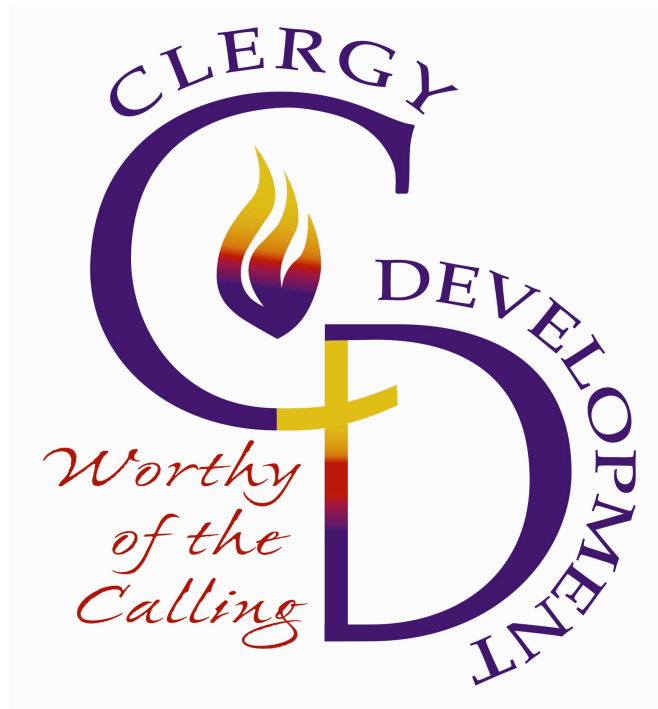

Student Guide

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



Clergy Development
Church of the Nazarene
Lenexa, Kansas
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2003

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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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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.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. 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 for the Church of the Nazarene, and president emeritus of Mount Vernon Nazarene University and of the Asia Pacific Nazarene Theological Seminary, Manila, Philippines. He currently serves as founder and director of BoardServe LLC, a global intervention and coaching resource for governing boards of non-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.

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, retired commissioner of the International Board of Education, formerly served as president of Nazarene Bible College in Colorado Springs, Colorado. He serves presently 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 institutions worldwide. During his leadership at the Nazarene Bible College, Dr. Lambert lead 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.

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

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

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

Vision Statement for the 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.

Purpose for the module:

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 congregational 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.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.

2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason so many exercises in this course are cooperative and collaborative in nature.
4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

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

PROGRAM OUTCOMES

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

- CH 5 Ability to apply Christian ethics to the issues of the integrity of the minister and the congregation for authentic Christian faithfulness and public witness
- CH 8 Ability to take responsibility for his or her own continuing spiritual development
- CH 9 Ability to apply understanding of his or her ongoing developmental needs across the life course of the minister to the pursuit of holy character
- CH 10 Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth

OUTCOME STATEMENTS

This course will endeavor to:

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

Recommended Reading

The principal contributor developed this module as a graduate-level course. Five textbooks and monographs 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 and Toler, Stan. *Learning to be Last: Leadership for Congregational Transformation*. Kansas City: Beacon Hill Press of Kansas City, 2008.

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

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 Requirements

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

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

2. Assignments

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

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

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

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

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is

not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

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

Module Outline and Schedule

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

Session Date	Session Time	
		1. Module Introduction
		Theme 1: The Passion of servant 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 rooted in a "single-minded" pursuit of Christlikeness.
		4. In the Name of Jesus: Leading a Faith Community
		5. Biblical Model for Leading a Faith Community, Part 1
		6. Biblical Model for Leading a Faith Community, Part 2
		Theme 3: The 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 Plan of servant leadership is biased toward personal and congregational transformation, strategic planning and board governance.
		10. Leadership for Congregational Transformation
		11. The Pastor as Catalyst for Congregational Transformation
		Theme 5: The PAIN of servant leaders is experienced in the tension when good and godly people collide over vision and values.

		12. Embracing Tension and Transitions
		Theme 6: The Evidence of servant leaders is reflective in the qualitative growth of the led
		13. Care Deeply: The Servant Leader Is Servant First
		14. Core Qualities of the Servant Leader
		15. Core Values and Attitudes of the Servant Leader
		16. In Review

Module Evaluation

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

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

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

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

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

Additional Information

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

Instructor's Availability

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

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you 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

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants will

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

Homework Assignments

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

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

In your journal write your responses to the following:

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

Getting to Know You

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

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

Convictions

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

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

Themes

If leaders are to assist “the led” to think and act Christianly, we must wholeheartedly embrace 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 is 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 – individually and collectively.

Leadership and the Spiritual Life

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—E. LeBron Fairbanks

Lesson 2: Leadership and the Spiritual Life

Due This Lesson

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

Learner Objectives

At the end of this lesson, participants will

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

Homework Assignments

Study Resource 2-4. Examine the descriptions of each component and the flow between components. Write a two-page description of the model and how it describes ministry within a local church. In the last part of the paper, critique the model. Does it represent local church ministry? How should it be changed to 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 to each other, and their mission in the world.
- If our philosophy of life is based on a biblical theology of church and ministry, then our style of leadership will convictionally focus on the qualitative growth of the led.

Group Bible Study

Mark 10:35-45

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

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

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

Key words:

Key phrases:

Key thoughts:

Brief summary of passage:

Questions you have about the passage:

- 1.
- 2.
- 3.

Seven Expressions of Ministry³

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

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

For Bonhoeffer, these practical expressions of Christian ministry provide the *context* 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

1. Christ—the Servant

2. Christ—the Teacher

3. Christ—the Sacrifice

Christian leadership is humble service to others in the community of faith, whose head is Christ. 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 to each other and their mission in the world.