of appreciation should extend to others who help us along the journey.

Songwriter and musician Ray Boltz shared the background for writing one of his top hits at that time. He wrote the song for Pastor's Appreciation Day in his local church. The heart of the song expresses gratitude to his pastor. "Thank you for giving to the Lord, I'm a life that's been changed . . . Jesus took the gift you gave. That's why I'm here today."

In addition to expressing praise and thanksgiving to God, find another person, daily, to whom you can say, honestly and genuinely, "I thank you. I'm grateful to you. I appreciate you." And be as specific as you can in expressing your gratitude to the other person. You may have to look hard each day for someone to whom you can express gratitude. But keep looking . . . you will find someone.

The Swedish family therapist Swen Walroos, in his outstanding text *Family Communication*, concluded from his extensive work with troubled families that the ratio of criticism to compliments in dysfunctional families was 7 or 8 to 1; that is, there were seven or eight criticisms to every one compliment. He states, "My goal in family therapy is to reverse the ratio; that is, to help families give seven to eight compliments to every one criticism."

I'm concerned when the pervasive mood or conversation is overwhelmingly negative. Something is fundamentally wrong with that individual, group, or institution. Usually we can find what we look for if we're looking for the negative in others or in this institution. Likewise, if you focus on the positive in others, you will find it.

And when you find it . . . discipline yourself to express appreciation. Develop an appreciative attitude. It is healthy for you physically, emotionally, and spiritually. Find someone each day to whom you can say, "I thank you. I'm grateful to you. I appreciate you."

Divide the class into two groups. Assign Affirmation 1 to one group and Affirmation 2 to the second. Have each group take the numbered values from each affirmation and determine how the value relates to core values of a leader. The value may be restated as needed. After 10 minutes of discussion have each group report their findings.

Small Groups: Core Attitudes of the Christian Servant Leader

(20 minutes)

As leaders in Christian institutions we choose to view ourselves as brothers and sisters in Christ whose work is a sacred calling. We function in our individual assignments out of a profound commitment to biblical principles, Christian values, and our theological traditions. The relationship between employees and their supervisors produces personal and professional growth on the part of both individuals. Training, ongoing dialogue, and accountability take place in the context of our vision to truly be a "community of faith, shaping Christlike leaders for lifelong service."

Opportunities to evaluate, revise, and improve our ministry assignments are given to us through an employee review process. These review occasions have the potential of generating some anxiety. Yet our approach to them should always be one of hope: for strengthening overall effectiveness and increasing efficiency in specific work assignments; for setting goals for personal and professional development; and for spiritual growth and new or improved ministry opportunities as a result of serving. Both as individuals and as a community, these times are necessary and valuable for cultivating our commitment to excellence for Christ (Col 3:23).

Pray the review process will bring out the best in both employee and supervisor, and that the personal and professional growth desired and needed will result. With open communication and God's grace and mercy working through us, the process can produce plans and dreams vital to the future of the institution.

Divide students into small groups. Refer students to Resource 15-3, 15-4, and 15-5.

The attitudes, goals, and review questions shown on Resources 15-3, 15-4, and 15-5 were written for employees of a Christian university. In your group, review the resources and adapt them for the pastor, staff, and congregation of a medium-sized church.

Allow students to work in groups. This assignment is not due until the next lesson.

Since the pastor of a church is responsible for supervising employees, you will need to establish goals and perform annual reviews of each employee. What questions will you use to conduct the reviews so the *proof* of servant leadership will be reflected in the qualitative growth of the led?

Henry Nouwen tells this story about a university professor:

Conclude with this insight from Henri J. M. Nouwen, Out of Solitude (Notre Dame, IN: Ave Maria Press, 1984).

A few years ago, I met an old professor at the University of Notre Dame. Looking back on his long life of teaching, he said with a funny twinkle in his eyes: "I have always been complaining that my work was constantly interrupted, until I slowly discovered that my interruptions were my work."

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- 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 your own life?

Look Ahead

During the next lesson we will review and synthesize the five themes of this module. The application of the themes to your ministry will be imperfect at best. But with the help of God it can be ever improving.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

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?

Reread Resource 15-5 and develop a series of parallel questions for you to discuss with the persons you are responsible to lead. Remember that the PROOF of servant leadership is reflected in the qualitative growth of the led, individually and as a group.

Theme 6 Review:

One of the module requirements is to write a staged, cumulative paper titled "My Philosophy of Servant Leadership." This review of Theme 6 will be the fifth stage of that paper. When you finish the Theme 6 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 6. Read each passage and take notes on relationships you find. Then, write a one- to two-page essay on Theme 6. 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 Worksheet. Use the worksheet in your devotional time to note how God is opening your eyes to the needs within your circle of influence.

During the next class-time, 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 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 . . .

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Lesson 16

In Review

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:20	Convictions of a Reconciled and Transformed Christlike Leader	Lecture	Resource 16-1 Resource 16-2
0:50	Review	Small Group	Resource 16-3
1:25	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Bonhoeffer, Dietrich. *Life Together: The Classic Exploration of Faith in Community*. San Francisco: HarperSanFrancisco, 1978.

Grider, J. Kenneth. *A Wesleyan-Holiness Theology*. Kansas City: Beacon Hill Press of Kansas City, 1994.

Mayer, Herbert T. *Pastoral Care: Its Roots and Renewal*. Atlanta: John Knox Press, 1979.

Lesson Introduction

(20 minutes)

Accountability

This exercise is a quick check to see if students completed the homework assignment.

Ask for one or two volunteers to share their summary papers for Theme 5.

Collect the students' papers. Read them, write comments on the papers to verify you have read and thought about their comments, and return the papers in the next session.

Orientation

This is the final lesson in Leading the People of God. Six themes have focused our attention on Christian Servant Leadership.

1. The PASSION of servant leaders is grounded in a theology of ministry.
2. The POWER of servant leaders is "Christ in us," and rooted in a "single minded pursuit of Christlikeness.
3. The GOAL of servant leaders is focused on effectively preparing the Body of Christ—the People of God—for mission and ministry.
4. The METHOD of servant leaders is biased toward personal and congregational transformation, strategic planning and board governance.
5. The PAIN of servant leaders is experienced in the tension when good and oddly people collide over vision and values.
6. The EVIDENCE of servant leaders is reflected in the qualitative growth of the led.

The task today is to review these six themes and to attempt to synthesize them so you can apply them in your own ministry.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and

At the end of this lesson, participants should

- understand the six themes for Christian servant leadership
- synthesize the themes to develop a model for servant leadership in their own ministry

concepts.

- develop a plan for strengthening the characteristics, attitudes, and goals of servant leadership for their personal lives

Lesson Body

Lecture: Convictions of a Reconciled and Transformed Christlike Leader

(30 minutes)

Remember the first two verses of the hymn "The Servant's Song"?

*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.

Sing to the Lord, 679.

The question remains: What will constitute "success" in our leadership ministry? The way we define success will determine our leadership *focus*. We must have these three compelling convictions at the core of our being:

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 Christlike leadership. They comprise the essence of "The Servant's Song." Let's look again at these convictions to which the Christlike leader is captive.

Refer students to Resource 16-1 in the Student Guide.

Conviction 1: Christlike leadership is rooted in A VISION FOR MINISTRY.

Vision has to do with seeing things clearly and at a great distance. Sound familiar? 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*. This we must not forget!

Foundational to the servant leader is a theological

vision of our identity within the Christian fellowship. Listen again 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 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 the 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 Christians, we are called to this ministry.

Dietrich Bonhoeffer in *Life Together* lists seven expressions of ministry by which a Christian community must be judged and characterized. Remember them?

1. The Ministry of Holding One's Tongue
2. The Ministry of Meekness
3. The Ministry of Listening
4. The Ministry of Active Helpfulness—Simply assisting others within the Christian community in external matters.
5. The Ministry of Bearing—Supporting
6. The Ministry of Proclaiming—Enfleshing the Word of God through our words and deeds
7. The Ministry of Authority—Leadership

Bonhoeffer, Life Together.

We may be specifically called and gifted as pastor,

teacher, evangelist, musician, or missionary. 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 this prayer:

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!!

J. Kenneth Grider, A Wesleyan-Holiness Theology (Kansas City: Beacon Hill Press of Kansas City, 1994).

Read Matthew 25:30-34. Jesus defined success in Christian ministry in terms of service or self-giving to others in the name and place of God. This call and command to serve must increasingly define and shape our *vision* for *ministry*.

Conviction 2: Christlike leadership is rooted in A PASSION FOR FORMATION.

LeBron Fairbanks offers this definition of Christian leadership:

Christian leadership is humble service to *others* in

the community of faith whose head is in 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, *their* vocational mandate, 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 who sometimes make life so difficult—are *called* and gifted for the ministry of Christ. We must not ignore these challenging people. These individuals remain our responsibility, as impossible as it may seem on some occasions. 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 demands keen insight, deep "caring," and Spirit-empowered understanding. "Only the person who can see the invisible can do the impossible." Questions such as "what if?" and "why not?" ought to permeate our mindset 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, 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: Christlike leadership is rooted in a vision for ministry, and 2, in a passion for formation.

Conviction 3: Christlike 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." Ministry is always incarnated and enfleshed. Ministry must be lived out!

What is it about ourselves we want our community 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.

We are confronted with 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*, reminds us that this principle was a key in Christian leadership for 18 centuries. We must recapture this principle if we take seriously the biblical mandate to be an example to believers. Paul humbly gave instructions for being imitators to the Christians under his care. We must do the same for those for whom we are responsible.

Mayer, Pastoral Care.

The broad principle of imitation must *possess* us if we are to *transfer* our vision, passion, and obsession within the Christian fellowship effectively. This principle is developed and made specific in Eph 4:25-32. The passage outlines a servant leadership lifestyle within the Christian community.

The fourth chapter of Ephesians 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, we must express *gentleness, humbleness, patience, and supportiveness* by exercising the key leadership principle found in Eph 4:15, "speak the truth in love." 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). 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. 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 4:30). These instructions 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.

Here is a question to ask yourself, "What does it mean to be a servant to my people where I must function in the role of minister?" 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 it? Is it really worth the risk of being a servant leader? Our understanding of being a Christlike leader is growing. Slowly, but with inner confidence, we should be developing a deep conviction—theologically grounded—that we must accept the risks and serve our people with humility, gentleness, patience, and encouragement if we are to be servant leaders.

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 ongoing process of transformation into Christlikeness (2 Cor 3:18).

Our challenge is to lead from a reconciled and transformed heart. If we are captured by a vision for ministry, motivated by a passion for ministry formation, and characterized by an obsession for a Christlike 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 Christlike leadership! To *this* ministry we are uniquely called. We measure *our* success in ministry by *this* standard!

Refer students to Resource 16-2 in the Student Guide.

In your Student Guide, in Resource 16-2, you have a copy of this lecture. It is the desire of the writer that you read it, ponder it, and make applications in your life and ministry.

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 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 leaders is grounded in a theology of ministry.
2. The *Power* of servant leaders is "Christ in us," and rooted in a "single minded pursuit of Christlikeness."
3. The *Goal* of servant leaders is focused on effectively preparing the body of Christ—the people of God—for mission and ministry.

4. The *Method* of servant leaders is based toward personal and congregational transformation, and shared planning and governance.
5. The *Pain* of servant leaders is experienced in the tension when good and godly people collide over vision and values.
6. The *Evidence* of servant leadership is the qualitative growth of the led.

Sing to the Lord, 679.

*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.*

May it be so, Lord. Amen!

Small Groups: Review

(35 minutes)

Divide the students into small groups. Refer them to Resource 16-3 in the Student Guide.

As a group have them discuss and decide on highlights, insights, and suggestions for the module.

While students are working, check each of their journals for faithfulness to the journaling assignments.

Have the groups report during the last 10 minutes of this time.

Lesson Close

(5 minutes)

Review

Instruct students to locate objectives in the Student Guide.

Look at the learner objectives for this lesson. Can you

- understand the six themes for Christian servant leadership?
- synthesize the themes to develop a model for servant leadership in your own ministry?
- develop a plan for strengthening the characteristics, attitudes, and goals of servant leaders for your personal lives?

Looking Ahead

End the module with prayer that the students will become servant leaders.

Always remember that a Christian servant leader is one who is a servant first.

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Resource 16-4: "Final thought 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?

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