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ABSTRACT

MODEL FOR TRAINING, EMPOWERING, AND ORGANIZING
CHURCHES IN THE MAMPONG-WEST DISTRICT FOR
SHARED LEADERSHIP IN THE CENTRAL GHANA
CONFERENCE OF SEVENTH-DAY ADVENTISTS

by

Michael K. Adomako

Adviser: Bruce Moyer

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: MODEL FOR TRAINING, EMPOWERING, AND ORGANIZING THE CHURCHES IN THE MAMPONG-WEST DISTRICT FOR SHARED LEADERSHIP IN THE CENTRAL GHANA CONFERENCE OF SEVENTH-DAY ADVENTISTS

Name of researcher: Michael K. Adomako

Name and degree of faculty adviser: Bruce Moyer, STD

Date completed: May 2014

Problem

The Mampong-West District of Seventh-day Adventists in Central Ghana, West Africa, has a membership of over 1,943 with a minimum number of active lay members. There is a need to develop a training curriculum and create an organizational design for the district that will facilitate a shared leadership.

Statement of the Task

The task of the project is to develop a model for training, empowering, and organizing the churches in Mampong-West District for shared leadership that will equip and deploy members for effective leadership roles.

Proposed Method

The project will use the Extension Movement in Theological Education (EMTE), the Logical Framework Matrix (LFM), and the Gantt Chart to present its strategy and activities schedule. The project will consist of four main activities or methods to be incorporated over a three-year period. The following topics will be presented: a) priesthood of all believers, b) biblical model of shared leadership, c) spiritual giftedness, and d) monitoring project outcomes. The foundation for the seminars will be based on shared leadership as seen in both the Old and New Testaments.

Project Expectations

The training of the laity for the purpose of preparing them for a shared leadership would be expected to provide at least a 20-30 % increase in laity willing and ready to take leadership roles. The lay leaders will have identified their God-given talents and be willing to achieve their potential through working together for the development of the church. The ultimate goal of this project document would see an overall effective shared leadership that would result in both spiritual and numerical growth to the extent that other districts will see the need to adopt the project.

Andrews University
Seventh-day Adventist Theological Seminary

MODEL FOR TRAINING, EMPOWERING, AND ORGANIZING
CHURCHES IN THE MAMPONG-WEST DISTRICT FOR
SHARED LEADERSHIP IN THE CENTRAL GHANA
CONFERENCE OF SEVENTH-DAY ADVENTISTS

A Project Document
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Michael Adomako

May 2014

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APPROVAL BY THE COMMITTEE:

Adviser,
Bruce Moyer

Director, DMin Program
Skip Bell

Jeanette Bryson

Dean, SDA Theological Seminary
Jiří Moskala

Kelvin Onongha

Date approved

DEDICATION

To my wife Matilda, whose strength of mind, support, love, and spirit have been a contributing force in my ministry.

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LIST OF ABBREVIATIONS

OT	Old Testament
NT	New Testament
LFM	Logical Framework Matrix
ESFJ	Extroversion-Sensation – Feeling-Judging
ISFJ	Introversion-Sensation – Feeling-Judging
MBTI	Myers-Briggs Type Indicator
SJ	Sensation-Judging
CGC	Central Ghana Conference
LI	Legislative Instrument
OVI	Objectively Verifiable Indicators
SOV	Sources of Verification
SDA	Seventh-day Adventist

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CHAPTER 1

INTRODUCTION

This project explores the factors that lead to the church members' limited involvement in leadership roles in the Mampong-West District of the Seventh-day Adventist Church in the Central Ghana Conference (CGC). The Mampong-West District is located in the Mampong Municipality in the Ashanti region. My goal for undertaking this project is to develop holistic models for training, empowering, and organizing church members in the district for shared leadership in order to stimulate effective ministry.

Statement of the Problem

The Mampong-West District is nestled in the sprawling metropolitan town of Mampong. The district has a membership of over 1,943 (See appendix A). About 20% of the lay members are ready to take leadership roles; the rest are mostly uninvolved due to lack of basic leadership training. Because the workload for the pastor is heavy, others must be empowered to share in the work.

There is, therefore, a need to develop a training curriculum and create an organizational design for the district that will facilitate a shared leadership to free up the pastor for more training, evangelism, and administrative work. This will also enable members to use their gifts and serve the district in leadership capacities.

Statement of the Task

The task of the project is to develop a leadership training model that will empower and organize the churches in the Mampong-West District using shared leadership principles. This training will help equip and motivate members to accept leadership roles.

Justification for the Project

The leadership training of the laity will focus on equipping and motivating in order to give them confidence to undertake leadership roles in the churches. Such shared or team leadership is likely to minimize pastor burnout and encourage him to devote more time to evangelism and increase his job satisfaction.

Description of the Project Process

Theological reflection covers three areas: (a) creation accounts in the Old Testament (OT) and Moses' method of practicing shared leadership as advised by Jethro, (b), Jesus' and Paul's approach in the New Testament (NT) to shared leadership with regard to methods of training and empowering leaders, and (c) Ellen White's counsel on the importance of shared leadership.

Current literature on shared/distributed leadership, leadership theory, empowerment and training has been reviewed. . A program for training the lay members developed in the Mampong-West District and the same training may be extended to the rest of the conference ministerial force. This will be done in consultation with conference officers.

The success of this project will be measured by an increase in the number of laity taking active leadership roles in the Mampong-West District. The project will be completed by May 2014.

Expectation From the Project

By the completion of this project, it is expected that (a) a paradigm shift in ministry will result in the involvement of a greater proportion of church members in the leadership of the district, (b) the spiritual and numerical growth will be enhanced as both clergy and laity become involved in the leadership in the district, and (c) the Mampong-West training model will become a leadership training model for the rest of the Central Ghana Conference.

Definition of Terms

Conference: A number of churches in a particular region of the Seventh-day Adventist Church put together for administrative purposes.

Delegation: The process of identifying your work responsibilities and assigning some to others to do in order to accomplish the task.

District: Churches put together for administrative purposes in a particular conference of the Seventh-day Adventist Church.

Municipality: A political unit such as a city, town, or village incorporated for self-government.

Shared leadership: Leadership that is broadly distributed such that people within a team and organization lead each other.

Team: A small number of people with complementary skills who are committed to a common purpose or goal for which they are mutually accountable.

Limitations

The implementation of this project will be limited to the Mampong-West District. The project is not intended to address every issue relating to lay involvement in leadership. Because of time and space factors, the literature review in this project dissertation is not intended to give a detailed account of all leadership theories and practice.

Project Document Outline

This project document is divided into five parts as summarized below. Chapter one includes the introduction, the problem, justification, description, expectation, definition of terms, list of abbreviations, and limitation.

Chapter two is composed of spiritual and theological foundations for ministry; Chapter three is the review of literature. Chapter four outlines the methodology used. Finally, chapter five presents conclusion, a summary and recommendations.

CHAPTER 2

SPIRITUAL AND THEOLOGICAL FOUNDATIONS FOR MINISTRY

Introduction

This chapter presents insights from a biblical foundation for shared leadership. Although Scripture speaks little directly about leadership dynamics, it nonetheless strongly records and supports the concept. Team leadership reflects an ancient pattern portrayed in both the Old and New Testaments as an important approach for the specific ministries to which God called some people (Eguizabal & Lawson, 2009; Jones, 1995). Barna (2001, p. 77) pointed out that “there are passages in both the Old and New Testaments that address the importance of empowering new leaders and leadership provided through teams of gifted individuals.”

The outline of the chapter includes the following: The vision of team/shared leadership from the Old Testament perspective with emphasis on Moses; Team/Shared leadership from the New Testament perspective with emphasis on Jesus and Paul; and summary and conclusion.

There are some leaders in the church who try to do everything on their own. In the process, they cap their leadership and also limit the spiritual maturity of the rest of members. The local church was never meant to function under the leadership of one person (Reed, 2012). Church leaders identify and utilize the varying gifts in the church

when they involve other members in leadership roles. Pastors (leaders) cannot do the work of leading the church alone and therefore need to involve others (Reed, 2012).

The Vision of Team/Shared Leadership

The book of Genesis in its word picture of God's original design, gives humanity a clue about the kind of relationship we are called to have with one another and with creation (Cladis, 1999). After creating all that is, God said to the human creatures,

Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth. God said, "See, I have given you every plant yielding seed that is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has breath of life, I have given every green plant for food." And it was so. (Gen 1:28-30 NAS)

God enlisted humankind in the process of creation, demonstrating that even the Omnipotent God, the Creator of the universe, incorporates the principle of shared leadership. God did this not because He chose not to continue to create more humans. It was a way to draw on the human potential. The whole process of human procreation is also a demonstration of the team or shared leadership principle.

Brueggemann (1982) suggested that a consensus exists about what "the image of God" means in this portion of Genesis. He compared this to a situation of a king who sets up statues of himself and asserts his lordship where he himself is not present. "The human creature attests to the Godness of God by exercising freedom with and authority over all the other creatures entrusted to its care. The image of God in the human person is a mandate of power and responsibility" (Brueggemann, 1982, p. 32). Brueggemann contended that the responsibility (dominion) and power human beings have been given is

a power exercised as God exercises power. We are created in the image of God, in this regard, by having the creative use of power which invites, evokes, and permits. Here, God is delegating some form of responsibilities to humankind. There is nothing here of coercive or tyrannical power, either for God or for humankind. (p. 32)

The phrase “dominion over” does not justify the malicious exploitation of people or nature (Brueggemann, 1982). Brueggemann further argued that

the dominance is that of a shepherd who cares for, tends, and feeds the animal. Thus the task of ‘dominion’ does not have to do with exploitation and abuse. It has to do with securing the well-being of every other creature and bringing the promise of each to full fruition. (p. 32)

Genesis gives us clues about team or shared leadership. The idea of team leadership is seen clearly among the triune God during the creation as described in Gen 1:26. The phrase “Let us make” connotes the idea of team leadership working together to achieve a common goal. The all-knowing God foresaw the importance of shared responsibility or leadership when He said—“It is not good that the man should be alone; I will make him a helper fit for him” (Gen 2:18 RSV). When God said, “It is not good that man be alone (2:18), He was not referring to imperfection, but to incompleteness. The solution was the creation of woman—“Helper.” She was called helper because Adam needed help. It took a team to accomplish God’s will in Eden and beyond. The idea that it was not good that man should be alone, but would need a help mate for him suggests that God values a shared leadership based on teamwork. Moreover, the same status of shared leadership reappears in Gen 2: 19 when man is granted the power to name the animals God had created, just as God gave names in the process of creation.

The Old Testament points out an important advantage of shared leadership based on working in teams. The wise man put it in the following way:

Two are better than one, because they have a good return for their labor; if either of them falls down, one can help the other up. But pity anyone who falls and has no one

to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. (Eccl 4:9-12 NIV)

The above passage contains some very vital principles for teams. They are as follow: (a) two people have the potential to achieve more than twice as much as one working alone. If a group of workers working individually on a project are transformed into a team, they will be much more productive. Two people working together as a team will be more productive than two people working individually; (b) results are enhanced when work is done as a team. The fact is that people tend to be more meticulous when they know that their colleagues are watching; (c) team members are quick to help each other out of challenging situations. The reason is that if a group is working as a team, every member in the team supports each other, because if one person fails or has difficulty it affects the entire team.

Elders' Model of Team/Shared Leadership in the Old Testament

Principles and examples of some individuals who were called to accomplish functions that they could not do any other way but by working as a team are found in the Old Testament. Israel's elders and Moses are considered in this section. There are numerous cases in which Israel's leaders worked together with Moses to carry out God's specific task of delivering the Israelites from the Egyptians and leading them to the Promised Land. Team/shared leadership among the Israelites is depicted in the functions of their religious, social, and political leaders (Exod 3:16). The Hebrew term *zaquen* could mean someone old, or in a specialized sense, an "elder" (Conrad, 1980). The term "elder" is used for members of a special committee who represent a specific, clearly

defined social community. The elder as a concept is thought of primarily as the holder of an office rather than one representing a particular group. Elders performed different functions in Israel's economic and social life, including serving in national, political, and religious leadership (Conrad, 1980; Merkle, 2003)

Merkle (2003, pp. 26-27) summarized the elders' functions as follows:

(a) The elders represent the entire people or community in religious or political activity—(Exod 12:21; I Sam 8:4); (b) the elders are associated with the leader, or accompany him when he exercises his authority—(Exod 3:18); (c) the elders appear as a governing body—(Ezra 5:5; 6:7, 14); (d) The elders are sometimes part of the royal council—(2 Sam 17:4,15); and (e) The elders are a judicial body—(Deut 19:12; 21:3).

Israel's elders functioned as a corporate body of community leaders. Scripture portrays them working collectively as they led the people to God. They had a clear goal of leading the different areas of the Israelites' daily life. Their different functions among the people required them to have political, religious, and judicial skills. They worked together with a leader to help carry out the responsibilities, but they also took leadership roles on many occasions (Eguizabal & Lawson, 2009). Government by elders was particularly well-suited to a patriarchal, family-oriented society such as Israel and continued to exist after Moses and Joshua completed their task of leading the nation into the Promised Land (Strauch, 1995). By way of sharing leadership responsibilities, the community of elders "was to protect the people, exercise discipline, enforce the law of God and administer justice" (p. 122).

Moses' Model of Shared Leadership

Moses' leadership deserves consideration because such an inquiry will help advance our understanding of the biblical concept of shared leadership (Herskovitz &

Klein, 1999). Through the practice of shared leadership, leaders can promote diversity, recognize people's differences and, due to the awareness, strengthen the group by providing "an environment in which people can learn and grow as they work and share together" (Warren, 2002, pp. 226-233).

Moses is an example of how God sometimes raises a leader in a multicultural environment: an Israelite born in slavery, adopted by Pharaoh's daughter, trained in the elite school in Egypt, and spent forty years as a shepherd in the service of Jethro. Each situation provided training: "At the court of Pharaoh, Moses received the highest civil and military training" (White, 1958, p. 245). According to Sarna (1991), Moses' first concern was to gain the confidence and support of acknowledged leaders of the people, the elders of Israel, who would act as the spokesmen and the delegates of the tribes. Moses did not consider himself skilled enough to accomplish the mission assigned and asked God to provide a person who would go with him and to be his mouthpiece. Moses and Aaron's complementary skills were to be used toward the goal of liberating the Israelites from captivity (Eguizabal & Lawson, 2009).

Moses' Call to Leadership

God called Moses and commanded him to break the bondage of His people in the land of Egypt. Reluctant to accept this commission, Moses protested, "Pardon your servant, Lord. I have never been, eloquent neither in the past nor since you have spoken to your servant. I am slow of speech and tongue" (Exod 4:10 NIV). Thus, apparently losing his youthful self-confidence, Moses claimed rhetorical shortcomings, perhaps because of psychological insecurity, physical disability, or the self-assessment that he was unsuited for the particular task of liberating the Hebrews. Perhaps he had forgotten

much of his Hebrew roots, which may have changed over the 40 years he had been away (Herskovitz & Klein, 1999).

For God to use Moses for His work, like all other work, he needed to gain some training. “In the school of self-denial and hardship he was to learn patience, to temper his passions, and before he could govern wisely, he must be obedient” (White, 1958, p. 246). Herskovitz and Klein (1999) argued that Moses finally agreed to go after God promises that He would be there with him and that he would be allowed to appoint his brother Aaron as his spokesman. This arrangement from God appears to confirm that he approves shared responsibility or leadership. Woolfe (2002) commented on Moses’ prayer help with leadership skill:

May the Lord . . . appoint a man . . . so the people will not be like sheep without a shepherd” (Num 27:16-17). One of the most vivid images from the Bible is that of Moses mentoring Joshua in the “tent of meeting.” These sessions are particularly intriguing because we do not know for certain what each might have said to the other. However, we only know that when Moses went into the tent, “the pillar of cloud would come and stay at the entrance,” and that “his young aide Joshua son of Nun did not leave the tent” (Exod 33:9-11). A lot of mentoring was taking place in that tent, probably not just simple coaching (“Make sure you have at least twenty-five good trumpeter when you approach Jericho”) but much deeper discussions on how to motivate individuals and large groups, battle tactics, and techniques for maintaining group cohesion in the face of obstacles and difficulties. Moses wasn’t just “teaching skills,” he was grooming Joshua to lead the tribes of Israel, and the act of mentoring was increasing Joshua’s power and credibility. (pp. 200-201)

The Test of Shared Leadership

The most challenging moment for Moses was when he had to take on the mantle of handling the position of guiding a more than two million-member congregation (Num 1:45-46) and how he could alone help these people take care of their personal needs, settle conflicts, take care of their domestic issues, and remain alive. Miller (1995) noted that good leaders never give their leadership away but rather “share both rewards and

responsibilities of leading” (p. 158). One of the outstanding Bible passages on this concept is in Exod 18:21-22. God’s answer to Moses came through his father-in-law and is recorded in Exod 18. Jethro, Moses’ father-in-law, came to visit him in the wilderness and found him exhausting himself by dealing personally with all of the problems of his people. He dealt with issues that other could easily have processed for him (H. Blackaby & Blackaby, 2006, p. 161) and by doing everything himself became an “unorganized” leader (Greenleaf, 1977, p. 96).

Following Jethro’s recommendation to delegate judicial authority, Moses chose capable men out of all Israel with social, spiritual, and moral qualification to be judges (Eguizabal & Lawson, 2009). Moses set up “rulers of thousands,” “rulers of hundreds,” “rulers of fifties,” and “rulers of tens” to serve as judges alongside himself (Exod 18:14-27). Under this judicial reorganization, only the most important cases were brought before Moses, the less important matters being adjudicated by the appointed judges (Herskovitz & Klein, 1999). Applying shared leadership principles not only relieved Moses’ administrative load greatly, but the people also received service much more promptly and efficiently (H. Blackaby & Blackaby, 2006, p. 161).

Jethro’s advice to Moses had many benefits. First, Moses would have adequate time to represent the people before God (Exod 18:19) and second, he would be relieved of some of the tensions of his numerous responsibilities (Exod 18:25); then there would be peace and tranquility in the camp. Following the advice of Jethro, Moses proposed a system that instilled quality of care, communication, and efficiency. This organizational structure worked very well. According to Cerna (1991), “This is the first explicit Scriptural mandate in the Old Testament for organizing God’s people into groups” (p.

19). It was even stressful to select, train, and oversee the work of thousands of helpers. By putting this organizational structure in place, Moses became a more effective leader. Acknowledgment and delegation of authority is definitely part of the will of God (Barna, 2001, p. 34). God honored Moses and confirmed his calling in many ways. Although chosen to be the instructor of the whole nation, he was not excluded from receiving instruction (Cho, 1999).

God confirmed the advice from Jethro that the whole congregation should be divided into groups and leaders (rulers) of thousands, hundreds, fifties, and tens, not just to make Moses' work easier, but also to bring the leaders closer to God and model the accessibility of God to the people. This resulted in establishing a more perfect order among the people (White, 1958, p. 301). Moses faced what many fear most—the possibility of being rejected by the people he was being called to serve. He seemed profoundly alienated from his leadership constituents most of the time and he was never quite accepted by the Hebrews; this experience drew him closer to the Lord.

The Need for Team/Shared Leadership

Before the advice from Jethro, Moses was practicing a hierarchical system of leadership. It is the hierarchical principle that places one person in charge of authority and responsible for any consequences (Greenleaf, 1977).

God revealed His master plan to Moses. Yahweh designated the children of Israel a “kingdom of priests” (Exod 19:6) and elevated the slave nation to become personal ambassadors of the Lord of the universe on earth; they went from the edge of society to the highest position of royal priests. Moses was the first to receive this insight into the mission of God's people to the world. Two insights stand out about Moses and his

involvement with teams. First, according to Barna (2001), Moses clearly recognized that while God called him to lead, he was afraid, reluctant, and restrained to take on such responsibility. In response, God provided other leaders, such as Joshua and Caleb, to share the burden. The second insight relates to the potential inefficiencies of solo leadership: “Even though Moses had capable teammates, he retained much of the responsibility for directing the people, making public policy, and supervising the operations of their venture” (Barna, 2001, p. 33). Moses learned obedience and dependence upon God during his 40 years in Midian tending sheep. He was less successful in learning how to appropriately depend upon people in a shared leadership context.

Barna (2001) posited that solo leadership can take a leader only as far as his individual capacity; however, Clinton (1988) insists that increasing the leadership capacity through teamwork enhances the quality of life for the people as well as for the leader. Numbers 11:16-17, 24-26 relates another occasion in which Moses listened and appointed others to assist in solving problems (Eguizabal & Lawson, 2009). The overwhelming burden of leadership due to persistent complaints of the Israelites brought Moses before God to plead desperately for help. God instructed him to appoint 70 elders from among the leaders who were officers among the Israelites (R. D. Cole, 2000).

After Moses followed God’s instructions, God enabled 70 men with His Spirit to assist Moses in bearing the burdens of the people: “The spiritual dimension differentiates this group from those appointed for administrative and judicial tasks in Exod 18: 25-26” (R. D. Cole, 2000, p. 189). One can see from the discussion of Moses’ leadership approach that he looked for the assistance of a number of people who were also qualified

to take leadership roles. He had a humble attitude before God and men, recognizing that other people could carry out the mission with him. He trusted their capacity and skills and built confidence in them by letting them make decisions and solve problems (Eguizabal & Lawson, 2009).

New Testament Concept of Shared Leadership Practice

Agosto (2005) pointed out that the followers of Jesus were part of a larger social, economic, and political matrix known as the Greco-Roman world, a society with a “highly structured, hierarchical social system” (p. 4). Roetzel (2002) describe the Greco-Roman society as having a few wealthy and powerful leaders at the top, and the masses of the poor at the bottom. In this steep, social pyramid, people possessed practically no social mobility (pp. 1-36). Access to power depended upon several factors, such as wealth, family origins, and occupation.

Whether Jew, Greek, or Roman, the world of the New Testament functioned in a climate with a “monopolizing of leadership by a narrow circle, generation after generation” (MacMullen, 1974, p. 101). Amid this type of hierarchical government came Jesus, who tried to do the opposite. Jesus criticized the religious leaders of His day who were deeply shaped by the status-seeking, hierarchical and secularizing background of Hellenistic influence (Barclay, 1974). Years later, the apostle Paul followed the bottom-up approach promoted by Jesus. Jesus is the supreme example of team-based leadership. His ideal ministry team was displayed through His earthly ministry, where He was surrounded by His disciples with whom He shared His public ministry and to whom He taught how to minister to others (Eguizabal & Lawson, 2009).

Models of Team/Shared Leadership

Models of shared leadership conceptualize leadership as a set of practices that can and should be ratified by people of all levels, rather than a set of personal characteristics and attributes positioned in people at the top (Kouzes & Posner, 2002). We might see and even need to see figureheads at the top. However, models of shared leadership recognize that these visible “heroes” are supported by a network of leadership practice distributed through the organization (Pearce & Conger, 2003).

Strauch (1995) argued that our Jesus did not appoint one man to lead His church” (p. 36). Similarly, Wilkes (1998) pointed out that “God gives us work to do that is beyond the abilities of a single person, and a leader learns to involve others—their wisdom, gifts, and callings” (p. 179). When this happens, shared leadership is said to be a social process and group phenomenon rather than an individualistic approach.

Mutual Responsibility and Accountability

People voluntarily submit themselves to the better judgment of their leaders and hold them accountable if their decisions harm the welfare of the led (Beausay, 1997). Jesus built mutual accountability to a higher purpose among His disciples. He was obedient to God and taught His disciples to love obedience. “Keeping all of them, himself included, aimed at a larger purpose created mutual accountability” (Beausay, 1997, p. 31). A clear example of this unique dynamic is found in Matthew 17:14-21. Jesus, returning from the mountains with Peter, James, and John, found that the other disciples had failed to heal the demon-possessed boy. Jesus cast out the demon from the boy and taught the disciples what had hindered them from delivering the boy. Jesus replied to His disciples after the healing in a way that reoriented them toward the thing to which they

were mutually accountable. He pointed to faith as the higher standard that His disciples needed to reach (Beausay, 1997).

The book of Acts presents evidence of shared leadership with the appointment of seven members to relieve the apostles of the responsibility of dispensing funds to the church's widows (Acts 6:3-6). These seven were the prototype of later deacons (Strauch, 1992). By sharing leadership, there was no indication that one of the seven was the chief and the others were assistants. Even if there was a leader among the seven, it was good for the sake of holding somebody accountable and providing oversight. As a team of servants, they performed their work on behalf of the church in Jerusalem. Based on the biblical evidence, the deacons, like the elders in the Old Testament, formed a collective leadership council (Strauch, 1995).

The epistle of James emphasizes the need for shared leadership in the Christian community. James instructed the sick believer to “call for the elders [plural] of the church [singular]” (Jas 5:14). At the end of his first missionary journey, the apostle Paul appointed a council of elders for each newly founded church: “And when they had appointed elders [plural] for them in every church [singular], having prayed with fasting, they commended them to the Lord in whom they had believed” (Acts 14:23). Working as team, the apostles met in Jerusalem for doctrinal discussion and church discipline (Acts 15).

Putting Shared Leadership in Place

Luke revealed the practice of shared leadership in the book of Acts (see Acts 20). When Paul was passing near the city of Ephesus during a trip to Jerusalem, he summoned the “elders of the church,” (not one elder), to meet for a final farewell exhortation (Acts

20:17, 28). This establishes the fact that the church in Ephesus was under the pastoral care of a council of elders. The first epistle to Timothy demonstrates that a plurality of elders led and taught in the church of Ephesus: “Let the elders who rule well is considered worthy of double honor, especially those who work hard at preaching and teaching” (1 Tim 5:17).

Peter also supports this practice of shared leadership; this was made manifest when writing to churches scattered around the five Roman provinces of Pontus, Galatia, Cappadocia, Asia, and Bithynia in the northwestern part of Asia Minor (1 Pet 1:1). He exhorted the elders to pastor the flock (1 Pet 5:1). This clearly indicates that Peter knew that the elder structure of government was standard practice in these churches (Strauch, 1995). In addition to explicit statements concerning a multiplicity of elders, other examples of shared leadership exist throughout the New Testament (Acts 13:1; 15:35; 1 Cor 16:15, 16; 1 Thess 5:12, 13; Heb 13:7, 17, 24). The New Testament has a steady pattern of shared pastoral leadership. Therefore, leadership using a plurality of elders as opposed to individual elders is a sound biblical practice (Strauch, 1995).

Stabbert (1982), after methodically examining every leadership related passage in the New Testament, addressed local church leadership as follows:

It is concluded after examining all the passages which mention local church leadership on the pastoral level, that the New Testament presents a united teaching on this subject and that it is on the side of plurality. This is based on the evidence of the seven clear passages which teach the existence of plural elders in single local assemblies. These passages should be allowed to carry hermeneutical weight over the eight other plural passages which teach neither singularity nor plurality. This is a case where the clear passages must be permitted to set the interpretation for the obscure... Only three passages talk about church leadership in singular terms, and in each passage the singular may be seen as fully compatible with plurality. In all these passages, there is not one passage which describes a church being governed by one pastor. (p. 25)

Biblical Reasons for Shared Leadership

The following are a few practical benefits of shared leadership. First, shared leadership helps balance the weaknesses of an individual and the system. A collective leadership style can best provide a leader with critically needed recognition of and balance for faults and deficiencies. For the single leader atop a pyramidal structure of organization, the importance of balancing one's weaknesses with the strengths of others does not normally occur (Greenleaf, 1977). Greenleaf further posited that checks and balances are the hallmark of shared leadership and sounded this warning:

To be a lone chief atop a pyramid is abnormal and corrupting. None of us is perfect by ourselves, and all of us need the help and correcting influence of close colleagues. When someone is moved atop a pyramid, that person no longer has colleagues, only subordinates. Even the frankest and bravest of subordinates do not talk with their boss in the same way that they talk with colleagues who are equal, and normal communication patterns become warped. (p. 76)

Hulse (1978) pointed out,

Within an eldership extreme ideas are tempered, harsh judgments moderated and doctrinal imbalances corrected. If one elder shows prejudice toward, or personal dislike for any reason, in or outside the church, the others can correct that and insist on fair play and justice. (p. 5)

In a team leadership structure, different members complement one another and balance one another's weaknesses (Strauch, 1995).

Second, shared leadership helps lighten the work load. The practice of a single-person leadership system is sometimes too demanding and stressful. The administrative work and other activities are left mainly in the hands of the pastor. However, in a multiple-elder system of leadership, heavy burdens of pastoral life are shared by a number of qualified people. Expressing the same idea, Stabbert (1982) stated, "A team

ministry provides pastors for each pastor, men from whom one can expect full encouragement and help” (p. 51).

Finally, shared leadership provides accountability. Radmacher (1977) believed that “human leaders, even Christians are sinners and they only accomplish God’s will imperfectly. Multiple leaders, therefore, will serve as a ‘check and balance’ on each other and serve as a safeguard against the very human tendency to play God over other people” (p. 7).

Because of sin, humans have a depraved nature and are prone to corruption when we assume position of power (Strauch, 1995). The only way of minimizing this corrupt tendency and having genuine accountability is to stop the horrible abuse of the singularity of power and to work as a team.

Radmacher went on to contrast the deficiencies of a church leadership that is placed primarily in the hands of one pastor with the wholesomeness of leadership shared by multiple pastors/leaders:

Laymen—may be indifferent because they are so busy. They have no time for church affairs. Church administration is left, largely in the hands of the pastor. This is bad for the pastor, and it is bad for the church. It makes it easier for the minister to build up in himself a dictatorial disposition and to nourish in his heart the love of autocratic power. It is my conviction that God has provided a hedge against these powerful temptations by the concept multiple elders. The check and balance that is provided by men of equal authority is most wholesome and helps to bring about the desired attitude expressed by Peter to the plurality of elders: “— Shepherd the flock of God among you, not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. (Radmacher, 1977, p. 11)

Shared leadership provides close accountability, genuine partnership, and healthy relationships among equals. Church leaders need the loving encouragement and close accountability that team leadership provides so that they will accomplish their duties

promptly and responsibly (Strauch, 1995).

Jesus' Model of Team/Shared Leadership

Wilkes (1998) argued that “responsibility without authority disables rather than empowers follower” (p. 182). Jesus empowered His followers by sharing both His responsibility and authority. Jesus is the church’s greatest model for genuine leaders (Gillies & Dvirnak, 2012). It is essential to recognize at the outset that He epitomized the example of shared leadership by His own statement:

But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at table or the one who serves? Is it not one who is at the table? But I am among you as one who serves. (Luke 22:26, 27 NIV)

Here Jesus clearly exposed the leadership styles to be avoided and promoted the principles which should characterize Christian leadership. Jesus meticulously criticized the religious leaders for leadership which moves away from a servant orientation (Matt 23:1-12). Miller (1995) stipulated that good leaders never give their leadership away; rather, they share both the rewards and responsibilities of leading together. It is, therefore, incumbent on leaders to study the right concept of shared leadership by examining the example of Jesus who exhibited this in His life. After Jesus identified all twelve, He very quickly moved into an intense time of investing into their lives. He spent time with them, taught them, nurtured them, and inspired them (Hybels, 2002). Jesus shared with His disciples the responsibility of bringing God’s love to all peoples (Wilkes, 1998).

Once Jesus began his work in earnest, He wasted no time in forming a team (Jones, 1995). Christ appointed and trained twelve men and gave the Church plurality of

leadership and with twelve, He set up the first leadership council of the Church and, in a most exemplary way, jointly led and taught the first Christian community. Moreover, the disciples provided a marvelous example of unity, humble brotherly love, and a shared leadership structure (Strauch, 1995).

Jesus built His team by appointing a group of twelve disciples to have intimacy with Him and carry out some responsibilities. Mark 3:13-17 describes the institution of His team as one that had intimate discipleship with Him and shared His authority in the service of His kingdom. Luke 9:1-10 relates how He gave them authority to cast out demons, to heal the sick, and to proclaim His message. He also allowed them to represent Him and empowered them with His authority (Eguizabal & Lawson, 2009). Jesus summarized His leadership expectations by saying, “Whoever wishes to be great among you shall be your servant, whoever wishes to first among you shall be your slave” (Matt 20:27).

Training and Equipping Leaders

Wilkes (1998) insisted that when Jesus called the disciples to Himself on the side of a hill and commissioned them to continue the mission, He was not abdicating His own responsibility for it—rather, He was sharing responsibility. The church has a Great Commission to perform and this calls for training and equipping before beginning such a task. The Gospels confirm that Jesus’ followers are to share the good news of salvation through the Holy Spirit.

The Holy Spirit supernaturally enables the church to accomplish its mission to reach the World for Christ. We can never divorce the Holy Spirit from the mission of the church. This was the whole reason for the outpouring of the Holy Spirit—Note that the concern of Jesus was not just the fulfillment of mission, but also the reception of

the Holy Spirit's power to enable the church to accomplish that mission. (Burrill, 1996, p. 14)

When Jesus' ministry is scrutinized, the strategic advantage of a small group of people stands out clearly (Mark 3:14). There are two main reasons: First is internalization and the second is multiplication. The disciples are the product of an intimate and personal relationship. His kingdom should be founded in the heart of a few, not on the superficial and unstable feelings of many. Regarding His strategy of multiplication, Ogden (1998) said, "Just because Jesus focused much of his attention on a few does not mean that he did not want to reach the multitudes—Jesus had enough vision to think small. Focusing did not limit his influence—it expanded it" (p. 20).

Having called His men, Jesus made a practice of being with them. This was the essence of His training program—letting His disciples follow Him. When one stops to think of it, this was an incredibly simple way. Though Jesus had no formal education and all that He did to teach these men His way was to draw them close to Himself. He was His own school and curriculum and they learned as a group (Coleman, 1994). The natural informality of this teaching method of Jesus stood in striking contrast to the formal, almost scholastic procedures of the scribes. Unlike world systems whose goal is "control" (Erwin, 1983), the kingdom leader is chosen to equip people for ministry, to bring unity in faith and knowledge, and to mature people in order to provide stability (See Eph 4:11-16). Coleman (1994, p. 38) narrated this:

These religious teachers insisted on their disciples adhering strictly to certain rituals and formulas of knowledge which distinguished them from others. . . . Jesus asked only that his disciples follow him. Knowledge was not communicated by the Master in terms of laws and dogmas, but in the living personality of one who walked among them.

As Coleman (1994) posited it, Jesus' concern at the heart of His methodology was not with programs to reach the multitudes, but with men the multitudes would follow:

Contrary to what one might expect, as the ministry of Christ lengthened into the second and third years he gave increasingly more time to the chosen disciples, not less—He had to devote himself primarily to the task of developing leaders who in turn could give this kind of person attention to others. (pp. 43, 48)

Jesus challenged His disciples to review their own discipleship process. For more than three years of learning and empowerment (Jones, 1995) their activities had been restricted just to the Jewish people (Matt 10:5, 6). Now, Jesus was challenging them to a greater work. In Mark 16:15, Jesus sent His disciples to “go into the entire world and preach the good news to all creation.” Their goal was to make disciples regardless of ethnicity or nationality and to invite them to become His followers. It was no accident that this group of twelve men was soon able to develop many times that number of leaders to spread the message and power of the organization. “Once ‘the Twelve’ became ‘the Seventy-Two,’ an inexorable process was set in motion. And Jesus made sure that they had plenty of ‘broad experience.’” This is known as the “multiplier effect” (Woolfe, 2002, p. 213).

I believe people can identify and use their talents in any facet of leadership if their mistakes are not ignored, but used as a means of instruction and improvement while learning. Through repetition and mistakes they improve. Jesus shaped His successors for the future (Ford, 1991) by restoring them from their failures. Bell (2003) predicted that when members or colleagues become afraid to try something for fear of making a mistake, the church or school is doomed to mediocrity.

Pastors should not forget that their work involves caring, feeding the flock of God, and leading the people into the path of truth (White, 1948). Pastors can do effective

work when they train the laity and delegate their work. One man usually performs the labor which should be shared by two; the work of the evangelist is necessarily combined with that of the pastor, bringing a double burden upon the worker in the field. When training the laity, they should not lose focus of how Jesus did it. The lessons of Christ were illustrated so clearly that the lowest and most simple-minded could readily comprehend them. He did not use long and difficult words in his discourse, but used plain language, adapted to the minds of the common people (White, 1948).

Paul's Model of Team/Shared Leadership

In order to be effective in practicing shared leadership in the church, it is imperative that leaders should learn from the apostles. There are numerous examples and teachings regarding the shared leadership style of the apostles in the New Testament. However, it is not the aim of this project document to review all of their examples and teachings, but to find examples in the life of Paul that reflect concepts of shared leadership.

Paul's leadership is not that of a lone worker. He saw advantages in working with a group of qualified people and built his ministry with a team. There are indications that Paul was usually accompanied by two or three fellow workers on his journey and in the work he did to preach the gospel to the Gentiles (Eguizabal & Lawson, 2009).

The books of Acts notes considerable team/shared leadership roles between Paul and his co-workers. Acts 9:26-27 and 11:25-26 shares how Paul was initiated by being introduced to the apostles by Barnabas, who also invited Paul to join him in leading the church in Antioch. In another development, Acts 13:1-3 informs us that Paul and Barnabas were already doing teamwork or sharing leadership when the Holy Spirit set

them apart from among a team of church leaders for missionary work to the Gentiles (Eguizabal & Lawson, 2009). Incidentally, in Acts 13:13, a leadership shift takes place and Paul becomes the leader. As Fitzmyer (1998) commented, “Now the Spirit takes over and inaugurates the joint missionary work of the two, and especially of Saul, who becomes ‘the apostle to the Gentile’ (Rom 11:13)” (p. 497). From that moment until the end of Paul’s missionary ministry, Luke refers to Paul as the leader by listing him as the first among the missionary team, which indicates that Paul was not travelling alone (Fitzmyer, 1998, p. 508).

Moreover, Acts 18:1-3 and 18-19 reveal another example of Paul’s ministerial team. After joining Aquila and Priscilla in Corinth and staying with them for 18 months, Paul invited them to join him for the ministry in Ephesus. “Aquila and Priscilla apparently accompanied Paul in his voyage, then stayed to help in the synagogue at Ephesus” (Keener, 1993, p. 377). Later, in his first letter to the Corinthians, Paul acknowledged the work of Priscilla and Aquila as being the spiritual leaders of a church in their house (1 Cor 16:19).

The Biblical Concept of Church as a Body of Christ

Paul’s advice in Eph 4:12 “to prepare God’s people for works of service, so that the body of Christ may be built up” remains one of the central challenges to the church to train laity to do the work of the ministry. His entries regarding spiritual gifts (1 Cor 12; Rom 12) not only identify leadership as a core gift, but further suggest that rather than focus on one individual who can do it all, “God’s intent was to prepare each of us to be a role player, not a superhero (Barna, 2001, p. 34).

Teamwork is illustrated in the New Testament by using the image of a human body and the work that its parts performed together. Paul uses the metaphor of a body, with Christ as the Head (Rom 12:4-5; 1 Cor 12:12-31, Eph 1:22, 4:15-16; Col 1:18). In I Cor 12:12-31, the body's harmony consist of all its parts working together and caring for one another in such a way that "if one member suffers, all the members suffer with it, if one member is honored, all the members rejoice with it" (vv. 25-26).

As the body has many different organs, each designed to do a particular task and all performing in perfect harmony, so also the members of the church with their different gifts and functions are to work harmoniously toward one supreme end (Cole, 1964). Paul put it this way: "For as in one body we have many members, and all the members do not have the same function, so we, though many are one body in Christ and individually members' one of another" (Rom 12:4-5 RSV). This unity in diversity is clearly stated by Paul elsewhere: "For just as the body is one and has many members, and all the members of the body, though many are one body, so it is with Christ" (1 Cor. 12:12 RSV). Thus, ideally, there is to be a harmonious functioning of the whole body. This can be made possible by training, empowering, and organizing the members in order to place each member in a position to perform creditably well.

However, Paul's teaching goes beyond a human living body to illustrate the function of the body of Christ, His church (Eguizabal & Lawson, 2009). According to Paul, the body of Christ is formed of people who belong to the Christian community, redeemed by Him who is the Head of the church. This community represents different parts of the body, where each of them has a different function "yet they are bound together in a common sharing and loving relationship" (Cladis, 1999, p. 5). Diversity in

unity is highly emphasized among the members of the body, as pointed out by MacArthur (1984): “The most important characteristic of the Body is unity; but diversity is essential to that unity. The church is one body, but the body is not one member, but many” (p. 314).

The concept of the church as the body of Christ evokes, according to Easum (1995), images that fit this age. Easum noted that the human body has a hundred trillion cell and “each type of cell works independently of other cells but always on behalf of the well-being of the entire body—“The body is a bottom-up network based on cooperation, freedom, and the common good” (pp. 42, 43).

One of the purposes of spiritual gifts is for believers to operate in position of ministry and responsibility on the basis of their giftedness (Flynn, 1994). Therefore, developing the dynamics of spiritual gifts in a church is imperative not only because it is biblical, but also because it helps make the laity take more leadership roles for the development of the church. For this reason, the church ought to be in the business of training people who already demonstrate gifts for the church’s ministry and also help the rest to discover their gifts (MacGorman, 1974).

Paul was almost always in the company of ministry colleagues. His journeys and itinerant preaching effort helped to plant, nurture, and create a phenomenal ministry team. Silas, Luke, Timothy, Titus, and John are just a few—Paul took the team approach very seriously and, for him, practicing team-work went far beyond meeting a need for companionship. It represented a key piece in his strategy for spreading the faith (McNeal, 2000). In 2 Timothy 2:2, the apostle Paul told Timothy to make sure that he passed along to others the things he himself was learning. Knowing what the young apostle Timothy

could do, Paul picked the right developmental assignment for him. Paul advised Timothy to “stay there in Ephesus so that you may command certain men not to teach false doctrines any longer or to devote themselves to myths and endless genealogies” (1 Tim 1:3, 4 NIV).

It is good for God’s leaders to express their leadership calling, character, and competencies within the optimal environment for His kingdom (Barna, 2001). In some situations, this will mean solo leadership; in others, the optimal approach is to lead in a team-based environment. However, Barna noted that

the longer we deny the benefits of team leadership, the less likely it is that we will experience the power of God in the church, in society, or in our personal efforts. There is only one ministry superstar: Jesus Christ. If we persist in seeking to lead church through the display of talents and abilities resident within only a few unusually capable individuals, rather than allowing the community of believers to use their significant-but-less-inclusive leadership skills in an orchestrated unison to accomplish synergistic outcomes, the church and society will pay the price for such defiance. (pp. 34, 35)

The Apostle Paul added “pastor” to the list of spiritual gifts. His reason for doing so is that God’s people will be equipped to do better work for him, building up the Church, the body of Christ, to a position of strength and maturity (Eph 4:12). Wagner (1990) said,

A leader who actively sets goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals. . . . The best possible combination for growth occurs when the pastor concentrates on leading and equipping and the people concentrate on ministering. I believe that is what Eph.4:12 means when it describes the role of leaders to ‘to prepare God’s people for work of service. (pp. 131-133)

On the other hand, Clinton (1988) believed those leaders, or those emerging as leaders (lay people), need a road map to point out where God will take them as He develops their gifts. As much as each journey is unique, a map will organize for a person

what is happening as God works, help them anticipate the future, understand the past, and respond to God's leading.

Warren (2002) described the shifting that takes place in someone's life as the heart is shaped for serving God; most of the time we are looking for a place to meet our needs, but as we mature in Christ, the focus of our lives shifts to a life of service. As we discover God's purpose for our lives, we can allow him to work in us. According to God's plan, we can make a difference in His world, for He wants to work in us and through us, and "what matters is not the duration of your life, but the donation of it. Not how long you lived, but how you lived" (p. 233). "In the healthiest churches, the pastor is doing the leading while the people are doing the ministry"(Wagner, 1990, p. 117).

Jesus sacrificed His life for us by dying on the cross; we sacrifice by living for Him a life of self-denying service. Regarding this, Burrill (1996) wrote,

The sacrifice that Christians are called to offer is not bulls, goats, and sheep, but their bodies, which they give in loving ministry for the Master. Paul maintains that this is their reasonable service. According to Paul and Peter, ministry is not only the right and privilege of every New Testament believer; it is a natural result of being a Christian. The New Testament church could not even imagine a Christian who was not involved in ministry . . . It was impossible for New Testament believers not to be involved in meaningful ministry in harmony with their gifts. In fact, the whole context of Romans 12 is a discussion of spiritual gifts. The involvement of every member in ministry in harmony with their spiritual gifts was the norm for the first-century church, and this likewise must become the norm of God's last-day church. (p. 25-26)

The practice of team ministry was one of the secrets of success of ministry in the NT. Members got involved in ministry on the basis of their spiritual giftedness. They found significance not in position, but in service.

Summary

The creation story suggests that God shares His creation with humans. This story not only provides us with lessons about how we should lead by sharing, but also by living as relational beings with the idea of sharing responsibilities together for our common good. The models of Israel's elders, Moses, Jesus, and Paul have been examined to understand how God's people have followed a ministry-team approach in both the Old and New Testaments. According to biblical teaching, which surpasses earthly desires of power and authority, selfishness and division have no place in the process of establishing a successful ministry team.

One of the effective approaches that church leaders need to implement in their churches is to give responsibilities to members. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus (White, 1970). It is, therefore, not surprising that Burrill (1996) commented,

The pastor is not hired to perform ministry. That is not his function but the function of the laity—the pastor is the shepherd, and yes he cares for the flock. However, his care does not extend to performing ministry that the flock should be doing for themselves. The shepherd's job is to keep the sheep in shape so that they can produce sheep. If the shepherd is really caring for the flock, he will be training his members for their ministry. (p. 35)

Equipping the laity is an indispensable component of the process of fulfilling the mission of the church. Nevertheless, there are many people who still feel they must do everything alone because they think it is a sign of weakness to ask for help. If a leader or manager intends to accomplish anything significant, the first step toward attaining his or her goal is to create a team (Jones, 1995).

It is not my intention to down-play individualism, but I wonder how far a leader could go with this particular approach to ministry. The truth is that good ideas, noble intentions, brilliant inventions, and miraculous discoveries go nowhere unless somebody forms a team to act on them.

A good leader initiates, relates, serves, communicates, shares, and produces equally good leaders. A human leader who unwittingly assumes the position of God and chooses to lead all by him- or herself, not training, not serving, not communicating, not sharing would, from the perspective of the biblical practice of shared leadership principles, be completely disqualified. In that case, the leadership would not be like that of God; it would, rather, be a leadership of control, cohesion, and oppression. God's intention of leadership throughout the Bible is never to monopolize leadership, but rather, to distribute leadership.

CHAPTER 3

LITERATURE REVIEW

Introduction

This chapter reviews the literature on shared leadership. The chapter is organized around five major sections: conceptualizing of leadership, shared leadership, leadership in the African context, spiritual leadership, and Ellen White's view. Each section may have subsections which provide further details about its topic. The works considered are limited to those published between 2000 and 2011, except where another work is deemed of special value to this study.

Conceptualizing Leadership

The concept of leadership was developed during the 20th century (Van Zyl & DalGLISH, 2009), yet it is one of the most observed and least understood phenomena on earth (Burns, 1978, p. 2). Since the development of the concept, there has been a plethora of definitions and meanings of it to make it more meaningful, yet there seems to be no single, universally accepted understanding of the concept (H. Blackaby & Blackaby, 2006, p. 16). Muyomi Mulaa (2011, p. 499) maintained that the common notion about leadership is understood in terms of a front-runner as seen in athletics or in other competitions where one is ahead of everyone else. However, in governance, this is usually a person who sets an example for others to follow and, in most cases, acts as a

role model. In literary terms, a leading role player is a character who is the most substantial around whom activities revolve (Wehmeier, 2000, p. 672).

It is important that the correct meaning of leadership be understood and the concept taught and modeled in order to sensitize and diffuse the impression about top-down leadership. This would help motivate the Mampong-West District laity to take up leadership roles. For the purpose of this paper, a working definition of leadership will be drawn from the following definitions. In his work on leadership, Tead (1935) stated that the activities of influencing people to cooperate towards some goal which they come to find desirable is the challenge of leadership. Tead's ideas for that time were unusual. Many authors support his observations. For example, Rost (1991) defined leadership as "an influence relationship among leaders and followers who intend real changes that reflect their mutual purpose" (p. 102). In the same line, Patterson (2010) pointed out that leadership is a relational process involving two or more persons who are freely associated in the search of a common purpose. The gifts and skills of each contribute to the process of moving toward the common goal.

It is important to note that leadership involves practical interrelation with people, acquisition of the practical skills, and technical know-how that a leader applies to get results (D'Souza, 1994). Van Zyl and Dalglish (2009) and Heifetz (1994) agreed with D'Souza that leadership is a process of influence and opens the door for input from others to help reach the organization's goal through consensus building. From these definitions, a working definition for leadership in this paper can be stated as a multidirectional process of social influence in which one person can solicit the help and support of others in the accomplishment of a common goal.

Bradford and Cohen (1998) discovered that the traditional relationship of “the leader and the led” in the business world is undergoing fundamental change. They argued that this paradigm shift will broaden the span of control between management layers and the base of leadership and responsibility through worker participation.

Burgess and Bates (2009, p. 1) used mosaic composition to illustrate how a leader should work in an organization. They argued that leadership is like a mosaic in which many small individual fragments combine to form a picture. Like leadership, organizations are made up of individuals bound together for a common purpose. It must be noted that when employees share leadership, a clear dynamic picture emerges. The frame provides structure and the tiles give texture and color. The leader’s part in aligning the organization’s vision with its goal is like the glue that holds the many pieces together in the complex multifaceted mosaic. Leadership as a process is not the responsibility of the leader alone; everyone should be involved in it to ensure that things work for the better (Hughes, Ginnett, & Curphy, 2006).

Leadership Theories

Before settling on a leadership theory or theories that are relevant to my project document, I will briefly review various leadership theories. By familiarizing themselves with these theories, leaders can select and adapt the most suitable approach for dealing with different situations. Briefly, the various leadership theories are as follows:

1. The Great-Man theory argues that “a few people are born with the necessary characteristics to be great” (Marriner-Tomey, 2004, p. 168). According to Heifetz (1994), this theory values the history-maker, the person with extraordinary influence, and often portrays great leaders as heroic, mythical, and destined to rise to leadership when needed.

The term “Great Man” was used because, at the time, leadership was thought of primarily as a male quality, especially in terms of military leadership (Cherry, 2012). This theory posited that the rise to power is rooted in a “heroic” set of personal talents, skills, or physical characteristics (Heifetz, 1994, p. 16).

2. The Trait theory is similar in some ways to Great Man theory and it assumes that people inherit certain qualities and traits that make them better to for leadership (Cherry, 2012). Marriner-Tomey (2004, pp. 169, 170) maintained that traits are inherited and can also be obtained through learning and experience. The Trait theory often identifies particular personality or behavioral characteristics shared by leaders (Cherry, 2012).

3. The Situational theory suggests that the traits required of a leader differ according to varying situations (Marriner-Tomey, 2004). This approach departs from the great-man theory by suggesting that instead of being born with the gift, sometimes the gifts are thrust upon someone—that is, certain people emerge to prominence because the times and social forces call them forth (Heifetz, 1994). It also proposes that leaders choose the best course of action based upon situational variables. Different styles of leadership may be more appropriate for certain types of decision-making (Cherry, 2012).

4. According to Heifetz (1994), the Contingency theory examines which decision-making style fits which situational contingency in order for the decision-maker to maintain the control process. Marriner-Tomey (2004) identified three aspects of a situation that structures the leader’s role: (a) leader-member relations, (b) task structure, and (c) position power. It is called contingency because it suggests that a leader’s effectiveness depends on how well the leader’s style fits the context (Northouse, 2004, p.

109). The Contingency theory emphasized the importance of placing leaders in situations that suited their preferred style of leadership; hence, different situations required different styles of leadership (Doherty & Horne, 2002, p. 208).

5. The Transactional (also known as “management theory”) leadership style is an exchange posture that identifies the needs of followers and provides rewards to meet those needs in exchange for expected performance. It is a contract for mutual benefits that has contingent rewards (Marriner-Tomey, 2004). It also focuses on how influence is gained and maintained (Heifetz, 1994). Northouse (2004, p. 170) put a premium on transactional leadership by referring to the bulk of leadership models which focus on the interactions that occur between leaders and their followers. This theory is often used in business. When employees are successful, they are rewarded. When they fail, they are reprimanded or punished (Cherry, 2012).

6. Participative leadership theories advocate that the ideal leadership style is one that takes the input of others into account. These leaders encourage participation and contributions from group members and help group members feel more relevant and committed to the decision-making process. In participative theories, however, the leader retains the right to allow or disallow the input of others (Cherry, 2012).

7. The Transformational theory (also known as the relational theory) focuses upon the connections formed between leaders and followers (Cherry, 2012). It also refers to the process whereby an individual engages with others and creates a connection that increases the level of motivation and morality in both the leader and the follower. The leader is attentive to the needs and motives of followers and tries to help them reach their maximum potential (Northouse, 2004, p. 170). He is also a role model who uses

individualized consideration, provides a sense of direction, and encourages self-management (Marriner-Tomey, 2004). Transformational leaders must be proactive rather than reactive in their thinking (Doherty & Horne, 2002).

8. The Path-Goal Theory is about how leaders motivate subordinates to achieve designated goals. The stated goal of this theory is to boost employee performance and employee satisfaction by concentrating on employee motivation (Northouse, 2004, p. 123). In this theory, the leader facilitates task accomplishment by minimizing obstructions to the goals and rewarding followers for completing their tasks (Marriner-Tomey, 2004, p. 173). The underlying assumption of the Path-goal theory is derived from the expectancy theory, which suggests that subordinates will be motivated if they think they are capable of performing their work and if their efforts will result in a certain outcome (Northouse, 2004).

Although it may appear that elements of these theories are present in one's leadership style, but for purpose of this project, the focus will be on the participative theory or shared leadership.

Shared Leadership

Understanding shared leadership practices will provide the impetus for leaders to sensitize and motivate their employees to get involved in the leadership process. Shared leadership is considered crucial and critical for enabling team effectiveness (Carson, Tesluk, & Marrone, 2007) and the best way to get more people involved.

Shared leadership can be defined in various ways, but all definitions describe a parallel phenomenon—team leadership by more than only the appointed leader. Below are a few examples from researchers in this field:

Pearce and Conger (2003) and Carson et al. (2007) defined shared leadership as an approach that generally views leadership as a shared responsibility among team members. Others have defined it as leadership distributed among organizational units (Rawlings, 2000) and as a management model based on a philosophy of shared governance, in which those performing the work are the ones best situated to improve the process (Jackson, 2000). Carson et al. (2007) maintained that shared leadership is an emergent team property that results from distribution of leadership influence across multiple team members. Members with high exposure to shared-leadership tenants had a high likelihood of involvement in leadership. Shared leadership represents a condition of mutual influence embedded in the interactions among team members that can significantly improve organizational performance (Day, Gronn, & Salas, 2004).

The key concept that appears in the above discussion that helped me arrive at a general definition of shared leadership was that of viewing the way sharing leadership functions among members or teams based on their expertise for a common end. In the context of this project, shared leadership refers to dynamic, collaborative influences among individuals and groups in an effort to maximize team efficacy to the achievement of group or organizational goals or both. The main point is that, in contrast with traditional leadership, in shared leadership, responsibilities are distributed among a set of qualified individuals, instead of being the sole prerogative of single person.

Facets of Shared Leadership

Shared leadership includes several key facets: vision and goal setting, empowerment, commitment, and delegation of responsibility and authority (Yammarino, Salas, Serban, Shirreffs, & Shuffler, 2012). I am aware of the fact that many leadership

models have originated in the realm of profit-oriented organizations. Notwithstanding, the church draws some leadership principles directly from the organizational sciences (Burke, 2010) and for that matter, some organizational sciences concepts will be used as a basis of shared leadership in this review.

Vision and Goal Setting

Vision is one of the hallmarks of shared leadership. It puts impetus to leadership through commitment and performance ((Bradford & Cohen, 1998; Eagly, 2005). The core purpose of goal setting, according to Senge, Kleiner, Roberts, Ross, and Smith (1999), is to guide the principle of shared purpose and direction. Bradford and Cohen (1998) also put it this way:

If subordinates are to act as partners with the leader, if they are to think and act without constant supervision, if they are to give more than is required, if their contributions are to have a context, then they all must be in close alignment about what the organizations aims to accomplish. Members and leader must be on the same wavelength. (p. 157)

Vision clarifies the general direction, inspires people, and provides them with a common language for aligning both a company's leadership and employees towards a set goal (Hiebert & Klatt, 2001, p. 142). People are ready and willing to share leadership whenever they are approached with clear vision and achievable goals. For vision to become reality, people must become enthusiastic about the vision (Barna, 2001, p. 91). A good leader should be visionary and must set achievable goals to boost the morale of employees to share leadership (Muyomi Mulaa, 2011). Vision motivates people to share leadership by taking action in the right direction (Kotter, 1996) and also helps coordinate the action of different people in a quick and efficient way (Kotter, 1996, p. 69). In addition, it provides the following: it increases energy and moves people into action,

increases ownership, provide focus, and smooth leadership succession (Hybels, 2002, pp. 45-48).

Clear visions and achievable goals give leaders a sense of direction and purpose for their organizations. Richardo (1997, pp. 5-7) believed that leaders without vision—and a means of clearly communicating it in the organization in which they serve—are not prepared to lead. Muyomi Mulaa (2011) contended that people live in a society that has rules which serves as check and balance. Thus, by setting clear visions and achievable goals, leaders also hedge to prevent any derailment from achieving the organization's potential. Team leadership involves efforts by a leader to encourage and facilitate participation by others based on goal-setting (Yukl, 2010) and this becomes vital when leaders see organization as multiple overlapping communities with different sets of goals (Senge et al., 1999).

According to Dudley (1978), goals are vital elements for organizational life and provide direction for work. Goals provide clarity of purpose, a sense of progress, and a measurable standard of evaluation. Goals offer guidelines for the allocation of resources and a standard of accountability for shared leadership in an organization. Engstrom and Dayton (1989) established that goals act as a suspension bridge whose ends rest upon purpose and function. When members get to know that the goal of an organization is meant for all, they can share leadership to achieve those goals (Senge et al., 1999).

One of the impediments to the realization of set goals in an institution is internal competition or rivalry among the line managers, departmental heads, or those in charge of various sections. To address such challenges effectively, the leaders as well as the rest of the team members need to commit themselves to working in one accord towards the

achievement of their organization's overall goals (Muyomi Mulaa, 2011).

Empowerment

Empowerment is the powerful governing principle at the managerial level of any organization (Covey, 1996) and certainly neither vision nor strategy can be achieved without able and empowered employees (Argyris, 1998). Therefore, the more power people have, the better they are able to contribute effectively to an organizational mandate (Senge et al., 1999).

The root of the English word *empowerment* is power—the ability to accomplish, to perform or enable. The prefix “em” comes from Latin and Greek, meaning “in” or “within” (Covey, 1996). Empowerment, therefore can suggest the following: (a) power within people, (b) an enormous reservoir of creativity and activity, and (c) potential contribution that lies within every work. These are largely untapped by organizational leadership and management (Covey, 1996). Wilkes (1998) suggested four steps leaders can take to empower employees: (a) encourage them to serve, (b) qualify them to serve, (c) understand their needs, and (d) instruct them. Seifter and Economy (2001, p. 90) contended that by empowering a large group of talented and self-confident employees to take leadership roles and make decisions, each of them is motivated to contribute actively to the achievement of business goals and objectives. Empowerment results in people's contributing their maximum potential capacity to achieving the strategic goals and desired results of the organization in meeting stakeholder needs.

Empowerment is not a program; it is a core condition for quality (Covey, 1996) and it is the responsibility of the leader (s) to empower employees (Argyris, 1998). Chen and Rybak (2004) also suggested that empowerment helps members to overcome their

inability and inferiority. It is, therefore, incumbent upon leaders to empower those on their team to reach the shared goal (Wilkes, 1998). Pearce and Conger (2003) suggested that the empowerment concept emphasizes decentralization of power whereby those dealing with the situation on a daily basis are the most qualified to make decisions regarding their situations.

Unless employees clearly envision the transformation that will result from empowerment, the concept remains a mirage to them. Hiller, Day, and Vance (2006) and DeChurch et al. (2011) argued that team members cannot be really effective unless they are empowered with the right skills. Muyomi Mulaa (2011) contended that for employees to work to the fullest of their potential, they need to feel not only valued by the leader, but also enjoy some degree of freedom to do what is expected of them.

No matter how important empowerment is for the success of an organization, it should be noted that the concept is not a panacea to all organization challenges. Conflicts are bound to happen in every organization. Whatever can be done to bring conflicting parties on board to continue working towards the achievement of set goals should be attempted by leaders. These kinds of moves do not necessarily insinuate weakness on the part of the leader (D'Souza, 1994).

Commitments

Commitment is about generating human energy and activating the human mind. Without commitment, the implementation of any new initiative or idea would be seriously compromised (Argyris, 1998). Human beings can commit themselves in two fundamentally different ways: Externally and internally. External commitment is what an organization gets when workers have little control over their destinies. The less power

people have to shape their lives, the less commitment they have. The irony is that leaders concentrate more on external commitment at the expense of the internal. When leaders single-handedly define work conditions, employees commit themselves externally because that is what is expected from them.

If management wants employees to take more responsibility, they must encourage the development of internal commitment (Argyris, 1998). Internal commitment is participatory and very closely allied with empowerment. The more leaders' want commitment from their employees, the more they must try to involve them in defining work objectives, specifying how to achieve them, and setting targets. Byham and Cox (1989) termed the idea of involving employees in the decision-making process "participative management" (p. 40).

Employees can never be committed whenever job requirements are predetermined and processes are controlled from the top. As employees subscribe and follow only the directives of the processes, they will only become externally motivated. Byham and Cox (1989) posited that leaders can commit their employees internally by enhancing their self-esteem, listening to their concerns, and engaging them in their decision process. It takes the investment of time and effort to empower and commit people to work (Wilkes, 1998). It is the leader's duty to focus on developing conditions whereby employees can commit themselves both internally and externally in an organization. Such an environment can release the power within employees to contribute their maximum potential to achieving the mission and strategic goals of their organizations. Group cohesion is built, not given (Chen & Rybak, 2004).

Delegation of Authority

Yukl (2010) defined delegation as giving an individual or group the responsibility and authority for making a decision or taking an assignment without interference. The quality of work leaders can undertake is in direct proportion to their ability to delegate. However, when leaders delegate, the magnitude of production they can achieve is unlimited (H. Blackaby & Blackaby, 2006, p. 161). Sometimes employees are held back by organizational structures that deny them the ability to contribute freely and creatively to their organizational success. Conversely, delegation of leadership fuels employee motivation, leading to improved productivity and organizational effectiveness (Seifter & Economy, 2001, p. 88).

Delegation emphasizes the leader's perspective on power sharing (Yukl, 2010) and leaders must learn the act of delegation in order for them to be effective (Hughes, 1965). (Nelson, 1994) contended that the effectiveness of a leader lies in his or her ability to get things done through others. In the same vein, Adams (1978) asserted that delegating authority not only helps people to develop, but it also allows the leader to remain the creative person not dominated by unnecessary details. Leaders who do not delegate enough tasks find that they do not have enough time to complete their work (Nelson, 1994). Miller (1995) argued that leaders must learn how to delegate accountability and responsibility. He maintained that a leader can never achieve great leadership without effective delegation. Good leaders who understand the group will quickly and readily divest the burden of carrying the work load by delegating powers and authority to others. Andersen (2012) asserted that effective delegation is the best way for a leader to give power and authority. Effective delegation also allows employees to

demonstrate increasing levels of competence as they become more independent and capable to take on new and higher responsibilities. Of course, after delegation, proper supervision must follow to ensure that deviation from the norm does not occur (Muyomi Mulaa, 2011, p. 502).

By delegating, a leader will increase the job commitment of others while spreading tasks effectively over a broader base. Miller (1995) argued that whenever employees share responsibilities, they care more about results. In order for leaders to build true team spirit, they must be willing to share responsibility, as well as recognition. A good leader must be a team player and make followers accountable for the tasks they delegate. It is sufficient to know that to delegate does not suggest that a leader shrug off his or her responsibilities. To do so would be to commit what Batten (1963) considers an abdication of leadership.

Nelson (1994) and Engstrom (1976) pointed out that delegating helps both to challenge and give subordinates a chance to show what they are capable of accomplishing. Shared responsibilities and holding each other accountable give the opportunity to employees to learn from mistakes without undue negative consequences, while at the same time stimulating and boosting confidence. Motivated and confident team members have increased performance and overall achievement.

Nelson (1994) insisted that leaders undermine their work if they fail to delegate to keep themselves from burnouts. Although the ability to delegate is a basic managerial skill, leaders often do not want to delegate (p. 18). The reasons leaders fail to delegate are legion. Some leaders often do not want to delegate because they think they will lose power, their authority will diminish, their subordinates will compete with them, or that

delegation will expose their weaknesses (Mackenzie, 1972). Some people are perfectionists who assume no one can do the task as well as they can. Moreover, other leaders are task-oriented and would rather complete the job themselves than take time to equip other to do it. Some leaders are uncomfortable asking people to do things (H. Blackaby & Blackaby, 2006, p. 162).

Effective delegation aids progress, builds morale, inspires initiative, and reinforces the pattern of shared leadership. Morris (1982) agreed that the delegation process involves more than delegating authority; it also involves planning or thinking. For him, the key was to be involved. It suffices to note that the process of delegation is not limited to “pre-planned” or packaged programs from the top-down approach to leadership; it also includes freedom to exercise options, plans, and objectives by the members. Shared leadership through delegation means that the pastor (leader) intentionally refuses to be the sole source of motivation, plans, and goals for the church. It is, therefore, imperative that leaders not attempt to monopolize leadership or manipulate the process of decision-making to their advantage. As the “point person” in the local church or district, the pastor has the authority and the potential to positively impact the life of the church (Schuller, 1979).

Individuals take responsibility and perform better when the authority to make decisions, delegate responsibilities, and be responsible for the outcomes is not taken from them. The practice of delegating ultimately avoids stagnation and facilitates organizational growth (Marriner-Tomey, 2004, p. 135).

Conditions for Shared Leadership

Successful leaders in an organization can share their leadership when they see the need (Mintzberg, 1983). Pearce and Conger (2003) presented conditions that drive the need for leadership to be shared as follows: (a) The senior leaders may not possess sufficient and relevant information to make highly effective decisions in the fast-changing and complex world, (b) speed of response is an organizational imperative given a faster-paced environment, and (c) the complexity of the job held by the senior leaders in an organization. These forces call for greater demand for shared leadership or “collective action” (Valentine, 2011, p. 40) across all levels in an organization and rule out the possibility of a single person in the helm of affairs. The leader who is skilled in this way is able to coalesce, rather than polarize, various organizational constituencies. This enables a person to create a synergy among a range of interpersonal behaviors, spawning an interpersonal dynamic that enables one to develop and leverage social capital to stimulate common goals (Ferris, Fedor, & King, 1994).

Training as Catalyst for Shared Leadership

Employees need to get the required training before leadership roles can be effectively shared with them. However, scholars have explored the conditions under which shared leadership can be practiced. Cleveland (1980) argued that minds ought to be equipped before people can take up leadership roles. On the basis of adult leadership development, Bryson and Kelley (1978) observed that capacities and skills need to be developed so as to take bigger tasks and responsibilities. If one is prepared, the person would presumably be less vulnerable and would be in a better position to take a

leadership role. Vroom and Yetton (1973) believed that subordinates can participate when they have the required knowledge. According to Hunter (1989), for maximum participation, people need to be taught how to lead. The implication is that, as leaders, we have a lot on our shoulders when it comes to training our members.

The connection between leadership developments and shared/team leadership is that whenever people get the required development training, they will be ready to take up leadership roles. When the above conditions are in place, people's knowledge, expertise, and skills will provide a platform for leadership to be distributed across the team (Pearce & Conger, 2003). The Church is often likened to an organization in which success centers on leadership. It is argued that the greatest problem in any organization is the lack of management skills (D'Souza, 1994, p. 11). Where the right management skills are applied appropriately, success is bound to occur (Muyomi Mulaa, 2011, pp. 499-500).

The Leader as a Trainer

In shared leadership practice, each leadership function requires different competencies; for that reason, leaders should be aware that leadership development takes various forms ranging from formal training, interactive learning, mentoring, job assignments, coaching, networking, and on-the-job experiences (Melina, 2013). However, a leader should not act as an authoritarian (Klenke, 1997; Manz & Sims, 1989). Manz and Sims (1989), for instance, argued that the primary objective of the leader is to develop self-leadership abilities in followers (team members). Similarly, Klenke (1997) noted that continuous and interactive learning engenders performance and develops leadership abilities in organizations. This interactive model, as well as leadership training, is lacking in the Mampong-West District. What usually happens in the meetings

sponsored by the conference and local churches is that the coordinators or facilitators give out handouts, brochures, and/or manuals and expect the participants to practice what has been written for them to follow. This type of practice needs to be abandoned because it does not produce the expected outcomes.

The leader should be abreast with the times when it comes to leadership training. Hamel (2009) argued that old models do not work well in today's environment where adaptability and creativity drive the business and that the legacy of old leadership beliefs has a toxic effect on leadership innovations. Thus, Hamel urged a search for "positive deviants" that "defy the norms of conventional practice" (p. 187). As leaders, pastors need to invest not only in the training of their church members, but also in motivating them to use the acquired knowledge to effect change (Kempster, 2009).

Through the practice of interactive learning, leadership can be dramatically shared among members depending on the specific competencies required by the current situation. According to Wilkes (1998), the leader must share responsibility with others if organizational goals are to be accomplished. In other words, if a leader intends to accomplish anything significant, the first step forward to attaining his or her goal is to create a team (Jones, 1995). Any leader who sends others without the authority to make decisions sends powerless followers to defeat (Wilkes, 1998). What runs through all the above discussion is that leadership is not to rest on any single individual; rather, leadership is to be shared among members who have the requisite knowledge to perform the various tasks.

Interactive Learning

The terms *active learning* and *experiential learning* appear to be used interchangeably throughout educational literature, although they sometimes connote different meanings (Hendrikson, 1984). For the purpose of this section, the broader term *interactive learning* will be used to encompass a variety of learning concepts and practices, for example, “hands on” learning, inquiry or discovery community-based learning, and those classroom techniques involving active participation by students. Kolb (1984) defined learning as the “process whereby knowledge is created through the transformation of experience” (p. 38).

Several authors recognize the importance of experiential learning in leadership training. Kolb (1984) believed experiential learning offers a fundamentally different view of the learning process from that of learning based on empirical epistemology that underlies traditional educational methods. Cohen and Sovet (1989), contrasted experiential and traditional learning by pointing out the following: traditional learning refers to the following of formal instruction that is teacher dominated, i.e., the teacher lectures and the students listen passively or take notes, while experiential learning attempts to involve the students—mentally, emotionally, and physically—in their own learning. Participants are not “told”; they also “discover” and “create.” The final results have to do with changes in behavior, judgment, attitude, and feeling.

Cleveland (1980) as well as Bryson and Kelley (1978) believed that people need to be equipped, developed, and prepared so that they can be in a better position to take a leadership role. According to Zuboff (1988) and Tissen, Andriessen, and Deprez (2000), learning is the heart of productivity and through learning, leaders detect and develop each

member with the requisite knowledge and skills. Lambert (2002) accepted the premise that people have enormous reservoirs of potential and that learning helps them to enhance their skill and talents, while further developing and equipping them for shared or team leadership. Hiller et al. (2006) also suggested that in the team leadership format, people can work if they are empowered and also receive the necessary skills through training (DeChurch et al., 2011).

It is established that people need to be trained and equipped for leadership. If their skills can be enhanced and empowered before they take up leadership roles or even shared leadership, the potential for success is increased. Continuous learning enables growth because when people learn, they perform. In fact, learning cannot be separated from performing (Gorelick, Milton, & April, 2004).

Gordon (2002) believed that if there is anything scholars seem to agree on, it is that education is the foundation for democratic ideas and practices. Experiential learning helps adults to add to their knowledge and experience (Caffarella, 2002). Adults have preferred different ways of processing information; for the most part, adults are pragmatic in their learning; they want to apply their learning to present situations and they prefer to be actively involved in the learning process, rather than be passive recipients of knowledge.

However, Dewey (1938) supported the idea that experience would create an interest within the student to learn. Piaget, cited in Hendrikson (1984, p. 3), noted that “experience is always necessary for intellectual development—the subject must be active, must transform things, and find the structure of his own actions on objects.” There is an

intimate and necessary relationship between the process of actual experience and education (Dewey, 1938) and our intelligence is shaped by experience (Kolb, 1984).

Klatt (1999) posited that “participants learn best, and accomplish more, when actively involved” (p. 495). Wittrock (1974) maintained that while learning, students generate new meaning or information by relating the learning experience to prior knowledge and by being more active in processing their own material, the more effective and permanent the learning will be (pp. 87-95). Resnick (1987) contrasted learning that occurs in school and learning that occurs out of school. She found that, whereas the dominant form of learning and performance in school is individual, much activity is socially shared out of school; whereas a premium is placed on “pure thought” activities in school, most mental activities involve the use of tools out of school; whereas in school learning is symbol-based, out-of-school learning deals directly with objects and events; whereas general skills and theoretical principles are taught in school, situation-specific forms of competence are taught out of school (pp. 13-15).

The above premise does not condemn formal learning since knowledge is acquired in both situations (Gorelick et al., 2004). Effective learning is experiential and for that Keeton and Tate (1978) noted that “the learner is directly in touch with the realities being studied—it involves a direct encounter with the phenomenon being studied rather than merely thinking about the encounter or only considering the possibility of doing something with it” (p. 2). Adults become actively engaged, more tolerant, flexible, and open to divergent views and experiences when they learn through interactive means (Lambert, 1995, p. 28).

Leadership teams can become important situated sites for learning and also provide opportunities for developing leaders to improve outcomes (Lambert, 1995). “When actively engaged in reflective dialogue, adults become more complex in their thinking about the world, more tolerant of diverse perspectives, more flexible and open toward new experiences” (p. 28).

Chrispeels (2004) suggested that both individual and group learning are important for team members in order to share leadership effectively and enhance organizational learning. Human development through learning requires members to work interdependently with each other. He further noted that “creating interdependence requires new forms of leadership, especially a shift from the classical/hierarchical model to a shared model” (p. 139).

Teamwork and Shared Leadership

Seifter and Economy (2001, p. 109) noted that teamwork in business has received a great deal of attention over the past decade due to its importance. Its importance is seen clearly in shared leadership and it is made possible when members are grouped into teams based on their expertise. According to research carried out by Katzenbach and Smith (1993), in every industry, the work of teams “outperform individuals acting alone or in larger organizational groupings, especially when performance requires multiple skills, judgments, and experiences” (p. 9).

When people work in teams and share leadership together, they can diagnose a process to identify problems and also offer solutions to rectify the situation. With strong employee involvement in the process, there will be many opportunities to help members identify learning needs for the benefit of the team (Turner, 1982, pp. 120-129). Teams

allow each employee to leverage his or her expertise, leadership skills, and creativity to make informed decisions (Seifter & Economy, 2001, p. 108). It is believed that diversity, when managed well, provides benefits that increase success. However, when ignored, it brings challenges and obstacles that can hinder the organization's ability to succeed (Moodian, 2009, pp. 35-36).

Seifter and Economy (2001, pp. 111-118) suggested three ways to foster team effectiveness: a) give clear roles, b) provide significant responsibilities, and c) give them authentic authority. With these in place, team effectiveness is bound to happen and shared leadership will blossom. Leaders should be aware of the fact that team development does not happen overnight; rather, it takes considerable time and attention to develop teamwork skills among members.

In the final analysis a great deal comes down to the willingness of individuals to take responsibility for effective teamwork. No one person can possibly have the answer to every issue that faces organization. Horizontal teams leverage every person's insights and skills and integrate them for the organization's benefit. Although a lot has been said about teams and teamwork in business in recent years, the reality is that few organizations build teams with diverse expertise.

The Pastor as Facilitator in Shared Leadership

Burrill (1993) contended that "when the pastor takes over the ministry function of the church and neglects the training function the church becomes weak spiritually" (p. 49). I believe that the pastor as a leader must intentionally create opportunities for the laity to take up leadership roles in the church. Burrill (1993) and Callahan (1983) contended that for effective ministry, the pastor has to make sure that members get the

needed training, and also be aware that sharing knowledge gives power both to the one who gives and also to the one who receives.

It is important to know that leadership can be learned through various ways and it is most often learned best by doing (Parks, 2005). Therefore, it is incumbent upon the leader to nurture, train, and develop others to see the world through their lenses and also be ready to accommodate all people regardless of age, gender, and social status, even those with divergent views (Muyomi Mulaa, 2011).

Since shared leadership goes beyond the appointed leader to cover all persons who are helping to make the process work, the pastor or leader should make the necessary preparations to make the system work (Gorelick et al., 2004, pp. 75, 76). It is also important that the pastor bring together the right caliber of expertise to train the members when the need arises because shared leadership involves transference of leadership functions among team members and it is not based on individual achievement (Burke, Fiore, & Salas, 2003, p. 116). Good leaders have a desire to nurture and help develop a successful experience for team members (Blankstein, 2004).

In order for shared leadership to be effective, Burke et al. (2003) suggested that the organizational climate must be open to all and an organizational structure norm must be present, accepted, and highly valued. In practicing openness, ideas and opinions need to be respected and recognized. When these are in place, high performance always ensues. Every member of the group must have a sense of responsibility and authority for the task at hand (Wilkes, 1998). Shared leadership does not fight against interdependence; rather, when working together, people of different expertise are able to depend on each other to achieve their goals. Wheatley (1999) described this approach as

one in which “people organize together to accomplish more, not less” (p. 340). Behind every organizing impulse is the realization that, by joining with others, people can accomplish something we could not accomplish alone (Wheatley, 1999). Practicing shared leadership is making traditional models of centralizing power and authority at the top increasingly dysfunctional (Senge et al., 1999).

The relationships are myriad and multifaceted. They include relationships between leaders and members and among members. Kouzes and Posner (1999) wrote,

Leaders create relationships, and one of those relationships is between individuals and their work. Ultimately we all work for a purpose, and that purpose has to be served if we are to feel encouraged. Encouraging the heart only works if there’s a fit between the person, the work, and the organization. (p. xv)

Relationships serve to weave individuals together into a unified whole and to support leaders to maintain clarity and constancy of purpose towards shared leadership. It is the duty of the pastor to create a platform whereby the laity can practice interpersonal activities because leadership is not simply a unidirectional process of “leader to led,” but rather, a more complex process in which leadership is shared among members (Kouzes & Posner, 1999). The heart of group work, according to Chen and Rybak (2004), is the interpersonal process without which shared leadership cannot function. As a powerful force, the interpersonal process provides an organizing mechanism that gives meaning to our human experiences (Bohart, 1993). Any leader should be aware that leadership is not about having the answers and being in charge, but is about enabling the group to reach its goal (Chen & Rybak, 2004).

Implications of Shared Leadership

The implications of shared leadership are profound. Passivity is not tolerated since everyone is expected to seize opportunities, correct problems, and hold one another accountable for performance (Bradford & Cohen, 1998). Burgess and Bates (2009) agreed that shared leadership governance means that leaders seek out others in their field of endeavor with which to build partnerships, tap each other's strengths, and jointly move the vision forward. There are two principal downsides to the traditional model of fixed organizational leadership. Failure to take full advantage of the skills and talents of every worker does not only weaken performance, but the disenfranchised employees also tend to grow cynical about the elite few who make up the leadership nucleus (Seifter & Economy, 2001, p. 89). For Thumma and Bird (2011), shared leadership is all inclusive because "if you pay attention to your less-involved people, they will become more involved" (p. xx). Good leaders have a desire to nurture and develop the potentials of each team member (Blankstein, 2004).

A cross-functional team may have a formally appointed leader; this leader is more commonly treated as a peer—opening the door to shared leadership. Therefore, leadership is not determined by positions of authority, but rather, by an individual's capacity to influence peers and by the needs of the team at any given moment (Pearce & Conger, 2003).

Each member of the team brings unique perspectives, knowledge, and capacities to the team and these provide a platform for leadership to be distributed or shared among each other. However, the increasing demands of the work environment require new approaches to leadership that go beyond a hierarchical approach and also acknowledge

the role of multiple individuals (Yammarino & Dansereau, 2008). It has become difficult for a single person to lead due to easy accessibility of information because of technology and also because of the risk involved in decision-making (Pearce & Conger, 2003); hence many organizations today are ripe for shared leadership across all levels.

Hargreaves and Shirley (2008) suggested that the growth of professionals is possible only when knowledge is shared and individuals help one another to improve and when groups help groups. This collaboration injects energy into the system (Fullan, 2006). Leaders should see themselves as part of a “society of equals” (Hargreaves & Shirley, 2008, p. 58). One way of building leadership capacity is by identifying and developing emerging leaders. Capacity can be increased by reducing unnecessary demand and eliminating the excessive reform demands that deter many potential leaders. Through a networking of mutual learning, members learn from each other and become collectively responsible.

Harrison and Killion (2007) identified leaders as learning facilitators. When members learn from one another, they can improve learning and break isolation among members. Leaders can also play mentoring roles. By serving as a mentor for novices, the pastor can give advice and direction for the mentees to achieve an optimum goal for a common goal. Through this correlation between leading and learning, leaders and learners create interaction and participation and it serves as a basis of learning (Senge, 1990).

Aside from the positive aspects of shared leadership, the concept also has some pitfalls. One of the basic assumptions of shared leadership is team working. However, not everything needs to be done in teams; there are times when the team-working assumption

of shared leadership cannot work (Locke et al., as quoted in Pearce & Conger, 2003, p. 282). Bradford and Cohen (1998) contended that shared leadership does not eliminate the leader's role or deny hierarchy; leaders still have plenty of work and remain accountable for the unit's performance. Pearce and Conger (2003) noted that

it is very incomplete to imply that all the leader has to do is delegate authority and encourage everyone to influence everyone else and then everything is solved. Real leadership is much more difficult than that. People are not equal in their intelligence, reasoning ability, drive, and knowledge. (p. 282)

If members of a team do not possess the requisite knowledge, skills, and abilities required to lead each other to successful task attainments, it seems unlikely that shared leadership would result in positive outcomes.

Leadership in African Context

Much of African history has been told through the eyes of its colonizers who, through self-interest and lack of cultural understanding, have produced a one-sided, biased account (Van Zyl & Dalglis, 2009). The foundations of African leadership are deeply rooted in African cosmology and worldview. The major elements of these foundations are religion and philosophy, the family, ageism, kinship, and tribalism. Enegho (2011) and Mbigi (2005) argued that before the coming of western civilization, African practiced shared leadership known as communalism whereby the community was more than the individual; the focus was on the collective nature of humanity.

The primary components of African leadership are consensus building and freedom of speech. These comprise the heart of participatory democracy and are open to all when it comes to decision-making (Gordon, 2002). According to Mbigi (2005), African leadership values include group cohesiveness and interdependence; hence, we all

need each other. In order to increase production, delegation and division of labor are practiced in the context of shared leadership (Griffin, 2002). According to Ayittey (1998), the village served as the genesis of leadership, a structure of various extended families or lineages, each with its own head chosen according to its own rules. The African values include solidarity, mutual helpfulness, interdependence, and concern for the well-being of every individual member in the family (Gordon, 2002). Communities came together under the authority of a chief or a king who was expected to lead the people (Van Zyl & Dalglish, 2009).

This is how Gyekye (1996) explained his position on African leadership:

African democracy originated and reached its highest development in situations where self-government was a way of life. Lineage ties and responsibilities and the age-grade or age-set system were the earliest institutions through which the African constitution functioned and out of which its democracy was born. Lineage was the most powerful and effective force for unity and stability, providing the basis and incentive for the later formation of kingdoms and empires. (p. 2)

Gyekye's exposition made it clear that even before the birth of kingdoms and empires; Africans' practice of government was based on lineage ties and responsibilities and was a major component of shared leadership.

The African philosophy of respect for elders was based upon the assumption that all other things being equal, those who lived in the world and experienced life before others were born, should possess greater knowledge. Thus, age was one of the major factors in selecting leaders. Each age-grade from childhood to senior adulthood had its own social, economic, and political role (Gordon, 2002). The rights of the individual never came before the rights of the community (Gyekye, 1996). Colonial powers, realizing the effective African leadership system, did their best to disrupt and dismantle the continent's political leadership and, in its place, introduced a system of graft, greed,

and exploitation that served to pervert African leadership to the point where it, in essence, ceased to exist (Gordon, 2002).

Ghanaian Concept of Shared Leadership

Under this section, the focus will be on the Asante, the largest of all Akan groups that make up part of the Ghanaian population (Kuada & Chachah, 1999). The term Akan is applied to the largest ethnic group in Ghana, West Africa and inhabits two-thirds of Ghana's land space (Nkansa-Kyeremateng, 2004). According to Nana Owusu-Kwarteng (2005), the Akan ethnic group to which the Asantes belongs is comprised of over 48% of the population of Ghana. The unofficial language for commerce is Asante Twi, one of the three Asante languages belonging to the five languages of the Akan ethnic groups. I will look at their traditional leadership and explore its correlation to the leadership theories. Since leadership takes place in numerous forms and through many practices, I will explore which leadership theory is prominent in the Akan leadership practice.

Age, Authority, and Leadership

The Mampong-West District of the Seventh-day Adventist Church includes a section of Mampong Municipality and other towns and villages scattered around the municipality. The churches in the district are comprised of about 98% Asante. Therefore, the leadership practice of the churches is influenced by the Asante's cultural practices and beliefs. As in many parts of Ghana, age is an important factor in social interaction/leadership. The general view according to Kuada and Chachah (1999) is that elderly people have proven their strength in the face of disruptive forces in life and are blessed with old age. Elderly people are thought to have a wealth of experience and this

carries with it natural authority and respect. A day's difference in age can be a decisive factor in interpersonal relationship as far as leadership is concerned (Kuada & Chachah, 1999). The wider the age difference, the greater respect it commands. Children do not participate in conversations with their seniors (p. 77). There is significance in the role of age in traditional life in Ghana, as well as throughout the whole of Africa. The elderly are respected and honored (Gordon, 2002).

People in senior positions in business and public institutions expect their juniors and guests to accord them due respect as already mentioned. Gordon (2002) opined that the African philosophy of respect for elders was based upon the assumption that, all things being equal, those who have been living in the world and experiencing life for a long time should possess greater knowledge than those who have not. This belief permeates Asante's cultural practices where concepts concerning age are pertinent to an understanding of authority within social groups. The laity in the churches where the members are predominantly Asante often experience a leadership disconnect due to the effect of the culture of leadership based on age.

The issue of traditional "authority" and leadership, a system of Asante's beliefs that have survived over the years, continues to dominate in the Mampong-West District. In the Asante context, the titles *Opayin* or *Nana* means an elder. *Barima*, *Okogyeasuo*, *Osabarima*, or *Aberewa* and other titles accorded chiefs, queen mothers, and others who are normally considered as ethnic leaders are traditionally explained as head of a group (Nana Owusu-Kwarteng, 2005, p. 23). The Asante highly esteem and make great efforts to preserve the cultural heritage and values which place leadership roles for people on the basis on their titles, ages, and social status. These cultural leadership rights and the

hierarchical order that places kings, queens, chiefs, elders, and certain recognized persons above all others are posing a major challenge in the Mampong-West District because those who see themselves having these cultural leadership rights are ready to exercise them even if they are not holding any high office in the churches in the district.

Spiritual Leadership

Spiritual leadership is not the same thing as leadership in general; nevertheless, the two share many of the similar principles. Spiritual leadership is defined as “moving people on to God’s agenda” (H. Blackaby & Blackaby, 2006, p. 20). Sanders (1967, p. 20) posited that the spiritual leader influences others towards God’s agenda not by his own personality alone, but by the personality irradiated and interpenetrated and empowered by the Holy Spirit. Jesus expects leaders to exert a godly influence on those around them by bringing joy, hope, and light into their hearts (R. Blackaby, 2012, p. 108). Therefore, the role of a spiritual leader is to distribute leadership by equipping and mobilizing members to be involved in the ministry of the church towards God’s agenda. Spiritual leaders are called to equip, never to control (Yperen, 2003) and also to meet people’s needs by slowing down, being flexible and showing concern to members (Burrell, 1997, p. 20).

Christian leadership is not measured by the same standard used in the world. For clarity, Blackaby and Blackaby (2006, p. 20) named the following distinguishing features: (a) the spiritual leader’s task is to move people from where they are to where God wants them to be, (b) spiritual leaders depend on the Holy Spirit, (c) spiritual leaders are accountable to God, (d) spiritual leaders can influence all people, not just God’s people, and (e) spiritual leaders work from God’s agenda. The above factors make it

incumbent upon a spiritual leader to lead members to God's agenda, rather than to his own.

According to Sanders (1967, p. 20), becoming a spiritual leader is a matter of superior spiritual power and that can never be self-generated. There is no such thing as a self-made spiritual leader. He is able to influence others spiritually only because the Spirit is able to work in and through him to a greater degree than in those whom he leads. Spiritual leaders who love their followers never get satisfaction from seeing them wronged and they will do everything possible to equip, rather than to control them. Such leaders are committed to treating all their followers equally and fairly (Rush, 1987, p. 94).

Hybels (2002) contended that vision is at the very core of leadership: It is the fire that ignites the passion of followers, and it is the fuel that leaders run on (p. 31). Proverbs 29:18 says, "Where there is no vision, the people are unrestrained." Mampong-West leaders could make leadership more appealing when they present a clear vision to their member, for without vision, people lose the vitality that makes them feel alive.

An effective spiritual leader will encourage the strengths and empower the gifts of others. "To equip means to empower" (Yperen, 2003, p. 103). When leaders try to do everything themselves, they risk disrespecting the diversity of gifts Christ has given his body (Wigg-Stevenson, 2013, p. 56). Spiritually unhealthy leaders endanger the congregation (Gillies & Dvirnak, 2012, p. 91), while those who are mature are a great blessing. Every spiritual leader must equip the body to be the church (Eph 4: 12). In a consumer-driven culture, the tendency of many churches is to be performance based and in a performance based church, the leader is performer (Yperen, 2003, p. 104).

God's design is for people to grow in relationship—to Himself and to one another. This is impossible outside of the church. Biblical leadership requires a relationship (Yperen, 2003, p. 109). The effect of sin has built into human nature a push to greatness and always yearns to rule others (Purdy, 1989, p. 132). God's ideal for the church, which is a free association of volunteers, each of whom possesses a portion of power to work towards a common goal, is not outside the church where power tends to be gathered around the top of the hierarchical pyramid (Lindgren & Shawchuck, 1980). Jesus dispels hierarchical leadership with His reference to how Gentiles rule in His day (see Matt 20: 28). It is a summons from Jesus to live in the Christian community as servants of one another (Purdy, 1989, p. 133). Leadership involves more than just demonstrating skills. It also provides a platform that manifests traits such as trustworthiness, fair-mindedness, humility, and servanthood (Hybels, 2002, p. 121). Hybels further posited that leaders are at their very best when they are raising up other leaders around them. Only leaders can develop leaders and create a leadership culture (Hybels, 2002, p. 122). Leadership is more about function of ability than age. If a leader provides competent leadership, people of any age will follow (Hybels, 2002, p. 125). It is therefore the duty of a spiritual leader to identify potential leaders and invest in them. Spiritual leaders should know that "it takes a leader to develop a leader" (Hybels, 2002, p. 33).

For emerging leaders to become seasoned, wise, and effective leaders, they need proximity to and interaction with spiritual leaders. The best thing spiritual leaders can do is to invest more time in mentoring emerging leaders who have high potential (Hybels, 2002). The best catalyst for a leader's growth is to "make him or her lead something." No

one can grow as a leader without the real-life challenges of actually leading (Hybels, 2002, p. 134).

Christian leaders who know God and who know how to lead in a Christian manner will be more effective than even the most skilled and qualified leaders who lead without God. Spiritual leadership is not limited to pastors and missionaries; rather, it is the responsibility of all Christians whom God wants to use to make a difference in this world (H. Blackaby & Blackaby, 2006, p. 15).

Shared Leadership in the Writings of Ellen G. White

For 70 years, from the age of 17 until her death at 87, Ellen G. White (1827-1915) was actively involved in initiating, shaping, and developing the Seventh-day Adventist Church (Valentine, 2011). Valentine later stated that

in its early years it had little need of church organization or structure, but beginning in 1863 the group adopted a formal and legal organizational structure that later spawned numerous loosely organized branch organizations, related institutions, and other parachurch entities. At the turn of the century, these entities were integrated more tightly into what became a strongly centralized church structure. The process involved radical organizational adjustment and gave rise to significant leadership tensions resulting in damaging defections and losses and the potential for major schisms. (p. 15)

The Seventh-day Adventist Church was structured in a manner consistent with a model which recognizes the supreme responsibility of the church as residing in its members (Patterson, 2010). According to Valentine (2011, p. 34), Ellen White was in favor of shared leadership when she said that “without added staff to take some of the responsibilities and to lighten the workload of the president, his health would completely break down.” This was in reference to the 1888 General Conference Session floor discussions. In order not to consolidate leadership, the 1897 Session of the General

Conference adopted that no “one man” should be president of the church (Knight, 2006). Patterson (2010) posited that the evidence of history alerts us to the difficulty of upholding an organizational structure where primary authority rests at the base of the organization, rather than in appointed leaders. If the majority at the base is ignored, what follows is a leadership deficiency. To rescue the leadership problem, the church needs to train and empower members to take up leadership roles (Knight, 2006). The training becomes imminent when leaders come to the realization that “one person must not suppose that his wisdom is beyond making any mistake” (White, 1985, p. 40). Leadership is shared when people acquire the necessary training and contribute in their areas of expertise.

The Adventist Church and Shared Leadership

In the absence of a clear theology of leadership for the church, Seventh-day Adventists for the last century have been practicing a business model of leadership (Patterson, 2012a). According to Walker (1985), church history presents the early church as a distributed model of congregationalism held together by a common commitment to the person of Jesus Christ by the unifying influence of the Holy Spirit. The empowerment of the laity in their areas of ministry will go a long way to improve shared leadership (Patterson, 2012b). The Seventh-day Adventist Church is organized as a representative model with a somewhat unique element of buffers that limits the exercise of authority among the four levels of church organization—local church, conference, union conference, and General Conference (GCSDA, 2005).

Any desire to consolidate rather than distribute leadership should cause the Seventh-day Adventist Church to consider the implications of applying a business model

to the organizational context of the church. In shared/distributed leadership, each level functions under a constitution that defines its territory, boundaries, and functions.

Supporting this organization structure, White commented,

It has been a necessity to organize union conferences that the General Conference shall not exercise dictate over all the separate conferences. The power vested in the Conference is not to be centered in one man, or two, or six men; there is to be a council of men over the separate divisions. (1981, p. 279)

It is the tendency of human organizations to move from a model of distributed authority toward a consolidation of authority—from authority exercised by many to authority exercised by a few or, in extreme cases, one. God distributes authority; people tend to consolidate it (Patterson, 2012b). Patterson’s assertion supported what White stated that “never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control” (1948, pp. 260, 261). Those who are inclined to regard their individual judgment as supreme are in grave peril (White, 1985).

Between 1890 and 1915, White engaged in the issue of leadership authority and power. Her position on leadership and organizational behavior in relation to what was happening during this time frame was critical. This is what she said:

No man has been made a master, to rule the mind and conscience of a fellow-being. Let us be very careful how we deal with God’s blood-bought heritage. To no man has been appointed the work of being a ruler over his fellow men. Every man is to bear his own burden. He may speak words of encouragement, faith, and hope to his fellow-workers; he may help them bear their special burdens. (1985, p. 27)

In relation to the concept of delegation/shared leadership in the management of church ministry, White made it emphatically clear that the pastor’s duty is to train the laity and set them to work by giving each one something to do for others. She further stated that if put to work, the despondent will soon forget their despondency, the weak will become strong, and the ignorant, intelligent (White, 1948). For the advancement of

the kingdom of God, no single person should control power and have a voice for the whole; methods and plans are to be carefully considered so that people may weigh their relative merits and decide which should be followed (White, 1948). The emphasis here is corrective and calls for inclusive distribution of decision-making input and deliberation. Consequently, the issue of treating all as potential leaders worthy of inclusion emphasizes the intent of the Scripture to equip every follower of Christ with a competency of spiritual gifts (see 1 Cor 12). Tyrant leaders never begin as tyrants. They always begin as protectors or emancipators and when they capture power, begin to act as tyrants to control power and also act as representative for the masses (Plato, 1952, p. 413, VIII 565).

Whereas empowerment is initiated by the leader and passed down to the employees in the secular field, empowerment is received from the Holy Spirit in the spiritual realm. “Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train” (White, 1898, p. 672).

Tutsch (2008) indicated that as Christ chose to leave His position of exaltation and glory and come to earth in the form of a servant, Christian leaders can choose to leave the pursuit of hierarchical power, prestige, and privilege in order to serve humbly those for whom Christ died. No single person is ever to set himself up as a ruler, as lord over his fellowmen, to act out his natural impulses. No single voice and influence should ever be allowed to become a controlling power (White, 1985). For shared leadership to be manifested in our churches, the challenge rests on the shoulders of spiritual leaders to

equip and develop those being led so they may become leaders themselves. White pressed for a distributed model that encourages inclusion of all. Anything that lessens the involvement of the body of Christ as a whole or replaces relational functions (shared leadership) even in the pursuit of mission success should be dissected judiciously to determine whether it should be implemented (Patterson, 2012a). The individual and the church have responsibilities of their own. God has given to every person at least one talent (1 Pet 4:10) to be used and improved. In using these talents the capacity to serve is increased (White, 1985).

Conclusion

This chapter has reviewed what shared leadership is and its importance in relation to both profit and non-profit organizations. In this 21st century, it is almost impossible for a single individual to lead an organization successfully without contributions from others. The benefits of shared leadership can no more be overlooked by leaders today.

For the principles of shared leadership to be applied, both the leader and the subordinates must be willing to make some adjustments. Although old habits and fixed organizational practices are not easy to break, especially in companies where employees and managers have been conditioned to think that the key to success in every job is to follow the boss's orders, organizations that tap their employees' expertise and share leadership enjoy a vital competitive advantage. Finally, with the complexity and obscurity of tasks that teams often experience, it is becoming more apparent that a single leader is unlikely to have all of the skills and traits to perform the necessary leadership functions effectively. Thus, shared leadership is becoming gradually popular in teams as

multiple team members emerge as leaders, especially when they have the skills, knowledge, and expertise that the team needs.

CHAPTER 4

IMPLEMENTING THE SHARED LEADERSHIP MODEL FOR THE CHURCHES IN THE MAMPONG-WEST DISTRICT

Description of the Mampong-West District

In this section I will describe a program for training, empowering, and organizing the churches in Mampong-West District for shared leadership in the ministry. Before that, however, the geographical and religio-political situation of Mampong will be presented in order to provide a background for the training.

Geographical Description

Location and Size

Mampong Municipality is one of six municipal areas and one of the 27 administrative districts in the Ashanti region of Ghana, West Africa. The divisions took place following the splitting and upgrading of the former Sekyere West District into Mampong municipal and Sekyere Central District by Legislative Instrument (L.I.) 1908, passed on the first day of November 2007. The municipal capital Mampong is about 57km from the regional capital Kumasi. It is bounded in the south by Sekyere South district, the East by Sekyere Central, and the North by Ejura Sekyeredumasi districts. The

Municipal area is also the seat of the second most important stool in the Ashanti Kingdom: the Silver stool. Daasebre Osei Bonsu II is the current occupant of the Silver stool (see figure 1).

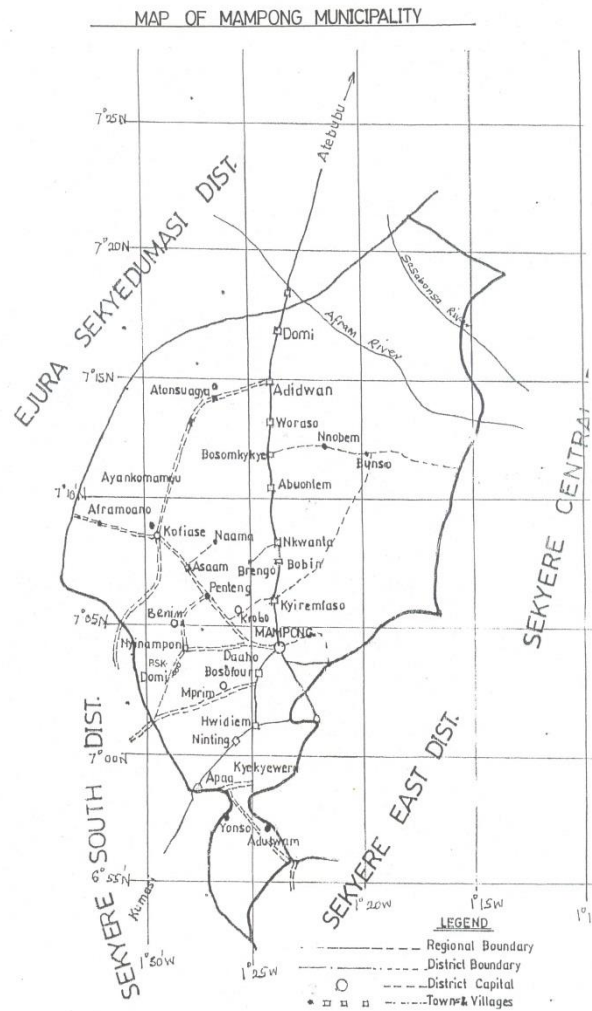


Figure 1. The map of Mampong Municipal
Source: Mampong Municipal Survey Department, 2010

Mampong is located on longitudes 0.05 degrees and 1.30 degrees west and latitudes 6.55 degrees and 7.30 degrees north, covering a total land area of 449km². Mampong has 79 settlements with about 61% being rural. The rural areas are mostly found in the northern part of the municipality where communities with less than 50 people are dispersed.

Demographic Description

The population of the municipality is currently 91,483 (2010 projection), as opposed to 78,056, according to the 2000 census (Ghana Population and Housing Census 2000). Over a period of a decade, the municipality experienced a population increase of about 13,427, about a 15.3% increase and represents a growth rate of 1.6%. The Municipal Population Growth Rate (MPGR) since 2010 is shown in Table 1 below.

Table 1

Population Sizes and Growth

Year	Population	Growth Rate
2010	91,483	
2011	92,947	1.58%
2012	94,436	1.58%

Source: Municipal Statistical Service, 2010

Social-Cultural Situation

One important characteristic about the municipality is its diversity. Settlements within the municipality are made up of various ethnic groups within the country. Each has a unique culture in terms of building styles, physical appearance, and type of food. However, the municipal area is dominated by Akans who constitute about 92 % (see

Table 2); followed by tribes from the Northern part of the country, constituting about 6.8%; Ewes, 0.4%; and others, 0.2%.

Table 2

Ethnic Composition of the Municipal Area

Ethnicity	Percentages
Akans	92.6
Northerners	6.8
Ewes	0.4
Others	0.2

Source: Socio-Economic Survey, 2000

Religious Composition

Christians constitute about 87% of the religious population, while Moslems and traditionalists constitute about 10.9% and 1.1% respectively. Those belonging to other religions such as Buddhism, Hinduism, and so on constitute about 0.4% of the entire religious population. The distribution is shown in the table 3 below.

Table 3

Religious Composition

Religion	Percentage (%)
Christians	87.6
Moslems	10.9
Traditionalist	1.1
Others	0.4

Source: Socio-Economic Survey, 2000

General Methodology: Extension Movement in Theological Education, Framework Analysis, and Gantt Chart

The project will use the Extension Movement in Theological Education (EMTE), the Logical Framework Matrix (LFM), and the Gantt Chart to present its strategy and activities schedule. Details of the tools will be explained later.

Theological Education by Extension

Theological education by extension is defined simply as “that form of education which yields to the life cycle of the student, does not destroy or prevent his productive relation to society, and does not make the student fit into the needs of a ‘residual’ school” (Kinsler, 1978, p. ix).

Extension is capable of supplying professional training to “elected” or at least “selected” leaders, thus combining the values of training with the importance of gifts. Theological education by extension, on the other hand, breaks down the dichotomy between clergy and laity by encouraging all kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations. It enables the congregations to develop their own leadership for ministry (Kinsler, 1978).

The Purpose of Theological Education by Extension

Training programs must be provided for local church leaders in their home locale to avoid having them come to the center(s) located in the city. By reaching leaders and members in the geographical location of their congregations, more individuals and groups will be reached. Using the widely accepted argument from specialists in education, real

learning must integrate theory and practice creatively; teachers and students must relate to each other as persons and as complement each other.

One of the basic concerns of extension advocates has been the nature of the ministry. The Western pattern of theological education has projected a professional model of the ministry, which encourages the non-trained to take a secondary role (Kinsler, 1978). Extension can reverse these trends because it opens the door for theological education to all, not just too high-level candidates for the professional clergy.

In our churches today, this situation is repeated and exacerbated through traditional patterns of theological education, ordination, and unique views of authority of the clergy. If extensions open the door to theological education to the natural leaders of all our congregations, then the ministry may more nearly reflect the concerns and serve the needs of the masses (Kinsler, 1978).

Finally, theological education shares a common vision for the renewal of the ministry of the whole church for mission. Its purpose is not primarily bound up with theological institutions or even with the church as an end in itself, but rather with mobilization of the church for mission in the world.

Logical Framework Analysis

Among the numerous tools designed for planning and managing development projects, logical framework has been proven to be excellent because of its logical basis, flexible nature, comprehensive outlook, and lucid structure. The Logframe model was originally developed by United States Department of Defense, but it has been adopted and improved by many development funders and implementers (Maier, 2007). It is a tool for planning and managing development projects that helps summarize in a standard

format what the project is going to achieve, what activities will be carried out to achieve its outputs and purpose, the resources required, the potential problems which could affect the success of the project, and how the process and ultimate success of the project will be measured and verified (Maier, 2007).

The Logical Framework Matrix (LFM) is very useful in designing, planning, implementing, and monitoring a project. It is an effective technique for enabling planners to identify and analyze problems and to define the objectives and activities which should be undertaken to resolve these problems (McLean, 1988). Using the tabular framework known as the Logframe, it is possible to present information analytically about the key components of a project—goal (overall objective), purpose (outcomes), performance indicators, outputs, activities, inputs, as well as assumptions. The logical framework approach also clarifies the purpose of and the justification for a project, defines the key elements of a project by identifying information requirements, facilitates communication between all parties involved, analyzes the project's setting at an early stage, and identifies how the success or failure of the project should be measured (NORAD, 1999). This planning model provides a visual representation of the entire strategy which points out areas of strength and/or weakness, thus allowing those benefiting from a project to run through many possible scenarios to find the best possible solution. This system (LFM) also makes room for adjusting approaches or changing course as program plans are developed (W. K. Kellogg Foundation, 2004). The W. K. Kellogg Foundation (2004) believed that in a logic model, one can “adjust approaches and change courses as program plans are developed” (p. 5).

The log frame worksheet is divided into four horizontal rows—Goal, Purpose,

Outputs, and Inputs—and four columns—Narrative, Objective Identifiable Indicators, Means of Verification, and Assumption. Logical linkages between a set of ends are beautiful and sequentially presented. Inputs are provided in order to carry out activities to produce Outputs to be used to produce Outcomes leading to the achievement of the Overall Objective, the Overall Goal (see Figure 2).

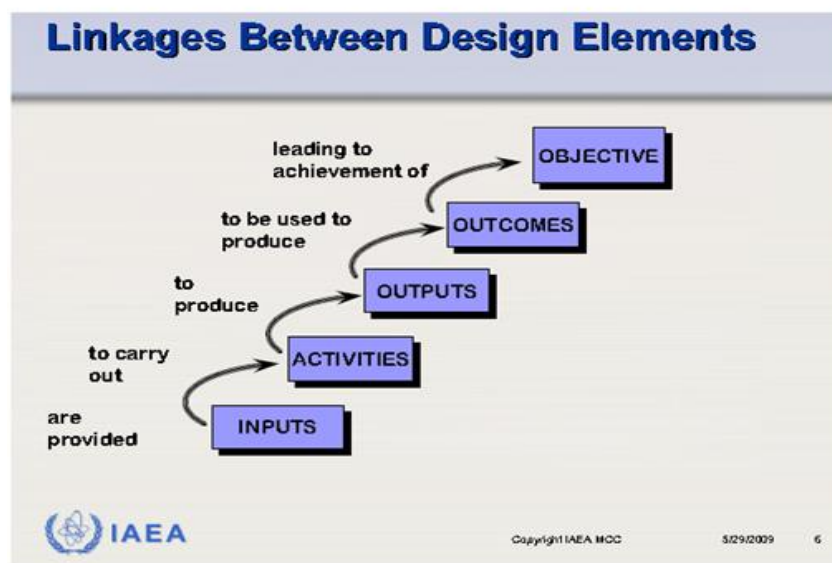


Figure 2. Linkages between design elements
 Source: <http://www.iaea.org/technicalcooperation/documents/Region-Announce-Docs/europe/Training-for-new-NLO/story391-1-1.pdf>

Logframe

The Logframe (Logframe matrix) is a product of a systematic analysis of the key components of the project presented in a simple table with four horizontal rows describing the Goal, Purpose, Output, and Input of the project and four columns depicting the Narrative, Identifiable Indicators, Means of Verification, and Assumptions (see Figure 3).

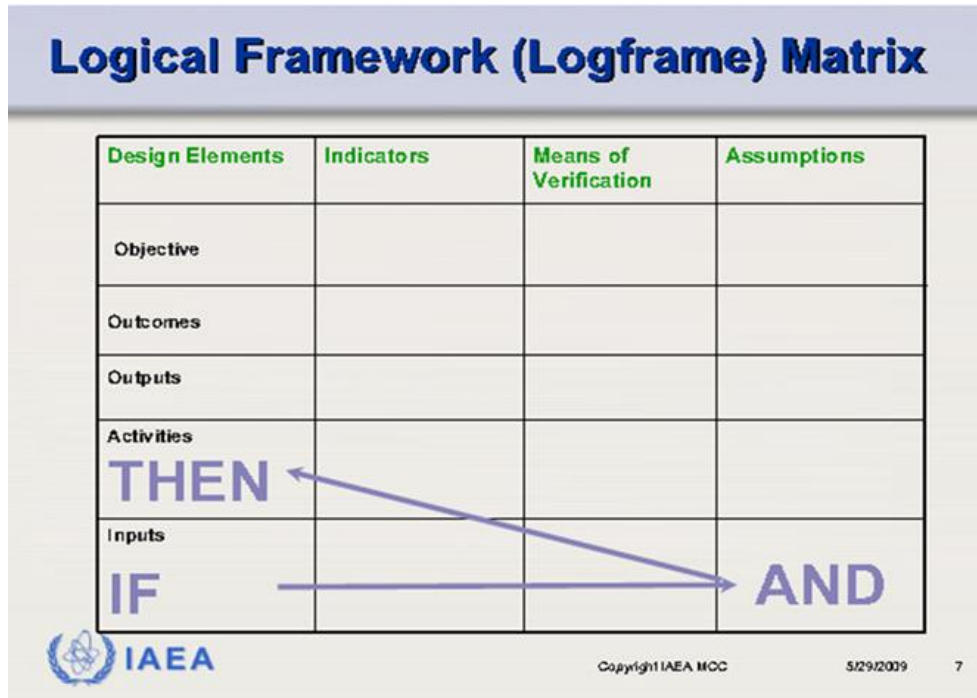


Figure 3. Logical framework matrix
 Source: <http://www.iaea.org/technicalcooperation/documents/Region-Announce-Docs/europe/Training-for-new-NLO/story391-1-1.pdf>

Goal—Narrative Summary

The goal is the aim or end towards which the project is directed. A goal may be a condition or a problem to be addressed. An entire program may be directed toward the achievement of the goal. Generally, a goal is not achieved by one project alone, but is the end toward which a variety of projects are aimed. The project goal is the end to be achieved and the project purpose is the means by which to reach that end (Meta Metrics, 2005).

Purpose--Narrative Summary

The purpose is the overall objective which the project is designed to achieve, that is the “core problem” (European Commission, 2001, p. 23). The achievement of the purpose should contribute directly to achievement of the goal. For instance, a project

purpose could be to reduce dependency on drugs and alcohol, while the goal may be to reduce client recidivism (Meta Metrics, 2005).

Outputs/Activities—Narrative Summary

Project outputs are the specific outcomes to be produced by means of the project inputs. It may be quantitative, such as the number of clients in progress; qualitative, such as the development of more effective counseling practices; and attitudinal, such as to increase awareness of community agencies with supporting services. The project activities are components of the outputs, though it is the specific end results which are properly termed outputs (Meta Metrics, 2005).

Inputs—Narrative Summary

Inputs are the materials and resources available to produce outputs. Inputs include personnel, equipment, training, facilities, technical assistance, funds for contracted services, and other items. These four—goal, purpose, outputs, and inputs—made up the vertical logic depicting the hierarchy of objectives as shown already in figure 2.

Objectively Verifiable Indicators (OVI)

An indicator is a sign or index which expresses a level of achievement within each of the four rows (goal, purpose, outputs, and inputs) of the logframe matrix. An indicator, as a measurable unit, facilitates assessments of the project performance. The means of verification are from the kinds of indicators and the sources of data needed to support those indicators. This includes documents and organization from which data can be collected, monitoring and reporting systems, and surveys. Activities to operate a reporting system or conduct surveys are included as project outputs. The indicators are

verifiable because of their precision and realistic characteristics (Meta Metrics, 2005). They are presented in brief details of quality, quantity, and time. Behaving like a thermometer, their readings must be independent of who reads them so that different persons using the same indicators would obtain the same measurements (2001).

Assumption

The assumptions are the recognized significant external factors or conditions which are essential to successful project implementation. The assumptions refer to conditions or constraints over which the project personnel have absolutely no control. There are normally different assumptions for each level of the project. For instance, goal assumptions may include conditions of political and community support for the project; input assumptions could include the availability of qualified staff and funding provided on a timely basis (Meta Metrics, 2005). Assumptions are stated in positive language because, unlike risks that look at the negative side, they look at the favorable conditions that need to be met for the project to succeed.

Table 4

Elements in the Logical Framework Matrix

Objectives	Verifiable Indicators	Means of Verification	Important Assumptions
Goal: The higher-level objective towards which the project is expected to contribute	Measures (direct or indirect) to verify to what extent the goal is achieved (Means of verification should be specified)	Sources of information on the goals indicator(s)	The external factors (important events, conditions, or decisions) that are necessary for sustaining objectives in the long run
Purpose: The medium term result(s) that the activity aims to achieve in terms of benefit to target groups	Measures (direct or indirect) to verify to what extent the purpose is fulfilled Means of verification should be specified)	Sources of information on the purpose indicator(s)	Important event, conditions, or decisions outside the control of the project management which must prevail for the development objective to be attained
Outputs: The tangible products or service that the activity will deliver in order to achieve project purpose	Measures (direct or indirect) to verify to what extent the outputs are produced	The sources of information on the outputs indicator(s)	Important events, conditions, or decisions outside the control of the project management necessary for the achievement of immediate objectives
Activities: Indicate each of the activities that must be undertaken by project in order to accomplish the outputs	Inputs: The materials, equipment, financial, and human resources needed to carry out the activities of the project		Important events, conditions, or decisions outside the control of the project management necessary for the production of the outputs

Source: Project on Disability and Healthcare Technology, Constructing Frame, work, 7 July 2004, retrieved from <http://www.kar-dht.org/logframe.html> BOND, 2; and NORAD, 17.

Gantt Chart

A Gantt chart is a graphical representation of the duration of tasks against the progression of time. A Gantt chart is a useful tool for planning and scheduling projects and monitoring their progress (KIDASA). A Gantt chart is helpful when monitoring a project's progress. It is a type of bar chart that illustrates a project schedule, the start and finish dates of the terminal elements, and summary elements of a project. A Gantt chart is a horizontal bar chart developed as a production control tool. It shows the tasks of a

project, when the item must take place, and how long each will take (Tague, 2005). The Gantt chart is frequently used in project management to provide a graphical illustration of a schedule that helps to plan, coordinate, and track specific tasks in a project (KIDASA). The chart illustrates the activities that must be done to complete the project, the time frame they must be completed in, and the team members who are assigned to each task. “As the project progresses, bars are shaded to show which tasks have been completed”(Tague, 2005, p. 271). This chart is a useful tool in scheduling and monitoring activities within a project as well as communicating its plans and status. The process of constructing a Gantt chart forces the project management to think clearly about what must be done to achieve the goal. Keeping the chart updated as the project continues helps to manage the project and head off schedule problems (Tague, 2005).

Table 5 shows a sample of a Gantt Chart activities schedule. It depicts the activities to be accomplished, their duration, and the people assigned to each single task.

Table 5

Example of an Activity Schedule

Activities	Month 1	Month 2	Month 3	Month 4	Month 5	etc.	PA	TA	etc.
Result: 1. Quality of secondary healthcare service improved									
*Activity: 1.1 Design, implement training									
<i>1.1.1 Conduct staff training needs</i>								L	
<i>1.1.2 Design training modules</i>								L	
<i>1.1.3 Conduct training</i>								L	
*Activity: 1.2 Improve drug procedures									
<i>1.2.1 Conduct management audit</i>							L	S	
<i>1.2.2 Design, test new procedures</i>							L		
<i>1.2.3 Implement new procedures</i>							L		
<u>Milestones</u>	<p>*Step 1: List main activities from Logframe</p> <p>Step 2: Break activities down into manageable tasks</p> <p>Step 3: Clarify sequence & dependencies</p> <p>Step 4: Estimate start-up, duration & completion of tasks</p> <p>>Step 5: Summarize scheduling of main activities</p> <p>Step 6: Define milestones</p> <p>Step 7: Define expertise required</p> <p>Step 8: Allocate tasks among team</p>								
<ol style="list-style-type: none"> 1. TNA completed by end month 1 2. Patient care training modules completed by end month 3 3. All clinical staff trained in improved patient care by end month 5 4. Audit report completed by end month 2 5. New procedures finalized by end month 4 									
Key	<ol style="list-style-type: none"> 1. PA = Planning Adviser 2. TA = Training Adviser 3. L = Lead role 4. S = Support role 								

Source: European Commission, *Project Cycle Management Training Courses Handbook*. Version 1.1. (Hassocks, West Sussex, UK: ITAED Ltd., 2001), 40.

Description of Mission Strategy

Application of Logical Framework Analysis

This section aims to design a specific contextual strategy to meet the needs of the Mampong-West District of Seventh-day Adventist Church members for shared leadership. The concept of shared leadership is not something entirely new in the Mampong-West District. However, the need to train the laity is evident: the members are not using their spiritual gifts to build each other up for shared leadership. They are not sharing leadership, and their spiritual growth is diminishing. The teaching materials on shared leadership are not meeting the needs of the district. The reason for this is that the materials sometimes used were developed to meet the needs of places other than this district.

Consequently, the need to develop contextualized materials for training is indispensable. Thus, a curriculum will be developed as part of this project that can train, empower, and organize the laity of the Mampong-West District for shared leadership and will be relevant to the laity of the Mampong-West District for shared leadership practice.

There are several training areas in regard to laity involvement in the leadership roles. I have chosen the most relevant, and helpful procedures. Table 5 presents different activities that will be implemented to meet the project's objectives. Various dimensions of the Logframe Matrix will be discussed in the next section.

The Overall Goal

The general goal of this project is to develop a model for shared leadership in order to motivate the laity in the Mampong-West District to increase their participation in taking leadership roles. In order to accomplish this, there is a need to monitor each level

of the activities. The activities must lead to outputs, outputs to purpose, and purpose to goal. Laity participation in ministry through taking up leadership roles has the potential of directly or indirectly reviving all the departments in the district that are performing abysmally due to a leadership crisis. It is hoped that other Adventist church members in the Central Ghana Conference would get involved in the process of church growth through shared leadership practice. This strategy model may be applicable to other churches where necessary.

Table 6

Application of Logical Framework Matrix

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
Goal: Mampong-West District becomes a model for shared leadership practice for other Adventists churches in CGC	Five or more churches adopt Mampong-West District's shared leadership model practice by the second year of introduction	Local churches and district records and statistics should show a substantial increase in leadership roles participation	Conference Administration is in support of the project
Purpose: Strategy to make Mampong-New Town Church a model for shared leadership developed and implemented	By the end of third year after implementation, quality and leadership structure established, lack of laity involvement reduced, and more people engage in various leadership roles	Training will be done and members will be actively involved in activities	Members willing to be involved in local leadership
Outputs: 1. Seminars on the priesthood of all believers developed and conducted 2. Seminars on biblical models of shared leadership conducted 3. Members' spiritual giftedness assessed 4. Gift- based leaders selected and trained 5. Monitoring and evaluation project activities	1. Four seminars on priesthood of all believers conducted by the end 2. Members grouped into ministry according to their gifts		1. Members will take part in the seminars 2. Members willing to assess their spiritual gifts 3. Selected members accept to be trained 4. Members accept to be involved in training groups

Table 6—Continued.

<p>ACTIVITIES:</p> <p>1. Prepare and conduct seminars on priesthood</p> <p>1.1 Images of the church in the New Testament</p> <p>1.1.1 Church as people of God</p> <p>1.1.2 Church as (living organism) the Body of Christ</p> <p>1.1.3 Church as Temple of God</p> <p>1.2 Ministry in the New Testament</p> <p>2. Prepare and conduct Seminars on shared leadership</p> <p>2.1 Shared leadership in the Old Testament</p> <p>2.2 Shared leadership in the New Testament</p> <p>3. Assess members' spiritual giftedness</p> <p>3.1 Seminar on spiritual gifts</p> <p>3.2 Spiritual gifts assessment</p> <p>3.3 Grouping of members according to their spiritual gifts</p> <p>4. Train and equip gift-based leaders</p> <p>4.1 Training session for leaders</p> <p>4.2 Equipping leaders with materials for leadership programs</p> <p>5. Final evaluation of project</p>	<p>1. Support group</p> <p>2. Teaching materials</p> <p>3. Budget</p>		<p>1. Conference plans do not hinder Mampong-West District's activities</p> <p>2. Church elders/leaders and support group willing to be involved in activities</p>
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Purpose/Specific Objective

The central objective of this project is to develop and implement a holistic strategy to train, empower, and organize the laity of the Mampong-West District for

shared leadership. The purpose will be attained when church members are trained and motivated to share leadership by way of taking up leadership responsibilities. This training will involve identifying the various spiritual gifts of church members and the formation of various gift-based teams for an effective ministry which, in, turn will create more leaders and healthy, growing churches.

Outputs

The specifically intended results of the project activities should lead to the outputs of the project. The outputs are proportional to the project activities (European Commission, 2001, p. 20). Achieved activities will produce achieved outputs. To achieve the above objectives, the project will consists of four main activities as listed already in the Logical Framework Matrix. Seminars on the following topic will be provided: priesthood of all believers, biblical model of shared leadership, spiritual giftedness, and monitoring project outcomes. This will lead to training, empowering, and organizing the churches in the Mampong-West District for shared leadership.

The proposed plan for this project will seek to achieve four main results :(a) seminars on the priesthood of all believers developed and conducted, (b) seminars on a biblical model of shared leadership developed and conducted, (c) members' spiritual giftedness assessed, and (d) project activities monitored and evaluated. Implementing these activities will positively and conclusively produce outputs. To keep the project focused, monitoring and evaluating will take place at every stage. The outputs will be vertically discussed and this means that each output will be explained in the objective column before the indicators and assumptions are classified.

Monitoring and Evaluation of Project Activities

Monitoring is the continuous assessment of the progress and performance of a development intervention. Evaluation on the other hand, is the end or ex-post assessment of an intervention, its impact, and lessons learned (Mikkelsen, 2005, p. 263). All projects need concise and clear objectives in order to achieve their maximum potential. A monitoring and evaluation system should be in place to act as benchmarks to guard against any unnecessary additional work. This will assist the project management in knowing how things are progressing, as well as sounding an early warning of possible problems and difficulties. Both monitoring and evaluation will help to improve future planning and decision-making by indicating where special attention will be needed.

Wiles and Bondi (2002, p. 55) posited that monitoring consists of “the systematic and continuous collection, analysis, and use of information for management control and decision-making.” Effective monitoring is needed to avoid pitfalls in the design and implementation of a project as it is very unusual for any project to go precisely according to the initial plan. Effective evaluation is needed to determine the worth or significance of a development activity, policy, or program (Mikkelsen, 2005).

Description of Implementation Plan

This section deals with systematic details description of plan implementation to be followed in the realization of the goal set for a project or to achieve the entire program plan.

Description of Implementation Strategy

Robb (1989) defined a strategy as “a careful plan, or more specifically, the art of devising or employing plans to reach a goal” (p. 30). A well-planned strategy serves several purposes. It answers the question, how will we get to where we want to be? (Malphurs, 1999). It also provides a plan with direction towards the future and enables participants to concentrate all the resources that are essential to complete the task. It enables building a vision and helps decide what will not be done (Robb, 1989). Implementation has been identified as the problem in the strategizing process—having a strategy in writing is one thing, but turning it into action is quite another. After developing a good organizational strategy, we must now take action; we must make it happen (Malphurs, 1999).

Strategic planning in ministry is concerned about what the envisioned future ought to look like according to God’s plans (Dayton & Fraser, 1990); however, all strategies die for lack of implementation (Malphurs, 1999). Doing strategic planning in ministry is an act of faith that demands an unbroken dependence on God for plans to succeed (Robb, 1989). It has been observed that in order to achieve a desired goal, careful planning and action are very vital. Every planner needs to have this in mind; think, plan, act, evaluate, think, plan, and act (Dayton & Fraser, 1990).

Activities Schedule (Gantt Chart)

The schedule which sets out the entire activities and resources necessary to accomplish the purpose and results of this project is the Activities Schedule or Gantt chart in table 7. This table presents a graphic analysis of the outputs and their related activities as already shown in the Logical Framework Matrix. Each output and the

activities related to it from the Logframe have been transferred to the Gantt Chart. It also tells the time frame during which the planned activities must be completed and the team members who are assigned to each task. Each major step of the process is described below.

Preparation

Few things are as sacred to modern leaders as adequate preparation, but the bottom line of preparation is always a thread called self-discipline (Beausay, 1997, pp. 35-36). I believe that good preparation calls for everyone's participation to achieve maximum results.

Regarding the training of church leaders, White (1947) wrote,

That which is needed now for the up building of our churches is the nice work of wise laborers to discern and develop talent in the church—talent that can be educated for the Master's use. There should be a well-organized plan for the employment of workers to instruct the members how to labor for the up building of the church, and also for unbelievers. It is training, education, that is needed. (p. xx)

This suggests the need for a training program for local church leaders to teach them how to design and implement a program of activities successfully in their local churches with the aim of equipping the laity to take up leadership roles. A training program only needs to be functional and should be tailor-made for the needs and goals of the local church. Leaders should set aside a disciplined time of diligent thinking and planning and, like Jesus, make others the beneficiaries of their preparation (Beausay, 1997, p. 36).

Table 7

Gantt Chart for Year 1

Activities	Year 1											
	1	2	3	4	5	6	7	8	9	10	11	12
Output 1: Seminars on priesthood												
Activity 1: Prepare and conduct seminars												
1.1 Prepare seminars												
1.2 Conduct seminars												
1.2.1 Church as people of God												
1.2.2 Church as body of Christ												
1.2.3 Church as Temple of God												
1.2.4 Ministry in the New Testament												
Output 2: Seminar on leadership												
Activity 1: Prepare and conduct seminars												
2.1 Prepare team leadership seminars												
2.2 Conduct team leadership seminars												
2.2.1 Team leadership in the O.T												
2.2.2 Team leadership in the N.T												
Output 3: Spiritual gifts assessed												
Activity 1: Prepare and Conduct seminars												
3.1 Prepare seminars on gifts												
3.2 Conduct seminars on gifts												
3.2.1 Seminar on the Holy Spirit												
3.2.2 Seminar on spiritual gifts												
Activity 2: Assess members' spiritual gifts												
3.3 Prepare gifts assessment tool												
3.4 Conduct spiritual gifts inventory												
Activity 3: Form gift-based ministry												
Output 4: Monitoring and evaluation												
Activity 1: Monitoring												
4.1: Quarterly information collecting												
4.2: Annual report summaries												
Activity 2: Evaluation												
4.3: Internal midterm evaluation												
4.4: External midterm evaluation												

Table 8

Gantt Chart for Years 2 and 3

Activities	Year 2				Year 3				Person Responsible			
	1	2	3	4	1	2	3	4	A	B	C	D
Output 1: Seminars Priesthood												
Activity 1.1 Prepare seminars												
1.2 Conduct seminars												
1.2.1 Church as people God												
1.2.2 Church as body of Christ												
1.2.3 Church as Temple												
1.2.3 Ministry in NT												
Output 2: Seminar on leadership models												
Activity 1: Prepare and conduct seminars												
2.1 Prepare shared leadership seminar												
2.2 Conduct team leadership seminar												
2.2.1 Shared leadership in the O.T												
2.2.2 Shared leadership in the N.T												
Output 3: Spiritual gifts assessed												
Activity 1: Prepare and conduct seminars												
3.1 Prepare seminars on gifts												
3.2 Conduct seminars on gifts												
3.2.1 Seminar on the Holy Spirit												
3.2.2 Seminar of spiritual gifts												
Activity 2: Assess members' spiritual gifts												
2.3 Prepare gift assessment tools												
2.4 Conduct spiritual gifts inventory												
Activity 3: Form gift-based ministries												
Output 4: Monitoring and evaluation												
Activity 1 : Monitoring												
4.1 Quarterly information gathering												
4.2 Yearly report summaries												
Activity 2: Evaluations												
4.3 Internal midterm evaluation												
4.4 External evaluation												
Key:												
A = Researcher; B = Church Elders; C = Personal Ministries Directors; D = External Evaluator												

Seminars on the Priesthood of All Believers Developed and Conducted

The church is made up of both the clergy and the laity; therefore they should work together as a team. The priesthood belongs not exclusively to the clergy, but to the whole people of God (Bartlett, 1993, p. 3). The Gospel commission in Matt 28:18-20 is meant for both the clergy and the laity. Any opposing view is not biblical and Scripture does not support such a view. The Holy Spirit's promise in Acts 1:8 was not meant only for the twelve apostles, but was promised to all the members of the church for ministry. Both the duty to witness and the power to witness is equally bestowed (Ministerial Association of the General Conference of Seventh-day Adventists, 2005).

In order to accomplish the purpose of this project, the first thing to do is to conduct seminars for members on the biblical concept of the priesthood of all believers in order to build a consensus that the ministry is for everybody, both the clergy and the laity. To achieve this, the following seminars will be conducted: (a) the church as the people of God, (b) the church as a (living organism) body of Christ, and (c) ministry in the New Testament.

The rationale behind these seminars is to draw contemporary implications for the Mampong-West District Adventist Church and outline God's destiny for every believer. For the people of God to enter fully into their ministry, we must come to see that there is only one people and one ministry, not two peoples—clergy and laity—a view that inevitably leads to two ministries (Ogden, 1990, p. 56). All Christians are a priesthood of all believers.

Seminar on the Church as the People of God

This seminar will look at the biblical implication of 1 Pet 2:9 with regards to the church as the people of God for the Mampong-West District churches. This seminar will bring into light the biblical image of the church which implies a collective sense of community in which there is social and spiritual solidarity and a sense of belonging, as well as the essential mission of God's people. The biblical image of priesthood calls for everyone to participate for God and it combines the assertion of the identity of believers as God's elect and holy covenant people with their responsibility of the gospel commission (see Appendix C).

Seminar on the Church as a Living Organism and the Body of Christ

The apostle Paul uses the body to illustrate the church and its members. The body is closely knit. Its members are interrelated and mutually dependent upon one another. All parts have their function. If one part of the body suffers, the entire body suffers (1 Cor. 12: 18-26). The seminar will be based on Rom 12, 1 Cor 12, and Eph 4 to reach the conclusion that being a member of the Mampong-West District Adventist Church means "being a vital organ of a living body, an indispensable, interconnected part of the Body of Christ" (Warren, 2002, p. 149). There is no isolated member of the body of Christ on his/her own because each member needs others to express that it is together, the church is the body of Christ. Everyone in the body of Christ is of equal importance irrespective of gifts (Dick & Miller, 2001).

The church is a living organism and the body of Christ. Church members have been called out of the audience to become players on the stage. Everyone has a part in

this play (Ogden, 1990). Every believer is a necessary part of the drama that God is producing, the drama of salvation. As a body, the church (Mampong-West District) is nothing less than Christ's body (Eph 1:23), and it is the organism through which He imparts His fullness (Ministerial Association of the General Conference of Seventh-day Adventists, 2005, p. 167). The pastor no longer plays all the parts, but, like a director, draws out the hidden talents of their skills (Ogden, 1990) (see Appendix C).

The Church as the Sanctuary (Temple) of God

This seminar will bring to light what God expects from the laity of Mampong-West District as His temple. The church is "God's building," "the temple of God" in which the Holy Spirit dwells. Jesus is its foundation and the "chief cornerstone" (1 Cor 3:9-16; Eph 2:20). This temple is not a dead structure—it displays dynamic growth. As Christ is the "living stone," (1 Pet 2:4-6) so Mampong-West District members are living stones that make up a spiritual house. The temple metaphor emphasizes both the holiness of the local congregation and of the church at large. The awareness that God's temple is holy and anyone who defiles it will be destroyed by God will help the members live holy lives (1 Cor 3: 17). The church is to be held in great respect, for it is the object on which God bestows His supreme regard (see Appendix C).

Seminar on Ministry in the New Testament

This seminar will present the New Testament's perspective of ministry in order to bring to bear the biblical urgency for full participation of every believer in the ministry. It will help to correct the erroneous impression held by some laity in the district. Some believed in the Catholics' teaching which states that the fact that "these gifts are

mentioned suggests a priority of authority and value” (Bartlett, 1993, p. 3), (cf. Eph 4:11-12; 1 Cor 12:4; Gal 5:22). Paul emphasized a shared leadership among the people of God based on gifts or God-given abilities, rather than on an authoritarian hierarchical structure. He held that the various leaders are essentially equal even though their function differ (1 Cor 12:12-27). The purpose of every kind of leadership was for the building up of the church (1 Cor 12:2-7; Eph 4:11). Jesus’ life and service portrays what He intends us to be doing by given us an example through servanthood. However, the ministry of the Christian church must always continue the example of the Lord who came, “not to be served but to serve and to give his life as a ransom for many” (Mark 10: 45). The church has no choice but to follow the example of Jesus in its ministry (O’Grady, 1991) (see Appendix C).

Seminar on Model of Leadership

Seminar on Shared Leadership in the Old Testament

This seminar will highlight the biblical principle of shared leadership from the Old Testament point of view. The clear knowledge of the biblical principle of shared leadership will help motivate the members to involve themselves in leadership roles in the district. God enlisted humankind in the process of creation by demonstrating that even God, the Creator, incorporates the principles of shared leadership (Gen 2:28; Gen 1:26). The Old Testament points out the important advantage of shared leadership (Eccl 4:9-12). A vivid example can be also seen in Exod 18 (see Appendix D).

Seminar on Shared Leadership in the New Testament

The focus of this seminar will explain to the members of Mampong-West District the biblical injunction on shared leadership practice. Jesus as well as Paul and the NT writers talked about shared leadership. Jesus built His team by appointing a group of twelve disciples (Matt 3:13-17). He gave them authority (Luke 9: 1-9). The book of Acts presents evidence of shared leadership (Acts 6:3-6). Other bible quotations include 1 Pet 1:1; 5:1; Acts 13:1; 15:35; Mark 3:14; Luke 22:26, 27; Matt 17:14-21 (see Appendix D).

Members' Spiritual Gifts Assessment

Members of the church have been given diverse spiritual gifts. The spiritual gifts are “for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph 4:12) and also provide abilities and ministries needed by the church to fulfill its mandate and functions. By identifying their gifts, members will be convinced that God is calling them for service because He has already equipped them. The seminar on spiritual gift will be conducted, after which, the following will be done: a) assessment of members' spiritual gifts and b) grouping of members into ministries based on their spiritual gifts.

Spiritual Gifts Seminars

Many members are not actively involved in the work of the ministry because they do not know their gifts. The General Conference of Seventh-day Adventists (1992) stated that “the Spiritual gift is presumably related to some talent we already have. And the Holy Spirit urges us to find a ministry whereby the gift can be used to serve others and attract them to Christ” (p. 111). “A spiritual gift is the God given empowerment to make

a meaningful difference in the world through the guidance of God’s Spirit” (Dick & Miller, 2001, p. 5). To sensitize the church members to the fact that each member has at least one spiritual gift given by the Holy Spirit, three seminars will be conducted. The biblical basis of the seminars will be based on the following Bible passages: Matt 25:14-30; 1 Pet 4:10; Rom 12; 1 Cor 12; and Eph 4 (see Appendix E).

Members’ Spiritual Gifts Assessment

This gifts assessment will follow after the end of three spiritual gifts seminars. The rationale is to help members know and identify their God-given talents so they will be more confident to use them accordingly in the Mampong-West District. The tool that will be used to determine the spiritual gifts of each member is the Spiritual Gifts Inventory. This tool helps people to differentiate and identify their primary and secondary gifts. It also provides the means for further exploitation of the gifts and broadens the understanding of the nature and use of the gifts (Dick & Miller, 2001, p. 61). Identifying and placing members into their area of giftedness will help local churches to deal with the problem of leadership crisis. The main resource book will be “*Equipped for Every Good Work: Building a Gift-Based Church*” by Dan Dick and Barbara Miller (See appendix E).

Grouping According to Their Ministries and Territory

The systematic implementation of curriculum will lead to the realization of project objectives. If the outputs are correctly implemented, the grouping of the members into their ministries will be affected. However, the grouping of the members into their spiritual gifts could be complimented by helping them to choose the type of group that

best fits their needs, their interest, their stage of life, or their spiritual maturity (Warren, 1995, p. 147).

The Final Evaluation of Project

Dayton and Fraser (1990) believed that evaluation looks at whether the goals set were reached, the way to reach them was appropriate, and whether the goals are appropriate. It also attempts to determine the worth or significance of a development activity, policy, or program (Mikkelsen, 2005). Evaluation seeks to answer the fundamental question. How are we doing? (Malphurs, 2005). The heart of evaluation is to review the achievement of a project against planned expectations and to use experience from the project to improve the design of future projects and programs. Evaluation is a conscious means of drawing on past experience to solve current problems (Dayton & Fraser, 1990). The evaluation of a project is indispensable since the possibility of doing everything as planned is not possible; as such, it is necessary to evaluate the project at each level of its implementation.

Criteria for Evaluation

There are two basic purposes of evaluation. They are accountability or control and learning (Mikkelsen, 2005). The criteria for this project's evaluation will be the areas of training, empowering, and motivating the members in the Mampong-West District for readiness to increase their involvement in taking up leadership roles. One of the most effective ways of evaluation is to write regular reports. Reporting in itself often causes us to pause and evaluate (Dayton & Fraser, 1990).

Scope of Work

The scope of this project is outlined in the Logframe. The scope commences with seminars on the priesthood of all believers that will be developed and conducted and by developing and conducting a seminar for members' spiritual gift assessment. Seminars on shared leadership as seen in both the Old and New Testaments will be developed and conducted. The execution of this project will go a long way to sensitize and motivate the members in the Mampong-West District to take more leadership roles. The measureable indicator for the effective execution of the scope of this project is to see this model being replicated in various districts that are going through leadership crisis by the end of the last year of its implementation.

Stakeholders of the Project

All evaluations have multiple stakeholders (W. K. Kellogg Foundation, 2004). Stakeholders are individual persons, groups, and institutions with vested interests in an intervention (Mikkelsen, 2005). Stakeholders of any project are comprised of project funders, community leaders, collaborating agencies, and others with an interest in the program's efficacy. This particular project has the following as stakeholders: Central Ghana Conference, Mampong-West District, church officers/leaders, project director (the pastor), and other pastors who will be benefitting from this project implementation. They are called "key stakeholders" (Mikkelsen, 2005, p. 284).

Process of Evaluation

One of the most effective ways of evaluation is to write reports about the project. A report should state how many of our goal and milestones have been reached and this

should be done by an external evaluator and evaluation team. An evaluation procedure should be a natural part of the planning process, of paramount importance, and continuous (Dayton & Fraser, 1990).

Evaluation helps planners set priorities and limits within which it is to be done (Dayton & Fraser, 1990). According to Malphurs (1999), evaluation does the following to a project: it accomplishes project alignment, encourages project assessment, emboldens project correction, and elicits project improvements. Time is a crucial resource to evaluate (Dayton & Fraser, 1990).

Types of Evaluators

There are three types of evaluators: internal evaluators, external evaluators, and internal evaluators with an external consultant. Stakeholders determine what type of evaluator would be most beneficial to the project (W. K. Kellogg Foundation, 2004). This project will deal with both internal and external evaluators. For detailed evaluation, the internal evaluators will be working as a team and will be playing a vital role in implementing and evaluating the project from start to finish. The project evaluation team will be comprised of the following: the project director, four district elders, district personal ministries director, and conference personal ministries director, and conference executive secretary.

Monitoring and Reporting Progress

The essence of monitoring and reporting is to ensure that the project in question is carried out according to a timely scheduled manner and progress be sustained. The entire project activities will be monitored and evaluated in order to determine their success and

to improve future planning and decision-making as well as to make sure the project achieves its main objective as stated in the Logical Frame Matrix. In order to meet the project's overall goal, adequate monitoring of the activities will be put in place, monitored, and followed. The evaluation team will do this monitoring in order to assess the overall performance of the project's activities and to see that other things are being done in the right order.

Linkage to the Logical Matrix

The process of executing the evaluation of this project is paramount and will closely follow the hierarchical structure of the project design. The Logical Framework will serve as a benchmark for the project evaluation process. The planned activities in the Logframe can tell at a glance whether or not there will be any delays or progress and what effect this will have on the outputs.

Summary

The aim of this project is to develop a strategy to train, motivate, and organize the members of Mampong-West District for shared leadership. It is intended to cover three years. A Logframe and Gantt Chart will be used to show the logical relationship between the planned activities, the output, the purpose, the goal of the project, and graphical representation of the activities that will be taken to finish the project respectively.

Four seminars on the biblical concept of the priesthood of all believers will be developed and conducted in the first three quarters of the first year. The seminars will be as follows: a) the biblical image of the church as a people of God, b) the church as a body of Christ, and c) the church as the temple of God.

The first two quarters of the second year will be devoted to seminars on gifts. The last two quarters of the year will be used to assess already conducted seminars. The purpose of all the project-related activities is to train and motivate the Mampong-West District members to become actively involved in leadership practice in the district. In the next chapter, I will discuss what the project will accomplish after it has been implemented, lessons that would be learned, and some recommendations for future tactical planning on shared leadership.

CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

As environments continue to become increasingly complex and ill defined, organizations— both profit and non-profit—are increasingly turning to shared leadership as a key strategy. Shared leaderships are being required to adapt dynamically to both changing internal and external demands as well as rapidly changing situations. However, as teams are becoming more cross-functional and environmentally complex, it is evident that a leader, working alone will not make the most efficient use of an organization's resources. Organizations are beginning to speak of a system in which leadership is dynamically shared among team members depending on the specific competencies required by the current situation or context. Therefore, in this project, I explored the factors that contributed to effective shared leadership from the both biblical and secular points of view.

A study of biblical sources revealed that the concept of shared leadership is not a new concept. It had been in practice since creation and it is part of God's character and He intends humanity to put it to good use. Although Scripture speaks little directly about shared leadership dynamics, it however strongly records and supports the concept.

In chapter 4, an outline of a strategy that presents winsome ways for shared leadership to the Mampong-West District was developed. The strategy identified five steps for the accomplishment of the purpose of the project.

This work is based on theoretical assumptions and needs to be implemented when I shall have had the opportunity to implement the project. The chapter discusses the anticipated results in the areas of leaders' participations and involvement in church activities in relation to their willingness to participate and shared leadership according to their gifts. Evaluation will be centered on the church leaders, personal ministries leaders, and the pastor regarding the training program and its impact, and finally, recommendations based on the experience in the Mampong-West District.

Therefore, my task at present is therefore to outline the significance of the project, identify the lessons to be learned during the process of project implementation, find ways to replicate it, and give recommendations and a conclusion.

Expected Outcomes

If one is prepared, the person would presumably be less vulnerable and in a better position to take a leadership role (Bryson & Kelley, 1978). If the leaders are ready and willing to train the lay members for the purpose of delegating their leadership, the following outcomes would be expected:

1. There would be 20-30% increase in willingness and readiness of the lay members to take leadership roles.
2. All the elders in the district will know their God-given talents after they might have gone through Spiritual Gifts Inventory assessment.

3. All the churches in the district will practice shared leadership.
4. Between 20-30% of the members will experience their potential and exercise their God-given capabilities in the development of the church.
5. If people exercise their capabilities, there will be greater growth in the body, both spiritually and numerically, and there will be joy in seeing others grow. This will make members happy if they see other performing effectively.
6. The model will be practiced by different districts that might see the need to adopt it.

Conclusion

The Bible explains that God distributes authority and there is no evidence in the Bible which suggests that God really consolidates authority. The creation story submits that God shares His creation with humans. The story not only submits that God shares His creation with humans. The story and other biblical references from both (Old and New) Testaments not only offer lessons about how we should lead by sharing, but also how to live as relational beings with the idea of sharing responsibilities together for our common good.

God has made available to each one at least one spiritual gift (Rom 12; 1 Cor 12, and Eph 4) to complement other's gifts in order to reach the world with the good news. There is no competition or no correlation between size and significance. Every ministry matters because we are all dependent on one another to function (Warren, 2002). Therefore, it is important to train, motivate, and mobilize the lay members to take leadership roles in the ministry and also to increase workers in God's vineyard. The best thing a leader should do is to train members to become like the leader. Equipping the lay

members is an indispensable component of the process of fulfilling the mission of the church.

Finally, for the principles of shared leadership to be effective, both the leader and the led must be willing to make some adjustments especially, when they do not have all the skills, knowledge, and expertise the team needs to succeed.

Recommendations

The gap between the pastors and other potential leaders with regard to shared leadership in the Mampong-West District keeps widening. It is therefore imperative to put into place proactive measure to close the gap between the leader and the led. The following are recommended for the shared leadership practice in the Mampong-West District:

1. The local conference should administer the Spiritual Gifts Inventory to all pastors before they assign them to their place of work. This will afford the conference administration to do diligent work in selecting the work site and assigning pastors to places based on their gifts.

2. The pastors should administer the Spiritual Gifts Inventory to districts officers. These responses to Inventory will help pastors to assign leadership roles to elders according to their spiritual gifts.

3. The conference should consider assessing pastors based on how they train leaders or engage in discipleship practices and mentoring rather than the usual way of basing a pastor's performance on numbers of baptisms and amount of tithe paid.

4. Future research should include a detailed comparative study between shared leadership and church growth in order to ascertain the impact of shared/team leadership

and church growth. Second, future research should focus on the effectiveness of the project when implemented within various churches that choose to use this model to train lay members for shared leadership. The data collected by researcher can be used to determine its effectiveness when it is applied in different areas outside the Mampong-West District.

5. I recommend that a committee be set up at the conference level to monitor and evaluate the success of this project.

I want to repeat the counsel of Bert and Walter Beach, that “our move toward a presidential model of administration would take us away from the distributed leadership model built into our administrative polity” (1985, p. 69). They challenged and added the following counsel of concern:

She (the church) too can become entrapped in a mild form of clericalism that leaves a large majority of the total *laos* unchallenged. Church leadership, including pastors and elders, must spread the responsibilities and involve thousand— total involvement applies to worship, shepherding, outreach, and to decision-making (p. 79).

I strongly feel that if these recommendations are implemented as indicated, effective leadership training programs in the Mampong-West District will be improved and the lay members will be ready to accept and take leadership roles. Notwithstanding, other districts will also benefit from the implemented recommendations. The world church will also benefit as all of us strive to reach the point whereby the lay members in our churches will be trained to take leadership roles. It is the responsibility of veteran leaders to provide the necessary opportunities so the next generation of leaders to be trained and ready to meet the challenges of the future.

APPENDIX A

STATISTICAL REPORT FOR MAMPONG-WEST DISTRICT

1st Quarter 2013

(19)

CENTRAL GHANA CONFERENCE
DISTRICT STATISTICAL REPORT FOR THE ...FIRST...(1)...QUARTER, 2013

NAME OF DISTRICT: MAMPRONG WEST

NAME OF CHURCHES	NO. OF ORG	NO. OF COM	M'SHIP AT THE BEGIN OF QUARTER	BAPT	VOTE	T'FER RIN	TOTAL	T'FER OUT	DETH	A'SY	MISS	TOTAL	NET GAIN OR LOSS	M'SHIP AT THE END OF Q'TER
NEWTOWN/AD.	✓		300	41					1				+40	340
KOFIASE CENT.	✓		595											595
KOFIASE EAST	✓		299											299
KASTECH		✓	154	43									+43	197
MARANATHA		✓	125											125
ASAFAM	✓		135											135
PENTEC - MWASE		✓	16											16
BENIAD	✓		79						2				-2	76
NYIAMPONG		✓	44											44
PSK	✓		26						1				-1	25
AKURBETA		✓	44											44
DADIASE	✓		29											29
AFRAMISO		✓	18											18
				84					4					1943

APPENDIX B

ADMINISTRATIVE MAP OF GHANA

Administrative Regions



Source: www.ghanaculture.gov.gh/index1.php?linkid=356

APPENDIX C

PRIESTHOOD OF ALL BELIEVERS

Seminar 1
The Church as the People of God

Introduction: To sensitize the members that “they are called out people and belong to God.” Their existence and identity indicate the unique relationship that exists between God and them. God through his wisdom has bestowed upon all members of his spiritual gifts in the furtherance of his work for the common good of both the church and the community. These gifts provide abilities and ministries needed by the church to fulfill its duties (Matt 28: 18-20).

Outline:

The Biblical Meaning of “Church”

In the Scriptures the word church is a translation of the Greek *Ekklesia*—which means “a called out” or “The called out people”. The Septuagint, the Greek version of the Hebrew Old Testament used *Ekklesia* to translate the Hebrew *qahal*, which stood for “gathering” or “congregation” (Deut 9:10; 18:16; 1Sam 17:47; 1Kings 8:14; 1 Chron 13:2). Kuriakon—“That which belongs to the Lord.” Hence, the church means “the called out people” are called in to the Lord. Therefore the church is not the building.

1. Implications of church as the people of God
 - a. Old Testament Origin—Exod 19:5-6; Lev 26:9-12
 - b. New Testament application—1 Pet 2:9-10
 - c. God has allotted the privileges and responsibilities of Israel as a nation to the Christian community, not as national group, but as people called out from every nation
 - d. The church has a specific mandate—a mission to be accomplished. The gospel commission (Matt 28: 18-20)
 - e. The church should be a community of believers where there is both social and spiritual solidarity.

The church usage is broadening in the New Testament

1. Believers assembled for worship in a specific place. 1 Cor 11:18; 14:19, 28
2. Believers living in a certain locality, 1 Cor 16:1; Gal 1:2; 1 Thess 2:14
3. A group of believers in the home of an individual, 1 Cor 16:19; Col 4:15; Philemon 2
4. A group of congregations in given geographic area, Acts 9:31
5. The whole body of believers throughout the world, Matt 18:17; 1 Cor 10:32; 12:28 cf Eph 4:11-16
6. The whole faithful creation in heaven and on earth, Eph 1:20-22; cf Phil 2:9-11

Expected Outcome: The church becomes a place of inclusion, acceptance, and unity without any bias due to race, color, gender, religion, and social status.

Seminar 2
The Church as the (Living Organism) Body of Christ

Introduction: To teach that the church is like a living organism with many organs function which though different, work melodiously together for healthy of the entire body. The church is always pictured as body with many parts working together guided by leadership that functions as an interdependent team of complimentary gifted persons (Eph 4:11-14).

Outline:

Implicit in the phrase “body of Christ” are three questions, the answers to which provide the biblical substance for the understanding who we as Christians. 1) What is the Christ’s relationship on the church? 2) What is the church’s relationship to Christ? 3) What is our relationship with each other?

Christ’s Relationship to the Church

The apostle Paul cleverly selected the image of the human body to convey the organic manner in which the church is to function. This can be examined in two standpoints. The first views the body as a functional whole with all its parts the central coordination of the head. The whole is made up of diverse parts, each with distinctive functions.

1. The church is made up of diverse parts, each with distinctive function (1 Cor 12:12)
2. The life of Christ is still being manifest among people, but no longer through an individual physical body, limited to one place on earth, but through corporate body parts called the church. Jesus is part of the body and everything against the body parts is directly against Jesus (Acts 9:5-6). Note, Saul was not persecuting Jesus, but those claimed to his followers
3. The church as the living organism of Christ is underscored in Paul’s cosmic statement in Ephesians about the place of the church in God’s eternal scheme. What is the relationship of the phrase “fullness of him” to “his body”? Does Jesus fill the body, or does the body fill out Jesus? The Greek word *pleroma* (fullness) is most often used in an active sense in the New Testament to mean the content (body) that fills some container (in this case, Jesus). Likewise, the pieces of the loaves in the feeding of five thousand are described as filling the basket. In Ephesians 1:23 *pleroma* taken in the active sense would mean that the body fills Christ. Christ is in some way incomplete without the church. Jesus is the head, but a head is no good without the body.

The Church’s Relationship to Christ

The nature of the church of the church’s relationship to Christ is implicit in the expression that Jesus is “head over all things for the church” (Eph 1:22). Basically the word *head* in reference to Christ has two meaning: 1) life source, and 2) ultimate authority

Life Source

As a church, we are totally reliant on Jesus as our life source. We commonly used *head* almost exclusively to refer to the one in charge, yet biblically it can mean “origin.” The Greeks spoke of the source of a river as its head. Paul uses the unusual imagery of head as the source of nourishment for the church (Eph 4:15-16).

The church is absolutely dependent on Jesus for its life. It has no life in itself. It is on life support and it dies when its lifelines are disconnected. This is Jesus’ point when he says that he is the true vine and we are the branches (John 15:4-5). Our responsibility as the church is to stay connected to the source. The church’s basic reason for being is “to live for the praise of [God’s] glory” (Eph 1:12).

Ultimate Authority

For Jesus to be head means that the church is under his direct authority. The church’s relationship to Christ is to accept obediently and fulfill faithfully the particular role that God has designed to each of us through the Holy Spirit. To affirm the most basic confession, “Jesus is Lord” (1 Cor 12:3), is far more than reading the bible. Each member is directly connected to the head and therefore able to receive signal from the head. Every member as a part of the body finds the role suggested by the spiritual gifts assigned to him or her.

The spirit determines each person’s function (1 Cor 12:18), and all the spiritual gifts are inspired by one and the same Spirit (1 Cor 12:12). The church functions as an organism when those who make up the body of Christ seek obediently to fulfill the role God has assigned them. The analogy of the human body is very helpful in understanding the way the living organism of the church is to function. The human body is beautifully coordinated when each part function according to its design. The church is alive when it remains attached to its life source and is directly under his authority.

Our Relationship to Each Other

If organism is the reality to characterize the essence of the church, then being in the church means sharing in the divine life. Our relationships of interdependence are in three ways: 1) we belong to each other, 2) we need each other, and 3) we affect each other.

a. We Belong to Each Other

“For by one Spirit we were baptized into one body—Jews or Greeks, slaves or free—and all were made to drink one Spirit” (1 Cor 12:13). This says that everyone, no matter who we are or what have done, comes into the church by same means. We must come humbly on our needs, for we did not choose Christ; he chose us. The only thing we have in common with person next to us in worship is that we do not deserve to be there. What knits our hearts together is that we belong to Christ.

We have no choice about who our brothers and sisters are. God did and will not consult with us on whom he brings into the body. Through baptism in the

Holy Spirit we enter this divine body and therefore find ourselves with others who have been chosen (1 Cor 12:13).

b. We Need Each Other

God has so designed things that the involvement of every person with his special contribution is necessary for the proper functioning of the community. According to Paul's body image, all the parts are independent and necessary for the body's health. No individual part can function without a connection of the other parts (1 Cor 12:13).

Two wrong attitudes that subvert the interdependence of the body: Inferiority and Superiority.

- 1. Inferiority:** There are some who attempt to detach themselves from the body because they feel unimportant in the overall scheme (1 Cor 12:15-16). Some compare themselves with the highly gifted and conclude that they have nothing to offer. Invariably, when we compare ourselves with others we come up second best and therefore fail to accept ourselves as the valuable persons God has made us.
- 2. Superiority:** There are some who believe they are complete in and of themselves and do not need the other parts of the church (1 Cor 12:21). The "I have no need of you" attitude is also expressed as the arrogance of gift projection, a form of superiority. It is psychologically true that we expect that everyone sees things we do. We then project our perspective on others. This can apply to spiritual gifts and involves a failure to see the diversity of the body.
- 3. Interreliance:** The middle ground between inferiority and superiority is Interreliance. None of us is complete in and of oneself. We are whole only in relationship to others parts of the part. We are created for relationship. This was so from the beginning (Gen 2:18). None of the living creatures could be a "helper," or a "counterpart" to Adam. When the woman was presented to him, Adam exulted, (Gen 2:23). He was no longer alone. Until the creation of woman, the word for "man" was *adam*, meaning "mankind." When woman was created, the word for man became *ish*, meaning "male" in contrast to *ishah*, "female"

To be created in the image of God means to be created for relationship (Gen 1:27). The entrance of sin marred the image of God in man and shattered our relationships. The church of Jesus Christ is meant to be a reflection of the corporate restoration of the broken image. Christ, "the image of the invisible God" (Col 1:15), called a people out who would be the visible expression of the image of God being restored. The church is not simply a good idea, convenient when it is needed. The church is essential to God's redemptive plan. Jesus reflects his presence to the world through an interreliant people. We need each other.

c. We Affect Each Other

We are called together to leave a holy imprint on each other's lives and we do this in two ways: a) in our ministry, and b) in our relationships.

1. ***In our ministry*** (1 Cor 12:4-8). We all have ministries (1 Cor 12:7). It is through our ministry that we contribute to the good of the whole. Our ministry is defined by the gifts God has given to us (1 Cor 12_4-6).
 - a. "Gifts" (1 Cor 12:4). The Greek word for "gifts" is *charismata* from which we get our word "charismatic." The root of *charismata* is *charis*, which means "grace." So *charismata* are literally "grace-gifts" that come with the package of salvation. Each of us has a basic need to make a contribution, to know that our lives have added to the common good. The grace-gifts are the means God has provided for us to make this contribution.
 - b. "Service" (1 Cor 12:5). The Greek word translated "service" is derived from *diakonia* from which we get the word "deacon." It could also be translated in 1 Corinthians 12 as "ministries." "Service" captures the attitude in which we make our contribution. Jesus is our model. He came to serve not to be served (Mark 10:45). The way we give our lives away is through the proper stewardship of our gifts. Gifts are not for self-aggrandizement, but "for the common good."
 - c. "Working" (1 Cor 12:6). The term "working" also has a familiar derivation, coming from the Greek word *energmaton*, from which we get our word "energy." In other words, gifts energize, charge, or make a positive impact the body. Each gift operates in its particular way to strengthen the body. A spiritual gift is an ability to minister that is given by God to strengthen and upbuild the body of Christ.
2. ***In our relationship***. Paul captures the rhythm of maturity in the body when he writes, "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor 12:26). The Greek word translated "all suffer together" is *sympatheo*, which literally means to "suffer with" or "sympathize". Sympathy implies identification with another's suffering to the degree that we enter into and carry another's pain as if it were our own.

Note: All these excerpts are from: *The New Reformation* by Creg Ogden

Expected Outcome

The church should know that as people in whom Jesus invites his life, we are connected to each other and receive direct signals from the head and transmit to one another.

Seminar 3
The Church as the Temple of God

Purpose: To teach that the church is “God’s building,” “the temple of God” in which the Holy Spirit dwells.

Outline:

1. Christ is its foundation and “chief cornerstone” 1 Cor. 3:9-16; Eph. 2:20
2. The temple is not a head structure—it showcases dynamic growth. Believers are “living stones” that make up a “spiritual house” Pet. 2:4-6
3. New living stones are constantly added to the temple Eph. 2:22
4. Believers are urging to use best building materials. 1 Cor. 3: 12-15
5. The temple metaphor emphasizes both holiness of the local congregation and of the church at large 1Cor. 3:12-15
6. Purity is expected from the temple, 2 Cor. 6:14, 16

Expect Outcome

The churches members should be aware that, the temple metaphor emphasizes holiness and God will hold them responsible for any material they use build the temple. The church is to be held in great respect, for it is the object on which God bestows His supreme regard.

Seminar 4
Ministry in the New Testament

Purpose: To bring to the notice of the members the perspective of ministry in the New Testament.

Outline:

1. The meaning of ministry
2. Terminologies for ministry in the New Testament

a. *Doulos*: (Col 2:7; Rev 22:9).

In the early church understanding, every believer was a slave (*doulos*) of the Lord Jesus. In the ancient world slaves were despised because it meant living without freedom under the authority of another, the early church believers rejoiced in the dignity of being the Lord's slaves. The early church found it a fitting term to express the spiritual reality that a believer belongs wholly to God and consequently must obey him in total submission. They considered it a privilege to be the Lord's "slaves," living to please him (Gal 1: 10) and to serve one another.

b. *Leitourgos*: (public service or priestly cultic service—Heb 9:6; Luke 1: 23; Phil 2:30)

c. *Diakonia*: (1 Cor 16:15; Rev 2:9)

The most comprehensive biblical word for ministry is *diakonia*. Some associated words are *diakonos* (servant, minister, deacon—Rom 15:8) and *diakoneo* (to serve—Matt 27:55; Mark 10:45). These words are distinctive in that their focus is squarely on loving actions on behalf of a brother, sister, or neighbor.

Diakonia refers to a service that arises from the right attitude of love. It never implies any connotation with a particular status or class. Contrary to *doulos*, which carries a sense of compulsion, *diakonia* implies the thought of voluntary service (Rom 15:25; Rev 2:19).

3. Jesus and Ministry

a. Ministry in the New Testament finds its source and focus in Jesus Christ

b. Jesus set the example for Christian ministry and called his disciples to find greatness through servanthood by demonstrating that he himself came not to receive but to give it (Matt 20:28)

c. The apostles followed Jesus by viewing position as service (*diakonia*) to the community of the people of God. (1Cor 16: 15-16; 2 Cor 3: 7-9; 4: 1; 5: 18; 2 Tim 4: 5; Eph 4: 11-12)

d. Ministry was not the activity of a lesser to a greater, but as the lifestyle of a follower of the Lord Jesus. It was modeled on the pattern and command of the Savior and represented the practical outworking of God's love, especially toward fellow believers.

4. Ministry as Priesthood of all believers

a. In the area of service, there is no passive membership in the body of Christ

- b. Ministry refers to the work both of those commissioned to leadership and of the whole body of believers.
- c. There is no distinction between the clergy and the laity
- d. Every member is a minister.

Expected outcome:

A paradigm shift in ministry; ministry should be understood and practiced as the responsibility of the entire members of the Mampong-West District.

APPENDIX D

BIBLICAL SHARED LEADERSHIP

Seminar 1
Old Testament Shared Leadership

Purpose: To teach church members that shared leadership is biblical principle in the Old Testament.

Outline:

1. God supports and incorporates principle of shared leadership in the creation of man Gen. 1:26
2. Shared leadership Gen 2:28
3. Division of work Exod 3:4-14, 17
4. Advantage Eccl 4:9-12
5. Breakdown of leadership Exod 18:14-27
6. Leaders should have more time for other things Exd18:19

Shared leadership depicts functions of religious, social, and political leaders of elders in Israel.

- a. The elders represent the entire people or community in religious or political activity Exod 12:21; 1 Sam 8:4
- b. Elders exercise authority Exod 3:18
- c. Elders appear as governing body Ezra 5:5; 6:7, 14
- d. Elders as judicial body—Deut 19:12
- e. Elders as royal council 2 Sam 17:4, 15
- f. Moses as case-study Exod 18

Expected Outcome:

The church should know and appreciate the OT dynamics of shared leadership and ready to practice it.

Seminar 2
New Testament

Purpose: To educate church members on New Testament view of shared leadership in ministry.

Outline:

1. Jesus gave authority to his disciples Luke 9:1-10
2. Delegating some tasks to the seven deacon Acts 6:3-6
3. Shared responsibility James 5:14; Acts 14:23
4. No one man leadership (Teamwork) Acts 20:17, 28; 1Tim. 5:17; 1 Pet 5:1
5. Shared leadership Acts 13:1; 15:35; 1 Cor. 16:15; 1Thess 5:12, 13
6. Plurality of elders James 5:14; Acts 14:23
7. Mutual accountability Matt 17:14-21

Expectation: Members will be interested and appreciate the New Testament practice of share leadership and put them into practice.

APPENDIX E
SPIRITUAL GIFTEDNESS

SEMINAR ON SPIRITUAL GIFTS

Purpose: Members to discover and appreciate their God given talents and how they can use them in the Ministry

Outline:

1. Definition of Spiritual Gifts
2. God empowered abilities for serving him
3. Spiritual Gifts are only given to believers (1 Cor 2: 14)
4. Determines how they are bestowed on believers. They cannot be earned (1 Cor 12 : 11)
5. Who possess a Spiritual Gifts—1 Pet 4: 10
 - a. Every believer at least one gift
 - b. No one has every gifts or has them all
 - c. We need to love and depend on one another for effective Ministry
6. Importance of Spiritual Gifts (Matt 25: 14-30; 1 Cor 12: 7; 14: 12; Eph 4 : 11-13)
7. The gifts are bestowed on the body (God's church). they are for the edification of the body whole body not personal enjoyment or enrichment of the individual 1 Cor 12:7; 14:5, 12
8. No one person has all the gifts (12:14-21), nor is any one of the gifts bestowed on all persons (12:28-30. Hence, the individual members of the church need one another
9. Although not equally conspicuous, all gifts are necessary (12:22-26)
10. The Holy Spirit apportions the various gifts to whom and as He wills (12:11)

Expectation: Members will be interested to discover their spiritual gifts and use them accordingly.

APPENDIX F

SPIRITUAL GIFTS INVENTORY STATEMENTS

SPIRITUAL GIFTS INVENTORY STATEMENTS

Instructions:

Read each statement twice. Have participants answer what first comes into their minds in reaction to each statement (do not think over your response). Not every statement fits comfortably with the 7-1 scoring—this is by design to generate greater differentiation. All statements reflect specific reference to the New Testament and the understanding of spiritual gifts in the early church of the between the first to third centuries following the resurrection of Jesus Christ, translated to our modern day context.

For each statement, rate yourself on a scale of 1 to 7.

- 7 Always
- 6 Almost Always
- 5 Often
- 4 Sometimes
- 3 Rarely
- 2 Almost Never
- 1 Never

Inventory Statements

1. I am able to help people make choices and clarify options.
2. I am aware of things without anyone having told me about them.
3. I easily delegate authority to others.
4. I enjoy sharing my faith with the homeless and impoverished in order to give hope
5. I enjoy teaching the Bible to a small group.
6. I believe that God will help anyone who believes in God.
7. Through prayer, God miraculously works in my life.
8. I don't mind being made fun of for what I believe.
9. I am able to organize human and material resources to serve the needs of others.
10. I enjoy giving money to support the work of God.
11. I like to work with people who are considered outcasts in their communities.
12. Praying for sick people is critical for their healing.
13. I can tell when Christian groups are being honest and faithful.
14. I listen to others as carefully as I want others to listen to me.
15. I would rather be a secretary in a group than president or chairperson.
16. When sharing my faith, I ask others about their faith commitment.
17. I help others regardless of whether they are deserving or appreciative of the help.

18. I am willing to counsel people who have spiritual, emotional, or physical problems.
19. I can speak several foreign languages.
20. I can follow the conversation of a foreign language I have never studied.
21. I am good at seeing many different sides to an issue and at helping others see them as well.
22. Things I know by faith are supported later by experience or hard data.
23. When I make decisions, I stand behind them.
24. I like being part of new ministries that didn't exist before.
25. I am an effective mentor to other Christians.
26. I see God's hand at work in both good times and bad.
27. God works amazing miracles in my life.
28. Others tell me that I am a good public speaker.
29. Working with a group to minister to the physical needs of others is more enjoyable than doing the same thing on my own.
30. I have enough money to give generously to important causes.
31. I like to visit people wherever they are: at home, in the hospital, in prison, and so forth.
32. I believe that God's healing power manifests itself in many different ways, not just in physical healing.
33. I am able to point out the flaw in logic of certain beliefs or teachings.
34. I need to talk about the things I read in Scripture and share my insights with others.
35. I am good at attending to details and doing "the busy work" that others often avoid.
36. An invitation to Christian discipleship should be extended to believers and nonbelievers whenever they worship.
37. I give practical/material assistance to people who are in need.
38. I will work hard for and support a group that is truly committed to its task.
39. Foreign languages are easy to learn.
40. I understand the meaning of foreign words and phrases.
41. Others are surprised by my depth of understanding and the soundness of my advice.
42. I sense people's moods and problems just by talking with them.
43. I am effective at organizing resources to minister to others.
44. I desire the opportunity to be a missionary.
45. I feel a responsibility to point out dangerous or false teachings to others.
46. I trust that God will protect those who have lost their faith.
47. I believe that God works miracles through the faith of Christian believers.
48. I find practical applications to daily life when I read the Bible,
49. It is easy for me to ask others to help with a worthy project.
50. I feel a strong desire to give money to Christian ministries.
51. I want to help anyone I can, regardless of the reason for their need.
52. I pray for the healing of those who are sick or afflicted.
53. I know when a preacher or speaker is being true to the gospel of Jesus Christ.

54. It bothers me when people are persuaded by stories of faith that contain false teachings or wrong information.
55. I give whatever time is needed to finish a project or meet a deadline.
56. I feel comfortable telling non-Christians how important it is to believe in Jesus the Christ.
57. I prefer working in the background rather than the spotlight.
58. I am patient with people who are less mature in their spirituality.
59. I communicate easily with members of other races, cultures, or generations.
60. I understand the language and attitudes of generations other than my own.
61. When others seek my advice or counsel, I am confident that my words will be sound.
62. People are surprised by how well I understand them.
63. I offer good leadership to a group or committee.
64. It is easy for me to share the gospel with other cultures that speak other languages.
65. I work to create unity and harmony within groups.
66. Regardless of the possibility or likelihood of success, I trust God's promises to be true.
67. I feel the power of the Holy Spirit when I pray.
68. My faith gives me the courage to speak out, even to people in authority.
69. I design strategies and plans for implementing ministries through the church.
70. I know whether or not an appeal for money is legitimate.
71. My compassion for others prevents me from tending to personal needs.
72. I participate in the healing of people through prayer.
73. I sense elements of truth or error in other people's teachings.
74. I enjoy creating lessons and projects that help illustrate Biblical truths.
75. Pastors and other church leaders seek my opinion on key issues.
76. I feel comfortable sharing my faith in non-Christian settings.
77. I make sure that everything runs smoothly.
78. People are willing to listen to my suggestions and criticisms because they know that I have their best interests in mind.
79. I communicate well with members of other generations.
80. I am able to interpret foreign languages for others.
81. God gives me insight into the significant decisions of others.
82. Knowing what the Bible says and means gives me the answers to my problems.
83. I help others make the most of their gifts and talents.
84. I make sure that people know I am a Christian, especially when I travel to new places.
85. I like to help others apply Christian principles to their lives.
86. Prayer on behalf of others channels God's power to their needs.
87. God uses me as an instrument of spiritual and supernatural power.
88. I see how biblical principles apply to today's world.
89. Others refer to me as an effective leader.
90. I seek the counsel of friends or family when I contribute to charity or church.
91. I listen to those who need someone to talk to.
92. When I pray, I deliberately include people who are physically or emotionally ill.
93. I know when a Christian leader is more self-interested than God-interested.

94. I need proof before I accept a claim as valid or true.
95. I am a better assistant than I am a leader.
96. The idea of sharing the gospel with other people excites me.
97. Serving others to make their lives easier is important to me.
98. People go out of their way to please me.
99. I can explain western religious practices to people of different cultures.
100. I understand intuitively the meaning of foreign rituals and practices.
101. I know some things without understanding how I know them.
102. I see potential problems that others are unaware of
103. I focus on the big picture rather than on individual details.
104. I am accepting of different lifestyles and other cultures.
105. I look for ways to help others grow as Christian disciples.
106. I spend long periods of time in prayer for others.
107. I pray for things that other people think are impossible.
108. I enjoy showing others how the Bible speaks to their life situations.
109. I enjoy supporting ministries that help the poor and needy.
110. I am a cheerful giver of money.
111. I am drawn to people who suffer physical or emotional pain.
112. When I pray for healing for myself or others, I accept that the healing that occurs might not be the one I expect.
113. I know when people are speaking with the power of the Holy Spirit.
114. I understand the connections between the Old and New Testaments.
115. Being thanked is not important to me; I will continue to serve and give regardless of recognition.
116. It is important to me to lead others to Jesus Christ.
117. I am more interested in meeting the physical needs of others than in meeting their spiritual needs.
118. People seek out my opinion on personal matters.
119. I can speak a foreign language that I never formally studied.
120. I can accept the thoughts, speech, and actions of different cultures, even when they conflict with my own beliefs.
121. I have a clear sense of the right choices that other people should make.
122. My intuitions are clear and correct.
123. I work well under pressure.
124. I would like to represent the church in a foreign country.
125. When Christians lose faith, it is my duty to try to help them recover it.
126. Others tell me that I have a strong faith.
127. When I pray, I invoke God's power to change present circumstances.
128. I am committed to speaking the truth even when my stance is unpopular with others.
129. In a group, I emerge as a leader.
130. My money management abilities are of value to my church.
131. I am especially drawn to people who are suffering.
132. Others have told me that I have a healing touch.
133. I am deeply troubled by spiritualities that lack a sound theological basis.
134. I am energized and excited when I teach.

135. I enjoy making work easier for other people
136. It is easy to invite people to make a commitment to Christ.
137. I prefer doing a job to planning a job.
138. Others tell me that I am a good counselor.
139. I am able to effectively communicate, in other languages, complex ideas about God.
140. I feel a close kinship with members of other cultures and traditions.
141. When I am faced with difficult choices in life, biblical applications come to mind.
142. I know when people are upset, no matter how well they try to hide it.
143. I am a good judge of other people's gifts for ministry and service.
144. I want to learn a new language in order to qualify for mission work.
145. I enjoy working with newcomers to the Christian faith.
146. I see the image of God in everyone I meet.
147. Then I pray for the health of others, there are tangible results.
148. I talk to people about salvation and heaven.
149. I like directing projects better than participating in them.
150. When I give money, I give it anonymously.
151. I reach out to people who have gotten themselves in trouble.
152. When I see people in pain, I am moved to pray for them.
153. Know when someone is not being honest.
154. I would rather read Scripture or theology than Christian biographies or inspirational stories.
155. I would rather have a task defined for me than have to define it for myself.
156. I let people know what Christ has done in my life.
157. I do what is right even when it means breaking the rules.
158. I challenge people with hard truths, even if it makes me unpopular.
159. I am called to proclaim the gospel in a foreign culture or location.
160. I can translate foreign phrases into my own language automatically.
161. God allows me to see situations from God's own perspective.
162. I am able to apply difficult biblical concepts to real-life situations.
163. I encourage people to use their gifts and talents to serve others.
164. I seek the opportunity to spread the gospel to unchurched people.
165. I assist others in their discipleship journey and spiritual growth.
166. God's promises in the Bible are still valid today.
167. I help others see God's miracles when they don't see them on their own.
168. The Bible speaks directly to the economic, social, and justice issues of our day.
169. People say that I am organized.
170. There is no limit to what I will give to help others.
171. I am very sensitive to the feelings of others.
172. I encourage people to pray for the sick and the afflicted.
173. I find inspirational messages and spiritual applications in secular books, films, or speeches.
174. I read the Bible to learn and understand God's will.
175. I prefer serving to leading.
176. I talk to nonbelievers about the Christian faith and invite them to make a commitment.

177. I enjoy doing jobs that others consider less important.
178. I encourage dispirited and discouraged people whenever possible.
179. I have spoken a language without knowing what it was.
180. I can explain the theological thinking and teaching of foreign speakers to nonforeign-speaking people.
181. People tell me they are impressed by my insights.
182. I look at issues and situations from as many different angles as possible.
183. I enjoy managing people and resources.
184. I study other cultures and traditions with a hope that I might serve more people.
185. I want to get to know the people I serve and give aid to.
186. Even when others grow discouraged, it is easy for me to trust God.
187. My first reaction to problems or difficulties is to pray.
188. I believe that God speaks through me.
189. I experience my faith more in day-to-day living than in study, prayer, and reflection.
190. I am ready to give money to a cause I believe in.
191. Where there is sickness or suffering, I engage in the laying on of hands.
192. My faith increases when I witness the miracles of God.
193. People gain a clearer understanding of the Bible when I explain it to them.
194. I enjoy preparing Bible study or church school lessons.
195. I make sure everything is prepared so that meetings, programs, or services run smoothly and everyone has everything he or she needs.
196. I am more effective at sharing the gospel one-on-one than at sharing it in front of a group or crowd.
197. I minister in ways other than preaching, teaching, or praying.
198. I tell others that practicing the spiritual disciplines will help their faith grow.
199. People who speak only another language understand what I am saying.
200. I feel God leading me to involvement with people of other races, cultures, or generations.

SPIRITUAL GIFTS INVENTORY SCORE SHEET

7-Always 6-Almost 5-Often 4-Sometimes 3-Rarely 2-Almost Never 1-Never

1	21	41	61	81	101	121	141	161	181	1
2	22	42	62	82	102	122	142	162	182	2
3	23	43	63	83	103	123	143	163	183	3
4	24	44	64	84	104	124	144	164	184	4
5	25	45	65	85	105	125	145	165	185	5
6	26	46	66	86	106	126	146	166	186	6
7	27	47	67	87	107	127	147	167	187	7
8	28	48	68	88	108	128	148	168	188	8
9	29	49	69	89	109	129	149	169	189	9
10	30	50	70	90	110	130	150	170	190	10
11	31	51	71	91	111	131	151	171	191	11
12	32	52	72	92	112	132	152	172	192	12
13	33	53	73	93	113	133	153	173	193	13
14	34	54	74	94	114	134	154	174	194	14
15	35	55	75	95	115	135	155	175	195	15
16	36	56	76	96	116	136	156	176	196	16
17	37	57	77	97	117	137	157	177	197	17
18	38	58	78	98	118	138	158	178	198	18
19	39	59	79	99	119	139	159	179	199	19
20	40	60	80	100	120	140	160	180	200	20

Name _____

SPIRITUAL GIFTS INVENTORY KEY DEFINITIONS

- | | |
|-------------------|-------------------------------|
| 1. Wisdom | 11. Compassion |
| 2. Knowledge | 12. Healing |
| 3. Administration | 13. Discernment |
| 4. Apostleship | 14. Teaching |
| 5. Shepherding | 15. Helping/Assistance |
| 6. Faith | 16. Evangelism |
| 7. Miracles | 17. Servanthood |
| 8. Prophecy | 18. Exhortation |
| 9. Leadership | 19. Tongues |
| 10. Giving | 20. Interpretation of Tongues |

Administration—the gift of organizing human and material resources for the work of Christ, including the ability to plan and work with people to delegate responsibilities, track progress, and evaluate the effectiveness of procedures. Administrators attend to details, communicate effectively, and take as much pleasure in working behind the scenes as they do in standing in the spotlight.

This gift is important for the development and support of ministry programs. Administrators are able to “put the puzzle pieces together” to make things happen. They tend to be highly organized. If they don’t know how to do something, they will find someone who does. They keep promises, and they stay focused and on target. They tend to be task oriented, but they value and nurture people as well. Administrators tend not to be put off by the size or difficulty of the task. It is best to give administrators their assignments, then get out of the way and let them do well what they do best.

Apostleship—the gift of spreading the gospel of Jesus Christ to other cultures and to foreign lands. Apostleship is the missionary zeal that moves us from the familiar into uncharted territory to share the good news. Apostles embrace opportunities to learn foreign languages, visit other cultures, and go to places where people have not had the opportunity to hear the Christian message. The United States of America is fast becoming a mission field of many languages and cultures. It is no longer necessary to cross an ocean to enter the mission field. Even across generations, we may find that we need to “speak other languages” just to communicate.

This gift moves us from the security of the local congregation into the unknown frontiers of the world to share the message of the Christian gospel. Apostleship is the gift that instills missionary zeal in the men and women who will go where the gospel is foreign and formerly unheard. Apostles are accepting and tolerant of cultural beliefs and practices counter to their own as a means of meeting people where they are. Once defined as a gift that took us to foreign shores, Apostleship today may mean relating to a different culture or generation that exists in our own community.

Compassion—the gift of exceptional empathy with those in need that moves us to action. More than just concern, Compassion demands that we share the suffering of others in order to connect the gospel truth with other realities of life. Compassion moves us beyond our comfort zones to offer practical, tangible aid to all God’s children,

regardless of the worthiness of the recipients or the response we receive for our service. This gift moves congregational members outside of themselves and the constraints of the church facility to put faith into action. Compassion motivates people to sacrificial service and helps to provide caregiving within and beyond the local church. Compassion as a spiritual gift generally ranks low among United Methodist churches.

Discernment—the ability to separate truth from erroneous teachings and to rely on spiritual intuition to know what God is calling us to do. Discernment allows us to focus on what is truly important and to ignore that which deflects us from faithful obedience to God. Discernment aids us in knowing whom to listen to and whom to avoid.

This gift helps congregations make good choices in selecting leaders, setting priorities, and analyzing how to accomplish tasks. Intuitive by nature, Discernment safeguards the church leadership from making unwise decisions. Discernment is also a vital gift for settling disputes.

Evangelism—the ability to share the gospel of Jesus Christ with those who have not heard it before or with those who have not yet made a decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small. Evangelism is an intimate relationship with another person or persons that requires the sharing of personal faith experience and a call for a response of faith to God. Disciple making is dependent upon Evangelism, in all its many.

Exhortation—the gift of exceptional encouragement. Exhorters see the silver lining in every cloud, offer deep and inspiring hope to the fellowship, and look for and commend the best in everyone. Exhorters empower others to feel good about themselves and to feel hopeful for the future. Exhorters are not concerned by appearances; they hold fast to what they know to be true and right and good.

Beyond exceptional hopefulness and the ability to hold forth support and encouragement in difficult situations, Exhortation is a gift of wise counsel, speaking the truth in love, holding one another accountable, and extending the hand of forgiveness. Traditionally, Exhortation has not been highly valued in The Christian Church, and thus people with this gift often do not land in leadership positions.

Faith—the exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems, and obstacles to faithfulness. More than just belief. Faith is a gift that empowers an individual or a group to hold fast to its identity in Christ in the face of any challenge. The gift of Faith enables believers to rise above pressures and problems that might otherwise cripple them. Faith is characterized by an unshakable trust in God to deliver on God's promises, no matter what. The gift of Faith inspires those who might be tempted to give up to hold on.

Those gifted with Faith create a foundation upon which true community can be built and sustained. It is critical for people possessing the gift of Faith to make opportunities to share their beliefs, their learning, and, most importantly, their life experiences. Faith stories have powerful and transforming effects. Faith is usually a prominent gift in witnessing congregations, where personal stories are often shared in group settings, worship, Sabbath school classes, and Bible studies.

Giving—the gift of the ability to manage money to the honor and glory of God. Beyond the regular response of gratitude to God that all believers make, those with the gift of Giving can discern the best ways to put money to work, can understand the validity and practicality of appeals for funds, and can guide others in the most faithful methods for managing their financial concerns.

Giving is about faithfulness, desire, and ability to manage funds as much as it is about donating money to the church. People with the gift of Giving need to be placed in positions where money is given, raised, and distributed. Those thus gifted need to be allowed to take both responsibility and authority for the finances of the community of faith. Gifted givers are often inspirational models to others of what it means to be generous.

Healing—the gift of conducting God’s healing powers into the lives of God’s people. Physical, emotional, spiritual, and psychological healing are all ways that healers manifest this gift. Healers are prayerful, and they help people understand that healing is in the hands of God. Often their task is to bring about such understanding more than it is to simply erase negative symptoms. Some of the most powerful healers display some of the most heartbreaking afflictions themselves.

Emotional and spiritual healing are as critical in our day as physical healing. Those who can speak healing words and care for the social and emotional needs of the community of faith build strong congregations. Healing ministries tend to be growth ministries, especially when the vision extends beyond the local church. Healing takes many forms—internal healing is vitally important for church health, while external healing is a critical ministry to the world.

Helping—the gift of making sure that everything is ready for the work of Christ to occur. Helpers assist others to accomplish the work of God. These unsung heroes work behind the scenes and attend to details that others would rather not be bothered with.

Helpers function faithfully, regardless of the credit or attention they receive. Helpers provide the framework upon which the ministry of the body of Christ is built. The key to effective leadership is empowered followers who can offer support and organization to the front line. Without gifted helpers, few churches have what it takes to maintain growing, effective ministry. Helping should be regarded as a valuable gift in and of itself. Too often we move gifted helpers to leadership positions where they do not function as successfully.

Interpretation of Tongues (see also Tongues) —the gift of (1) the ability to interpret foreign languages without the necessity of formal study in order to communicate with those who have not heard the Christian message or who seek to understand, or (2) the ability to learn or speak foreign languages within a shortest possible time. Both understandings of the gift of Interpretation of Tongues are communal in nature: the first extends the good news into the world; the second strengthens the faith within the fellowship.

Knowledge—the gift of knowing the truth through faithful study of Scripture and the human situation. Knowledge provides the information necessary for the transformation of the world and the formation of the body of Christ. Those possessing the gift of Knowledge challenge the fellowship to improve itself through study, reading of Scripture, discussion, and prayer.

This gift allows churches to teach and function at a high level, doing a variety of programs and ministries and working to develop multiple levels of education, worship, and service. Knowledge provides a firm foundation for education ministries and is critical for shared leadership and team-based ministry.

Leadership—the gift of orchestrating the gifts and resources of others to accomplish the work of God. Leaders move people toward a God-given vision of service, and they enable others to use their gifts to the best of their abilities. Leaders are capable of creating synergy, whereby a group achieves much more than its individual members could achieve on their own.

Leadership is a critical function within the congregation that often falls to the pastor by default. While the pastor must assume many leadership roles, the true gift of Leadership can provide vision and direction to the congregation that one pastor alone cannot manage. Many pastors have reported that their job became much easier when they got out of the way and allowed those more gifted in Leadership to take a more directive role. Pastors should look to work in partnership with their most gifted leaders. Leadership is not the management of ministry. Leaders need to be doing the visioning and strategic planning work of the community of faith. Leaders focus on the future and the best way to build bridges from the current reality to the desired reality for the congregation.

Miracles—the gift of an ability to operate at a spiritual level that recognizes the miraculous work of God in the world. Miracle workers invoke God's power to accomplish that which appears impossible or impractical by worldly standards. Miracle workers remind us of the extraordinary nature of the ordinary world, thereby increasing faithfulness and trust in God. Miracle workers pray for God to work in the lives of others, and they feel no sense of surprise when their prayers are answered.

This gift is not about performing miracles as much as it is about acknowledging the miraculous power of God in the church and in the world. By living in the miracle power of God, this gift allows people to rise above the ordinary to see the extraordinary nature of daily living. Miracles is a gift that empowers congregations to witness to the truth of Christ in the world.

Prophecy—the gift of speaking the word of God clearly and faithfully. Prophets allow God to speak through them to communicate the message that people most need to hear. While often unpopular, prophets are able to say what needs to be said because of the spiritual empowerment they receive. Prophets do not foretell the future, but they proclaim God's future by revealing God's perspective on our current reality.

Prophets do not so much speak for God as allow God to speak through them. Prophecy has nothing to do with foretelling the future; it is instead about forth-telling the truth in love. Prophets are often respected despite being unpopular. Prophets often focus on the task at hand more readily than the people served. Often prophets are dismissed

easily, since much of what they say flies in the face of conventional wisdom and communal tradition.

Servanthood—the gift of serving the spiritual and maternal needs of other people. Servants understand their role in the body of Christ to be that of giving comfort and aid to all who are in need. Servants look to the needs of others rather than focusing on their own needs. To serve is to put faith into action; it is to treat others as if they were Jesus Christ. The gift of service extends our Christian love into the world.

This gift moves people beyond their own needs and the needs of the local congregation to move in active service into the community and world. Servants sacrifice personal comfort and care for the needs of others. Servants give the church its reputation for care, mercy, and justice in the world.

Shepherding—the gift of guidance. Shepherds nurture others in the Christian faith and provide a mentoring relationship to those who are new to the faith. Displaying an usual spiritual maturity, shepherds share from their experience and learning to facilitate the spiritual growth and development of others. Shepherds take individuals under their care and walk with them on their spiritual journeys. Many shepherds provide spiritual direction and guidance to a wide variety of believers.

This gift is primarily a mentoring gift where the shepherd works with individuals or small groups to empower them to live as faithful disciples in the world. Shepherds take others under their wing to help them maximize their potential.

Teaching—the gift of bringing scriptural and spiritual truths to others. More than just teaching Christian education classes, teachers witness to the truth of Jesus Christ in a variety of ways, and they help others to understand the complex realities of the Christian faith. Teachers are revealers. They shine the light of understanding into the darkness of doubt and ignorance. They open people to new truths, and they challenge people to be more in the future than they have-been in the past.

Teaching is a gift, and without the gift education can become a chore for leaders and an endurance test for students. Recruiting nonteachers to teach has consistently undermined our Christian education efforts throughout the church. Let the teachers teach and allow nonteachers to find another way to serve. It is better to combine classes under a gifted teacher than to inflict nongifted teachers on unsuspecting classes just to fill out the roster.

Tongues (see also Interpretation of Tongues)—the gift of (1) the ability to communicate the gospel to other people in a foreign language without the benefit of having studied said language (see Acts 2:4) or (2) the ability to speak or learn the language of another culture with ease

Wisdom—the gift of translating life experience into spiritual truth and of seeing the application of scriptural truth to daily living. The wise in our faith communities offer balance and understanding that transcend reason. Wisdom applies a God-given common sense to our understanding of God's will. Wisdom helps us remain focused on the important work of God, and it enables newer, less mature Christians to benefit from those who have been blessed by God to share deep truths.

Experience is the best teacher, and the ability to apply biblical concepts and truths to the day-to-day living of members of the community of faith is critical. If we lack one thing in Christian Church today, it may well be basic common sense. Those with the gift of wisdom provide us with much needed common sense.

Spiritual Gifts: Interpretive Helps

General Questions for Discussion and Reflection

- In what areas of ministry are we clearly utilizing and honoring our spiritual gifts?
- What are we attempting to do in ministry that we may not be strongly gifted for?
- How do we fully honor the giftedness of those who do not share the dominant gifts of our current leadership?
- What do we currently have in place in our church program to develop the spiritual gifts of our congregation? What might we need to develop?
- How can we encourage others in our congregation to explore their spiritual giftedness for ministry?
- Do these spiritual gifts lists raise any concerns for us? Do they generate any thoughts, feelings, or ideas?

Cluster Questions and Reflections

Nurturing

- In what ways do we experience fellowship for fellowship's sake? (In other words, in what ways do we experience fellowship without a program, a study, or a task connected with it?)
- Are there segments of our membership that we do not know much about? How can we find out about these groups?
- What is our relationship with the less active/inactive members?
- What methods and systems do we employ to bring people together in order to deepen relationships and build community?
- Who does visitation within our congregation? What is the nature of our visits? How do we welcome and include visitors?
- One helpful determining factor that differentiates nurturing churches from witnessing churches is the way they view visitation and member care. Nurturing congregations seldom have visitation or membership committees. It is understood that visiting and member care are included in all areas of ministry. Witnessing congregations usually form committees and have training for visitation and networks for member care. Which view describes our church?

Outreaching

- In what ways does our community depend upon our church's ministries and services?
- What is our evangelistic witness/message? How is it delivered?
- Is our long-range vision for the congregation church-centered, community-centered, or world-centered?
- What proportion of our program and budget (apart from apportioned funds) is designated for un-entered areas?
- How are peace, justice, and political issues addressed within the congregation?
- What proportion of our energies and resources is tied into maintenance of our facility, staff, and program?
- What systems and processes are in place to help educate, train, and deploy stewards for missional work beyond the congregation?
- As these questions are discussed, it is well to ask, "Are we gifted to make a difference in these areas? Where might we best use our gifts to make the largest impact on our fellowship, our community, and our world?"

Witnessing

- Does our existing structure for ministry fully utilize the predominant gifts of our congregation?
- Have we maximized our potential by providing a variety of worship opportunities aimed at the diversity within our community? How might we extend our services in these ways?
- What opportunities do we offer for people to discuss their faith questions openly and to receive guidance and nurture?
- In what ways do our organizational structures promote faith development and growth in discipleship? In what ways might our structures obstruct or prevent faith development and growth in discipleship?
- What do we believe the central mission of the church to be? How are we fulfilling that mission at this time? What do we need to do to more effectively fulfill that mission in the future?
- How can we best utilize the gifts of our cluster to improve the ministries of the church? (Do we have the right people in the right places? Are there things we are doing that we should give up in order to free some people for more effective service?)

Organizing

- How much of our time and energy is focused on structure for effective ministry?
- In what ways are we structured for the sake of being effectively structured?

- Do our members with gifts in leadership, administration, giving, serving, and wisdom feel that their talents are being well used? (Ask them.)
- What do the movers and shakers of the congregation believe they are moving and wisdom feel that their talents are being well used? (Ask them.)A
- What do the movers and shakers of the congregation believe they are moving and shaking? (To what end are they using their talents?)
- How many positions of leadership is one person allowed to hold in the church?
- Effective members with organizing gifts often find themselves rewarded for their effectiveness with ever-increasing responsibility, thus limiting their overall effectiveness. (Go figure.) How do we recognize and reward effective ministry?
- Are the members most gifted in organizing ministries well represented on the committee on lay leadership? (Just a suggestion.)
- What ministries would cease, or greatly diminish in quality, if the supporting committee were to go out of existence? (That is, if there were no worship committee, what would the impact be on worship; if there were no education committee, the impact on education; and so forth.)

APPENDIX G

SOME SPIRIT OF PROPHECY QUOTATIONS
ON LEADERSHIP

SOME SPIRIT OF PROPHECY QUOTATIONS ON LEADERSHIP

“There are men of good ability among us, who by proper cultivation, might become eminently useful; yet they do not love exertion, and, failing to see the crime of neglecting to put to the best use the faculties with which they have been endowed by the Creator, they settle down at their ease, to remain uncultivated.” *Testimonies*, Vol. 4, p.412

“Whatever in our practice is not as open as day, belongs to the methods of the prince of evil.” *Testimonies to Minister*, p. 366

“There should be strict honesty in all business transactions in every department of the work. There must be firmness in preserving order, but compassion, mercy, and forbearance should be mingled with the firmness.” *Testimonies*, vol. 5, p.559

“The Lord in His wisdom has arranged that by means of close relationship that should be maintained by all believers, Christian shall be united to Christian and church to church. Thus the human instrumentality will be enabled to co-operate with divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God.” *The Acts of the Apostles*, 164

“When the laborers have an abiding Christ in their own souls, when all selfishness is dead, when there is no rivalry, no strife for the supremacy, when oneness exists, when they sanctify themselves, so that love for one another is seen and felt, then the showers of the grace of the Holy Spirit will just as surely come upon them as that God’s promise will never fail in one jot or tittle. But when the work of others is discounted, that the workers may show their own superiority, they prove that their own work does not bear the signature it should. God cannot bless them.” *Last Day Events* (Nampa, Idaho: Pacific Press, 1992), 190

“It is the accompanied of the Holy Spirit of God that prepares worker, both men and women, to become pastors to the flock of God.” *Testimonies for the Church*, 6:322

“Whatever his educational attainments, only he who realizes his accountability to God, and who is led by the Holy Spirit, can be an effectual teacher, or be successful in winning to God those who are brought under his influence. Shall those who do not heed the divine counsel be acknowledged as leaders in the Lord’s institutions? God forbid. How can we regard as safe guides those who manifest a spirit of unbelief, and who, in words and character, fail of revealing true godliness?” *This Day With God*, 248

“Guard jealously your hours for prayer and self-examination. Set apart some portion of each day for a study of the Scripture and communion with God. Thus you will obtain spiritual strength and grow in grace and favor with God. He alone can direct our thoughts aright. He alone can give us noble aspirations and fashion our

characters after the divine similitude. If we draw near to Him in earnest prayer, He will fill our hearts with high and holy purposes and with deep, earnest longing for purity and cleanness of thought.” “Light in the World,” Review and Herald, 10 November 1910

“If the children of God, especially those who stand in positions of responsibility, can be led to take to themselves the glory that is due to God, Satan exults. He has gained a victory. It was thus that he fell. Thus he is most successful in tempting others to ruin. It is to place us on our guard against his devices that God has given in His word so many lessons teaching the danger of self-exaltation. There is not an impulse of our nature, not a faculty of the mind or an inclination of the heart, but needs to be, moment by moment, under the control of the Spirit of God. There is not a blessing which God bestows upon man, nor a trial which He permits to befall him, but Satan both can and will seize upon it to tempt, to harass and destroy the soul, if we give him the least advantage. Therefore however great one’s spiritual light, however much he may enjoy of the divine favor and blessing, he should ever walk humbly before the Lord, pleading in faith that God will direct every thought and control every impulse.” Patriarchs and Prophets (Mountain View, CA.: Pacific Press, 1958), 421

“[Leaders] are ever to remember that position will never change the character or render man infallible. The higher the position a man occupies, the greater the responsibility he has to bear, the wider will be the influence he exerts and the greater his need to feel his dependence on the wisdom and strength of God and to cultivate the best and most holy character.” Testimonies for the Church, 9:282

“Those who today occupy positions of trust should seek to learn the lesson taught by Solomon’s prayer. The higher the position a man occupies, the greater the responsibility that he has to bear, the wider will be the influence that he exerts and the greater his need of dependency on God. Ever should he remember that with the call to walk circumspectly before his fellow men. He is to stand before God in the attitude of a learner. Position does not give holiness of character. It is by honoring God and obeying His commands that a man is made truly great.” Prophet and Kings (Mountain View, CA.: Pacific Press 1943), 30, 31

“I write this that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake. Let us honor God and His Son, through whom He communicates with the world.” Testimonies for the Church, 8:238

“Those whom God has placed in positions of responsibility should never seek to exalt themselves or to turn the attention of men to their work. They must give all the glory to God. They must not seek for power that they may lord it over God’s heritage; for only those who are under the rule of Satan will do this.” Testimonies to Ministers, 279, 280.

“Position does not give holiness of character. It is by honoring God and obeying His commands that a man is made truly great.” *Prophet and Kings*, 30, 31.

“There is a watcher standing by the side of all those who are filling positions of trust, ready to reprove and convict of wrongdoing, or to answer the prayers for help. He watches so see if men privileged to bear trust responsibilities will look to God for wisdom and avail themselves of every opportunity to perfect a character after the divine similitude. If they deviate from straightforward rectitude, God turns from them; if they do not earnestly strive to understand the will of God concerning them, He cannot bless or prosper or sustain them.” *Testimonies to Ministers*, 279

“Those who accept a position of responsibility in the cause of God should always remember that with the call to this work God has also called them to walk circumspectly before Him and before their fellow men. Instead of considering it their duty to order and dictate and command, they should realize that they are to be learners themselves. When a responsible worker fails to learn this lesson, the sooner he is released from his responsibilities the better it will be for him and for the work of God. Position never will give holiness and excellence of character. He who honors God and keeps His commandments is himself honored.” *Testimonies for the Church*, 9:282,283.

“God has not set any kingly power in Seventh-day Adventist Church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men.” *Testimonies for the Church*, 8:236

“In the experience of God’s people there have been yokes bound upon the churches that God never ordained, yokes that have greatly marred the experience and have offended the Lord God of Israel. Because a man carries responsibilities in the church, he is not given liberty to rule the mind and judgment of others with whom the Lord is working. The Lord wants every soul in His service to understand what the kind of work required of him is.” *Two Kinds of Service*, *Review and Herald*, 18 March 1909.

“Organizations, institutions, unless kept by the power of God, will work under Satan’s dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God.” *Testimonies to Ministers*, 366.

“The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say. You shall do this, and you shall not do that.” *Ibid.* 493.

“The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will He vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things.” *Ibid.* 360.

“In the army, officers are required to respect their fellow officers, and the privates soon learn the lesson. When the leaders of the people in Christian warfare are kind and forbearing, and manifest a special love and regard for their collaborators, they teach others to do the same.” *Lift Him Up* (Hagerstown, Md.: Review and Herald Publishing Association, 1988), 28

“Leave others to plan; and if they fail in some things, do not take it as an evidence that they are unfitted to be thinkers. Our most responsible men had to learn by a long discipline how to use their judgment. In many things they have shown that their work ought to have been better. The fact that men make mistakes is no reason why we should think them unfit to be caretakers. Those who think that their ways are perfect, even now make many grave blunders, but others are none the wiser for it. They present their success, but their mistakes do not appear. Then be kind and considerate to every man who conscientiously enters the field as a worker for the Master.” *Testimonies to Ministers*, 304.

APPENDIX H

SPIRITUAL AND THEOLOGICAL FOUNDATION
FOR MINISTRY

SPIRITUAL AND THEOLOGICAL FOUNDATION FOR MINISTRY

Introduction

This section outlines my personal convictions and theological foundation basis for my ministry. As a background for this section, the following will be summarized: my temperament based on the MBTI Personality Type, my Strengths Test, and my past pastoral ministries. Included in this, the theological foundation for my document will be my theological understanding of ministry and the theological understanding of the role of the church in ministry. I believe this study will help me to apply my spiritual gifts positively for the growth of God's kingdom and the church at large and assist me in partaking in the restructuring of the administrative levels within the Seventh-day Adventist Church. As the district pastor strengthens pastoral leadership and helps empower the laity for a successful participation in the Gospel ministry in Ghana, this document will be invaluable.

However, the understanding of my personal and theological background enables me to better understand myself and increase my ministerial effectiveness. This will no doubt constitute a solid foundation for developing and implementing a model for training, empowering and organizing the churches in Mampong-West District for shared leadership. This section will cover areas of my personal profile and theological understanding of church ministry and its application.

Personal Profile

McNeal (2000) enumerates six major influences God uses to shape spiritual leaders for ministry: culture, call, community, communion, conflict and commonplace.

Culture comprises all the environmental influences God uses to shape the leader's life in relation to ministry. These environmental influences may include historical background, prevailing societal values, political concern, and faith community experience. Call represents the leader's personal insight of a call from God for a specific mission. Regarding community, McNeal emphatically states that spiritual leaders do not develop in isolation, but rather emerge within communities that play a vital role in shaping them for their ministerial work. Communities include the family of origin, friends or associates, and all other key constituents that come into play. He further defines communion as the leader's conscious cultivation of a personal relationship with God. Conflict deals with the forces that threaten a leader's life and ministry. Lastly, commonplace refers to spiritual leader's daily choices of living. These six influences establish God's heart-shaping initiatives to which everyone chooses to respond. In conclusion, it is these choices that define both spiritual leaders and their leadership heritages. These major life shaping influences will serve as foundation to the discussion of my personal life journey.

Biographical Background

Personal Profile

I was born in Old Tafo, Kumasi, to Mr. George Yaw Badu and Madam Akua Afriyie. This is the capital city of the Ashanti region; the second largest city in Ghana. I am the first child of their marriage since both had a child each from their previous marriages. They divorced when I was only six (6) years old and I lived with my mother for only five years, after which I was compelled to stay with my step-mother for some time and later lived with some relatives and friends.

In the late 1982, some Adventist people in the house I lived in introduced me to the Adventist message. I became convinced after going through several Bible studies and was baptized in December 1982. Prior to becoming an Adventist, I had been a member of several Christian denominations. After my secondary education, my elders saw characteristics of a pastor in me and encouraged me to attend the Seminary to be trained as a minister. Upon graduation in early 1999, I was hired by the Central Ghana Conference in August 1999 and was stationed at Sabronum in Mankranso district to care of a newly opened church with the membership of 120 baptized souls. I got married to Miss Matilda Mensah (now Matilda Adomako), a professional teacher on November 6, 1999 and we are still happily together and our love grows every day.

2000 - 2005

By January 2000, I was transferred to Ntonso to work as an associate district pastor because the senior pastor was down with an ailment. Because of the physical condition of the senior minister, I was compelled to take charge of the district as head pastor. The district was comprised of 20 churches out of which 16 were organized and 4 were company churches. During my tenure as head pastor, I organized seminars for Women's Ministries, the Youth Department, Elders, Personal Ministries and other departments as well. The rationale was to train the leaders who in turn will go and train their members. I organized some Temple evangelism in selected churches in the district from the middle of May to the end of July 2000. At the end of all these crusades, 60 members were baptized into the church. When I began to make progress in the district, to my dismay I received a transfer letter from the Conference to go to Ejura to assist the work there.

By first of week of January 2001, I commenced my work as a district pastor at Ejura. The district was comprised of 17 churches and the breakdown was as follows: 10 organized churches, 5 companies, and 2 branch Sabbath schools. Realizing the size of the district and not able to visit all the 17 churches within a quarter, I decided to train the leaders for them to go and train in various churches. This practice worked to perfection and the results were marvelous. The first year after the leadership training, we saw the membership drive increase. By the end of December 2001, about 117 souls were baptized; 168 members by the end of December 2002. Three more new churches were added to the district by the middle of June 2003. At the same time, 2 more churches were organized into the district. My work was noticed by the Conference and because of that I was ordained into the Gospel Ministry in September 2003.

Closing to the end of November 2003, the district had already exceeded its tithe goal of GHc70m and at the same time exceeded its baptism goal of 100 souls. A lot of physical projects took place in 2004 including roofing of 2 places of worship (church buildings) and acquiring building plots for some churches that did not have building plots. The Women's Ministries department also received some cash assistance to finance their project. I worked for the district till the end of December 2004.

2005 – 2009 (for further studies)

Having worked for 6 years in the ministry, I decided to further my education overseas. By the first week of January 2005, my study leave was approved by the Conference Executives to enable me to go for my further studies to Newbold College in England (UK). I left the shores of Ghana on January 26, 2005 to Newbold College to study MA in Theological Studies. By the end of June 2008, I graduated from Newbold

College with a MA in Theological Studies. After my graduation in 2008, I worked for one year to prepare myself to go home and continue my ministerial work.

2009 – 2011

True to my word, I returned to Ghana in May 2009 to continue my ministerial work. When I returned home, I was stationed at Mampong–Ashanti as a District Pastor to take charge of this newly created district (Mampong-West). This new district was made up of 16 churches out of which 10 of them were organized and the rest were companies. After serving the district from May 2009 to April 2011, I again decided to further my education by attending a Doctoral program at Andrews University.

Before leaving for Andrews, a lot of things happened under my care of leadership in the district. First, the district was organized in May 2010. After this organization, the district embarked on an evangelism drive to double its membership. Four acres of plots were acquired for the district for various projects. After everything was done, I left the district on April 26 for the United States to attend the doctoral program.

Reflection on Strengths Profile

Before taking this course on strengths, I was putting square pegs in round holes in my ministry as district pastor of about a two thousand (2000) member congregation. I was doing this out of ignorance. I must confess, I did not know how to utilize the different talents at my disposal. For instance, when I give a task for a group to perform, I usually expect the same outcome or result from each of them. The funny thing is that I make the person with highest outcome the ceiling for everyone to reach and anyone falling short of the standard for me is lazy or a failure. Those who would not reach the highest outcome would not receive any commendation from me, rather condemnation. I

thought I was doing the right thing and didn't know that I was doing more harm than good.

Let us consider this scenario: Assume that one day the king in the forest calls Rabbit and says to him, "I am going to spend time and resources on you to teach you how to climb a tree." He also calls Squirrel and says to him, "You too. I am going to spend the same time and resources to train you on how to run." The king virtually spent more time and a resource on Squirrel, but to his dismay squirrel was not able to run as the king expected. The same misfortune happened to Rabbit as well. He too did not perform according to the king's expectation. What was wrong with these animals? Certainly, there was nothing wrong with these animals; rather the king was demanding the impossible! Surely, the king thought that he was trying to help these creatures, not knowing that he was doing more harm than good. By default, both animals have their strengths and weaknesses. For Rabbit, God created him to run more than to climb and such climbing is its weakness and running is its strength. Likewise for Squirrel, God created him to climb more than to run, so climbing is its strength and running is its weakness

The course had taught me that as a leader, I should by no means try to make "Squirrels" under my care run and not allow "Rabbits" to climb. Rather, I should let them operate where they have their strengths and their weaknesses. God created us and gave different talents to different people. By design, some have more than one talent. The individuals with several talents can notice that they excel more in one area than others. Surprisingly, God has given all these people together with their talents under our care and the right thing to do is to identify their strengths and help them to be masters in those

areas, rather than forcing them to waste their time and resources on their weaknesses. I was taught to believe that by knowing our strengths, we can go out and change the world.

What makes me special

In the lectures, it was established that 85% of what you are capable of doing, a lot of people can do. When people get the required training, they can do another 10%. However, the remaining 5% is specific only to you and this makes you a unique individual. This is called talent.

My strengths analysis: My five top themes (Developer, Responsibility, Input, Strategic and Includer). **Developer:** As a developer, I see potential in others and at the same time believe no one is an island, alone without the support of others. I am drawn toward people because of the potential I see in them and my goal is to help them experience success; I always look for ways to challenge them. By focusing on my signature themes separately and in combination, I can identify my talents, build them into strengths, and enjoy personal and career success through consistent, near-perfect performance.

Responsibility: This theme forces me to take psychological ownership for anything I am committed to, be it big or small, and I feel emotionally bound to follow it through to completion. If for some reason I cannot deliver, the best thing for me to do in order to have peace of mind is to make restitution with the person involved. Sometimes my willingness to volunteer makes me take on more than I should.

Input: This makes me an inquisitive person, and also helps me collect things both tangible and abstract. I collect these things because they interest me and I find pleasure in them. If I read a great deal, it is not necessary to refine my theories but rather, to add

more information to my archives. If I like to travel, it is because each new location offers novel artifacts and facts. Sometimes I don't understand myself, not knowing that I am exhibiting my hidden talents.

Strategic: This theme enables me to sort through the clutter and find the best route. It is not a skill that can be taught and it is a distinct way of thinking; a special perspective on the world at large. Perspective allows me to see patterns where others simply see complexity. Mindful of these patterns, I play out alternative scenarios, always asking "What if this happened? Okay, well what if this happened?" This recurring question helps me see around the next corner and I discard the paths that lead straight into resistance, fog, and confusion.

Intruder: This is the philosophy around which orients me in life. I want to include people and make them feel part of the group. In direct contrast to those who are drawn only to exclusive groups. I actively avoid those groups that exclude others. I want to expand the group so that as many people as possible can benefit from its support. I hate the sight of someone on the outside looking in. I want to draw them in so that they can feel the warmth of the group. Judgments can hurt a person's feelings, so regardless of race, sex, nationality, personality, or faith, I cast few judgments.

Conclusion

This course together with its strengths test has helped me a lot to learn what my strengths are. By knowing my strengths, I am able to work on those talents (strengths), develop them, and nurture them. By doing so, they help me to assist others in identifying their strengths as well as their weaknesses. I was doing things prior to this course that I had not realized were strengths. The church as the body of Christ with many different

talents needs someone to identify these talents, coordinate them, and nurture them for effective ministry. I have also realized that everyone has a talent(s) and no one should be discouraged based on the type of strengths or talents endowed to him or her by God. God gave all these strengths or talents to individuals not by accident, but by design, so that His work would be done in diverse ways.

Temperament

As part of the course requirement, I took the Myers-Briggs Type Indicator (MBTI) personality type test. My score on this test was ‘**ESTJ**,’ where ‘**E**’ stands for extraversion, ‘**S**’ for sensing, ‘**T**’ for thinking, and ‘**J**’ for judging. This test describes the Extraversion ‘**E**’ (Where you focus your attention); People who prefer Extraversion tend to focus their attention on the outer world of people and things. They are those who are very much in touch with the external environment, are energized by active involvement in events, and like to be immersed in a breadth of activities. Moreover, they are most excited when they are around people, often having an energizing effect on those around them. In the ministry, they are noted for external happenings and are energized by contact with large congregations. When problems occur, the extraverted pastor does not mind visiting all the disgruntled people to get the problems sorted out, because they are used to fixing problems in the outer world. They tend to do better in conflict situations that often occur in the pastoral ministry. These characteristics are ideal for people who are involved in general pastoral work.

I see myself as an extraverted person, because their description fits me perfectly. I do preach better when I am in front of a large crowd/congregation than to small congregations. I always take delight in fixing peoples’ problems and will not rest until I

find an amicable solution. House-to-house visitation is a success of my ministry. I find delight in helping members solve their personal problems. I am also able to offer them assistance with their personal problems not necessarily related to the church. I extend the same help to non-Adventists when they need assistance, which often softens the ground for future public evangelistic meetings.

The second letter of the MBTI score is (S) Sensing, (The way you take information). People who prefer Sensing tend to take in information through the five senses and focus on the here and now. Thus, they deal with practical and factual details and are ready to handle present moments, always looking to complete their specific tasks. On the other hand, they tend to be concerned with what is actual, present, current, and real. They often develop a good memory for detail, become accurate in working with data, and remember facts or aspect of events that did not even seem relevant at the time they occurred. For sensing types, experience speaks louder than words or theory. In their ministerial work, they perceive the immanence of God in all things, seeking to serve God in as practical a way as possible. They minister in a practical way instead of merely study ministerial issues, and are highly valued by other sensing types in their congregation.

This is the carbon description of me. I always believe in practical things and do not like to associate myself with things that cannot be proven. This is the reason I left my former church to join the Seventh-day Adventist Church in the first place. I have a high regard for the Sabbath because it has been proven from the Bible (Exod 20:8) and I have followed all the Bible teachings since then. When I joined the ministry, I did the same in my teachings and all the General Conference policies by making sure that they are being supported or proven. Frankly speaking, I get upset when others kick against established

principles. I was not surprised at all when I saw my MBTI results of my personality test score.

The third letter of the score is (T) Thinking, (The way you make decisions). People who prefer thinking tend to make decisions based primarily on logic and on objective analysis of cause and effect. Also, thinking types believe they can make the best decision by removing personal concerns that may lead to biased analyses and decision making. They seek to act based on the truth in a situation, a truth or principle that is independent of what they or others might want to believe or wish were true. They often appear analytical, cool, and tough-minded.

In ministry, they want to objectify religion so that they can understand it and able to explain it. They are analytical and firm-minded. When dealing with and solving problems, they want to draw cause-and-effect relationships. Through logical analysis, they arrive at an objective and impersonal solution. I personally believe that we need a lot of 'T' type pastors in the ministry who can help the church to know what the situation of the world is and to offer better solutions. I have never overlooked the consequences of accepting God's way or not when doing any doctrinal presentation. In settling disputes, I always want the truth to come out and then be able to encourage the guilty one to plea for forgiveness and reconcile the parties together.

Judging (J) is the last of the MBTI results, (How you deal with the outer world). People who prefer Judging tend to like a planned and organized approach to life and prefer to have things settled. Stating differently, they deal with their outer world in a decisive, planned, and orderly way, aiming to regulate and control events. What this often looks like is that they prefer a planned or orderly way of life, like to have things

settled and organized, feel more comfortable when decisions are made, and like to bring life under control to the degree that it is possible.

In the ministry, they prefer that things are properly decided and planned. They put energy into organizing and scheduling matters. According to the test, these types bring stability and dependability to their congregations. Their only shortcoming is that they are often seen as people who think they know what other people ought to do. For me, I always want things to be done right according to laid down procedures. I welcome new ways in the absence of formal procedure. I love delegating authority to others, but will give them guidance on how they can accomplish the task in question. I get disturbed when something is not done right and this sometimes results in a sleepless night.

Finally, I acknowledged the significance of MBTI test and I duly accept the results as a true picture of me. It has helped me to see some areas of my temperament that I have to be careful about. I have learned that I need to calm down when things do not go right. I can now offer advice to people who come my way with the same traits.

Vision for the Future

Introduction

The goal of this section of the paper is to explore directions of my ministry. The section identifies two primary areas: (1) currently – how I see myself in the context of leadership principles, theology and theory and (2) reflection – what I wish to become as a result of intentional leadership development over the next five years.

Currently

My leadership principles as well as my theology and theory have been influenced by the way I was brought up. My father was authoritarian and brought me up with iron hands. He is the type of person who will not accept “no” for an answer. In my dealing with my elders, officers, and church members, I always use my authority as a pastor and am not ready to accept any challenge to my instructions or contrary views. Taking conscientious decisions into consideration is not part of my making.

Again, my father does not trust anybody and as a perfectionist, he does everything on his own and is not ready to delegate in any way. This particular characteristic is sometimes seen in my pastoral work. In dealing with my members, I seldom delegate responsibility and always try to do everything single handedly. The rationale of not delegating is based on two grounds: firstly, I believe that people to whom I will delegate might not do the assignment the way I want it to be done. Secondly, I want to protect my image or name. I always presume that if they fail to do the right thing then my name will be at stake. Because of this, people around me always work with fear and not with love.

Moreover, I always expect my elders, officers, and members to perform equally or react the same way whenever I give assignments or at the meetings, which means I am not ready to accept different opinions or challenging views. I personally don't see the reason why people behave differently after receiving the same teachings or advice. This particular characteristic was sowed in me by my father and is part of me till now. My father, though not from the Akan tribe, prides himself as one because he grew among them. The Akan dialect is the most spoken dialect in Ghana and because of that; they (Akan) pride themselves for that matter. From this background, they (Akan) see other

tribes or dialects as inferior and have no regard for them. My father had no respect for any culture except the Akan culture. That is the reason why I expect my people (congregation) to think and act the way I do; It is influenced by my Akan culture which was planted in me by my father. The people (community) around me see me as an anti-social person, because I look at them as inferior based on their culture and dialect affiliations.

Also, I sometimes place a distance between myself and my congregation or officers. I want them to know that I am their pastor who knows everything and doesn't need any assistance or help. I tell them to their face that I am the only person who qualifies and everybody is less important. Coming from a broken home and being brought up by my father alone at the beginning and later by my uncle, I did not receive any parental love, neither did I enjoy proper parental care and support. Growing up with that notion, I find it difficult to have sympathy, care, and love for my congregation. The more I try to do my best to love them, the more my past experience clouds my conscience and the results are always painful. How I wish I could love and have sympathy for my members, but I can't. Sometimes it seems normal for me to do that and have no remorse. This is not what I want to portray to my members, but I believe that one day God, through His Spirit, will change my heart and give me a new heart.

What I want to become in the next five years

Immediate and Future Plans

I am pastor who trains and equips his laity to make them more ready for God's work and to work effectively. By this, I am administering the strengths test for officers, if not all of the members. The work of equipping is a personal task. Jesus not only

preached to the multitudes, but He also spent time on personal interview. If one entering upon this work chose the least-sacrificing part, contending himself with preaching, and leaving the work of personal ministry for someone else, his labor will not be acceptable to God. For me to know about their strengths and have the knowledge to place them into various offices according to their strengths, will help me avoid placing square pegs in round holes. Based on Paul's analogy of the church as a "body" with various parts, but performing different functions, in 1 Corinthians 12, I see that each particular member has a role to play. A pastor should not forget that his work involves caring, feeding of the flock of God, and leading the people into the path of truth. As pastors, we can do effective work when we train the laity and delegate our work (Ellen G White, 1948). Their spiritual formation is also taken care of, and I am doing this from a Biblical point of view. Currently I am organizing week long revivals for the churches.

I am a pastor who practices Biblical principles of leadership. This is known as servant leadership. I organize leadership seminars for all the district officers as well as all the local church leaders to teach and explain to them "what is leadership", the biblical concept of servant leadership, and the leadership theories. I learned that the concept of leadership is not well understood by my congregation and they take leadership to be a personality instead of a process in which each has a part to play. Because I see this as a problem of the community as well, I am organizing the seminar in the Town Hall instead of the church premise and admission is free. This particular seminar is also organized in various schools and for any organized associations who need my help.

Biblical meaning of servant leadership

I start my discourse on leadership from the Old Testament and end it in the New Testament. From the Old Testament it was proven that the Kings and Prophets are often called servants of the Lord (2 Sam 3:16, Isa 20:3; Ezek 3:16). Jesus explains this more convincingly in the New Testament when He says, “if anyone wants to be first, he must be very last, and the servant of all” (Mark 9:33-35 NKJV). He also came to serve. Matthew 20:28 says, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (NKJV). I always end it with the last Supper discourse which counseled us to serve even as Jesus served (John 13).

Decision making

Good leaders recognize the importance of allowing decisions to be made at the appropriate levels (Moodian, 2009). I am a pastor who has confidence in people and who always delegates responsibility. I don't delegate in isolation, but always with an appropriate authority. I see myself practicing participative leadership theories. These theories encourage participation and contribution from group members and help group members feel more relevant and committed to the decision making process (Cherry, 2012).

I see myself also as a researcher. Though I am not professional researcher, with my little knowledge on how to do research I can use both qualitative and quantitative methods of research. With this little knowledge, I teach both my church members and the community basic principles of research and the results are overwhelming.

Developing a global mindset, cultural competency and cultural adaptability

Finally, I am taking into consideration the cultural elements when dealing with my congregation. The church as a “body” is composed of different people from various cultural backgrounds so the level of understanding, approach to issues (understanding of language), and ways of living differ from each culture. What I am doing is developing the mindset of members to accept every culture. Developing this mindset is to build a foundation of knowledge (Moodian, 2009). I am taking them through cultural competency and cultural adaptability foundation skills vital to the success of anyone working in a cross-cultural environment.

What I am doing now is to do an open ministry. By this, I am involving all my members in the decision making and also allowing them to participate in the leadership process. This is really enhancing my ministry, and at the same time, increasing member participation in all facets of the ministry. Through this, those who were watching from the balcony are now in the mainstream giving their quota. Finally, I want the Lord to direct my affairs and use me for His service.

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VITA

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Name: Michael Adomako
Date of Birth: June 12, 1969
Place of Birth: Old-Tafo, Kumasi, Ghana
Married: November 6, 1999 to Matilda Mensah

Education:

1993-1999 Bachelor of Arts in Theology, (Minor in Business Administration) from Andrews University, (ASWA Campus), Ilishan, Nigeria
2005-2008 Master of Arts in Theological Studies from Newbold College, England, UK
2011-2012 Clinical Pastoral Education from Bronson Hospital, Kalamazoo, Michigan
2011-Present Working on a DMin in Leadership at Andrews University

Ordination:

2003 Ordained to the Seventh-day Adventist Gospel Ministry

Experience:

2009-2011 Pastor of Mampong-West District of Seventh-day Adventist Churches, Mampong, Ghana
2005-2009 Student & Pastor helping Ghanaian Churches in Europe
2000-2005 Pastor of Ejura District of Seventh-day Adventist Church, Ejura, Ghana
1999-2000 Pastor of Ntonso District of Seventh-day Adventist Church, Ntonso, Ghana