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A Christian Servant Leadership Model and Training for the Adventist Church in France

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ABSTRACT

A CHRISTIAN SERVANT LEADERSHIP MODEL AND TRAINING
FOR THE ADVENTIST CHURCH IN FRANCE

by

Olivier Rigaud

Adviser: Stanley Patterson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Doctor of Ministry

Title: A CHRISTIAN SERVANT LEADERSHIP MODEL AND TRAINING FOR
THE ADVENTIST CHURCH IN FRANCE

Name of researcher: Olivier Rigaud

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Date completed: March 2012

Problem

French history (the French Revolution) has shaped a country considered as one of the most secular in the world. The Seventh-day Adventist Church in France is profoundly affected and challenged by this environment. With 11,617 members among over 65 million French in 2010, the penetration ratio is very low (0.0185%) and a deep malaise is felt in the French churches. Reports indicate a lack of consecration, internal conflicts, discouragement of isolated churches, a lack of vision, and spirituality in decline. Today, the Adventist Church is unknown, despite its efforts in communication and visibility. Many change efforts have also been developed, especially relational evangelism models, but the results did not meet expectations. An important factor to this unchanged situation

appears to be a lack of leadership training and vision of leaders. Hence, there is an urgent need for a new type of leader, one leading the church in spiritual renewal and empowering members with a new missionary zeal.

Task

The Adventist Church in France needs new spiritual leaders (especially lay leaders), trained and empowered by the Holy Spirit, for initiating and developing new creative visions and new missionary projects. The task of this project is to develop a Christian servant leadership model and training to articulate an intervention plan.

Methodology

The construction of the servant leadership model was based on two important chapters. The first was the theological foundation, which defines a biblical theology of leadership and describes key concepts such as authority, power, and leadership in a Christian perspective. The second chapter was a current leadership literature review, engaging scholarly debates and discussions, especially concerning the servant leadership model. Then, a Christian servant leadership model and training was developed, followed by a strategy for future implementation in the French context. A summary, general conclusion, and the final recommendations concluded the research.

Results

From the information gained by the biblical research and the current scholarly contribution, a Christian servant leadership model was proposed. It establishes a Christian theology of leadership based on a new definition of leadership, which includes a relational process characterized by a complex network of interdependent relationships

(human and spiritual). The church is described as a spiritual body shaped and empowered by the Holy Spirit and by a deep sense of members' calling to serve God and the world. Their vision is based on their faith in Christ's redemptive work and in His power. This relational dynamic and vision of the church as a body requires many organizational leadership elements, such as teamwork, shared leadership, empowerment, mentoring, and ongoing learning, etc. Team leadership also naturally implies many traits, such as moral and spiritual values (love, faith, obedience, honesty, integrity, and humility) and many behaviors, such as a servant posture, which is the capacity of a leader to serve people and "to make sure that other people's highest priority needs are being served" (Greenleaf, 1977, p. 13). Finally, a leader is called to lead with many management and leadership competencies such as planning, mapping, pioneering, and managing conflicts, etc. This Christian leadership model is clearly defined through Christological leadership and Spirit-empowerment leaders. Outside of this foundation, the process for experiencing the Christian servant leadership is threatening. In the end, there is a new Christian leadership model that is emerging that may deeply change the course of the Adventist Church in France, if leaders are ready to walk by faith.

Conclusions

The Christian Servant Leadership Model is an important tool as a response to the serious challenge the Adventist Church in France is facing. First, this leadership framework is challenging the old leadership paradigm and the disillusionment generated by outdated visions/missions. Some important leadership concepts such as team leadership, shared leadership, empowerment, mentoring, and trust show how the church, as a living body, can be structured more effectively and can live more enthusiastically.

Secondly, servant leader theory is a call to restore relationships within the church, to develop in our communities a new sense of belonging and unity through a servant posture, a shared vision of our mission, of our calling to serve God, the church and the world. In the image of Christ, leaders are called to lead by serving and serve by leading, always seeking the common good of the group and God's glory.

Is it a challenging leadership vision? It is, because the natural human inclination is to search for honor and glory. In contrast, a Christian servant leadership model is the humble and perfect road of faith and love, following Christ as the ultimate model to mimic. This is finally a road of faith in Christ's promises, His power and wisdom, but it is also a road of humility, service, self-abnegation, sacrifice and consecration for experiencing a new wind of hope and grace in our churches in France.

Andrews University
Seventh-day Adventist Theological Seminary

A CHRISTIAN SERVANT LEADERSHIP MODEL AND TRAINING
FOR THE ADVENTIST CHURCH IN FRANCE

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

by
Olivier Rigaud
March 2012

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I also thank the many teachers, colleagues and friends I have been privileged to know. Thank you to the 2009 Leadership In-residence Cohort; it was a blessing and a privilege to live this experience with you.

Jesus called them to Himself and said: you know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave -- just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. (Matt 20:25-28)

complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves, each looking out not for his own interests, but (also) everyone for those of others. Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. (Phil 2:2-8)

My prayer is that this work will bring glory to Him.

CHAPTER I

INTRODUCTION

Personal History

I was born in Albertville in the French Alps and grew up in a very secular country as a self-proclaimed atheist until I was 20 years old. At this time, I met a friend who shared this promise: “Seek, and you will find” (Matt 7:7). I wanted to know if God is able to keep His promise, and then I started to look for this unknown God during several months. One night, in November 1994, I could not sleep because of my spiritual quest.

I decided to pray, and God gave me a sign that He exists and has answers to sincere prayers. Seven months later, in June 1995, I felt the voice of God calling me to become His servant, an Adventist pastor. I could not believe this inner voice, and I resisted this calling. However, one month later, I was fishing during a competition, and God’s voice continued to call me. I thought that I had become totally crazy. Tired, I decided to pray and I asked God for a sign. I asked Him to allow me to catch not only a big fish, but also the biggest of the competition. Just after my prayer, I caught the biggest fish of the competition and of my life. It was the moment of my calling, and is still today an important event for me. I went to Collonges-sous-Saleve and following were Bible studies with my spiritual father, Jacques Coteleur. On March 3, 1996, I was baptized in the Seventh-day Adventist Church of Saint Julien en Genevois (France). Since this époque, God gave me the conviction of the soon second coming of the Lord, and the need for His

people to be ready for this crucial event. I know that it is my personal ministry to prepare the church to experience a true spiritual revival and reach all nations for His glory. Since, God's prayer for my life is: "Follow Me, and I will make you fishers of men" (Matt 4:19). The promise is that God "will make" me and His people fishers of men. This vision for spiritual renewal of the church inspired all my Christian life and also this project. The ultimate objective of this study is to train new spiritual leaders, empowered by the Holy Spirit, that are able to live, communicate, and sustain a spiritual awakening in the church for the glory of God.

Statement of the Problem

Confronted with a global, profound and intense crisis, Christians live in a world that has lost touch with the sacred. The Seventh-day Adventist Church in France is facing some tremendous challenges in a very secular country. Since 1963, with 4,829 members (for 44 million French people), the growth of the French Seventh-day Adventist Church has been minimal (less than 1% per year) with 11,617 members in 2010 (while the French population increased to 65 million people). Without Paris and its suburbs (with a total of 5,563 members), which has experienced growth in its immigrant churches, the Adventist church in France would be declining. During a crisis, Nathan (2000, pp. 35-42) shows that leaders may respond with rigidity (no change from the chosen course of action), magnification (focusing only on the negative), denial (mistakes must be hidden and limitations must be denied), or blame and scapegoat(s). This crisis translates into discouragement, lack of faith and sometimes blaming, and criticism among the French leaders and their communities. Hence, there is an urgent need for new leadership

behaviors, calling for a spiritual renewal and conducting reforms within the church. As Nathan (2000) notes:

There is an ancient wisdom etched into the vocabulary of the Chinese. The written characters for the terms "threat" and "opportunity" are identical. Crisis itself may be either threat or opportunity, but is more soundly viewed as two sides of the same coin. (p. 12)

Looking for new opportunities, the two Adventist French conferences developed many new approaches to evangelism in a secular context, especially based on the development of relationships (small groups, planting new churches, etc.). However, this approach has not experienced the expected success. A contributing factor in this crisis appears to be the lack of training given to potential lay leaders and an overall faulty leadership vision.

Statement of the Task

The task of this project was to develop a workable model that would contribute to the training of effective leaders in the Seventh-day Adventist Church in France. This model rests on a biblical vision of leadership and draws from the current scholarly literature, especially the servant leadership model.

The purpose of this study was to investigate the biblical servant leadership model as an answer to the spiritual leadership crisis in France. "Servant leadership is an emerging leadership theory that exhibits promise in revitalizing and energizing employees as business and industry brace for the challenges of the 21st century and beyond" (Rauch, 2007b, p. 4). Similarly, churches can be revitalized by rediscovering and recapturing the old biblical concept of servant leadership already demonstrated by Jesus. From this research, a theoretical Christian servant leadership framework was

defined and a training developed as a response to the growth effectiveness challenge the Adventist Church in France is facing.

Justification for the Project

The Adventist Church in France needs a refreshing vision and new dynamic strategies in its mission. The objective of this project is to support the urgent need for a spiritual awakening in the French Adventist Church, in training and equipping new spiritual leaders. No such study focusing on recent leadership research and training in the French Adventist conferences has been realized. The need of new leadership behaviors in a time of spiritual crisis and fast changes is important enough to justify research in this field.

The interest of this thesis is also to open in France a debate for looking at another way of managing crisis and proposing to get out from the negative downward spirals and other forms of creative destruction. This paper is designed to contribute to creative constructions such as servant attitude, teamwork, vision, motivation, shared leadership, empowerment, networked organization, creativity, spiritual growth in connection, sense of calling and belonging, faith, and trust. It resists the natural inclination for people of discouragement and fear, but opens to hope and faith in God.

Moreover, this project will bring new training material for leaders. This material should be used for training new leaders and then for multiplying new opportunities in the French mission. This study is intended to have an important impact on how people will think regarding mission and leadership in France.

Expectations for the Project

This project will provide effective training for spiritual leaders in the Seventh-day Adventist Church in France. As a pastor, I hope to be personally transformed through this journey. This project is expected to break the negative downward spirals at work in the church in renewing a refreshing vision for a spiritual revival, reforms, and mission. This project is expected to multiply new opportunities and ministries in training and mentoring new leaders and instructors. This project is expected to promote healthy leadership through a servant posture, shared leadership and empowerment, offering a better understanding of concepts such as authority, and power. This training is expected to develop interdependence, growth in connection and accountability between church's members through creative and dynamic networked organizations such as teams or small groups. Further, it is expected to foster relationships within churches in developing a servant mind and rebuking dictatorial behaviors. Finally, this project is expected to potentially help the Seventh-day Adventist Church to fulfill its mission in France.

Delimitations

The delimitation of this study is geographical, covering solely the Adventist Church in France, although it may have relevance for other contexts.

Limitations

The first limitation that shaped the research methodology was a geographical issue. This study was conducted in-residence (Andrews University, MI, USA) rather than in an active ministry context (France). The non-implementation of the project, and lack of practical pastoral leadership experience within a group (relationships, feedback, advice), has also impacted the project. However, the goal and main contribution of the project is

the building of a theoretical Christian servant leadership framework, based on universal leadership values. Subtleties and nuances in human behavior that qualitative methods are able to capture, are not essential to the creation of this universal theoretical leadership model. A simple report of descriptive statistics gathered from different historical, social, and religious research will help French leaders to understand not only their church, but the particular French context in which they need to apply their new servant leadership framework skills and behaviors.

Secondly, another limitation is this feeling and reality that although many books were read (Bible, dictionaries, commentaries, etc.), it will never be enough to exhaust the unlimited leadership theme. Third, this training is only one tool among many others in the process of spiritual renewal in France. Many other factors must contribute to this effort, as it is proposed in the last recommendations. Finally, the last limitations are due to my own limitations, my personal incapacity to see the whole leadership picture, and to live, to love, and serve people as Christ did.

Methodology

The purpose of this project was the development of a theoretical Christian servant leadership model, followed by a strategy for training new leaders in the perspective of a spiritual revival in the Seventh-day Adventist Church in France. The project was not implemented, because the context of this study is an in-residence cohort rather than an in-ministry one. In this perspective, no evaluation of this project is actually possible. Then, the methodology used was based on a theoretical foundation that will allow developing and suggesting a leadership model and training manual for the Adventist Church in

France. This foundation was based on biblical, theological research and on the current leadership literature.

Chapter One introduces the project and my personal journey, discussing the problem, purpose, justification, limitations, expectations, definitions, and methodology. Chapter Two explores the spiritual and theological foundation and understanding of biblical leadership, especially through Jesus' example. Chapter Three presents and defines the different general leadership models and new trends. Then it particularly discusses the theme of servant leadership as a model that provides an interesting base for a Christian leadership model. Finally, a discussion about spiritual and Christian leadership was presented for providing new elements in the building of a Christian servant leadership model. Chapter Four analyzes the French context and the Adventist Church in France through statistical researches for defining the real challenges that the church faces. Then it outlines the development of the strategy that will train new leaders in the Adventist Church in France, as a response to the problem. Because the implementation of this study is not possible, no results and evaluation may be included. Finally, Chapter Five concludes the research with a summary, a conclusion and pertinent recommendations.

Definition of Terms

Throughout the project dissertation, because of many possible interpretations, several key terms, require definition in order to provide a clear and common ground with readers. These terms are listed in alphabetical order and defined below.

Church will imply the Christian Church in general and the Seventh-day Adventist Church in particular.

Leadership: Leadership is a relational process involving two or more individuals who are freely associated in the pursuit of a common purpose. The gifts and skills of each contribute to the process of moving toward the common goal.

Leader: A leader serves the community by leading (influencing, guiding) it to the accomplishment of the mission through leadership and management skills.

North French Conference: It is the administrative body for the Seventh-day Adventist work in the northern half of France.

South French Conference: It is the administrative body for the Seventh-day Adventist work in the southern half of France

Organizational Leadership Assessment (OLA): A survey instrument developed by James Laub designed to define Servant Leadership, to determine the characteristics of Servant Leadership, and to determine if the presence of Servant Leadership exists in an organization.

Servant Leadership (SL). A philosophy of leadership often seen as a model of transformational leadership theory introduced by Robert K. Greenleaf that represents a leader's desire and interest in being servant first, by serving the needs of followers, and being a leader second (Greenleaf, 1970).

CHAPTER II
BIBLICAL FOUNDATION: TOWARD A
THEOLOGY OF LEADERSHIP

Introduction

Christian theology is the art and the science of studying the word (*logos*) of God (*theos*) divinely revealed by His prophets through the action of the Holy Spirit. The Seventh-day Adventist Church believes that the Bible is the revelation of God manifesting His desire and will for an eternal reconciliation with human beings. If Christian theology is about revelation, communication and relationship between God and His lost creatures, then theology is related to leadership through the study of *the relationship* (based on a *spiritual covenant*) between God and His leader He anointed for a special mission.

A theology of leadership will try to answer questions such as, who and what is a leader according to God (Who are they)? What are their calling, roles, mission, authority, and responsibilities (For what are they being called)? What are the biblical strategies and spiritual principles that will lead to fulfill God's mission, and for which ultimate goal (How, Why)?

This is the purpose for a chapter dedicated to the biblical foundation toward a theology of leadership. This chapter is divided in three parts. The first is a biblical study of the church as the body of Christ. In discovering its essence, its nature, its origin and its

structure, leaders understand who they are in Christ, and in His body. The second part will examine the very purpose of the church, its roles, and its mission in a leadership perspective. It helps leaders to know the very essence of their mission. The third and last point is a biblical study of the servant leadership concept through the ministry of Jesus Christ as servant and as leader. It is a model and inspiration for leaders. Finally, a conclusion intends to build a framework toward a theology of leadership.

Nature and Origin of the Christian Church

Pentecost is often seen as the birth of the Christian Church. In a deep way, Karl Barth, quoted in O'Grady (1968, p. 33), suggests that the church "was made actually existent in time by the incarnation of the Word, and established as a human organization and institution by the outpouring of the Holy Spirit at the Pentecost." Then, church has first, a Christological origin and additionally, a pneumatological nature.

Christological Origin

Effectively, the Apostle Peter (Acts 2:32) comments on the gift of the Holy Spirit as the result of the resurrection and the glorification of Christ:

This Jesus God has raised up, of which we are all witnesses. Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.

The gift of the Holy Spirit is the fulfillment of Christ's promise (John 15:26; 16:7; Acts 1:8) and the testimony that God raised-up Jesus and exalted him at His right hand. Hence, the very essence of church is Christological.

The Bible uses a rich variety of images and symbols to define the church. It is seen as a building, a temple, a house of prayer. Furthermore, today, I note a tendency to prefer dynamic biblical images such as the bride, the family, the people of God, and even

the stones of the temple becoming the “living stones.” In addition, the most representative image of the church is certainly the symbol of the church as the body of Christ. Berkhof (1977, p. 557) regards this image as the complete definition of the church. Nevertheless some theologians such as Erickson (1993, p. 1036) argue that “while it is a very full and rich statement, it is not the whole of the account.” I concede that one image cannot get the whole picture. For instance, the question of the nature of the church is traditionally discussed through the four signs or features: its oneness, holiness, catholicity and apostolicity. However, I still maintain, for many reasons I will address later, that the metaphor of the body of Christ is the one that matches the best with an understanding of the nature of the church.

The Body of Christ

In Paul’s interpellation, “Do you not know that your bodies are members of Christ?” (1 Cor 6:15), there is already the answer: “Now you are the body of Christ, and members individually” (1 Cor 12:27). What does it mean to be the body of Christ? Do we need to interpret it in a mystical, physical or sacramental sense? O’ Grady, commenting on Barth’s ecclesiology (1968, p. 259) says that:

Christ has two forms of existence. ‘He exists in a heavenly form at the right hand of the Father’ as the head, and he exists through a second earthly form through a community of faith as His body. Then the being of Jesus Christ is the being of the Church. (p. 259)

This point allows us to reject the Roman Catholic idea of the church, seen, as a continued incarnation of Christ, like an “organic incarnation” through the real presence of Christ (the bread of the Eucharist, for instance). The Christian Church is really the body of Christ, a part of Him, not as His heavenly form, which needs to be revealed during His second coming, but through the Holy Spirit dwelling with and in all believers. This unity

is expressed by Bonhoeffer (1963, p. 100) in claiming that “The church is in him and he is in the church (I Cor 1.30; 3.16; II Cor 6.16; 13.5; Col 3.9; 2.17), and ‘to be in Christ’ is the same as ‘to be in the church’.” That may be the reason why Jesus taught to his disciples in Luke 10:16, “He who hears you hears me.” Christ identified Himself with His disciples. Yet, Jesus asked Saul: “Saul, Saul, why do you persecute me (Acts 9:4)? The church is a part of Christ and everything that wounds the church hurts Jesus. This communion is stressed by different images and formulas.

In Christ and With Christ

Paul often uses the expression “in Christ,” “in him” or “in whom” in reference to Christ (Rom 8:1; 2 Cor 5:17, 5:21). Fergusson (1996) thinks that:

These examples show an intimate relation with Christ that goes beyond an ordinary association with him and suggest the theme of incorporation into him... This idea of a close relationship, indeed a union, of Christians with Christ is best known from the description of the church as the body of Christ. (pp. 92-93)

The same idea is even clearer, and a little bit provocative with the image of the bride.

The Bride of Christ

In Revelation 19:7, the story of this world is ended with the wedding day of Christ and His bride (Rev 21:2, 21:9; 22:17). All through the Bible, we can see the people of God compared to a bride, sometimes faithful or adulterous (see the song of Solomon; Isa 62:5; Ezek 23:37). In the Ten Commandments (Exod 20), God reveals Himself as a jealous God. Bonhoeffer (1963) also notices that,

The idea of Christ as the Head leads to the thought of marriage, where the man is the head of the woman, and the relation of Christ to the church is described as analogous to the Old Testament image of Yahveh and Israel as married to one another (Eph 5.23ff.). (p. 99)

Recently, Harper and Metzger (2009, p. 29) describe the church as the bride of Christ who, through the pouring out of the love of God upon the church by the Holy Spirit (Rom 5:5), “makes us one flesh with Christ by faith.” Moreover, Paul, in Ephesians 5, gives a new perception of the image of the husband and his wife as a prefiguration of Christ and the church. For Barth (O’Grady, 1968, pp. 92-93), church “was already prefigured from the beginning of the world” as Adam (Jesus Christ) and his wife (the Church) “*is* the image of God.” The point is that as Eve was created from Adam, the church was also created from Jesus Christ the “last Adam” (1 Cor 15:45). Effectively, in Ephesians 5: 25-32, Paul establishes an interesting comparison between Christ, His church and the creation of Eve, in Genesis 2:20-24, from the gift of Adam’s rib. Take a look to these two passages.

The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him. So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. The man said, "This is now bone of my bones, and flesh of my flesh; She shall be called Woman, because she was taken out of Man." For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. (Gen 2:20-22)

Husbands, love your wives, just as Christ also loved the church and gave Himself up for her... So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mystery is great; but I am speaking with reference to Christ and the church. (Eph 5:25-32)

Paul establishes, with the image of the human couple, an analogy “with reference to Christ and the church” (v.32) where, indeed, the “two shall be one flesh” (v.31). Paul admits that “this mystery is great” which means that this is a profound subject to meditate

in the perspective of a study on the nature of the church. To clarify this thought, a diagram in Figure 1 will be more explicit:

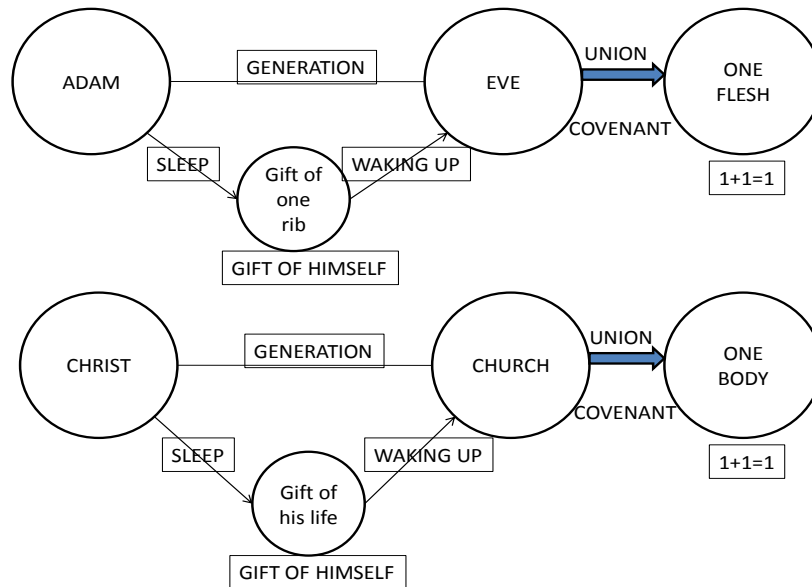


Figure 1: Parallel between Eve's creation and church's creation.

According to this diagram, in the same way God created the woman from the gift of Adam, God created the church from the gift of Christ, His Son. The amazing mystery is that, like Eve, the church has been created from the sleep (death) of Jesus Christ, from the gift of His life and from His waking-up (resurrection), with one purpose: to be one flesh, one spiritual body through a covenant of love.

In Christ, the world is reconciled and united with God forever. This reconciliation is manifested through the union between Christ and His body as the “bone of my bones and flesh of my flesh...because she was taken out of Man” (Gen 2:23). Then, “the two shall be one,” “one spirit with him” (1 Cor 6:17), for “the first man Adam became a living being” whereas “the last Adam became a life-giving spirit” (1 Cor 15:45). The

church is a new beginning for a new humanity definitively reconciled with God and empowered by the Holy Spirit through the victory of Christ. This new life is offered to all human beings from all nations, races, sexes, and religions.

A New Birth

This experience at the personal level is called by Jesus: a new birth. “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God” (John 3:3). The main question in a Christian conversion is: “How can a person once grown old be born again?” (John 3:4). The response is found in the diagram below: By faith in the gift of Christ.

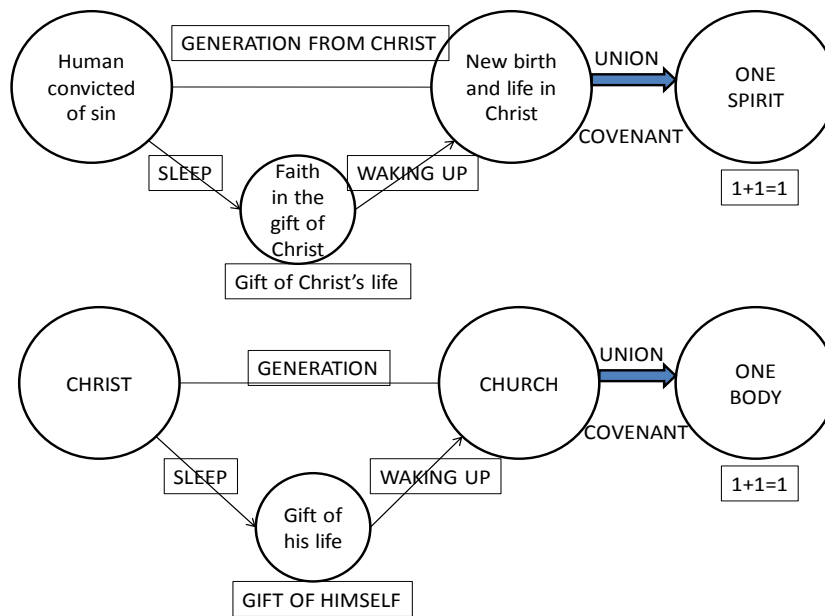


Figure 2: New birth in Christ.

New life is beginning with a human convicted of sin by God, who desires forgiveness and redemption. By faith, believers “were baptized into His death” and “were

buried with Him through baptism into death” (Rom 6:3-4). “Now if we died with Christ, we believe that we shall also live with Him” (Rom 6:8). Baptism is a covenant of love through the union to Christ’s righteousness, as Luther (2008) comments:

Who can begin to appreciate what this royal marriage means? Who can comprehend the riches of this glorious grace? Christ, the rich and divine bridegroom, marries this poor, wicked whore, redeems her from all her evil, and adorns her with all of his goodness. It now is impossible to destroy her, for they are laid on Christ and swallowed up by him. She has her righteousness in Christ, her husband...she can... say with confidence: “If I have sinned, nevertheless, the one in whom I trust, my Christ, has not sinned. Through our marriage all that is his is mine and all that is mine is his.” Thus says the bride in the Song of Solomon (2:16): “My beloved is mine and I am his. (p. 604)

A Covenant People: To Be One Body

Most theologians have seen church as a covenant people. Since the covenants made with Noah, Abraham, and Israel, God has made many covenants “that He may establish you today as a people for Himself” (Deut 29:13). According to Figure 2 above, as between man and woman, union between Christ and His people is possible only through an everlasting covenant based on love, and faith (It was already the case in the Old Testament. See Jer 2:2; Ezek 16:8-14; Hos 2:1-3:1). The sign of this covenant is the baptism of water and Spirit. The gift of the Holy Spirit means the presence of God with and in the body of Christ. So Paul asked the Corinthians: “Do you not know that you are the temple of God and that the Spirit of God dwells in you” (1 Cor 3:16)?

The Body of Christ as the Temple of God

“Destroy this temple, and in three days I will raise it up...He was speaking of the temple of his body” (John 2:19, 21). Jesus said that He is the temple, the Word became flesh and “was tabernacling” with us (John 1:14). Since the fall, the temple was a place of

intercession, mediation and reconciliation between God and humans through the ministry of priests. It was a habitation of God, where He may “dwell among his people” (Exod 25:8), reveal His presence (*shekina*) and His will. But when Christ was in the temple, He said “that in this place there is One greater than the temple” (Matt 12:6). Greater because He is “the cornerstone” of a new temple made up of living stones that are being built up as a spiritual house” (1 Pet 2:4-10). Then, Paul describes church as a community of believers who, in Christ, “are being built together for a dwelling place of God in the Spirit” (Eph 2:22). Thus, church, as His temple, is a place where God is supposed to manifest His glory, His love, His holiness and His power as the Head of it (Eph 1:22-23).

The Head of the Body

Ferguson (1996, pp. 96-99) looks at the image of the head, not the physiological function or anatomical importance of a body’s head, but the source of the body’s life and growth. He interprets Colossians 1:15-20 as a proclamation of the superiority of Christ over the cosmic powers, and as the source of life and creation. Jesus is the “firstborn over all creation” (first creation) and “from the dead”:

In Hebrew and in Greek, one meaning of the words for “head” was “beginning, origin, or source.” (English has a similar usage in the expression “head waters” of a river.)... All things were created in Christ (Col. 1:15-17). He is the “firstborn” in relation to creation; from him derived all of creation. Moreover, he is the beginning point of redemption, “the firstborn from the head.” Other persons who are delivered from death derive from him and his resurrection (cf. 1 Cor. 15:20). Christ is the head of the church, as he is the head of creation, in the sense of being its “source.” He is the vital principle from whom the church derives its existence and meaning, and this is so by reason of his resurrection. (Ferguson, 1996, p. 96)

Yet, the expression “head of the church” has another meaning. Christ is the ultimate model, reference and authority of the Church (Eph 4:13-16), in the matter of faith and experience of the Church because “Christ is all and in all” (Col 3:11). It is the

reason why Paul's preaching was centered on the cross of Christ: "For I determined not to know anything among you except Jesus Christ and Him crucified" (1 Cor 2:2). If Christ is the head of the church, the second foundation on which the church stands on is its Pneumatic reality. According to Barth,

to this christologico-ecclesiological statement must be added a pneumatologico-ecclesiological one, namely, that it is the Holy Spirit who creates the community. The first statement illuminates the second, for the power of the act of the Spirit is shown to be the power of Jesus Christ. (O'Grady, 1968, p. 315)

A Pneumatological Origin

Paul warns that "if anyone does not have the Spirit of Christ, he is not His." (Rom 8:9) Jesus replied to Nicodemus: "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). The Holy Spirit is not facultative in Christianity; He is vital to the church's existence.

The Promise of the Spirit, the Comforter

The promise of a Comforter in the Old Testament is linked to the vivid expectation of the coming of Christ to deliver Israel and bring peace:

Comfort, yes, comfort my people! says your God. Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the Lord's hand double for all her sins. The voice of one crying in the wilderness: prepare the way of the Lord; make straight in the desert, a highway for our God... The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken. (Isa. 40:3-5; see Isa. 51:3; 52:9)

In Luke 2:25, Simeon, considered as a just and devout man in Jerusalem, was waiting "for the *Consolation* of Israel, and the Holy Spirit was upon him." Jesus Christ is the consolation, the "salvation" replied Simeon upon seeing Jesus, "which you have prepared before the face of all nations, a light to bring revelation to the Gentiles, and the glory of your people Israel" (Luke 2:31-32). Therefore, John the Baptist is the first to

predict that Christ “will baptize you with the Holy Spirit and fire” (Matt 3:11). Then, at the end of his earthly ministry, Jesus taught his disciples about the coming of another Comforter: the Spirit of God will come in a few days with power in the church (John 14:16-17,26; 15:26; 16:7-8,13-15; Acts 1:5, 8)

Birth of the Christian Church at Pentecost

Gunk (1967) says that,

As soon as men gathered together in faith in the resurrection of the crucified Jesus of Nazareth and in expectation of the coming consummation of the reign of God and the return of the risen Christ in glory, the church came into existence. (p. 75)

However, when the disciples began to meet together in the upper room, the church was not yet born. They were not yet baptized by the Spirit of God. It was the Holy Spirit who gave birth to the church at Pentecost, which is both, a Pneumatic and a Christological event.

Christological Event

As we have already seen, Pentecost is an Christological event because the gift of the Spirit is the manifestation of Christ’s victory and glorification (Acts 2:32). The gift of the Holy Spirit is a concrete sign of the reconciliation and the new union between God and humans. Karkkainen (2006), in reference to Bernard of Clairvaux (1090-1153), theologian from the rich spirituality of medieval mystics, compares the Spirit’s role to a kiss:

As such he has two functions. The Spirit makes the knowledge of revelation possible and represents the intimacy of love within the Trinity and between God and the believer. When the bride seeks her beloved, she does not trust her external senses but ask for a kiss. When the bride receives the Spirit’s kiss, she understands with love and loves with understanding. The way of contemplation leads one from the kiss that is the Holy Spirit to participation in the life of the Trinity, since the Spirit is the very kiss of the Father and the Son. (p. 52)

Bernard of Clairvaux, in the footsteps of Augustine, sees the Spirit as the mutual love between the Father and the Son, “as the imperturbable peace of the Father and the Son; their unshakable bond, their undivided love, their indivisible unity... the love and the benign goodness of them both” (Karkkainen, 2006, p. 52).”

Pentecost is not a formal or a symbolic event, but a concrete expression and manifestation of the love and the grace of God to His bride through the gift of the Holy Spirit.

Pneumatological Event

The disciples “were all with one accord in one place” (Acts 2:1) waiting for the promise of Christ:

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. (Acts 2:2-4)

This passage is a theophany, expressing the powerful presence of God through the wind, fire and charismatic gift of tongues. The main teaching is the triumphant coming in the church of the Holy Spirit and His preeminence all through primitive church history. The presence of the Holy Spirit is so essential in the church’s life that Kuen (2002, p. 405) notices that S. Jean Chrysostome suggested that the book of Acts of the Apostles, be called the book of “Acts of the Holy Spirit.” Stanley M. Horton (1983, p. 110) confirms that it was the Holy Spirit who led and not the apostles, because of the “preeminence of the Holy Spirit.” This is an important statement concerning Christian leadership. At Pentecost, the Spirit gave life to the church, as Moltmann (1977) comments,

the Spirit is ... God himself, who calls into being the thing that is not, makes the godless righteous, and raises the dead. He is the 'life-giving' Spirit, giving life to everything that is mortal (I Cor.15.45). (p. 295)

At Pentecost, the disciples of Christ are filled by the Holy Spirit and empowered by Him (a Spirit-empowered leadership). From this holy gift, apostles receive Christ's authority and power over dominions, preach the word of God with boldness (Acts 4:31) and heal people and cast demons (Acts 5:12-16). This is the success of a church empowered by the Holy Spirit through its faith in Christ's redemptive work at the cross.

Through this outline of the church's nature and origin through a Christological and pneumatological perspective, we have, according to Gaillardetz (2008, p. 19), "the foundation of the church." (This is a common view for the eastern, Roman Catholic and Protestant theology). Kung (1967, p. 263) sees in this, "the basic structure" of the church, indispensable to the development of the church.

From the time of the Council of Constantinople (381 AD) the church had usually been seen in four main characteristics: its unity, holiness, catholicity and apostolicity, the marks of the real church (Schaff, 1996, p. 58). This formula is the starting-point of most well-known theologians. Nevertheless, these main characteristics will still be analyzed through the biblical image of the living body—through its DNA.

DNA: Code of Life of the Body of Christ

The DNA is the element that contains the genetic code of all organisms. It stores and maintains the biological characteristics of all living things. DNA is physically capable of self-replicating, as well as chemically capable of synthesizing the creation of RNA, a cellular messenger which distributes genetic and cellular information within the cells (See <http://dna.microbiologyguide.com>). The DNA consists of two long chains of

nucleotides twisted into a double helix and is made up of four chemicals, abbreviated as letters A, T, G, and C. The order in which they are arranged instructs the cell's actions. The study of DNA is not our purpose, but through its structure and nature, we can find some important lessons for the church as the living body of Christ.

Two Foundations: The Double Helix

The “double helix” is the foundation on which the church must stand. We have seen that it is the Christological and pneumatological reality of the church.

The Four Pairs of Cells

From this foundation, the church has seen in these four main features, unity, holiness, catholicity and apostolicity, the signs of the real church. If these four main features are almost universally accepted as the signs of the true church, they were rarely disputed. Snyder and Runyon (2002, pp. 22-23) propose to look at them through the image of the DNA which in genetics “is always made up of four base pairs of compounds. The components of each pair are not opposites but are instead *complementary*.” On this base, Snyder and Runyon (2002) claim that:

The contrasting marks of the church are not in opposition to each other. They are like the left and right sides of the human brain; they balance each other. Faithful churches live in dynamic tension with these pairs of character traits...they become, in effect, stem cells of the kingdom of God...The church is *simultaneously* one and diverse, holy and charismatic, catholic and local, apostolic and prophetic. (pp. 22-23)

They propose the content of Table 1 illustrating a complete view of church’s

DNA:

Table 1

Snyder and Runyon's Marks of the Church

Organic Movement	Organized Institution
Charismatic	Holy (sacred)
Prophetic Word	Apostolic Authority
Diverse, Varied	One, Uniform
Local, Contextual	Catholic, Universal

The chart balances the two challenging dimensions of the church between its organization (institution) and its call to be a spiritual movement. Moreover, Wheatley (2006) explains that in new science, balance is found through a dynamic interaction between different forces, not opposite but complementary, as the common tensions between defense and change, stability and openness.

The Church is Holy as Well as Charismatic

The church is holy, separated by God from the world but charismatic and gifted to serve the world (John 17:14-15). The church needs to manage this tension between openness and closeness. Holiness is the fruit of the Spirit; charismatic is the gifts of the Spirit. Holiness is a church who stands on the Truth, keeping the holy commandments of God and its faith in Jesus. Charismatic is a church which manifests and testifies His grace in and to the world.

The Church is Apostolic and Also Prophetic

The church is built “on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone” (Eph 2:20). Apostolic means, according to Barth

(O'Grady, 1968, p. 279), to be “under the normative authority, instruction and direction of the apostles, in agreement with them.” The church is apostolic, preserving the purity of the Gospel, the Truth, but is also prophetic, re-actualizing and preaching the word of God through the power of the Holy Spirit at each époque according to their present truth.

The Church is One and Also Many

The church is not only one, but is also many. There is a place for diversity, as there is a place for different gifts and ministries in the church. Many do not mean division, but complementary. One does not mean uniformity, but unity. This unity is built around Christ and the word of God. Simut (2007, p. 26) thinks of unity (like many theologians such as Kung, Rahner, Congar, Schillebeeckx) in term of a transcendent reality: “the unity of church is founded on the person of God in Christ...and what he has done for humanity by salvation.”

The Church is Both Universal and Local/Contextual

The universal character of the church is stressed by the gift of tongues inspired by the Holy Spirit at Pentecost. The Gospel is then preached to all people from all nations gathered in Jerusalem. The Holy Spirit is promised for “all flesh” (Acts 2:17), irrespective of the nationality, race, sex, culture, heritage, social classes or even religion. In the same time, its universality is the expression of the diverse and multiple local churches in different parts of the world. Today there a new interest about the local church and small group ministry as a contextual response to mission.

Through this dynamic concept, church is considered more as a living body than a machine or a formal institution. Wheatley (2006, p. 33) observes that in Quantum physics, “the universe begins to look more like a great thought than like a great

machine.” This is a world where everything is interconnected, a world of relationship, where “power in organizations is the capacity generated by relationships. It is an energy that comes into existence through relationships” (M. J. Wheatley, 2006, pp. 39-40). The power of church is not only through the work of the Holy Spirit in individual cells, but it finds its whole potential through the interactions of all these cells with one another. It is within this framework that we have to deal with the structure and organization of the church as a vehicle for a new spiritual movement.

Acts of the Holy Spirit: Life and Structure

There is no contradiction between structure, organization and movement, and spiritual life. According to Schwartz, the Holy Spirit poured out upon the church, brought both life and structure. Science demonstrates that life is dependent on structure. Christian A. Schwarz (1996) noted this right analysis:

One of the biggest barriers to recognizing the significance of structures for church development is the widespread view that “structure” and “life” are opposites. Interestingly enough, biological research reveals that dead matter and living organisms are not distinguished by their substance, as some people might think, but by the specific *structure* of the relationship of the individual parts to each other. In other words, in God’s creation the living and nonliving, the biotic and abiotic are formed from identical material substances and are distinguished only by their structure. This intimate connection between structure and life was first expressed at creation. The act of creation was an act of forming and shaping. (p. 29)

The biblical model of the church as a body of Christ talks of the interconnectedness between all members. In 1 Corinthians 12, Paul develops a theology of the body where “the body is not one member but many” (v. 14) and where “God has set the members, each one of them, in the body just as He pleased.” (v. 18) Paul concludes that “now indeed there are many members, yet one body.” (v. 20) Schwartz (1996) writes that:

One of the great miracles of God's creation is the interdependence of its parts from the minutest microorganisms to the most magnificent stars...The biotic principle of interdependence states that the way the individual parts are related into a whole system is more important than the parts themselves. (p. 66)

Therefore the structure of the first Christian community was naturally based on the priesthood of *all* believers, interconnected and empowered by the Holy Spirit. Peter confirms: "You *are* a chosen generation, a royal priesthood, a holy nation, His own special people" (1 Pet 2:9-10; See 1 Pet 2:5; Rev 1:6, 5:10). Priesthood of all believers is an absolute necessity to the growth of the body as Faivre (1990, p. 40), in a Protestant view, comments:

In the first two century of its life, the church had this remarkable characteristic: its unity was too theocentric—or rather too Christocentric—to accommodate itself to a theology emphasizing a human centralism. Because they are gratuitous gifts of God, the charisms of the church do not belong to any man in particular, but are destined always to be shared and distributed among all those who may be called...For this reason, it is impossible to find a dependence in the early church of lay people on a clergy. There were only Christians and disciples claiming Christ as their master.

For Gaillardetz (2008, pp. 174-175), in a non-traditional Catholic view, "there is no distinction between church leadership and the rest of the community; there was no distinction, in other words, between clergy and laity." On the other hand, Cardinal Danielou (1975, p. 31), in a traditional Catholic view on this subject, distinguishes between "the universal priesthood and the ministerial priesthood." For him there is confusion due to the nature of the two terms. One is linked to ministry and ordination, especially the minister of the sacraments, the second to the belonging of God's people, offering their own spiritual sacrifice to glorify God.

Finally, the question is maybe not about a distinction between lay and clergy, both are members of the body, but a distinction between their functions. It is what Moltmann (1977) notes:

All the members of the messianic community have the gift of the Spirit and are therefore 'office-bearers'. There is no division between office bearers and the people...But there are functional differences, for there is no equality in the sense of uniformity...It is our 'legal' equality before God which opens up the varied riches of his pleasure. (p. 298)

Otherwise, if the head is cut off from the body, "Ecclesiology becomes hierarchology if we do not start from the fact that every believer, whether he be an office-bearer or not, is a member of the messianic people of God" (Moltmann, 1977, p. 290). If the Apostles were the great leaders and the authority of the church, they always shared their leadership with members in local churches (elders, deacons).

In conclusion, the real debate is not between lay and leader but about *leadership* as Gaillardetz (2008, p. 126) suggests:

These Basic Christian Communities are raising questions about leadership styles in the Church. Bishops and priests must learn to listen to the voice of their people. The local Christian community leaders have also to develop a style of leadership that fits the culture, attitudes and values of their local situation. We believed that shared participative leadership can be promoted as a style for our Basic Christian Communities where there is consultation, dialogue and sharing. Thus the people will feel responsible for and part of the decision-making process in matters that affects the whole community.

Today, the priesthood of all believers has become a leadership issue: How does the authority of the church relate with its members? How do leaders support, form and coordinate the whole body in the same direction? How do they empower the body to fulfill its mission? And finally what are the roles and functions of the Christian leaders? Before to explore these questions, some issues remain: do leaders know what the mission, the purpose, and the roles of the church and themselves are? This will be the study of the next part.

Purpose and Role of the Church

Purpose of the Church

Already in the Old Testament, Hanson (1986) notices that Israel was a people of slaves, delivered by God from bondage, and called to serve Him.

The primal phase of that response was worship, finding expression in praise and in a commitment to devote themselves to no God but Yahweh. Salvation was thus interpreted as a call to fellowship with God. From this primal response grew the qualities and structures of community necessary to preserve the new freedom and to hand it on the future generations. (p. 430)

When Christ came down on earth, He testified the glory of His Father through His deeds. The Son glorified His Father but He was also glorified by His Father in a mutual relationship and exchange. Jesus was glorified by the Father (John 8:54; 12:28; 13:33; 17:1; Rom. 6:4) or Jesus received glory from the Father (John 17:22, 17:24; 2 Pet 1:17). In a mutual exchange, the Father is glorified by His Son (John 13:32; 14:13; 17:4; 1 Pet 4:11). Then, after Pentecost, it was Jesus who was glorified by the Holy Spirit: “He will glorify Me, for He will take of Mine and will disclose *it* to you” (John 16:15). Finally the church, through the Holy Spirit dwelling in it, glorifies Christ and His father: “By this My Father is glorified, that you bear much fruit; so you will be My disciples” (John 15:8). Church is not only about *what* God did, *what* the church does, but *who* God is and *who* the church is. Grenz (1994) rightly claims that:

The church in all its expressions exists ultimately for the sake of the glory of the triune God...It means that the ultimate motivation for all church planning, goals, and actions must center solely on our desire to bring glory to God. (pp. 633, 635)

Along the same lines, Moltmann (1977, p. 303) says that “they serve the kingdom of God and not the interests of the existing church and the different human interests

contained in it.” Finally, Moltmann’s words (1977, p. 19) will conclude this part by seeing the church as giving glory to God, but as also being itself glorified by God:

The church’s first word is not ‘church’ but Christ. The church’s final word is not ‘church’ but the glory of the Father and the Son in the Spirit of liberty. Because of this, the church, as Ambrose said, is like the moon, which has no light of its own or for itself. If it is the true church, the light that is reflected on its face is the light of Christ, which reflects the glory of God, and it shines on the face of the church for the people who are seeking their way to freedom in the darkness.

Roles and Mission of the Church

At Pentecost, the new community of faith, empowered by the Spirit, preached the Good News; people were healed, demons were casted out and the church was one:

And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles. Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need. (Acts 2:42-45)

This passage in Acts 2, considered as the Golden Age of the church, expresses the life of a community baptized and filled by the Holy Spirit through four main roles of the church.

A Community of *Leitourgia*

Leitourgia in Christian use is the “public service of the church that corresponded to the official service of the Temple in the Old Testament” (Fortescue, 1910). Liturgy is the first expression of the church in his desire to glorify God for who He is and what He has done through Christ. Worship, praise, prayer, confession, thanksgiving, intercession are, in the church, the fruits of the Spirit of God. This conviction and consciousness of God’s glory is expressed through a spiritual cult to God and its central Eucharistic act

(and baptism). Sabbath is a day of worship because it is a day of remembrance of who is God (Creator) and what He has done (a new creation free).

A Community of *Koinonia*

About Acts 2:42-45, Glasser (1986) teaches that:

their loving acceptance of one another and their selfless sharing (*koinônîa*) were nothing less than the universalization of Jesus' ministry by the Spirit in and through each member... Their love for one another enabled them to affirm their communal relationship "in Christ" by loving service" to all, as any had need"(v. 45). (p. 758)

Koinonia means communion, union, fellowship with God and with each other (Pache, 1992). It is the expression of the glorification of the church by God. The fruit of the Spirit leads the community of faith to unity, love and service for one another and for God.

A Community of *Diakona*

The word *diakona* means service, servant (Pache, 1992). It is not restrained and limited to the community. The church exists to serve people, especially poor; it's a community of servants with mission to be a blessing for all nations, spiritually but also physically, morally and mentally.

A Community of Mission: *Kerygma* and *Didache*

Mission is often considered as the first and primordial role of the church. But as Harper and Metzger (2009) argue:

A church that begins with a missional purpose before it begins with its identity as communal reality in relation to God is problematic... God's love produces a chain reaction, where we love because God has first loved us. (pp. 20, 22)

At Pentecost, the first chain reaction was the conversion of 3000 persons, following the preaching of Peter. *Kerygma* is the proclamation, the preaching of the

Gospel (Pache, 1992). *Didache* is the teaching of the doctrine (Pache, 1992), according to Christ's order to baptize people and to teach them to observe all things that He has commanded (Matt 28:19-20). Moltmann (1977, p. 60) sums-up this mission: "The gospel is preached to the poor, sins are forgiven, the sick are healed, the oppressed are freed and outcasts are accepted, God is glorified and creation is in part perfected." Love is definitively missional, expansive and creative.

The study shows that the main purpose of the church is to glorify God through its ministry on earth. It is based on the model and example of Christ during His earthly ministry. He was the perfect image of God, the word of Truth. So, legitimately, the last part of this study concerning a theology of leadership will examine Jesus' ministry and leadership as a servant leader.

Jesus Christ: The Radical Servant Leader

The Christian Leadership Paradox

"Everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Luke 14:11). This is the Christian leadership paradox. In a world where leadership was and is still associated with power, glory, or positions of honor, the divine road is opposed to the traditional and popular beliefs about leadership, as expressed in Philippians 2:5-11, cited as a foundational passage for a Christian leadership:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Scripture says: “Let this mind be in you which was also in Christ Jesus” (v. 5). Christ is the perfect model to follow for Christian leaders. According to Philippians 2:5-11, there are two ways:

The first path for Christian leaders is the way to the cross through a) no desire of power and glory (v. 5: Repentance in renouncing to be like God); b) gift of oneself (v. 7: Jesus emptied Himself and become a man); c) humility (v. 8: He humbles himself to serve humans); d) servanthood (v. 8: Taking the form of a bondservant); e) a complete faith and obedience (v. 8: He became obedient until death); f) and a life of sacrifice for God and for people (v. 8: Death at the cross).

The following path is the result of Christ’s work at the Cross through a) the exaltation and glorification of Christian servant leaders (v. 9: God also has highly exalted Him); b) The glorification of His Father in Heaven (v. 11: that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father).

The first, primordial and essential way to Christian leadership position is the way of the cross. Too often Christians desire power without weakness, glory without humiliation, honor without shame, life without death, in short the Pentecost without the cross of Christ, the Spirit of Christ without the crucifixion of the flesh. The servant leader framework well represents this spiritual dynamic. Jesus was a servant and a leader. He learned as a servant, humility and obedience until the cross but was also a great and powerful leader recognized by all Israel. But surely, the most challenging aspect of His leadership was His submission to be the suffering servant announced by Isaiah 52:13-53:12.

Jesus as the Suffering Servant

Jesus Christ came down on earth as a baby, in a modest place and family. He did not choose luxury or comfort, but a very simple and modest style of life. He is Emmanuel, God with and among us, clothing Himself with the human tissue to hide his glory as son of God and taking on the poverty of humanity. During His ministry, Jesus was moved and acted by compassion toward the poor, the “sinners and tax-collectors” (Mark 2:16). Jesus was servant of the whole of mankind, and especially for those who were on the margins of the society. He broke barriers by allowing Himself to be touched by unclean people (Luke 8:43-44), by allowing women with bad reputations, such as Mary, to wipe his feet with her hair (John 12:3). Jesus as a true servant leader was focused not on Himself, or His reputation, when associating with certain people such as Zacchaeus the traitor of Israel (Luke 19:5), the Samaritan woman at the well (John 4:4-42), the Roman centurion (Matt 8:5-13), or even the woman caught in adultery (John 8:1-11). Moltmann (1977) gives a vivid definition of this mission towards poor:

The ‘poverty’ meant extends from economic, social and physical poverty to psychological, moral and religious poverty. The poor are all those who have to endure acts of violence and injustice without being able to defend themselves. The poor are all who have to exist physically and spiritually on the fridge of death, who have nothing to live for and to whom life has nothing to offer. The poor are all who are at the mercy of others, and who live with empty and open hands. (p. 79)

The poor represent the ones who need God’s grace, God’s love, and for whom He stands with his hands opened. Jesus was focused on the person to whom the service is rendered. God’s love is greater and stronger than all social, religious, political, racial, sexual barriers built by humans.

It is not without difficulties, struggles and sufferings that the kingdom of God has emerged. His disciples were the first to slowly understand this aspect of Jesus’ ministry

as a suffering servant. They were still waiting for honor and glory, for a glorious and victorious Messiah against their enemies. Then the “natural” request of James and John for positions of honor, assisted by their mother, in Matthew 20:20, was the occasion for Jesus' instruction on leadership. In Mark 10:42-45 Jesus challenged His disciples to a radical and paradoxical form of leadership:

But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mark 10:42-45)

Jesus presents two ways of practicing authority. One is an oppressive power and authority of rulers over the Gentiles, the other is from the example of the Son of man as a servant who came to serve people and not to be served. Jesus completely disappointed the aspirations of James and John. However, according to Hutchison (2009), the problem is not about the request that may be legitimate. Indeed, he argues that Jesus had already promised to all His disciples positions of authority in His messianic kingdom (Matt 19:28), and James and John, sons of Zebedee, along with Simon Peter, were the "inner circle" of leaders among the disciples (Matt 17:1; 26:37). The third point is that James and John were probably cousins of Jesus, their mother being Jesus' aunt, the sister of Mary (Wilkins, 2004, p. 667). So the request of James and John, assisted by their mother, is not culturally shocking, because it was natural at this time that as part of the family of the future king they should expect certain privileges. Kinship (lineage), patronage, honor (reputation of the ancestral house) was current and even ordinary. But the other disciples were angry (Mark 10:41). This anger belies the tension and competition within the group, which are confirmed by the previous passage in Mark 9:33-34, where they were talking

about “who was the greatest.” At this moment, they missed the point about the mission of Christ. Hutchison (2009, pp. 62-65) concludes this story by three principles that Jesus tried to teach to his disciples.

Principle 1: Suffering and Sacrifice

Spiritual authority and leadership come only through the path of suffering and sacrifice: “The Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:45). Jews were waiting for the victorious and powerful Messiah, liberating them from the Roman domination, but they could not, or did not want to understand the suffering servant Messiah predicted in Isaiah 52:13-53:12. The disciples wanted honor and glory, but without the cross and its humiliation. In Jesus' response, “You don't know what you are asking” (v. 38), He laid a foundation for the instructions to follow—authority is entirely different from other views of leadership.

Principle 2: Granted by God

Spiritual authority and leadership can be granted only by God the Father (v. 40). It is not by kinship or patronage, not even diploma or great achievements. Rather believers receive spiritual positions only because the Father has granted them.

Principle 3: Demonstrated Through Servanthood

Spiritual authority and leadership are demonstrated through servanthood. “Whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all.” Thus, according to Hutchison (2009, p. 63), “in a culture that valued honor and sought to avoid shame at all costs, Jesus' description of the road to leadership was uninviting.” The positions of servant (*diakonos*) and slave

(*doulos*) are against the natural aspirations of all human beings for recognition, power and wealth. Indeed, servants are the lowest class of society, and slaves are almost nothing, with no name, no possessions, and no real rights. Accepting the call of Christ to be a slave would mean moving from positions of honor to dishonor, from wealth to poverty. However, the apostle Paul saw himself as a *doulos* of Jesus Christ (Rom 1:1; Phil 1:1; Titus 1:1), as did James, Peter, and Jude (Jas 1:1; 2 Pet 1:1; Jude 1). Why did they choose to follow this unusual way of life? The disciples were to emulate what Jesus' said of himself: "for even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45). Jesus Christ is the model to follow, a model of self-sacrifice, of servanthood and perfect love. But He is also the ransom. This word, used in the New Testament only here, means the price paid to release a slave or captive from bondage. Strangely, becoming a slave of Christ means be free from the bondage of sin and death. Christian leaders are free in being a slave, and they become alive in dying at the cross of Christ through his new spiritual birth.

Certainly, the best example of Christ's life to illustrate this slave-servant leadership from the divine perspective is the incredible act of Christ of washing the feet of His disciples. In John 13:5-14, Jesus, as the Master, the Son of God, took the basin and towel, washed the feet of His apostles and served them as a slave was supposed to do for his master. Peter protested: "You shall never wash my feet" (v. 8). But Jesus replied: "If I do not wash you, you have no part with Me" (v. 8). Peter thought that he was the servant of God, but Jesus explained that he was not a servant until he understood that Christ is the suffering servant, and that he needs to be served and washed by God Himself. Later, after

the cross, at Pentecost Peter became a true servant leader through the gift of the Holy Spirit in him.

When Jesus was finished washing their feet, he said: “You call me Teacher and Lord, and you say well, for *so* I am. If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet” (John 13:13-14). Jesus affirmed His Lordship and confirmed His leadership, but He expressed it through grace, love and humility of a servant. Jesus displayed both characteristics. He was a servant, He was a leader. And with Jesus as example, Christian leaders are called to be servant-leaders. If we have considered Jesus as a perfect model of servant, He was also, appropriately recognized as a great, famous and powerful leader.

Jesus as Great Leader

In Jesus Christ we see the marks of a charismatic leader. His ministry and leadership started after His baptism. From this experience, it is written that “Jesus returned in the power of the Spirit to Galilee, and news of Him went out through the entire surrounding region” (Luke 4:14). His reputation spread through all Israel as a mighty prophet of God, performing, for the sake of people and the glory of His Father, miracles (Luke 9:10-17), healings (Matt 8:1-13), exorcisms (Luke 9:37-43), and resurrections (Mark 5:22-43) as signs that the kingdom of God had come. To the question of John the Baptist, if He was the Messiah, Jesus answered: “Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them” (Luke 7:22). The contrast, between the charismatic figure of Jesus and the servant figure, is

challenging. But this contrast is perfectly harmonious with the rules of God’s kingdom and the biblical meaning of concepts such as authority and power.

Biblical View of Power and Authority in Relation to Servanthood

Religious and spiritual power is a very sensitive issue in human history—filled with spiritual abuses, and domination. In the name of God, the world has known wars, persecutions, and all kinds of atrocities. Today, power is still a stumbling block for most people, religious or not. Thus, because a spiritual leader has to deal with authority and power, it becomes very important to discover their true biblical meaning.

Authority: Its Genesis

Authority in the Bible is a gift of God, who is the supreme authority in universe. At the beginning, it is written that human beings were made in the “image” of God, according to His “likeness” (Gen 1:26, 27). This particular status allowed them to receive from God “domination” (*Radah*, Hebrew sense of governance) to rule over all the earth (Gen 1:26). God as supreme authority did not hesitate to share His authority and power with humanity (Adam and Eve). According to God’s leadership, there is no dictatorship or monopoly, but a shared-leadership based on love, trust, confidence and empowerment.

God’s shared-leadership is following by the twin of authority, which is responsibility. Indeed, God gave three responsibilities in sharing His authority: a) serving the world, b) protecting and taking care of the garden, c) multiplying and sharing God’s creative power.

1. In Genesis 2:15, God put humankind in the garden “to cultivate it and keep it”.

The Hebrew word *habad* translates as cultivate, and has the meaning of working and serving. At the same time they received domination over the world, and they received the call to serve it. Dominion and power are given for serving people and building a new society in the image of God. In contrast, power used for the profit of the one wielding the power, drives the world in violence and injustice.

2. In Genesis 2:15, the second responsibility for Adam and Eve is to keep the garden.

The Hebrew term, *Shamar*, means to keep, to protect, to take care, to preserve. Then, a leader has two responsibilities: a) taking care of his family and/or the community. He is called to serve, not for his own profit, but for the common good of the group. His power is used to create a place where people feel good, happy, loved and cherished, as husbands are supposed to do:

love your wives, just as Christ also loved the church and gave Himself for her...to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. (Eph. 5.25, 28-29)

- b) Protecting and preserving the garden (his family and/or community). As leader, his role is to protect the group from injustice, sin, division in order to keep harmony and peace. He is a judge, a priest, discerning between good and evil, between justice and injustice. Then, Christian leaders must be persons of integrity, wisdom and justice. Otherwise leadership with no love and with injustice brings fear, abuse, hatred, loneliness and pushes people to revolt against the abusive or neglectful authority.

3. In Genesis 1:28, God said them to “be fruitful and multiply” in order to “fill the earth.” God shared His creative power with all human beings for two purposes: a) humans have the power to create, to give life and to assume their roles. Authority and power are inseparable. The first one asks for something, and authorizes, gives the right to act; the second is the capability to act. Both are a gift of God and both can be used for the common good or for evil purposes. Then, power, in the biblical view, is neither bad nor evil, in contrast, God Himself possesses unlimited power. Power depends on what people do with it; b) this power must be shared for multiplying life until the earth is filled by the glory of God.

The surprising conclusion is that authority and power are a divine gift for serving people in the world. Power is not given for ourselves, but for being shared. Power is not about self-accomplishment, self-glorification, self-service, but about the fulfillment of people served. Paul said that the authority which the Lord gave him was given “for edification and not for your destruction” (2 Cor 10:8; see also 2 Cor 13:10). Manz (1998, p. 25) notes that “the true path to great leadership is to be humble and look for the greatness in others.” That is what Jesus did in humbling himself at the cross in order to give life and elevate humankind until heaven.

Christ’s Authority

Jesus had a powerful ministry, and performed great signs because He received authority from His Father, whom He served (Luke 3:22; 4:14; John 17:2-8). The Jewish religious authorities asked Jesus: “By what authority are You doing these things? And who gave You this authority to do these things” (Mark 11:28)? Jesus refused to answer

them, but to those who were able to see and to understand, they recognized a “Prophet mighty in deed and word in the sight of God and all the people” (Luke 24.19), the Messiah (John 1.41, 4.25), or the Son of God (John 1.34, 49). However, as the suffering servant, He died on the cross for the redemption of humanity and become “the head of all principality and power” (Col 2:10), because God:

raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. (Eph 1:16-23; see Phil 2:9-11)

Peter interpreted the gift of the Holy Spirit at Pentecost as the sign of the resurrection and the exaltation/glorification of Jesus “to the right hand of God” (Acts 2:33). From this gift, the Christian Church was born and received from Christ His authority for fulfilling God’s mission.

Church’s Authority

While during His earthly ministry Jesus shared His leadership with His disciples in giving them “power and authority over all demons, and to cure diseases” (Luke 9:1). It is interesting to note the association between power and authority. The Greek word *exousia*, translated as power or authority, means the power, strength or capacity to act (Pache, 1992). Biblically, it is a “privilege” and a responsibility given by God, by allowing people to act in His name. *Dunamis*, Greek word for power, is the supernatural and miraculous dimension of the divine power at work for the sake of God’s servants. From this *exousia*, Jesus ensured that “I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you” (Luke 10.19). The same promises are given for the church through the coming of the

Holy Spirit: “Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father” (John 14:12). Then, after His victory at the cross, Christ, just before His ascension, recalled His promise to send the Holy Spirit (Acts 1.8), because “All authority has been given to Me in heaven and on earth” (Matt 28:18). The church was filled by the Holy Spirit and spread the Gospel all over the earth.

Today the Christian Church is searching for a new breath in mission. However, the way to Pentecost (to power) is the result of the cross, the resurrection and then the glorification of Christ. Too often Christians are looking for power without the weakness of the cross, for glory without the humiliation of the cross. The path to divine power is the path of the cross, the resurrection in a new life and then the glorification at the right hand of God in Christ. The church’s authority is Christ’s authority given by God to those who believe in the redemptive work of Christ at the cross and at the right hand of God. With this definition, the research can go further in studying the leadership of Jesus.

Jesus’ Leadership Model

During His three years ministry, Jesus was obviously a leader. Different books have been written on Jesus’ leadership. Manz sees in Jesus’ approach “a uniquely constructive and compassionate approach to leadership based on positive spiritual principles and important concepts such as soul, spirit, service, and servant leadership” (1998, pp. ix-x). Adair (2002, p. 92) notes that leadership is a journey, which started in Jesus’ experience at His baptism with the call of His Father and the gift of the Holy Spirit. Indeed, from this experience, Jesus became a great leader, healing people, casting out demons, performing great miracles, teaching and manifesting the kingdom of God.

Many readers see in Jesus a perfect model of a spiritual leader. He had a clear vision of its mission, a strong sense of purpose; he was courageous, persistent, and consistent. I will summarize these different qualities in seven principles.

Principle 1: His Faithful Personal Life: Power of Love, Faith, and Obedience

Jesus had a spiritual self-awareness of His identity, especially when, at His baptism, He was called by God “my beloved Son” (Luke 3:22). Jesus knew who He was, but also what His mission was (Luke 4: 18). After His baptism, He manifested a holy consecration in the wilderness (Matt 4). He rebuked Satan and his temptations to not follow the unique way of salvation for human beings: His own death. After His baptism, Jesus nourished His faith by proclaiming the word of God with power (Matt 4: 17, 23). Being active in mission was the best way to keep alive His faith and to see His father at work through Him (John 5:17-21). His faith was nourished by a deep knowledge of the word of God “for He taught them as one having authority, and not as the scribes” (Matt 7:29). At 12 years of age, teachers were already amazed at His questions and answers (Luke 2:41-52). His life was a continual prayer “for the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel” (John 5:20). Communion with God was manifested in His ministry and rooted in special time of prayer (Matt. 14:23, 26:36), sometimes during all the night (Luke 6:12).

Prayer is the way to relate to God and to His promises, for “whatever things you ask in prayer, believing, you will receive” (Matt 21:22). Faith in God is the source of power in a Christian leader. Faith is nourished by meditation and strict obedience to the word of God. Faith brings change in the leader’s life. He must develop qualities and

spiritual fruits such as honesty, integrity, compassion, patience, and expect their followers to do the same. Jesus calls leaders to love and serve people “as you would have them do to you” (Matt 7:12). Finally, Manz (1998, p. 165) concludes that “love and faith are the ultimate ingredients for mountain-moving leadership.”

Principle 2: His Communitarian Life: Power of Mentorship and Support

Jesus never worked alone. At the beginning of His ministry, He formed a small, flexible and mobile team of 12 disciples that lived with Him during three years. “The truth is that good ideas, noble intentions, brilliant inventions, and miraculous discoveries go nowhere unless somebody forms a team to act on them” (Jones, 1995, p. 91). Jesus trained them in showing how to do, how to be, in living with them through a relational process. As a group or team, they ate together (Mark 2:15; John 13:2), shared their experiences (Mark 6:30), walked together (Luke 24:15), worked together (John 6:1-15), prayed together (Matt 26:36), and washed their feet together (John 13:5).

The mentoring of Jesus was a daily presence as a model of life, an example to follow and emulate (1 Cor 4:8-17). Logan and Miller (2007, p. 131) mention the “Show-how training” as the model from how Jesus taught his disciples (see Mark 9:14-29). It is based on 5 steps: a) I do, you watch; b) I do, you help; c) You do, I help; d) You do, I watch; e) You do, someone else watches. Jesus used a relational, contextual and experimental model of learning and mentoring. This model implies a ministry of support-edification-teaching (Luke 11:1; Rom 14:19; Eph 4:2; Col 3:13; 1 Thess 5:11), encouragement (Acts 4:36; Heb 3:13; 10:25; Col 3:16) and care (1 Cor 12:25) from the leader toward his disciples. But this is also a communitarian spiritual journey, where people (and especially leaders), comfort each other (1 Thess 4:18; 5:11), look out not

only for his own interests, but also for the interests of others (Phil 2:4), serve one another (Gal 5:13; 1 Pet 4:10), be of the same mind toward one another (Rom 12:16; 15:5), have fellowship with one another (1 John 1:7), and compassion (1 Pet 3:8), are submitted to one another with humility (Eph 5:21; 1 Pet 1:5), use hospitality (1 Pet 4:9), pray one for another (John 17; James 5:16), admonish one another (Rom 15:14), forgive one another (Eph 4:32; Col 3:13) and finally the most cited, love one another (John 13:34-35; 15:12,17; Rom 12:10; 13:8; Eph 4:32; 1 Thess 3:12; 4:9; 1 Pet 1:22; 1 John 3:11,23, 4:7,11-12; 2 John 1:5).

The story of the good shepherd (John 10:1-21) is another illustration to see how Jesus cares about his followers. He is the “good shepherd” (v. 11), come to save the sheep (v. 9), to protect them from these enemies (v. 12) and ready to give His own life (vs. 11,15,17) that his sheep “may have life and have it abundantly” (v. 10). Christian leaders, as servant of God, are naturally called to follow the example of the good shepherd, who knows his sheep (v. 14), calls them by their name (v. 3), brings out his own sheep, goes before them and then the sheep follows him, for he knows his voice (v. 4). In this parable, the sheep accepts to follow his leader, if they recognize the leader-shepherd’s voice, his care and love.

The false leader is the hireling who “works for pay and has no concern for the sheep” (v. 13). He “is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them.” The true leader protects his sheep from wolf, even at the price of his life (v. 15), as Paul says: “you are in our hearts, to die together and to live together” (2 Cor 7:3; see also 1 Thess 2:8).

Principle 3: His Missionary Life: Power of Team Leadership and Empowerment

Not only did Jesus mentor His disciples, but He shared His leadership for empowering them to fulfill the mission. Jesus received authority and power from His Father over all authorities, on earth and in heaven, and promised to be with them until the end of the age (Matt 28:18-2; Acts 2:32-35; Col 1:16-20; Eph 1:20-23). At different stages in His ministry, Jesus always shared His leadership with His disciples (Luke 9:1, 10:19). And it worked; the 70 disciples returned with joy and success. After His resurrection, Jesus reminded His disciples that signs and miracles will follow those who preach the gospel and believe in His name (Mark 16:15-20). Just before His ascension, His last words were about God's promise to "receive power when the Holy Spirit has come upon you" (Acts 1:8). And it worked, the early church grew rapidly, "and the Lord added to the church daily those who were being saved" (Acts 2:47). In sharing His power and authority, Jesus decided to work closely with His team.

The Church must respond by faith in the redemptive work and power of Christ. Then Paul can proclaim that "our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance" (1 Thess 1:5; see also Rom 15:19). In other words, Christians may say: "let Christ strengthen you." (Batten, Batten, & Howard, 1997, p. 16) Church is the body of Christ and must work in synergy and creativity through God's power and according to all members' gifts.

Principle 4: His Calling: Power of Consecration to God's Vision

"The greatest statement on the essence of leadership was and is, 'Follow me'" (Batten, et al., 1997, p. 20). Following Christ is an answer to His calling. Each disciple

receives a calling to “follow” Him, then “I will make you fishers of men” (Matt 4:18-22). Jesus as leader had a vision and shared it to His disciples. This vision was so powerful, so noble, that it changed the life of these followers. “The true motivator is Christ *himself*” (Batten, et al., 1997, p. 14) and the true calling and vision is also from Christ Himself. Paul is an example of a disciple empowered by a strong sense of his calling and his mission, “forgetting those things which are behind and reaching forward to those things which are ahead, press toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:13-14).” He could firmly say before the king Agrippa that “I was not disobedient to the heavenly vision” (Acts 26:19). However, as Youssef (1986, pp. 11-17) argues, the call to leadership must be confirmed by several witnesses including the congregation, the church. Even for Jesus, His Father (Matt 3:16-17), John the Baptist (John 1:29-33), the disciples (John 6:68, 21:24), the miracles and signs (Mark 16:20) confirmed His call. In Matthew 13:44-46, the parable of the hidden treasure shows that great motivation and enthusiasm come from great vision. Perseverance and courage, as in the story of the persistent widow (Luke 18:1-8), comes from the desire and priorities to reach the objectives. Today, God is still looking for disciples (Matt 9:38), because it is an exigent and radical calling toward the cross and a total consecration (Luke 9:23-26, 9:57-62, 18:22).

Principle 5: His Courage, Zeal and Integrity: Power to Overcome Opposition

Christian leadership means accepting to walk in some opposite directions, and face opposition from the devil’s kingdom. A Christian leader is called to challenge many human standards. Jesus was challenging the status quo in contesting the money changers in the temple (John 2:14-17; Matt 21:12-13), in rebuking the religious leaders for their

hypocrisy and snobbery (Matt 9:12; 15:1-14; 23:1-12), in denouncing human traditions (Mark 7:1-13) and legalism (John 5:1-15), in shocking the people of Israel and even His own disciples (Luke 4:16-30; John 6:22-71), ignoring some social conventions such as ethnic barriers (John 4:4), proclaiming the judgment of the world at the end time (Matt. 24-25) and the urgent need of repentance and conversion (Mark 1:14-15). Jesus was challenging our inner motivations and priorities when He said “for what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul” (Matt 16:26)? To Martha, Jesus said that “Mary has chosen that good part and it will not be taken away from her” (Luke 10:42). Mary’s priorities were focused on what really mattered in her life. Jesus risked His life many times, and endured many hardships, but courageously assumed His difficult responsibilities without fear. He warned that His coming would not bring peace on earth, but a sword (Matt 10:34-42), “For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it” (Matt 16:25). Sometimes, when life, reputation, comfort, and security were threatening, many turned from Jesus to save themselves, instead of following Him. Paul testified to his readiness to renounce his own life, seen as “not important” compared to his task to preach the Gospel (Acts 20:24). Jesus, Paul and other disciples faced criticism, threats of detractors, but they never failed in their love and mission (2 Thess 2:4). Criticism did not seem to trouble Jesus, even when He was insulted as being possessed of a “demon” (John 7:20) or was persecuted (John 5:16), because He was innocent and pure (John 15:25). It shows the importance of a free conscience of sin, the need of humility (to ask forgiveness) and peace in order to be free from his enemies (outside and inside). Then as Paul could say: “Therefore I take pleasure in infirmities, in reproaches, in needs, in

persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong.” (2 Cor 12:10), and “out of them all, the Lord delivered me” (2 Tim 3:11). Faith in God’s love and power is the source of courage, and perseverance for overcoming threats and difficulties with integrity.

**Principle 6: His Active Collaboration:
Power of Hard Work and Perseverance**

Christian leadership implies hard work in a difficult context. Many parables point to the need of hard, courageous and faithful work as the Good Samaritan in Luke 10:25-35 or the parable of talents in Matthew 25:14-30. Others point to perseverance and faithful preparation through the parable of the faithful and wise servant (Matt 24:45-51) or the parable of the ten virgins (Matt 25:1-13). Jesus Himself, through His faith, was disciplined to find time of prayer, of study, to evangelize and serve God and people. In Luke 21:37, it is related that “in the daytime He was teaching in the temple, but at night He went out and stayed on the mountain called Olivet.” He was not a spectator but an actor of His life. The testimony of Paul, in 2 Corinthians 11:16-33, is an impressive story of a life fully dedicated to serve God, working “with labor and toil night and day” (2 Thess 3:8; see also 2 Thess 2:9; Acts 20:31).

**Principle 7: His Discernment and Judgment:
The Power of Wisdom and Justice**

It has been demonstrated that a good leader is the shepherd who serves, knows, cares and loves his sheep, but also who leads them in a secured place, and protects them from their enemies and dangers. Leaders must protect the church from false doctrines, false ways of salvation, idolatry, and sin. Jesus is the Truth (John 14:6), the light which shines in darkness (John 1:5, 8:12) and no mixture with darkness or untruth is possible.

The main role of Jesus was to preach and teach the Gospel of truth and to correct or rebuke false teachings and false prophets. Paul also recalls to Christians that he is “appointed for the defense of the Gospel” (Phlm 1:17). He affirms that he “did not yield submission even for an hour, that the truth of the gospel might continue” (Gal 2:5). This responsibility is so important that Paul several times “cursed” people who preached any other “different Gospel” than what they have received from Christ, and who “pervert” it (2 Cor 11:4; Gal 1:7-9).

A leader knows in whom he believes, and where he goes. A leader must lead without blindness through obstacles and dangers. He needs wisdom, clear insights and discernment to have a clear picture of what is going on. Then he keeps the right direction toward his vision, and does not yield to the temptations of glory, and honor nor fails in traps (Matt 4). As priest, he makes justice for the true Gospel (Gal 2:14) in order to lead people to repentance and salvation when necessary. Discipline in the early church was a part of leadership, a necessary task, even if it was a difficult. Paul in writing a second time to the Corinthians after a severe first letter, confessed that it was with “much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you” (2 Cor 2:4). However, Paul adds:

For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. (2 Cor 7:8-9)

Disciplinary action existed, and “was inflicted by the majority” (2 Cor 2:6). But Paul asked that the church be fair and kind with the sinner “so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with

too much sorrow” (2 Cor 2:6). Christian leaders are people of mercy. Indeed, as Jones (1995, p. 94) comments, “The truth is not always on the top shelf, front and center, either. Sometimes it is wrapped in yards of our delusions and is hidden in the basement.” This is a spiritual journey, where failure, doubt and a search for truth are part of the process. Because failure is a part of the learning process, they must be able to forgive as leaders preaching the grace of God. Jesus forgave the woman caught in adultery (John 8:1-11), those who killed Him (Luke 23:34), Peter (John 21:17) despite his betrayal, and forgave each of the believers. Then “leaders can forgive because they have been forgiven” (Youssef, 1986, p. 87).

Conclusion

This study toward a theology of leadership finds its foundation in Christ and in the Holy Spirit. It is the twisted double Helix of its DNA. Christ, as the new Adam, similarly to the creation of Eve, created the church, His bride from the gift of His life at the cross. This new spiritual union was sealed through the baptism of the Holy Spirit (at Pentecost), compared as the “kiss” of the Father and the Son by Bernard of Clervaux or as a new birth by Jesus. The church is revealed to be the body of Christ, the spiritual temple where God manifests His glory, His power, His Holiness and His love.

The first spiritual foundation of a theology of leadership is based on the theology of the cross (Christology). Without the cross, there is no reconciliation, no relationship, and then no covenant, no Christian leaders empowered by the Holy Spirit.

The second spiritual foundation is based on a theology of the Spirit. Paul had warned that “if anyone does not have the Spirit of Christ, he is not His” (Rom 8:9). There is no Christian leader without the anointing of the Spirit of God in him. Christians

become the temple of God, where God dwells in them and manifests His authority, power, wisdom and love in order to fulfill the mission.

From this spiritual foundation, twelve other biblical leadership principles were defined for building a biblical model of leadership. These principles are: a) a purpose: glorify God and be glorified by Him, b) a mission: be a community of *leiturgia*, *koinonia*, *diakona* and *kerygma*; c) a calling of God, d) suffering and sacrifice: gift of oneself, e) Humility, f) service: be a slave/servant, g) love and faith: a personal life of prayer, h) mentorship and support: a communitarian life, i) empowerment: Teamwork and shared leadership, j) courage, zeal and integrity: power to overcome opposition and challenge status quo, k) hard work and perseverance: An active collaboration and involvement, l) wisdom and Justice: protecting his people and keeping the right direction.

These 12 biblical leadership principles must be based on the two spiritual foundations: the cross of Christ, and the baptism and anointing of the Holy Spirit.

Christian leaders have to follow Christ at the cross and die to their sins and to their personal quest of honor, of recognition, of power, and wealth. Before glory, there is shame and suffering; before power, there is weakness; before leading, there is serving. This is not a paradox, but it reflects the spiritual principles of the kingdom of God as proclaimed and lived by Jesus as servant and as powerful leader. Indeed biblical authority and power is rooted in three responsibilities, a) to serve, b) to protect and care, c) to share and multiply life. Certainly “the true path to great leadership is to be humble and look for the greatness in others” (Manz, 1998, p. 25).

This vision of leadership was nicely perceived and sensed by Robert K. Greenleaf in his book, *The Servant as Leader*, an essay that he first published in 1970. He

understood that “the servant-leader *is* servant first....It begins with the natural feeling that one wants to serve *first*.” For him, the difference between “the leader-first” and “the servant-first” is “in the care taken by the servant-first to make sure that other people’s highest priority needs are being served” (Greenleaf, 1977, p. 13). The next chapter will be a leadership literature review with a special focus on the servant leadership model.

CHAPTER III

LITERATURE REVIEW

Introduction

People, in the middle of a global crisis, are looking for leadership to change the world. Senge (2009, pp. 541-542) argues that, “while no single point of view has emerged, a deep anxiety and dis-ease is becoming pervasive. People know that our society, institutions, and businesses are on the wrong path in some very fundamental ways.” The society has rapidly changed, and concepts about leadership, authority and power have also changed in a world in search of a new meaning of life and community. In this quest of meaning, Christianity should be a voice, but affected by a similar crisis, the church is also in search of leaders who can influence a new spiritual dynamic, overcome the different challenges and lead people to fulfill their sacred mission.

Burns (1978, p. 2) in his book *Leadership* already noticed that “leadership is one of the most observed and least understood phenomena on earth.” Yet, Blackaby (2001, p. 9) reminds that “although the leadership shortage is universally acknowledged, there is little consensus on how to discover and develop leaders. Seminary professors are bewildered that so few successful leaders are emerging from their graduating classes.” The question is opened: what is leadership and how is it possible to train new spiritual and powerful leaders for the glory of God? The first part of this chapter is a review of the different classical leadership definitions and models, followed by an analysis of the

recent shift in leadership phenomena and new leadership paradigms emerging since a few decades. Then, in a second part, a literature review defines and analyzes the servant leadership model. Finally, the last part is dedicated to the servant leadership concept in relation with modern spiritualities and religions, especially with Christianity.

Definition: Traditional and New Leadership Paradigms

Leadership is often defined as a process of influence in a group or organization toward the accomplishment of common goals: “Leadership is influence, the ability of one person to influence others” (Sanders, 1994, p. 31), or as “the process of inducing others to take action toward a common goal” (Locke, 2003, p. 271). Northouse (2001, p. 4) defines leadership as “a process whereby an individual influences a group of individuals to achieve a common goal.” This definition supplies the key concepts of process, influence, individual, groups, and goals. The concept of process and influence is related to a transactional style leadership between leaders and followers, and is not a characteristic or trait that only a few people have at birth.

For Crumpton (2011), this definition already represents a historical evolution in thinking about leadership. Thus, Crumpton quotes Fairholm (2011) who describes this evolution in terms of generations: a) *1st generation*: it was a leadership approach focused on who the leader is (e.g., great man theory, charismatic leadership and other discussions of traits). Prior to the 1970s, the predominant emphasis was the leader as an individual and his/her point of view; b) *2nd generation*: what leaders do (behavioral theories), c) *3rd generation*: where leadership happens (e.g., contingency theory; situational theory), d) *4th generation*: what leaders think about, value, and do (transactional,

transformational, principle-centered, servant leadership, moral leadership, etc.); e) *5th generation*: spiritual leadership.

For a brief but clear overview of these traditional leadership models and the emergence of new ones, Locke (2003, p. 272) sums-up, through a schema, four major leadership models:

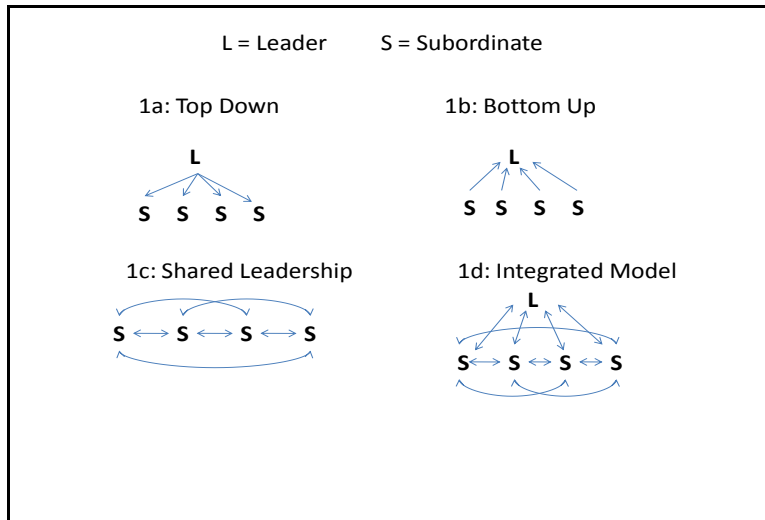


Figure 3: Locke’s traditional leadership models.

Concerning the Bottom-Up Model, as Locke observes, it was “so wildly impractical that it dropped out of favor” (2003, p. 273). The leader is not really a leader; he is just reflecting and following what those below want. However, it is interesting to note that the Seventh-day Adventist Church recognizes that the authority lies at the bottom (among the people) and is delegated upward (Adventists, 2010, pp. 28-29). Thus, leading in this model is not only doing what the people want but also accepting the delegated authority to do what is right before God. Then the people will decide at the next constituency whether to reaffirm the leader’s role. This is the best way for staying connected with the people and avoiding monopoly and dictatorship. However when the

roles and responsibilities of the people and leader are not well defined or assumed, this theory is threatening. In giving too much power to the people, it becomes unmanageable (experience shows that it is very difficult to listen to everybody's objections and requests) and in giving too much power to the leader revert to top-down control, the hierarchical model of power. The lesson is that in every case, a leader needs to lead with enough freedom to act and assume his responsibilities, while remaining connected with the group's interests, vision and values.

Thus, the study will continue essentially around the three others theories, in order to get a general picture of the interest and urgent need for a new leadership paradigm.

Traditional Leadership Models: The Top-down Level

In the traditional vertical top-down model, leadership is centered on one leader in relation with his followers. It emphasizes the importance of individuals who occupy the leader role and who have primary responsibility for the direction and the command of the team for defining and shaping the conditions of success. Researchers have labeled such leader-centered approaches as "traditional" (Day, Zaccaro, & Halpin, 2004), "heroic" (C. C. Manz & Sims, 1991; Yukl, 2006), "vertical" (Conger & Pearce, 2003; Pearce & Sims, 2002), "top-down" (Locke, 2003), and "hierarchical" (Jacobs & Jaques, 1990). This paradigm has been the dominant one in leadership fields, but is increasingly contested and considered as too autocratic and often unfair.

New Leadership Paradigms

The traditional and dominant perspective in leadership has been a hierarchical model where this process of influence comes from a traditional vertical leader. In the past few years, however, a new leadership approach "considers the role of mutual influence

among team members as another source of leadership for the group” (Mayo, Meindl, & Pastor, 2003, p. 193). Burns (1978, p. 11) began to define leadership not as “things but as *relationships*” between people who share common purpose and values for the common good of the group. This new philosophical framework, based on moral orientation, emphasizes “principles of collective leadership, where the responsibility for directing and managing collective efforts becomes shared among team members” (E. Salas, 2009, p. 85). This is the base of the shared-leadership concept (Pearce & Conger, 2003) or theories as “self-management teams” (C. C. Manz & Sims, 1987), or “distributed leadership” (Day, et al., 2004).

Origin and Context of this Conceptual Shift

These models are rooted in different past leadership theories such as in situational leadership (Gibb, 1954), or in theories of transformational leadership that center on the empowerment of subordinates (Bass, 1985; Burns, 1978). This shift is also changing the way we understand organizations as a system.

System Theory Shift

General systems theory was originally proposed by biologist Ludwig von Bertalanffy in 1928. Since Descartes, the "scientific method" had progressed under two related assumptions. A system could be broken down into its individual components so that each component could be analyzed as an independent entity.

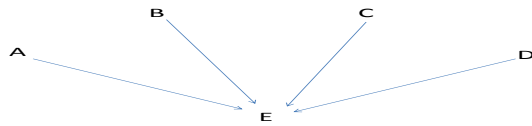


Figure 4: System as individual broken components.

The other assumption is to consider that the components could be added in a linear fashion to describe the totality of the system.



Figure 5: Linear system.

Von Bertalanffy proposed that both assumptions were wrong. On the contrary, a system is characterized by the interactions of its components and the nonlinearity of those interactions. This is called system thinking.

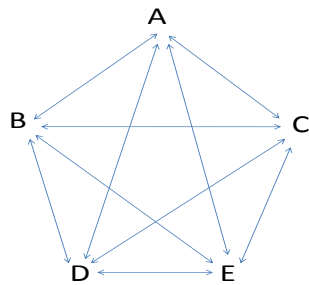


Figure 6: System thinking.

Usually, people think in linear mode: $1 + 1 + 1 = 3$; but system thinking must envision a larger perspective. As Senge (2007) analyzes,

the world is not shaped just by the actions of individuals; it is also shaped by networks of businesses and governmental and nongovernmental institutions that influence the products our companies make, the food we eat, the energy we use, and our responses to problems that arise from these systems. The changes needed in future years therefore require fundamental shifts in the way institutions function—individually and collectively. *All real change is grounded in new ways of thinking and perceiving.* Institutions do matter, but the way they operate is a direct result of how *we* operate—how people think and interact. As Einstein said, “We can't solve problems by using the same kind of thinking we used when we created them.” (p. 1)

System thinking is not new, and is supported by a number of new scientific theories. Social, psychological, educational sciences reveal that interdependence is an essential part of human nature and living organisms.

The Stone Center Relational Theory

This new shift is explored not only in organizational theories, but also in human development theory. In western culture, psychologists for a long time considered the human development model as a road to autonomy and independence. Children and teenagers are effectively looking for differentiation from their parents in moving from dependence to independence and self-sufficiency. This is the traditional and classical Western view. But, Stone Center Theory (Pearce & Conger, 2003, pp. 35-42) discovers that rather than separation and independence, humans need connections and interdependency. While the western model considers self as an autonomous entity, the relational model sees self as a relational self, interconnected and interdependent with others. The consciousness of self occurs through two balanced realities, with the mutual learning and interactions with others (self-esteem, love increased) and a self-awareness of

his own identity. Conger and Pearce (2003) explain that through this new approach, the concept of growth is radically changed and they named it *growth-in-connection*:

growth, rather than occurring primarily through processes of separation, occurs primarily through processes of connection. The hallmark of growth they suggest is not increased ability to separate oneself from others but increased ability to connect oneself to others in ways that foster mutual development and learning. (pp. 27-29)

In *Generation to Generation*, Friedman (1985) shows that this relational model also affects pastoral counseling or psychotherapy. In a relational process, people need to consider their problems and anxieties, not only through an individual and personal perspective, but in the context of their relational networks, from the perspective of the whole body (family, church...). The focus will be less on the dysfunctional element and more on the dysfunctional system and its structure (How the system works; its position in the system). This view is equally supported by the new discoveries of science, especially in Quantum mechanics.

Quantum Physics

Wheatley (2006) describes that “The universe begins to look more like a great thought than like a great machine” (2006, p. 33). In Quantum physics, the predictable became unpredictable, the logic of cause and effect became illogical. This is a world where “everything is interconnected like a vast network of interference patterns” (p. 33). The Quantum world is a world of relationship, and it is from these relationships that all the system works. Thus for Wheatley, “power in organizations is the capacity generated by relationships. It is an energy that comes into existence through relationships” (pp. 39-40). Science meets the biblical view of the church as a living body where cells interact between them. Ultimately,

as our mental models change we change the structure of our systems, creating different decision rules and new strategies. The same information, interpreted by a different model, now yields a different decision. Systems thinking is an iterative learning process in which we replace a reductionist, narrow, short-run, static view of the world with a holistic, broad, long-term, dynamic view, reinventing our policies and institutions accordingly. (Sterman, 2006, p. 5)

As a result, many scholars began to write about a new leadership process that may be shared through relationships within a collaborative team.

Shared Leadership and the Integrated Leadership Model

Rost (1993) in his well-known book, *Leadership for the Twenty-first Century*, suggests we rethink leadership by giving a new definition to what he believes is the postindustrial, 21st century world of leadership: “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.”

This new leadership phenomenon inspired shared leadership theory. It focuses on the collaboration and the participation of each member as a part of a collaborative team process in which people of the group share key leadership roles. (Avolio, Sivasubramaniam, Murry, Jung, & Garger, 2003, pp. 124-125) Mayo et al. (2003, p. 194) define this new leadership model as:

a relational construct that would benefit from a social network approach, which is relational by definition. The social network perspective begins with the assumption that social actors are embedded in a complex web of relationships. As such, the relation is the basic unit of analysis.

Nevertheless, these definitions are challenging, because leadership, for many, is a disproportionate social influence process (Rost, 1993). Shamir and Lapidot (2003, p. 236) point to this paradox:

there is no leadership without leaders—namely, individuals who exert more influence on the group than others do. When influence is equally shared among members of the group and there are no individuals who exert disproportionate influence, the group is leaderless and we cannot talk about leadership.

Locke proposed the integrated model as a response to this dilemma. For him, a group needs a leader to keep certain vital functions such as coordination, communication, and making decisions. The dilemma is to know if all leadership functions and processes may be shared and performed by the entire group or if the need of a leader is still necessary. In defining self-leadership “as a process through which people influence themselves to achieve the self-direction and self-motivation needed to perform” (Pearce & Conger, 2003, p. 126), many questions are raised: does the group need a leader if people influence themselves? How are leadership functions distributed in the team when people influence themselves? By rotation? In naming a subgroup in charge of them? By consequence, this shift in conceptualization of leadership from the vertical and unilateral influence to the reciprocal and mutual influence among the group requires a new model to understand how it works. This study has to re-evaluate and redefine the role of leader in this new perspective. Nevertheless, Senge (2003, p. 12) concedes “that traditional, top-down control becomes less viable as interdependence grows.” Along the same lines, Irving and Longbotham (2006) see in this shift (sustained by the quantum physics), not only an emphasis on relationships as the basic organizing unit, but also an emphasis on, a) the whole over the part, b) dynamic processes over static processes, c) organizational networks over organizational hierarchies, and d) systemic interconnectedness over linear progression and thought. For Irving and Longbotham (2006), this shift naturally lends itself to the use of relational organizational structures such as teams and groups and a new leadership model such as the servant leadership model. In this sense, Spears acclaims the servant leadership approach, as a model:

based on teamwork and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behavior, and one that is attempting to enhance the personal growth of people while improving the caring and quality of our many institutions. (2004, p. 7)

A New Leadership Concept: Servant Leadership Model

The Origin of Servant Leadership

The term servant leadership was coined by Robert K. Greenleaf in a 1970 essay entitled *The Leader as Servant*. But his original approach emerged when he wrote his book *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* in 1977. In this book, he found inspiration through the novel of Herman Hesse, *Journey to the East*. It is the story of a group of men on a mystical and spiritual journey which revealed that the real leader of the group was Leo, the one who served them all along the journey. When Leo disappeared, the journey ended because the group was unable to continue without their servant. In reading this story, Greenleaf concluded that true leaders are really those who first serve, those who care about others. It was the foundation upon which Greenleaf built his servant leadership approach. Greenleaf continued to write about servanthood, organizations, management, power and spirituality. Since Greenleaf's death in 1990, his leadership model has been supported, developed and enlarged by the Greenleaf Center for Servant Leadership (See <http://www.greenleaf.org/>.)

Since 1970, the concept of servant leadership continues to create a quiet revolution in workplaces and religious organizations around the world. Laub (2003, p. 1) notes that the Robert K. Greenleaf Center for Servant Leadership has opened up eight international offices in Canada, the Netherlands, Korea, Philippines, Singapore, South Africa, United Kingdom and Australia. Laub (2004, p. 1) perceives a growing number of

doctoral students throughout the world attracted by the concept of servant leadership. Various alliances as the Georgia Servant Leadership Alliance (GSLA) or the Alliance for Servant-Leadership (Indiana State University) are promoting the concept of servant leadership in colleges and universities. In December, 2010, there were 202 dissertations about servant leadership in the database Pro Quest. Moreover, Blackaby (2001, p. 164) thinks that “perhaps the greatest Christian influence on leadership theory has been in the area of servant leadership.” This is not so surprising because servant leadership is based on high ethical principles of justice, equality, and respect for individual dignity. Jesus Christ was also a great example of a servant leader. For Wong and Page (2003, p. 1), servant leadership provides a powerful vision and purpose for Christian ministry and could be “a rally cry for recruiting and training Christian leaders.” These are some signs or indications that the servant leadership approach is expanding and gaining an increased level of interest and partial acceptance. However, as Valeri (2007) shows in his thesis *The Origin of Servant Leadership*, its origins date back thousands of years in both Eastern and Western philosophy. It is not only a Christian perspective, but is also described through the writings of Plato, Aristotle and many other great thinkers through the ages. Thus, he points that the contribution of Greenleaf here “is his recognition of and focus on the connection of the servant theme to that of leadership.”

Greenleaf’s Model of Servant Leadership

The most commonly cited definition of servant leadership in Greenleaf’s (1977) writings is the following:

The servant-leader *is* servant first....It begins with the natural feeling that one wants to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later

choice to serve...after leadership is established. The leader-first and the servant-first are two extreme types. Between them are shadings and blends that are part of the infinite variety of human nature....The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. (p. 13)

In Greenleaf's framework, "the servant-leader is servant first," and followers will "freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants" (Greenleaf, 1977, p. 24). But how do we determine if someone is a servant leader? Greenleaf provides an interesting test in his original essay (1970, p. 4): "The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?"

In different words, Hunter, says "to lead is to serve and to serve is to develop those around you"(2009). In his definition, leadership is an influencing process where people work "toward goals identified as being for the common good." (J. C. Hunter, 2004, p. 32) or "toward mutually beneficial goals" (p. 47). For Anderson (2008, p. 2), this concept is "totally radical and counter-cultural on so many levels." However, this classical view is not a complete definition for many scholars. For instance, Laub (2004, p. 2) argues that:

This, to be sure, is a beautiful description of the effects of servant leadership. It says something very important for our understanding of servant leadership. But, it is *not* a definition. It does not say what servant leadership *is* in terms of its essential ingredients. It describes. It expounds on the concept. It brings new meaning and understanding, but, it is not a definition.

The problem of definition in the leadership area is still a problem since Rost (1993) denouncing the lack of consistent and precise definitions of general leadership, admitted that "the reality is that...scholars and practitioners do not know, with certainty, what leadership is" (p. 6). Without a clear definition of leadership, the challenge to define servant leadership becomes harder. This will be the objective of the next section. The

other issue in Greenleaf's servant leadership model is the lack of academic theories and extensive research. Anderson (2008) argues that,

Greenleaf readily admits that his views on leadership are not based on academic theories or extensive research, but rather on decades of experience and observation in the workplace, in and among the institutions that are actually providing services to society. (p. 8)

For Laub (2004, p. 2), Greenleaf's work was an intuitive approach which needs a deeper understanding and application of the phenomena. Several scholars have studied Greenleaf's model, but no consensual framework has emerged. Since Farling, Stone, and Winston's (1999) call for empirical research in the study of servant leadership, various new models and instruments of measure have been built and have helped to clarify the definition and concept of servant leadership.

Previous Research on Servant Leadership: Models and Measures

Toward the First Servant Leadership Definitions

Greenleaf (1970, 1977) and Spears's (1995, 1998) works are usually the most accepted concerning the early stages on servant leadership. Spears (1995) extended Greenleaf's work by articulating 10 characteristics of a servant leader as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and community building. In Spears' (1998, p. 6) words, while this is not an exhaustive list, these 10 characteristics, "serve to communicate the power and promise that [servant leadership] offers to those who are open to its invitation and challenge." This work provided the first and closest representation of an articulated framework for what characterizes servant leadership. But Sendjaya and

Sarros's (2002) criticism was that Spears's work is solely based on Greenfield's essays and not on solid research.

Farling, Stone, and Winston (1999) proposed a theoretical servant leadership development model as a cyclical process around 5 variables: influence, credibility, trust (relational) and vision, service (behavioral), bringing the group to a higher level of performance. But, in the same way, their definition, solely based on Greenfield's work, is lacking in clarity and the distinction from transformational leadership (Bass, 1985; Burns, 1978) is unclear (Barbuto & Wheeler, 2006, p. 303).

Laub (1999, 2004) seems to be the first attempt to define servant leadership as “an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (1999, p. 81). He created a very important instrument, the Organizational Leadership Assessment (OLA) to measure servant leadership in organizations (See Appendix one). The OLA continues to be used for quantitative research in servant leadership as well as for consulting in organizational development (For more information on this tool see www.olagroup.com). Laub (2004) expanded his definition by adding the following descriptive framework :

Servant leadership promotes the valuing and development of people, the building of community, the practice of authenticity, the providing of leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization. (pp. 8-9)

Through Laub's new definition, servant leadership is not seen as a new style of leadership among others, especially as an extending of transformational theory, but as a new challenging paradigm, redefining the essence of leadership. At the end of the 20th century, the need arose for a separate model of servant leadership, which was supported by different authors in distinguishing it from transformational leadership (Farling, et al.,

1999; Graham, 1991; Parolini, 2007; Stone, Russell, & Patterson, 2003). A specific study was done by A. G. Stone, Russell, & Patterson, (2003) drawing an important distinction between servant leaders and transformational leaders, especially about the leader's focus: "Transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers" (pp. 1-2). This distinction has been the theme of a study by Parolini (2007), who discovered five major distinctions, between servant and transformational leadership: a) focus on the individual or organizational needs, b) inclination to serve or lead, c) allegiance and focus toward individual or organization, d) conventional or unconventional approach to influence, e) attempt to give or control freedom through influence and persuasion.

According to Laub (2003), the servant leadership process is based on six principles: a) *value People*, by listening receptively, serving the needs of others first and trusting in people; b) *develop People*, by providing opportunities for learning, modeling appropriate behavior and building up others through encouragement; c) *build community*, by building strong relationships, working collaboratively and valuing individual differences; d) *display Authenticity*, by integrity and trust, openness and accountability and a willingness to learn from others; e) *provide Leadership*, by envisioning the future, taking initiative and clarifying; f) *share Leadership*, by creating a shared vision and sharing decision-making power, status and privilege at all levels of the organization. These models were the first attempts to give credibility to the servant leadership concept, in defining and differentiating it from the other existing leadership models, and in constructing a new theoretical framework. Many other leadership studies, publications, seminars will follow what began to be a quiet revolution in the scholarly literatures.

Other Servant Leadership Models

Russell and Stone (2002) constructed another model of servant leadership. They found at least 20 attributes in the literature about servant leadership and classified them in nine functional attributes and eleven complementary characteristics: a) *vision*, inspiring and empowering for a new future, b) *honesty*, the quality of truthfulness, c) *integrity*, reflects to an overall moral code, d) *trust*, as a deep conviction in others of our honesty and integrity, e) *service*, by a desire to serve others, f) *modeling*, through leader's personal example, g) *pioneering*, by innovating and initiating new courageous ways toward change, h) *appreciation of others*, by loving, valuing, encouraging and caring them; i) *Empowerment*, as a process of sharing power with others (pp. 147-152). The eleven accompanying attributes are: Communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, delegation. It was a first attempt to organize and sum up the innumerable studies on servant leadership.

Page and Wong (2003) reorganized their conceptual framework of servant leadership, which was created in 2000, through 12 attributes which “can be conceptually classified into four orientations, which cover the four fundamental, functional processes in leadership according to the management literature” (Wong & Page, 2003, p. 3).

Table 2

Page and Wong's Conceptual Framework for Measuring Servant Leadership

- I. Character-Orientation (Being: What kind of person is the leader?)**
Concerned with cultivating a servant's attitude, focusing on the leader's values, credibility and motive.
- Integrity
 - Humility
 - Servanthood
- II. People-Orientation (Relating: How does the leader relate to others?)**
Concerned with developing human resources, focusing on the leader's relationship with people and his/her commitment to develop others.
- Caring for others
 - Empowering others
 - Developing others
- III. Task-Orientation (Doing: What does the leader do?)**
Concerned with achieving productivity and success, focusing on the leader's tasks and skills necessary for success.
- Visioning
 - Goal setting
 - Leading
- IV. Process-Orientation (Organizing: How does the leader impact organizational processes?)**
Concerned with increasing the efficiency of the organization, focusing the leader's ability to model and develop a flexible, efficient and open system.
- Modeling
 - Team building
 - Shared decision-making
-

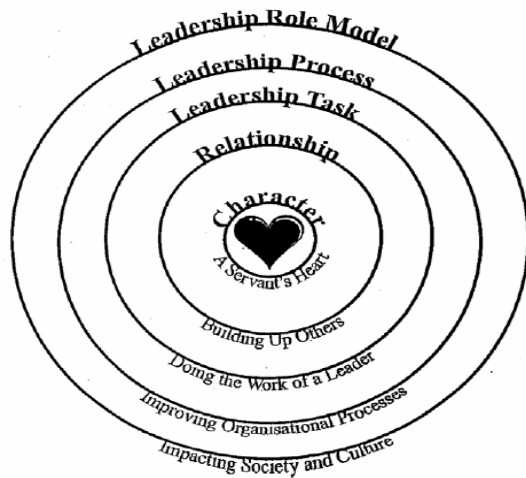


Figure 7: Expanding circles of servant leaders.

In Page and Wong's (2003, p. 4) word, the expanding concentric circles as shown in Figure 7, represents "the sequence in the development, practice and influence of servant leadership." Leadership starts from the servant's heart. From it, the leader knows how to develop and empower others to finally impact the society and culture. Finally, Page and Wong think that servant leadership is based on two spheres: *servanthood* (the leader that develops the people—behavioral skills) and *leadership* (building the organization by effectively using people as a resource—leadership skills). This seems to be an important contribution to the servant leadership theory, where a servant leader is not only a servant, but also a leader who needs to keep some leadership skills.

Sendjaya (2003) also contributed to servant leadership theory by providing an adequate measurement instrument through his servant leadership behavior scale.

Table 3

Sendjaya's Measurement Scale of Servant Leadership

Dimensions, Sub-dimensions, Behavioral Attributes Associated with Servant Leadership	
Dimensions, Sub-dimensions	Examples of Behavioural Attributes
Voluntary Subordination (VS)	Considers others' needs and interest above his or her own
Being a Servant	Demonstrates his or her care through sincere, practical deeds
Acts of service	
Authentic Self (AS)	
Humility	Acts quietly without deliberately seeking public attention/adulation
Security	Is ready to step aside for a more qualified successor
Integrity	Maintains consistency between words and deeds
Vulnerability	Is willing to say "I was wrong" to other people
Accountability	Gives me the right to question his and her actions and decisions
Covenantal Relationship (CR)	
Acceptance	Accepts me for who I am, not as he or she wants me to be
Equality	Treats people are equal partners in the organization
Availability	Is willing to spend time to build a professional relationship with me
Collaboration	Involve others in planning the actions need to be taken
Responsible Morality (RM)	
Moral reasoning	Encourages me to engage in moral reasoning
Moral actions	Focuses on doing what is right rather than looking good
Transcendent Spirituality (TS)	
Religiousness	Is driven by a sense of a higher calling
Sense of Mission	Helps me find clarity of purpose and direction
Inner Consciousness	Helps me generate a sense of meaning out of everyday life at work
Holistic Mindset	Promotes values that transcend self-interest and material success
Transforming Influence (TI)	
Vision	Ensures that people have a clear understanding of the shared vision
Trust	Allows me to fully express my talents in different and

	new ways
Role Modeling	Leads by personal example
Empowerment	Allows me to experiment and be creative without fear
Mentoring	Provides me candid feedbacks about my performances

Sendjaya (2003) suggests six dimensions and 22 sub-dimensions to servant leadership, as outlined in the following section.

1. Voluntary Subordination (VS): servant leadership has not only a role of service (doing the acts of service), but it is his very nature to be a servant (being a servant). Sendjaya (2003, p. 7) has adapted the phrase “voluntary subordination” from Foster (1989) who describes the leadership of Jesus as a revolutionary act of will to voluntarily submit to others.
2. Authentic Self (AS): Autry (2001) argues that “being authentic is identifying who we really are, which requires knowing ourselves and being ourselves.” Authenticity is determined by his or her humility, security, integrity, vulnerability, and accountability.
3. Covenantal Relationship (CR): De Pree (1992) contrasted the notion of contractual and covenantal relationships. Contractual relationships are built on the work, objectives and constraints, whereas, covenantal relationships are based on mutual and shared commitment of a team which enable work to be meaningful and fulfilling.
4. Responsible Morality (RM): Responsible morality is defined as “behaviours of the leader which elevate both leaders’ and followers’ moral convictions and actions” (Sendjaya, 2003, p. 8).

5. Transcendent Spirituality (TS): Sendjaya defines transcendent spirituality as “behaviours of the leader which manifest an inner conviction that something or someone beyond self and the material world exists and makes life complete and meaningful” (p. 8).
6. Transforming Influence (TI): “behaviours of the leader that inspire and assist employees to be what they are capable of becoming” (p. 8), through vision, trust, role modeling, empowerment, and mentoring.

Patterson (2003) developed another model of servant leading based on the following: a) agapao love, b) humility, c) altruism, d) vision, e) trust, f) empowerment, g) service. This model is described as an extension of transformational leadership theory, which according to Patterson (p. 1), does not explain certain phenomena such as altruism to followers or leader’s humility.

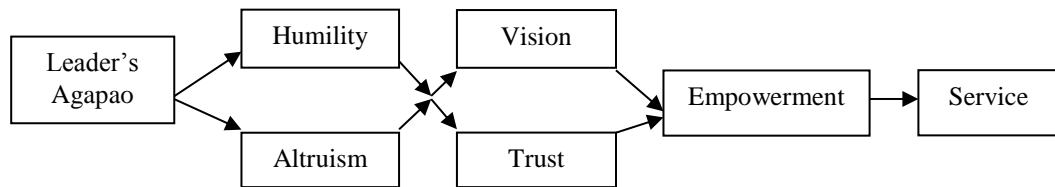


Figure 8: Patterson’s model of constructs.

Patterson’s model is based on the leader’s agapao love.

Love is the cornerstone of the servant leadership/follower relationship specifically *agapao* love, which according to Winston (2002) is *agapao* love, or the Greek term for moral love, meaning to do the right thing at the right time and for the right reasons. (Patterson, 2003, p. 3)

This is the foundation, the “platinum rule” (do unto others as they would want you to do), sustaining by six other components flowing from this source. This leadership

model is one among many that focuses upon the inner dimensions (ethics, spiritual values), and the character of the leader (Avolio, Gardner, Walumbwa, Luthans, & May, 2004; Bass & Steidlmeier, 1999; McNeal, 2000; Sparrowe, 2005). However, Ayers (2008) expressed the need for an extensive examination of the term *agapao* (what is love?) for fully comprehending the concept of servant leadership.

Winston (2003) proposed an extension of Patterson’s servant leadership model in an effort to address the follower’s actions. He states that the follower achieves a higher level of commitment and self-efficacy as a response to the *agapao* love (p. 5).

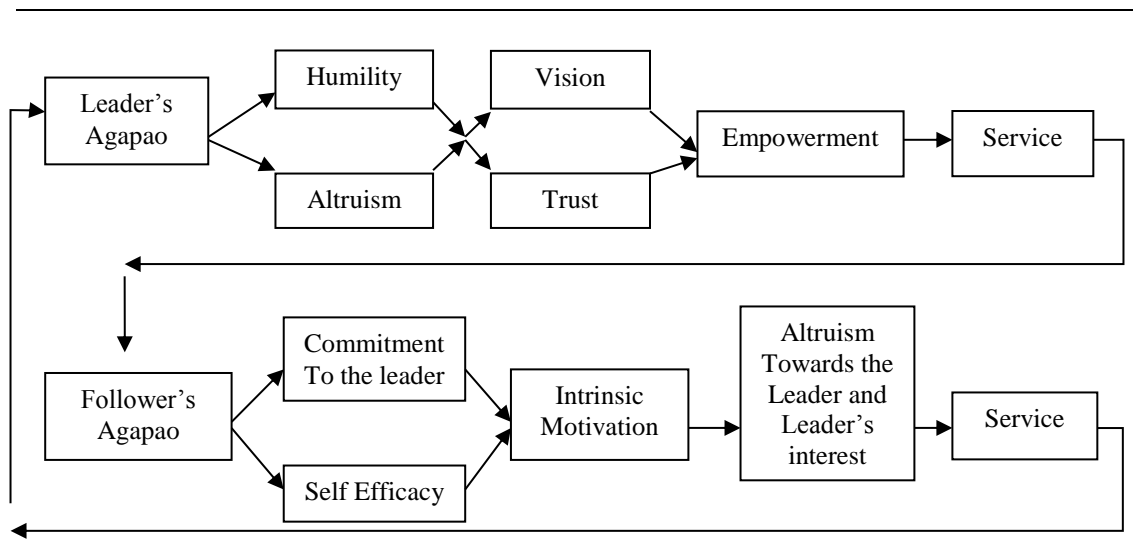


Figure 9: Winston’s extension of the Patterson model.

Winston (2003) shows how the *agapao* love of the leader should affect the followers’ *agapao* and commitment to the leader and the followers’ self-efficacy. However, Winston called for more empirical research to test and validate the model in varied contexts. While empirical measures of servant leadership are needed, various instruments of measurement have been developed since the beginning of the 21st century at the organizational and individual level.

Organizational Instruments Overview

Of the instruments that have been developed by many scholars, such as Laub (1999), Page and Wong (2003), or Sendjaya (2003), according to Dannhauser (2007) or Irving (2005), Laub's (1999) Organizational Leadership Assessment (OLA) has been the main instrument used for measuring servant leadership at the organizational level since 2000 (Appendix 1). According to Laub (2003, p. 4) "the OLA has shown itself to be highly reliable with strong construct and face validity. It has been used in multiple research projects as well as for organizational diagnosis and consulting." The OLA "is designed to provide organizations and teams a tool with which to assess the perceived presence of servant leadership characteristics in their group" (James A. Laub, 1999, p. 37). A lot of scholars used this tool to measure an organizational climate for servanthood.

Ledbetter (2003) confirmed the reliability of the OLA among law enforcement agencies. Joseph and Winston (2005) show how servant leadership impacts trust positively in organization and improves organizational performance. Drury (2004), Hebert (2003), Thompson (2003), Miers (2004), K. P. Anderson (2005), Johnson (2008), Cerit (2009) and other scholars found significant and strong positive relationship between servant leadership behaviors and job satisfaction in diverse contexts. Metzcar (2008) showed a correlation between servant leadership and effective teaching and Herman (2008) between servant leadership and workplace spirituality. Irving (2005), Irving and Longbotham (2006), Rauch (2007a), Dannhauser (2007) and Trascritti (2009) identified the positive correlation between servant leadership and team effectiveness for those who use team structures in organizations. More and more research uses the OLA instrument, which is a sign of its success and credibility in the scholarly milieu.

After testing at the organizational level, some researchers tried also to evaluate the key individual and personal dimensions of a servant leader.

Individual Leader Servant Measurement

Barbuto and Wheeler (2006) worked on the conceptualization and measurement of the servant leadership construct at an individual level. This instrument is built on Spears's (1998) framework with his 10 characteristics (listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and community building), but added an eleventh: calling. From these eleven characteristics, they created the Servant Leadership Questionnaire (SLQ). However, after empirical research, there is a reduction to five dimensions (derived from the 11 potential) of their servant leadership model, including a) altruistic calling, "a leader's deep-rooted desire to make a positive difference in others' lives," b) emotional healing, "a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma," c) wisdom as a combination of awareness of surroundings and anticipation of consequences, d) persuasive mapping, where leaders visualize the organization's future and are persuasive, offering compelling reasons to get others to do things; e) organizational stewardship, making a positive contribution to society through community development, programs, and outreach. This construct was validated by Dannhauser and Boshoff (2007), by applying the SLQ to a South African sample of employees working in the automobile retail field.

After Winston's (2003) call for empirical measures of Patterson's (2003) model, Dennis and Bocarnea (2005) measured through their servant leadership assessment instrument (SLAI) five factors of Patterson's model based on seven dimensions: a)

agapao love, b) humility, c) altruism, d) vision, e) trust, f) empowerment and g) service. It failed to measure the factors of altruism and service. Many authors used the SLAI as an instrument of measurement. An example is Irving's (2005) work on team effectiveness, showing a strong link between team effectiveness and the five majors traits in the SLAI. Earnhardt (2008) also confirmed Patterson's servant leadership model in the military context through the SLAI. However, he called for new research on Patterson's (2003) model in different organizations and cultures to ensure the theory's portability (p. 11), as few studies on Patterson's model (Dillman, 2004; Koshal, 2005; Serrano, 2006) did.

Summary of Servant Leadership Review

In an attempt to sum-up this large study, Matteson and Irving (2006) tried to develop a model as an integrative answer to the divergent approaches.

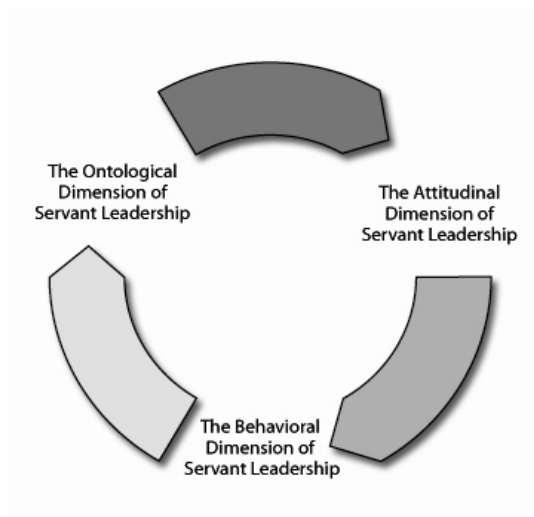


Figure 10: The three-fold circular Matteson and Irving's model.

The *Ontological Dimensions of Servant Leadership* are built around values such as love, humility, authenticity, self-awareness, and self-differentiation. *Attitudinal Dimensions of Servant Leadership* are constructed around elements such as love, other-

centeredness, oriented toward altruism, valuing people, commitment to the growth of people, visionary, orientation toward trust, orientation toward listening, orientation toward empathy, leadership mindset, orientation toward persuasion, capacity for conceptualization, and foresight. *Behavioral Dimensions of Servant Leadership* are centered around love, listening, empathy, healing, stewardship, developing people, building community, providing leadership, sharing leadership, empowering followers, and serving followers. Love is the common attribute in each part.

There is no doubt that these integrative models and new instruments of measurement helped the servant leadership model to find more credibility. However, despite these efforts to find and give credence, the servant leadership model still has its detractors.

Servant Leadership Criticisms

For a good overview, Wong and Davey (2007, p. 4) suggest six common and habitual criticisms of servant leadership.

1. It is too idealistic and naïve. In an individualistic consumer culture, many people will take advantage of the servant leaders' kindness as weakness (C. E. Johnson, 2001).
2. It is too unrealistic and impractical. It would not work in many situations such as military operations or prison systems (Bowie, 2000).
3. It is too restrictive, because we need all sorts of leadership qualities, such as intuition, risk-taking and courage.

4. It is too closely tied to Christian spirituality, because it is impossible for people to model after Christ's humility without being redeemed and transformed by the Holy Spirit.
5. It is too hypocritical – too many claim to be servant leaders but behave more like dictators.
6. It is too foreign to my leadership style – I simply can't function as a leader if I adopt the servant leadership model.

In the same way Cerit (2009, p. 603) also notes that servant leadership:

is sometimes criticized for seeming unrealistic, encouraging passivity, not working in every context, sometimes serving the wrong cause and being associated with the negative connotation of the term servant (or slave). Servant leadership has also been labeled as being naive, passive, weak and unrealistic (Bowie, 2000).

In addition, in the business world, many CEOs are afraid that they would be perceived as weak and indecisive, if they think and behave like a humble servant. For Andersen (2009), servant leadership does not work in the business and management sphere. For him, the ultimate goal of a company is profitability and it is the first criterion for measuring effectiveness of an organization. Followers are hired to fulfill this goal and managers see that they fulfill it. Andersen argues that managers with a high need for power are more effective than others and sees servant leadership as a "servility" (2009, p. 4). Finally, Andersen concludes that "the positive effects of servant-leadership on organizational outcomes have not been empirically established" (2009, p. 9).

Reaction to the Criticism

In contrast, for Pedersen (2008), servant leadership works because:

its philosophies are contrary to the historical, outdated philosophies of command and control style leadership that devalues and under-appreciates employees. Business executives are realizing that a happy workforce makes for a productive workforce.

The best way to create a happy workforce and a healthy work environment is to empower and appreciate the employees. (p. 6)

And Wheatley (2004, p. 15) to add: “Give people resources, give them a sense of direction, give them a sense of their own power, and have tremendous faith that they'll figure it out. If you don't have faith in people, you can't be a servant.” Then, according to Russell and Stone (2002, p. 154), “Servant leadership offers the potential to positively revolutionize interpersonal work relations and organizational life. It is a concept that longs for widespread implementation.” Certainly the potential is there, but these criticisms are challenging the servant leadership approach. If Wheatley and others believe in the human capacities for change, the leadership scandals marked by the insatiable quest of power, pride and honor, abuse, violence and unfairness by authorities throughout human history plead for skepticism, suspicion and distrust. Servant leadership is all about transformation of heart (love), change of mindset (desire to serve, trust, faith...) and attitude (serve others). Then, the main question is: Is it possible to see the emergence of a new leadership, a new humanity, whereas the human story is a bloody, selfish and violent story? Is it just a new unrealistic theory without power, just a new human dream among others? These questions and doubts challenge the servant leadership model. Since the beginning of the 21st century, there is a new trend in the servant leadership development focused on spirituality as a response, as an inner power to change leaders and followers. The failures of leaders to change business and society, the failure of the materialist view of the world, the new scientific discoveries, the new age, ecumenism and other religious movements, opened naturally a new domain of inquiry, the spiritual dimension. But what does spirituality mean? Is it different from religiosity? This will be addressed in the next section.

Servant Leadership and Spirituality

“More quietly and much more stealthily, the new century brought a renewed interest in the polar opposite of technology: spirituality” (Hoppe, 2005, p. 83). In the past few years there has been a growing interest in workplace spirituality, in part due to what some are calling “a spiritual awakening in the American workplace” (Garcia-Zamor, 2003, p. 355). This new phenomenon is expanded all around the world as a new way of thinking of leadership in a time of a profound human and humanitarian crisis. Facing the present global crisis, there is a new paradigm pleading for a social, ethical and environmental leadership responsibility.

Thus contemporary public discourse and scholarly interests have been marked by an increasing interest in spirituality and ethics, penetrating the fields of business, economics, commerce, and leadership studies (Corné J. Bekker, 2010). For Fry (2003, p. 2), spirituality has become “necessary for the transformation to and continued success of a learning organization.” Fairholm (2011) sees in spirituality the 5th leadership generation, the future of leadership. But what is spirituality?

Spirituality Versus Religion: Toward a Definition

Both constructs of spirituality and leadership are difficult to define, and to get a consensus definition among scholars (Dent, Higgins, & Wharff, 2005). The main problem when composing a definition of spirituality that is universally applicable is that spirituality is perceived and experienced differently by people and cultures the world over. Mohamed, Hassan, and Wisnieski (2001) claim there are more definitions of spirituality than there are authors/researchers to write about it. In this search for

definition, Koenig et al. (2001) in their *Handbook of Religion and Health*, offered the following one:

Spirituality is the personal quest for understanding answers to ultimate questions about life, about meaning, and about relationship to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community. (p. 18)

In the same way, Thiessen (2005) describes spirituality as “an inner attitude that emphasizes energy, creative choice, and a powerful force for living. Spiritual formation is concerned with a search for value, meaning, and purpose which includes actions of inclusion, care, and compassion toward all humankind.” On the other hand, religion is defined by Koenig, et al., (2001) as:

an organized system of beliefs, practices, rituals, and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power, or ultimate truth/reality) and (b) to foster an understanding of one’s relationship and responsibility to others in living together in a community. (p. 18)

These two concepts are becoming more and more separated. Scholars (less the common people) differentiate strongly between religion and spirituality. Garcia-Zamor (2003, p. 358) relates a survey (Mitroff & Denton, 1999) where religion among high-level managers is seen as “intolerant and divisive,” while spirituality is viewed as “universal and broadly inclusive.”

They assert that spirituality looks inward to an awareness of universal values, while formal religion looks outward, using formal rites and scripture. Spirituality is definitely not about religion. “It’s not about converting people. It’s not about making people believe a belief system or a thought system or a religious system. It’s about knowing that we’re all spiritual beings having a human experience. It’s about knowing that every person has within him or herself a level of truth and integrity, and that we all have our own divine power (Laabs 1995, 60).” (Garcia-Zamor, 2003, p. 358)

In this perspective, spirituality is a strength because it helps people to connect with their “own divine power and how to draw on that power to live a more satisfying

and full outer life” (Fry, 2009, p. 80). Spirituality is liberating, leading people to an awareness of one’s inner self, and helping them to integrate all aspects of oneself into a whole in order to be fully accomplished and in harmony with the world, with oneself (Corné J. Bekker, 2010; Dent, et al., 2005; Fairholm, 2011; Speck, 2005). Spirituality may be related to religion for some people, but for others, such as an atheist, it may not be. Therefore, Tanyi (2002) comments that the notion of spirituality does not necessarily require some sort of belief in God. Fry (2009, p. 81) concludes the subject in saying that “spirituality is necessary for religion, but religion is not necessary for spirituality.”

This concept of spirituality claims to be more open, based on universal values and human needs (validated by scientific research in positive psychology, workplace spirituality, character ethics, or spiritual leadership...). It tries in a desperate effort to eliminate all spiritual contradictions that can exist between an atheist and a religious person, between a Christian and a Buddhist... narrowing these conflicts as inutile, superfluous and vain because we pursue the same search and finality (happiness), each one according to his own way, own potential. This postmodern thinking is based on individuality (personal quest, independence), rejection of hierarchy and abusive authority (quest for autonomy, independence, and freedom), and relativism (pluralism religious, ecumenism, and personal quest of his own truth), but also on a new interest in spirituality and community (family, friends, ethics norms).

In this debate, the servant leadership model, challenged by its critics (naive, passive, weak, not working in every context and unrealistic) found in spirituality a new field of research. Scholars did not hesitate to cross the “spiritual” line, as Fry, Matherly,

Whittington, & Winston (2007) seeing servant leadership theory closely related to the well-known spiritual leadership of Fry (2003).

Spiritual Leadership as an Integrating Paradigm for Servant Leadership

This title is taken from the article of Fry, Matherly, Whittington, & Winston (2007). They based their research on the work of Fry (2003) and see in his model a “powerful framework” (2007, p. 4), that according to Fry, is “an emerging paradigm that links spirituality and leadership” (2009, p. 80).

Fry’s Model of Spiritual Leadership

Fry’s model (2003) is “a causal theory of spiritual leadership” based on “vision, altruistic love and hope/faith” (p. 1) that is grounded in an intrinsic motivation theory.

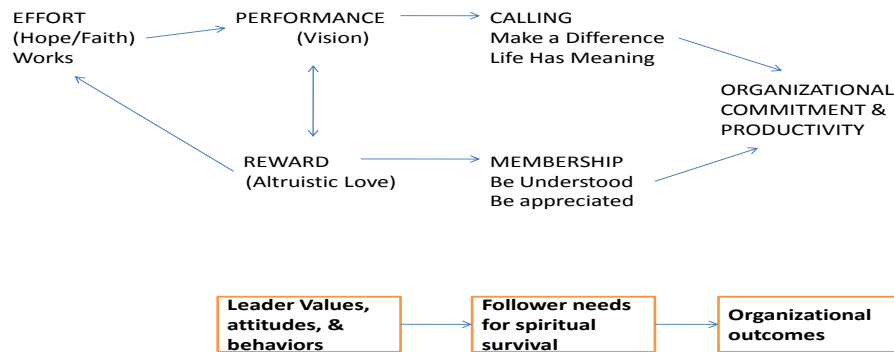


Figure 11: Fry’s causal model of spiritual leadership.

The spiritual leadership process starts with a clear vision of where the organization wants to be in the future. This is the foundation on which the leader arouses direction, enthusiasm, motivation, desire for excellence and perseverance for pursuing the

objective. The vision, coupled with a strong purpose (its reason for existence) and a clear mission statement (what the organization does and who it serves), create a unique organizational culture (through its core values and its ethical system) grounded on altruistic love and genuine care, concern and appreciation (for both leaders and followers). People experience as “a spiritual awakening” that allows them to experience an inner sense of calling (a personal mission, a life with a purpose, a sense that work has some social meaning or value) and of belonging (sense of connection with and in a larger community where people feel good, understood and appreciated). Then this healthy and idealistic milieu provides a place where people feel free (in confidence) and empowered (shared power in team) to do their best (intrinsic motivation) in pursuing excellence and efforts (which inevitably improve the organization commitment and its productivity) through hope and faith in a vision, their leaders, and themselves. For Fry, this enthusiasm is inspired by a passionate vision, but sustained by a strong faith/hope seen as “the source of self-motivation for doing the work” (Fry, 2003, p. 21) and the “source of conviction that the organization’s vision/purpose/mission will be fulfilled” (Fry, 2003, p. 21). This faith is, according to Fry, the source of intrinsic motivation which is itself the source for power and persistence:

Motivation includes the forces, either external or internal to a person, that arouse enthusiasm and persistence to pursue a certain course of action. Motivation is primarily concerned with what energizes human behavior, what directs or channels such behavior, and how this behavior is maintained or sustained. (Fry, 2003, p. 6)

Then, Fry supported that faith/hope in a vision as the beginning of all leadership processes. Spiritual leadership has brought a new insight in leadership studies in demonstrating that faith/hope is the starting point of a leadership process in order to arouse enthusiasm, energy and perseverance. It is summarized through Figure 12.

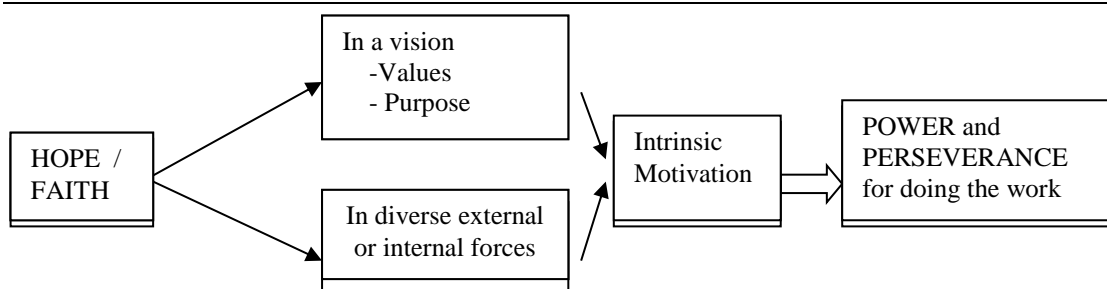


Figure 12: Hope/faith as the leadership starting point.

Faith in Spiritual Leadership

Faith is the source of a true spiritual servant leadership. Fry (2003, p. 21) comments that: “Faith is more than merely wishing for something. It is based on values, attitudes, and behaviors that demonstrate absolute certainty and trust that what is desired and expected will come to pass.”

In positive psychology, personal development, new age philosophies, metaphysics, holistic healing, but also in traditional religions such as Christianity, faith is the common point of departure. Jesus says: “whatever things you ask in prayer, believing, you will receive” (Matt 21:22). Jesus calls people to ask, believe and receive and by faith “nothing will be impossible for you” (Matt 17:20). Rhonda Byrne (2006) also pretends that these three words, “ask, believe and receive” are the principles for using by oneself the most powerful law of the universe, the natural law of attraction for creating unlimited happiness, love, health, and prosperity in life (In May of 2007, Rhonda Byrne was recognized as one of the world’s most influential people in *TIME* magazine’s “The TIME 100: The People Who Shape Our World,” and shortly afterwards appeared in *Forbes*’ “The Celebrity 100” list”).

The upshot of all of this is that we must realize that the notion of faith is universal and completely amoral. Indeed, Adolf Hitler, as a leader, expressed in his book *Mein Kampf* (Chapter Twelve) a strong faith in the victory of his ideology: “All in all, this whole period of winter 1919-20 was a single struggle to strengthen confidence in the victorious might of the young movement and raise it to that fanaticism of faith which can move mountains.” Faith is nothing in itself, neither good, nor bad as it has been observed in the case of Hitler, but “fanaticism of faith” is powerful enough to “move mountains.” In fact, faith depends from its object that may have a good or evil purpose. Finally, the real question about faith is: “what is the object of my faith? In what or who I believe?”

It is certainly there that stands the fundamental difference between the secular or spiritual faith and the genuine Christian’s faith.

Toward a Biblical Christian Servant Leadership Theory

The Christian Church has followed the same new interest for spiritual and servant leadership, but from a Biblical perspective. These recent interests in Christian leadership, popular and scholarly, have been varied in scope and research methodology. There are so many popular books on leadership that it seems impossible to review all of them.

However, there is since a few years, the emergence of scholarly literature, especially through academic journals devoted to the study of Christian leadership, such as the *Journal for Biblical Perspectives in Leadership* and the *Journal for Applied Christian Leadership*. Recently, Bekker (2009b) synthesized this important field of study through nine parts, characterized by: a) studies of leadership approaches of biblical characters (Adair, 2002; H. H. Friedman & Langbert, 2000; Piovanelli, 2005; Whittington, Pitts, Kageler, & Goodwin, 2005; Wildavsky, 1984); b) historical, sociological, and contextual

descriptions (C. J. Bekker, 2009a; Guenther & Heidebrecht, 1999; Sterk, 1998); c) studies of historical Christian figures (Karecki, 2008; S. Miller, 2003; Patrick, 2008); d) ethical explorations (Josephson, 2002; Rahschulte, 2010); e) cross-faith comparative analysis (Freedman & McClymond, 2001); f) formational process descriptions (Faulhaber, 2008; Thiessen, 2005); g) comparisons with leadership and management theories (Gary, 2007; Longbotham & Gutierrez, 2007; Middleton, 2006); h) exegetical studies (Faulhaber, 2007; Poon, 2006); i) and finally, attempts at a proto-theory (M. Ayers, 2006; C. J. Bekker, 2009b; Niewold, 2007; Whittington, et al., 2005). Among the myriad of Christian books on leadership, it becomes difficult to distinguish in which ways these biblical approaches are different from the other spiritual leadership books. For instance, in the book *Practicing Greatness, 7 Disciplines of extraordinary spiritual leaders*, Reggie Mc Neal (2006) pleads for the discipline of self-awareness, of self-management, of self-development, of mission, of decision making, of belonging, and of aloneness. It is exactly the universal leadership values expressed by scholars from totally different backgrounds. What are the differences? Although it seems natural that Christian literature finds the same universal leadership values found by secular or spiritual scholars. It becomes vital to understand in which ways Christian leadership is different. It seems that the two fundamental marks of a Christian leadership are its Christological and pneumatological dimensions.

A Christological Foundation

The first scholarly essays were Clarke's (1992; 1998) works on the secular and Christian leadership in ancient Corinth.

Clarke's Model

Clarke opened the door for further scholarly, exegetical and historical studies of Christian leadership. He opposed two leadership influences at Corinth. One is the influence of secular leadership in the Christian communities (patronage, popularity, standing of honor, elitist, wisdom...) and the second one is Paul's leadership model as a response which must be: a) deeply Christological, b) Mimic (imitate Paul as himself mimics Christ's humble example who came as a servant).

Bekker's Mimetic Christological Model

In the same way, Bekker's (2006) work proposed a mimetic Christological model of Christian leadership in Roman Philippi that is marked by: a) Christological mimesis, b) kenosis (self-emptying), c) servant posturing, d) humane in its orientation, e) active humility, and f) missional obedience.

Ayer's Work

Ayers (2006) compares the results of an analysis of the Christ-hymn in the Pauline letter to the Philippians with transformational leadership. He finds his comparison consistent with the four traits of this theory, namely a) idealized influence, b) inspirational motivation, c) intellectual stimulation, and d) individualized consideration. However, Ayers recognized that his theory is ultimately focused on Christ and mimetic in nature.

Niewold's Model

Niewold (2007) proposed an alternative model of Christian leadership based on the theological motive of *martyria*, or witness-based leadership. Niewold critiques the

easy adoption of the philosophies and tenets of servant leadership within Christian communities and observed that it has happened with little theological or philosophical scrutiny or reflection. Building on the biblical concept of *martyria*, which can be rendered as “witness” or “testimony,” Niewold developed a Christological model of Christian leadership distinguished by five characteristics: a) expansionist, b) self-referential, c) transformational, d) concerned with public witness, and finally expressed in e) vocational habitude.

Legacy Leadership

Whittington and his associates (2005) have developed a model of spiritual leadership, entitled *Legacy Leadership: The Leadership Wisdom of the Apostle Paul*. According to them (p. 750), it is the first scholarly work (except Wildavsky’s (1984) work on Moses) that has linked biblically-based leadership ideas with the social scientific. Moreover, according to Fry, et al., (2007, p. 8), “legacy leadership incorporates and extends the characteristics of servant leadership and is consistent with spiritual leadership theory.”

The concept of legacy leadership is based on “a self-perpetuating model of leadership” where leaders, at the image of Paul in his ministry, intentionally create other leaders, who in turn create other leaders (Whittington, et al., 2005, p. 753). By this method, Paul was able to continue his ministry by passing the leadership baton to new leaders. Legacy leadership has developed from the biblical passage of 1 Thessalonians 1:2 to 2:12, ten qualities of leadership from the life and ministry of the Apostle Paul. These qualities have addressed four motives: a) pure motive, b) authentic and sincere, c) affectionate and emotional, d) follower-centered, not self-centered, as well as six

behaviors: a) worthy of imitation, b) boldness amid opposition, c) Influence without asserting authority, d) Active, not passive, e) Vulnerable and transparent, f) Changed lives: The real measure of leader effectiveness.

Legacy leadership is based on the leader’s life, expressing these ten universal values, but also on the followers’ perception of their leader. It is important that followers perceive congruence between motives and methods of the leader. Then he becomes a worthy model to imitate for followers. The process of change may start through this infinite process:

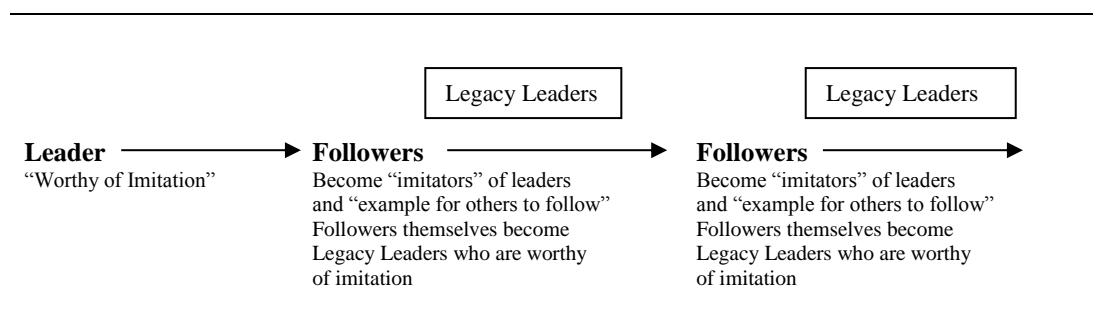


Figure 13: Legacy leader’s process.

Legacy leadership stresses imitation as a core value in the process of change for the follower in internalizing the leader’s motives and methods. It is why the model puts changed lives as the real measure of leader effectiveness. Finally, Whittington et al., (2005) conclude their spiritual leadership model in opening the debate towards another reality, the path of faith on the road to Damascus:

Legacy leadership is a timely response given the recent rash of corporate scandals and executive greed. However, the qualities discussed here also are timeless. We believe the qualities of legacy leadership can be practiced in all leadership settings from the home to the classroom to the boardroom. But it all begins with motive, and the changing of a leader’s motives may require a transforming encounter on the road to Damascus. (p. 768)

Indeed, the diverse ethical and spiritual leadership theories based on pure motive, altruistic love and care are certainly challenged by the leaders and followers' capacity for changed lives. In pleading for a transforming encounter with Christ on the road of our life, Whittington et al., seems to think that human beings need a real spiritual experience with Christ for a changed life. A lot of popular Christian leadership books have followed the same idea, focusing especially on Christ, but also on the Holy Spirit as a second foundation for a Christian leadership.

A Spirit-empowered Leadership

This title is borrowed from the book of Timothy C. Geoffrion (2005) and the doctoral article of John P. Smith (2008). Smith suggests a model of Spirit-empowered leadership found in Acts 2. He claims that the fellowship with one another, the sense of community, the prayers, the miraculous signs and wonders observed in Acts 2 were the result of the divine empowerment of the Spirit of God on the church. "It is important to understand that this was not something that they were doing on their own, but this empowerment was being done by the Lord through the Holy Spirit" (J. P. Smith, 2008, p. 36).

This vision of a Spirit-centered leadership is based on a personal and faithful relationship with Christ. Brian J. Dodd in his book, *Empowered Church Leadership: Ministry in the Spirit According to Paul* (2003) calls Christian leaders to abandon the weak and unbiblical secular theories, "from the flesh" and to pursue a new powerful leadership "from the Spirit." He pleads for a "Spirit-led and Spirit-empowered ministry through weak vessels, prayer, suffering, and the like" (Dodd, 2003, p. 13).

Many authors follow this radical rupture with the world's wisdom (success as core value), and secular practices, techniques and buzzwords. Spirituality is strongly emphasized in popular Christian leadership books, focusing on consecration, self-surrender, repentance to God, spiritual formation and discipline (H. Blackaby, Blackaby, & King, 2007; Demaray & Johnson, 2007), on changed heart and character (Meyer, 2001; Ogden & Meyer, 2007, pp. 15-53) or on humble servant leadership (DeGrote-Sorensen & Sorensen, 2003). These books call for passion, courage and faith to fulfill the vision and the mission given by God (Barna, 2003; S. Miller, 2003), and the need to empower disciples and train new leaders (Forman, Jones, & Miller, 2004; Malphurs & Mancini, 2004). Some popular books are well documented, enthusiastic, spiritual, but too often, they lack of leadership knowledge, unable to find a balance between the spiritual and leadership realm, sometimes spiritualizing everything. But, in a sense, they counterbalance the scholarly studies that have a tendency to be more scientist than spiritual. Then, John Stott (2002), a reference in Christian milieu, may conclude:

We urgently need a healthy, biblical understanding of the church, for only then shall we have a healthy, biblical understanding of Christian leadership. We must also renounce secular views of the church as merely human institution like any other corporate body... In their place we need to develop a godly view of the church as a unique community unlike any other: the redeemed and covenant people of God. (p. 93)

So, the next logical question is: does servant leadership exist in the biblical model? If yes, what are the main characteristics of a Christian servant leadership?

Servant Leadership in the Biblical Model

A lot of books are pointing to a more biblical model of leadership, rejecting the secular (and spiritual) standards or methods. The servant leadership model, based on universal values and a Christian dimension of servanthood, love and humility, is less

criticized. It is almost admitted as a credible and very popular Christian leadership concept (H. R. Blackaby, 2001).

There is much support and evidence for the premise that Greenleaf's servant-leadership principles are closely associated with and derived from biblical concepts. There are biblical teachings, instructions, commands, and examples to support each of the servant leadership principles that he describes. Clearly, then, the Bible is foundational and relevant to the issue of servant-leadership. (Flaniken, 2006, pp. 38-39)

However, recently there have been several disagreements and questions and positions are mixed. Some argue that servant leadership is rooted in the Judeo-Christian heritage and based on biblical principles (Wong & Page, 2003). Others, as Andersen (2009) or Warren B. Smith (W. B. Smith, 2006) think the contrary and see a real threat to the biblical truth. But, after all, what was Greenleaf's position?

Greenleaf's Position

Certainly, spirituality since the beginning was the object of interest by his pioneers. Spirituality was not something new in the mind of Greenleaf. He recognized that "[t]he idea of 'servant' is deep in our Judeo-Christian heritage" (Larry C. Spears, 1998). However Anderson (2008, p. 7) argues that if his Quaker influence is real, the spiritual experience of Greenleaf was not "by his own admitting, a devout Christian" but rather a seeker, open to spirituality (such as transcendental and Buddhist meditation). Greenleaf himself confirmed that "One cannot interact with and build strength in a dead prophet, but one can do it with a living one" (Greenleaf, 1977, p. 9), such as Leo. Greenleaf believed in the need of a special "peak" experience to empower a leader as a true servant, but his faith was more focused in the capabilities of the human spirit. "Greenleaf understood that something outside the individual had to provide the impetus for one to be a servant-leader, yet he never seemed to quite figure out or understand what

that source might be” (J. Anderson, 2008, p. 8). From the various researches, it seems that Greenleaf was a man open to spirituality, in search of his personal way through different religious backgrounds. It is clear that the oriental mysticism inspired him, as well as Jesus Christ did. This close relationship with the New Age movement is the main reproach of the Christian opponents.

Christian Criticisms

For Warren B. Smith (2010) servant leadership “might sound biblical, but it clearly is not.” He points to the fact that Greenleaf found his inspiration in Hesse’s mysterious, metaphysical book *Journey to the East*. Then it is not surprising to see the Greenleaf servant leadership model compatible to New Age/New Spirituality leadership movements as Walsch, founder of his worldwide Humanity’s Team in 2003. The same year, a worldwide Christian movement founded by Ken Blanchard is also declared as servant leaders, with the same vision, “to be the change they wish to see in others” (W. B. Smith, 2010). For Smith there is a real danger of confusion in these overlapping servant leader movements and language. Indeed, confusion is a threat, but does it mean that the servant leadership principles cannot be a credibly used for a Christian leadership model? For instance, sacrifice is the biblical way for redemption, but also in Paganism. The difference is minimal: One is done by God, the other one by human’s deeds.

Jack Niewold (2007) joined the group of skeptics, preferring the concept of martyr than servant in order to distinguish biblical leadership from unbiblical or pseudo-biblical theories characterized by “inward-directedness and Pelagianism” (p. 9), that means a journey centered on the self-fulfillment and apart from the transforming grace of Christ.

Maciariello (2003), describing the story of Nehemiah, demonstrated how Nehemiah, contrary to the secular and spiritual servant leadership theories, gave glory to God through his leadership and had acted as a servant of God through his faith.

Maciariello gave a clear view of the problem, in arguing, kindly but firmly, that:

In many respects, Greenleaf's work admirably grasps and applies the biblical model of leadership. However, it is developed in a way that strips it of its biblical roots and the comprehensive narrative in which it is embedded-God's glory, Christ, the cross, and redemption.

Effectively, there is a danger in adopting, without discernment, the servant leadership theory. Paul affirms that his faith does not rest on human wisdom, human strategies or techniques but “on the power of God” (1 Cor 2: 1-5). Paul opposed human wisdom to the foolishness of Christ crucified and human wisdom to the demonstration of the Spirit and the power of God. Therefore, is it possible to build a Christian servant leadership construct that fits with the Christological, pneumatological and biblical foundation? It should be the subject of the next chapter of the project dissertation in defining and building a Christian servant leadership model and training .

Conclusion

In response to a global crisis, a new leadership paradigm is emerging, changing the traditional concepts about leadership, authority and power. Institutions and organizations are seen as a complex network of interactions (over linear and hierarchical), characterized as in the quantum world by relationships, interdependency, connection, mutuality and energy. This shift, naturally, leads to the use of relational type organizational structures such as teams, groups, and new ethical leadership models such as servant leadership. A lot of scholars have tried these last decades to define, explain and

describe the servant leadership process through many models and frameworks. Tale 4 summarizes these different servant leadership theories.

Table 4

Summary of Servant Leadership Models

L. C. Spear (1998)	Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment to the growth of people, Community building
Farling Stone & Winston (1999)	(Relational) Influence, Credibility, Trust, (Behavioral) Vision, Service
Laub (1999, 2004) OLA	Value people, Develop people, Build community, Display authentic Provide leadership, Share leadership
Russel & Stone (2002)	Vision, Honesty, Integrity, Trust, Service, Modeling, Pioneering, Appreciation of others, Empowerment, Communication, Credibility, Competence, Stewardship, Visibility, Influence, Persuasion, Listen, Encouragement, Teaching, Delegation
Page & Wong (2000)	Integrity, Humility, Servanthood, Caring for others, Empowering others, Developing Others, Visioning, Goal setting, Leading, Modeling, Team Building, Shared decision-making
Sendjaya (2003)	Being a servant, Acts of service, Humility, Security, Integrity, Vulnerability, Accountability, Acceptance, Equality, Availability, Collaboration, Moral reasoning, Moral actions, Religiousness, Sense of mission, Inner consciousness, Holistic mindset, Vision, Trust, Role modeling, Empowerment, Mentoring
Patterson (2003)	Leader's agapao/love, Humility, Altruism, Vision, Empowerment, Service Extended by Winston (2003) Follower's agapao, Commitment to the leader, Self efficacy, Intrinsic motivation, Altruism towards the leader, Service
Matteson & Irvin (2006)	Ontological: Love, Humility, Authenticity, Self awareness, Self-differentiation Attitudinal: Other-centeredness, Altruism, Valuing people, Commitment to the Growth of people, Visionary, Trust, Listening, Empathy, Leadership mindset, Persuasion, Conceptualization, Foresight Behavioral: Love, Listening, Empathy, Healing, Stewardship, Developing people, Building community, Providing leadership, Sharing leadership, Empowering, Followers, Serving followers
Barbutto & Wheeler (2006) SLQ (from Spear)	Altruistic calling, Emotional healing, Wisdom, Persuasive Mapping, Organizational stewardship
Denis & Bocarnea	Agapao/Love, Humility, Altruism, Vision, Trust, Empowerment

(2005) SLAI (Patterson)	Service Failed to Measure factors of altruism and service.
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From this summary, four groups have been identified with the same thematic: a) the ontological dimension, b) the attitudinal dimension, c) the task-dimension, d) and the organizational dimension (see Table 4). The first elements are those which are the most cited by the different scholars.

Table 5

The Four Dimensions of Servant Leadership

Attitudinal Dimension	Ontological Dimension	Task-Dimension	Organizational Dimension
1. Service Servanthood Altruism Caring for others Other-centered 2. Trust Authenticity Security Vulnerability 3. Listening/Empathy Encouragement Healing	1. Love 2. Integrity Honesty Credibility Equality 3. Spirituality/morality Calling Self-awareness Self-differentiation 4. Humility	1. Vision Sense of mission 2. Modeling / Develop people Teaching Competence Pioneering 3. Influence Persuasion Communication 4. Mapping Conceptualization Goal setting Foresight	1. Empowerment Delegation 2. Community building Team building 3. Stewardship 4. Shared Leadership Accountability Collaboration 5. Mentoring

This table shows that the ontological dimension of servant leadership is based on high ethical and spiritual principles of love, justice, humility and respect for individual dignity. The attitudinal dimension of servant leadership is rooted in servanthood, trust and empathy, and committed to the growth of people about whom he cares. A servant leader is also concerned by some specific leadership tasks for achieving the vision shared by the group. Then he must have leadership competences (pioneering, encouraging,

monitoring...) and management skills (mapping, conceptualization, communication, foresight...). Finally, in coherence with the new science, the best organization for servant leadership is to develop and care for some flexible and dynamic structures such as teams or groups, in sharing leadership and empowering people.

Facing some criticisms (too naïve and weak), a renewal of interest in spiritual leadership has appeared this last decade; it may be the 5th leadership generation (Fairholm, 2011). This debate is at his beginnings, looking for universal spiritual values such as faith, love, humility... Shaped by a postmodern thinking (personal quest, independence, relativism, and ecumenism), scholars are trying in vain to fit all religious differences, but the biblical faith is not rooted in our “own divine power” (Fry, 2009, p. 80), but in Christ as the unique way to relate to God. It is its Christological and pneumatological foundation that makes biblical Christian leadership unique in its theory and practice. Empowered by the Holy Spirit, Christian servant leaders are filled with power and boldness (Acts 4:29-31) for the mission.

In conclusion, I really think that servant leadership theory has brought an important contribution for a new leadership paradigm in a time of global crisis. Servant leadership is a real source of inspiration for building a Christian leadership that may support mission and develop people through a spiritual revival if leaders stand on the biblical foundations.

CHAPTER IV

METHODOLOGY AND IMPLEMENTATION PLAN

Introduction

The current chapter addresses the problem and challenges that faced the Seventh-day Adventist Church in France and the development of a solution through a Christian servant leadership model and training.

The first section of this chapter includes a description and a contextual analysis of the French ministry context (South and North French Adventist Conferences), which analyzes the historical, political, cultural, social, and religious context of the church in France. A part will be devoted to the methodology employed to approach the problem and to analyze the data gathered.

Then, the second section of this chapter describes how the Christian servant leadership model and training will be defined and designed, how it will be implemented (strategy and tactics) and evaluated. The spiritual and leadership concepts included in the model are derived from the theological foundation and the literature review. A conclusion will provide an overview of the strategy employed and the contributions that are hoped.

Ministry Context

Introduction

On May 4, 1969, the administrative assembly of the French conference at Vichy voted to organize the territory of France into two conferences, the South and the North Adventist Conferences of France. At that time, the French Conference had 4982 members, of which 2662 were in the South Adventist Conference and 2360 in the North Adventist Conference. In 2009, both conferences celebrated their 40 years of existence. The church has grown, and in 2007, had 11561 members, with 4203 members from the South and 7358 in the North. The total number of churches and groups are 130 with 89 employees; there are 54 churches in the South supported by 44 employees, and 76 in the North sustained by 45 employees. Behind the data, what is the reality of the Adventist Church in France?

History of the Adventist Community in France

The *Seventh-day Adventist Encyclopedia* (Don, 1966, p. 420) comments: “ the work that J. N. Andrews carried on among the French-speaking people in Switzerland after his arrival from the United States in October, 1874, was a prelude to SDA work in France.” The same book relates that it was at the arrival, in January 1876, of another missionary from United States, D. T. Bourdeau, that the mission began in France. The work was difficult and hindered by many restrictions from the ecclesial authorities and French law. Slowly the movement began to grow in different areas in the south of France, in Nimes, Lacaze (Tarn), Besancon, Lyon, Montbeliard and Saone-et-Loire. In 1902, J. Curdy was made president of the French mission, including 10 churches and 130 members. In 1907, the mission became a conference with H. H. Dexter from the United

States as president of 16 churches (in the south and Paris only) with 227 members, which grew to 346 in 1914. In 1919, they were 439 members, and 200 were added when Alsace-Lorraine became French. Churches were established in Paris, Rouen, and Lille, as well as some institutions such as the publishing house *Les Signes des Temps* at Dammarie-les-Lys (close to Paris) in 1922. In 1918, The Seventh-day Adventist Church was legalized as a cultural association through the 1905 French law which separates church and state. The Adventist Church continued to grow slowly and by 1949, consisted of 57 churches with 2,500 members. In 1969, the Adventist Church in France was reorganized, into two conferences, the south and the north conference which continue till the present. On March 11, 2006, the conferences became a member of the “Fédération protestante de France.”

Through this association, the Adventist Church was recognized by the Protestant churches as an official church (and not as a sect). However, beyond this recognition, it seems that the integration of the Adventist Church in the French society is not so well defined. The statistical data of the church since 1970 may give us a clear view and adjust our perceptions about its real impact on the French people.

Profile of French Context

Secularization is a movement which has been strongly supported throughout France’s history, from the time of the French Revolution to our modern society (See Appendix 2). Today, France is a country with a strict separation of state and religion for the historical reasons described in the Appendix 2. The *Constitution of the Fifth Republic* (1958) declares in article 1:

France shall be an indivisible, secular, democratic and social Republic. It shall ensure the equality of all citizens before the law, without distinction of origin, race or religion. It shall respect all beliefs. It shall be organized on a decentralized basis.

The independence of the state and religion is called *laïcité*, a French term and difficult to translate. However, Gunn (2005), very rightly, argues that:

Laïcité may be rendered in English as “secularism,” though the translation does not convey the historical, anticlerical, and sometimes antireligious connotations evoked in the French original. He does not describe *laïcité* as a doctrine that emerged from turbulent conflicts between secularists and Catholics, where truces were temporary and where conflicts continue to lie close to the surface. (p. 82)

The French revolution, its philosophers, and the ongoing conflict during several centuries between Catholic royalists and secular republicans, has left many marks in the French conscience. Salton (2005, p. 34) speaks of the painful heritage as “a memo on her national consciousness” which has lost confidence in religion has become a synonym for intolerance, violence and threat to liberty. Salton (2005) concludes this final argumentation:

perhaps it is this memo that contributes to make the French separation something more than an institutional, horizontal division—something similar to a vertical partition where the *République* occupies not only a different but also a higher place than religion. (p. 34)

Religious Profile of France Today

The French government does not keep statistics on religious adherence, nor on ethnicity or on political affiliation. However, some surveys exist that help to get a picture of the religious profile of France. According to Paul (2005, p. 5), with Japan and Scandinavia, France is one of “the most secular nations in the west.” For Hervieu-Legier (1990), a well-known French religious specialist, “the modern world of industry, engineering, the city, and communication is a world where the voice of the church is no longer heard — or heard less and less.” It is what the surveys report.

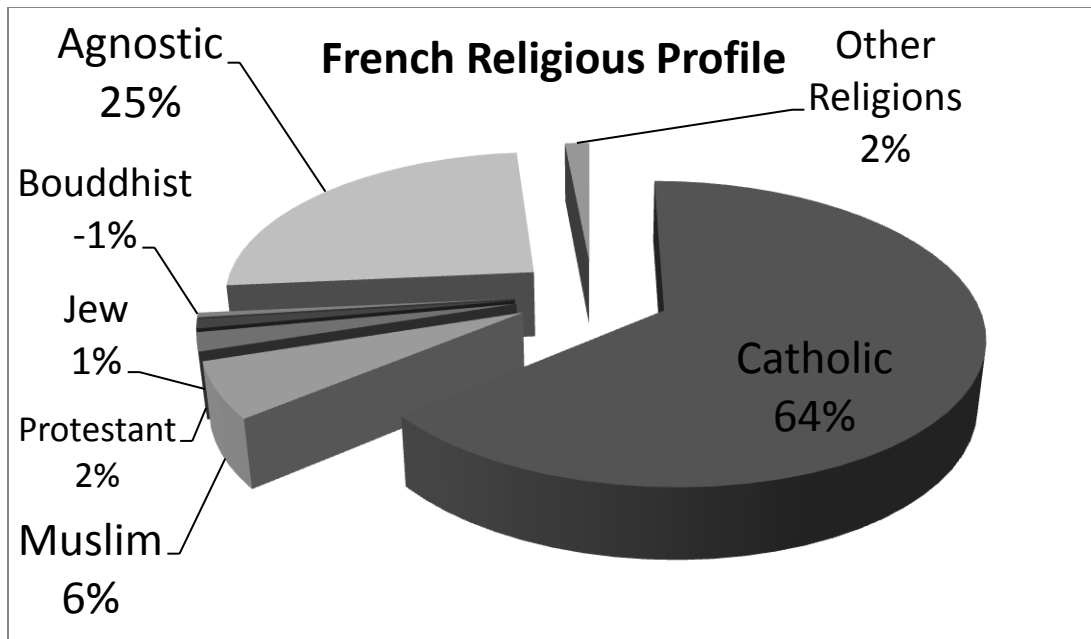


Figure 14: French religious profile.

The Catholic Church is still the most important religious denomination in France. However some surveys indicate an important decline of the Catholic Church which could claim in 1952 more than 80% of the French population. Islam has become the second largest religion in France with around 6%. However, the most challenging issue is likely the increase of Agnostics and Atheists or the decline of religious practice. According to a survey (Fouquet, 2009), there is an important decline among the regular Catholics between 1952 and 2006. From 81% Catholics in France with 27% going to church at least once a week, it fell to 61 % Catholics with only 4.5 % going to church at least once a week. The decline of religious practice confirms the secular trend in France. For Hervieu-Leger (1990, p. S16), the lack of interest shown by practicing Catholics is the clearest indication of “the religious crisis of the modern world.” Nevertheless, recently, there has been, paradoxically, the emergence of a new search or quest for spirituality in France.

This movement is unclear, indefinable, without real boundaries, going from the fanatic sects, and well-established religious minorities, to a personal spirituality *a la carte* where people take a little bit of everything according to their personal opinions or aspirations.

Signs of Religious Renewal in French Debates

Willaime (2004), in the review *Sociology of Religion*, mentioned six recent changes in French society: a) the increase in the number of books, journals and newspapers, Radio-TV programs devoted to religion; b) the efforts of public authorities—especially in the school system—to combat both the ignorance of and misunderstandings about religions, c) the growth in the study of religion on the part of both students and scholars, d) the interventions of the French government in religious matters (Muslims, sects), e) the creation, in 2003, by the president of a government group for examining the implementation of *laïcité* in the new French landscape, f) religion now has an equal place in public debate in the modern world order.

Many people believe that the religious factor is a negative influence, following David Miller's observation as quoted by Willaime (2004, p. 374), that 80% of organized violence and terror throughout the world is enacted in the name of religion—the effect of September 11 (Miller, 1994). Maybe what is most visible is the re-emergence of heated debates about religion in France. One of the most challenging debates is about the growth of Muslim faith and the increasing presence of religious minorities that the French have tried to ignore so far.

The New Challenges in the French Religious Society

While the French machine of secularization seemed to work perfectly, it began to malfunction because of an unexpected small grain of sand. While the French society tried

to avoid or underestimate the new issues rising from globalization, multiculturalism, and pluralism, French people awoke to a new complex reality in France. The French are not simply Catholic; they embrace many new spiritual and religious movements which are sometimes difficult to understand. The classical French religious landscape is challenging by three points: a) the growth of Islam, b) religious minorities, and c) the spiritual *bricolage*.

Growth of Islam in France

France woke up to a new world, where everything has changed since 1905. The immaturity during the debate showed that the government and French people were not ready to address the issue. About the Islamic faith, the debate was rapidly stigmatized, intensifying the French's fear and prejudices about religion as a threat. Islam was reduced to the fanatic martyrs (terrorist attacks in New York, London or Madrid), or the oppression of women (forced marriage, headscarves, patriarchal power). The religious minorities were the first victims of a *laïcité* made in France. As Lioger (2006) notes, "the truth behind secularization in France is that it favors dominating groups in society. Which means that secularization does not cohere with a diversified society." France was not ready for a multicultural and mostly a multi religious society.

The Religious Minorities in France

The main religious minorities are the Jehovah's Witnesses (130,000), Evangelical churches (around 100,000: Assemblies of God, Christian Open Door), Mormons (31000), Seventh-day Adventists (11500), Scientologists (4000). There are other notable religious minorities such as the New Apostolic Church, the Universal White Brotherhood (2000), Sukyo Mahikari, and other sects as Grail Movement (950), and Universal Alliance

(1,000). To challenge this new spiritual awakening, the government created, in 1995, the first French parliamentary commission on cult activities, which was to determine what should constitute a cult and to register cults considered as dangerous (towards members of the group themselves, as mental manipulation, and towards society and state). The last list was in 2006. This controversial law raises the problem of religious freedom for minorities. However, this law is very popular and supported by a majority of French people who favor legislation restricting cults. But above all, France is shaped by an unprecedented new spiritual trend concerning French beliefs. Some scholars called that *le bricolage religieux* (religious tinkering).

The New Spirituality *a la Carte*

A la carte represents people in a restaurant who choose among different items on the menu. This is the new trend in the religious sphere to “tinker” (*bricoler*) one’s personal system of belief. *Le Bricolage* is a personal composition of their own spiritual solution, according to different factors in their life, such as their social, cultural or religious background. According to Hervieu-Léger (2005), there are three main factors that contribute to the emergence of this new spirituality:

1. Religious attitudes are characterized by a certain relativism or syncretism. Thus, religious experience is more an individual quest in search of a personal truth and self-accomplishment toward happiness.
2. “A fragmentation of the landscape of beliefs and religious contemporary identities” (Hervieu-Léger, 2005, p. 297). This is due to the disintegration of the traditional codes transmitted through the historical religions, and especially through the family, which no longer assume the intergenerational link.

3. The need to give a meaning to a broken and hopeless world and life. They try to give a meaning to the different fragmented and disjoined experiences in their life and to find more peace and harmony with themselves. Finally, Hervieu-Léger (2005, p. 296) notes that “the time of Ultra-modernity turns out to be a swarm of small systems of meanings that individuals produce themselves, with the means at their disposal for addressing the ongoing redesign of their experience of the world.” The problem is that without any religious education or religious background, people have no landmarks for starting the spiritual journey. So they tinker. Sadly, a fragmented system of religious and moral belief opens the way to a fragmented society without references, and lost in the confusion of the moral relativism. This radically changed the way religious facts in a society are interpreted, where the traditional codes of the historic religions are broken. As Hervieu-Léger (2005) concludes:

Looking beyond, this is the general failure of traditional devices of the transmission of religious culture that draws attention. The secularization is written, in this new course of research, not under the sign of a narrowing of religious beliefs, but under that of the institutional deregulation of believing. It is marked by excellence by the disjunction between belief and religious affiliation, that the formula of the British sociologist Grace Davie: “Believing without belonging” (Davie, 1994) summarizes very well. The typical figure of the ultra modern religious individual is imposed finally as a “believer walkman.” (p. 297)

In the midst of this complex reality, the Adventist Church in France tries to find its own way, made of failures and discouragement but definitively engaged to fulfill its mission in France.

The Seventh-day Adventist Church in France

The Adventist Church in France is composed of 11561 members. Among a French population of more than 62 million (just from metropolitan), the penetration ratio is very low: around one Adventist for 5.400 French, so 0.0186% of the French

population. Clearly, the church is not known among the French population. In my personal experience, as an Atheist during the first 20 years of my life, my family and friends knew nothing about the Adventist Church. When, finally, people hear about the Adventist Church, they are, by ignorance and prejudice, very suspicious. The Adventist Church understands that it needs to communicate more effectively in order to be more known. Today, things are beginning to change. Since the affiliation of the Adventist Church in the Protestant conference, the Adventist Church is more visible. For the first time, an Adventist worship service was released in November 26, 2006 on the national TV (France 2), in the context of religious programming. The last one was in March 28, 2010 in Paris. However the Adventist Church is still unknown in France.

Membership Data

Let's take a look at the two French conferences to get a larger view of the French reality.

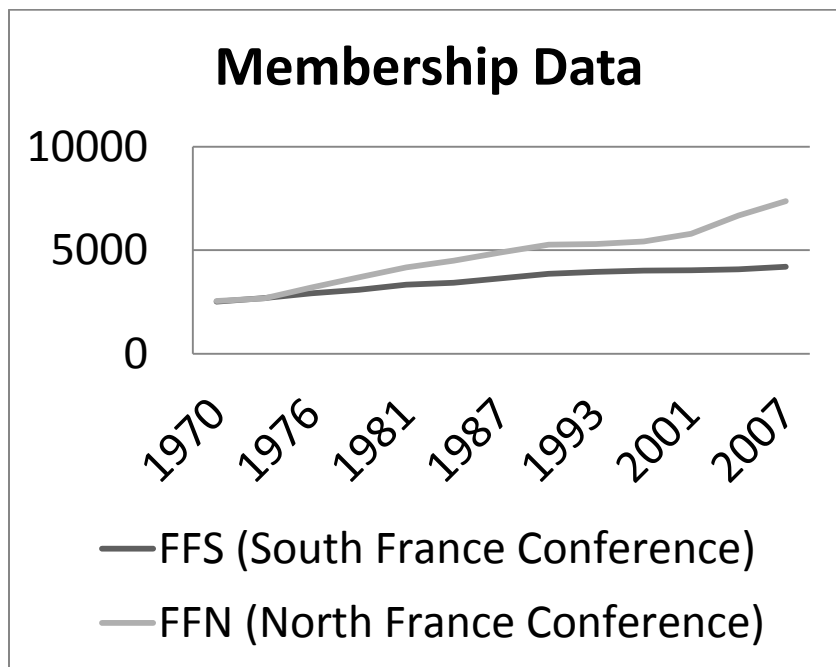


Figure 15: South and North French conferences membership.

The graph shows an unequal growth between the two conferences. The North conference grew faster than the South, with 7368 members against 4203 in 2007. In a few years, the North should be double that of the South. Why this difference? In comparing the data, it seems that Paris and its agglomeration has played an important role.

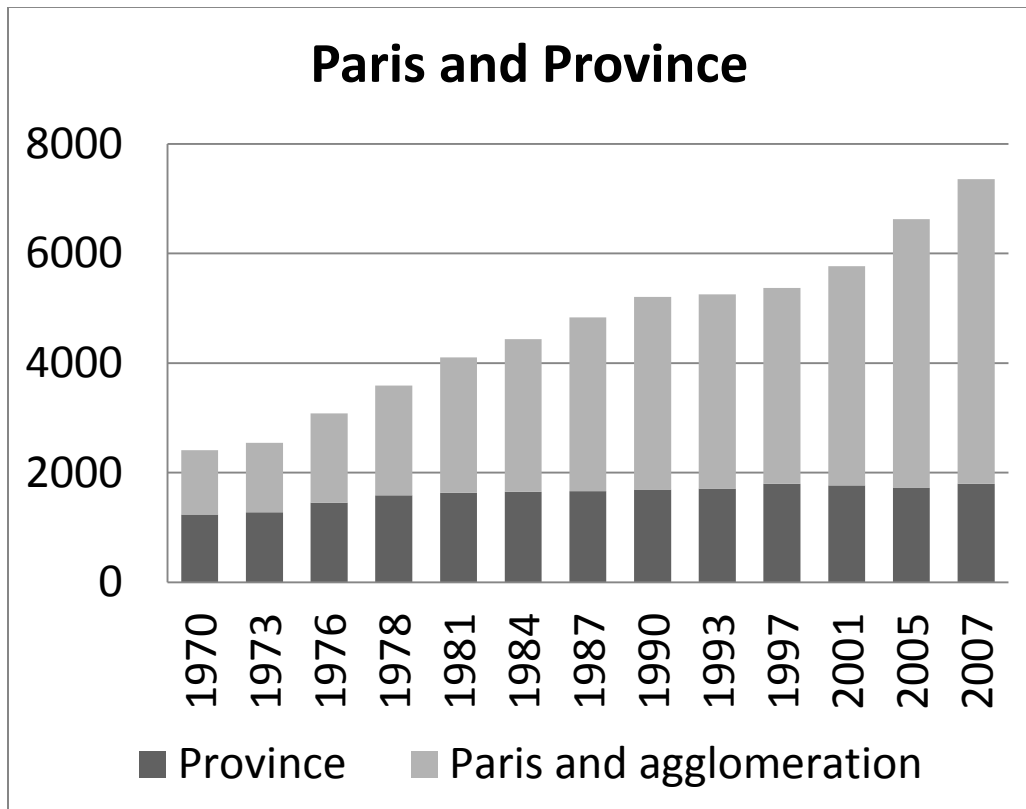


Figure 16: Comparison between Paris and Province in North Adventist Conference.

We see that the growth is exclusively reserved to Paris and its agglomeration. The rest of the North conference has almost not grown, growing from 1235 in 1970 to 1794 in 2007. In 2007, 48% of the Adventist population lived in Paris and its agglomeration (52% in the rest of France). Outside of Paris, the growth of the Adventist church is very low.

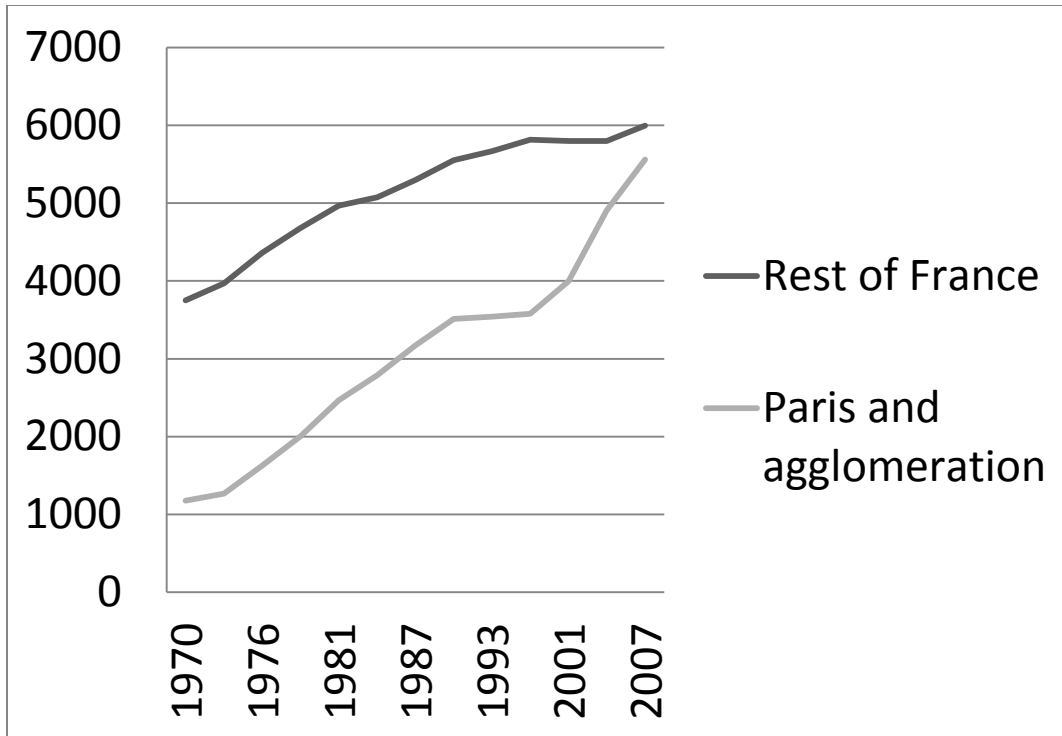


Figure 17: Paris against the rest of France in 2007.

The unusual growth in Paris is easily explained through immigration over the last few years (From Africa: Ghana, Madagascar..., Asia, Haiti and east Europe: Yugoslavia, Romania) and the significant important presence of French people from Martinique and Guadeloupe, two Caribbean French Islands who represent according to Jean Jack Chafograck (2007, p. 18), 85% of the Adventist members in Paris and 80% of the entire North Conference. This proportion does not represent the real French landscape. It clearly seems that the secular French population (essentially white French) is not reached and the Adventist church failed to expand white French churches. The low growth of membership in the South France Conference is certainly closer to the French reality, even if the South is also supported by the presence of French Caribbean, immigrant

populations, and the presence of the Adventist University of theology in Collonges sous Saleve. Nevertheless, the growth is not only due to immigration.

Baptism Data

Baptisms are also growth factors. However, due to the specific reality of the North Conference (Paris and its immigration), we will choose the South Conference statistics (where there is not the same presence of new people from overseas) in order to get a more accurate understanding of the French reality without the specific reality of Paris.

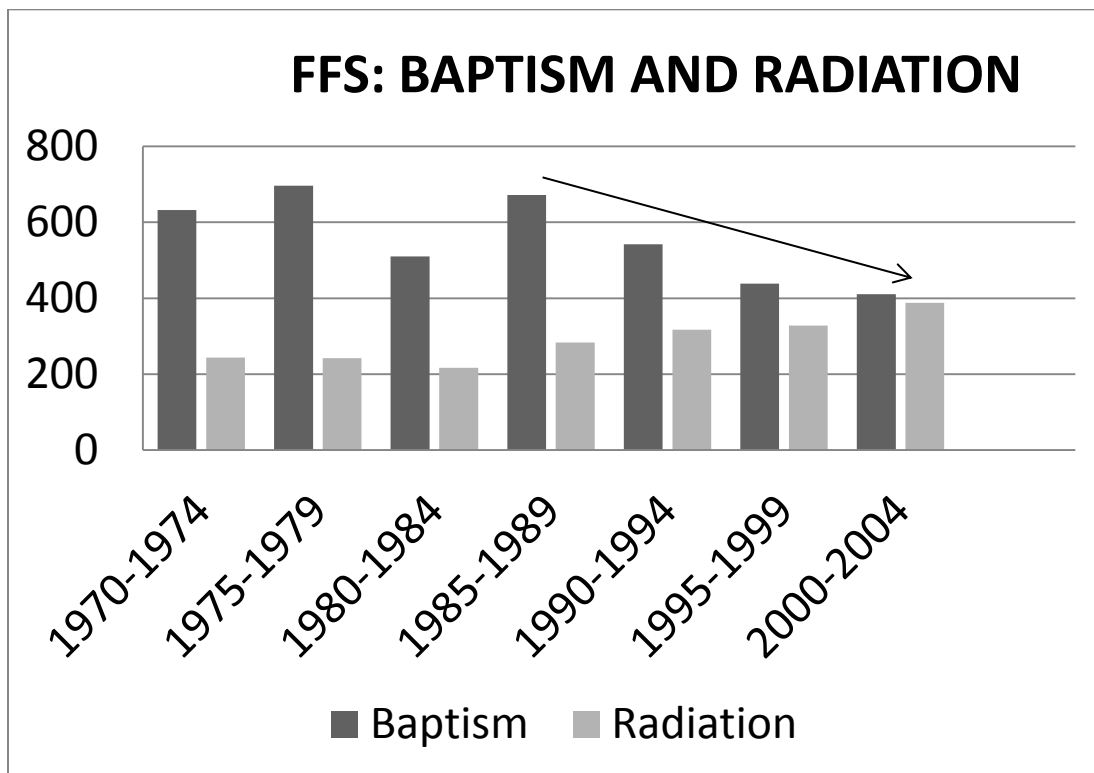


Figure 18: Baptism and radiation in FFS (South France Conference).

Since 25 years, the number of baptisms has declined. In 2004, the number of baptisms and radiations are almost equal. I suggest that even in North Conference, despite a more positive result due to Paris, evangelism among the native French is declining. In an inquiry about newly baptized members in the Adventist Church in France, J. Hoareau (2002) shows that the main growth factor through baptisms is the single young people who have grown up in the church. Indeed, 3/5 of the new converts come from Adventist homes and 3/4 of these baptisms are accomplished before 20 years old. Similarly, the North Conference (2007, p. 28) claims that, if all the young people of the church were staying, the church would grow around 5 to 10% each year. It is a confession that young people are leaving the church. The church is not able to attract people from outside, but seems unable to keep its own people. The challenge is that there is no easy and practical way to address this issue. Secularism is an issue for attracting people but it does not explain the internal problems, as with the difficulty to keep young people. The answer has certainly to be found in another problem, as spirituality.

Decline of Spirituality and Need for Spiritual Revival

My personal pastoral experience during 7 years in the South French Conference allowed me to be confronted with a lack of spirituality and consecration among French communities. It is not only a personal point of view, for the north conference, in an official report, points to a lack of consecration (2007, p. 29), malaise in our churches (p. 28), internal conflicts (p. 22), discouragement of isolated churches (p. 22), and a lack of vision (p. 22). The reasons for a spiritual revival through new leaders empowered by a new vision are obvious. And reasons for hope have maybe never been so evident in France.

Reasons for Hope

The effect of rejecting God from all public spheres leaves a large vacuum in the French heart. France is known to be the first country for antidepressant and psychotropic drugs consumption in Europe (Grand & Sermet, 2009). As His servant, the Adventist Church, despite its size, is still called by God to respond to the spiritual, affective, psychological, physical and material human needs in France. Today the French population is more ready to open its heart to God than before, because a lot of things have changed since the French humanistic dream.

External Factors for Hope

Despite the powerful influence of French philosophers and intellectuals, the terrible and atrocious events during the 20th century showed “the ultimate absurdity of Enlightenment ideals and goals” (Long, 2004, p. 67). If modernism was a time of expectation, of dreaming about the future, the last generation is more pessimistic, as if they have lost their illusions about humanity. Modernism was a time of great political ideals and scientific progress was drawing a new world. Today young people are more realistic and pessimistic; they see that technology, reason, faith in human power has not solved the problems of poverty, violence, and injustice. In a postmodern society, the French have some specific needs.

The first one is the need of Hope. Because people are pessimistic about the present and the future, people need hope in the future. The Gospel is a call for hope.

The second need is love. Despite the fact that people want to be free and autonomous, they are looking for love, attention and sympathy. That is why statistics show family and friendship as the most important values for French people (Bréchon &

Tchernia, 2009). Hoareau (2002) shows that 85.1% of new converts from non-Adventist homes, came to the Adventist church by personal contact. In 77.6% of cases it is the testimony of a member of the church.

The third need is the need of a “community” to belong to. The family breakdown, the high rate of divorce, the fear of marriage (PACS), and the social tensions make French people feel alone, sad, and empty as if something was missing in their life. They feel the need of a family, a community to belong, and all the while seeking to remain independent. The church is called to be the family of God.

The fourth need is healing and justice. It could be physical, psychological, but also spiritual. Postmodern people feel pain in today’s divided society. The church has in the healing ministry an infinite list of diseases and sufferings to heal.

Finally, the economic crisis created a lot of poverty and misery in France. There is today a real need in France for social organization, distributing foods, clothes... If the church cares about the neighboring people, it will see a lot of opportunities to share faith and love. Other reasons for hope are internal to the church.

Internal Factors for Hope

After analyzing the reality of membership and baptism data, it is difficult to see signs that changes are coming. However, some data may inspire a new breath towards changes. The first one is the faithfulness of French Adventist members in tithes and offerings.

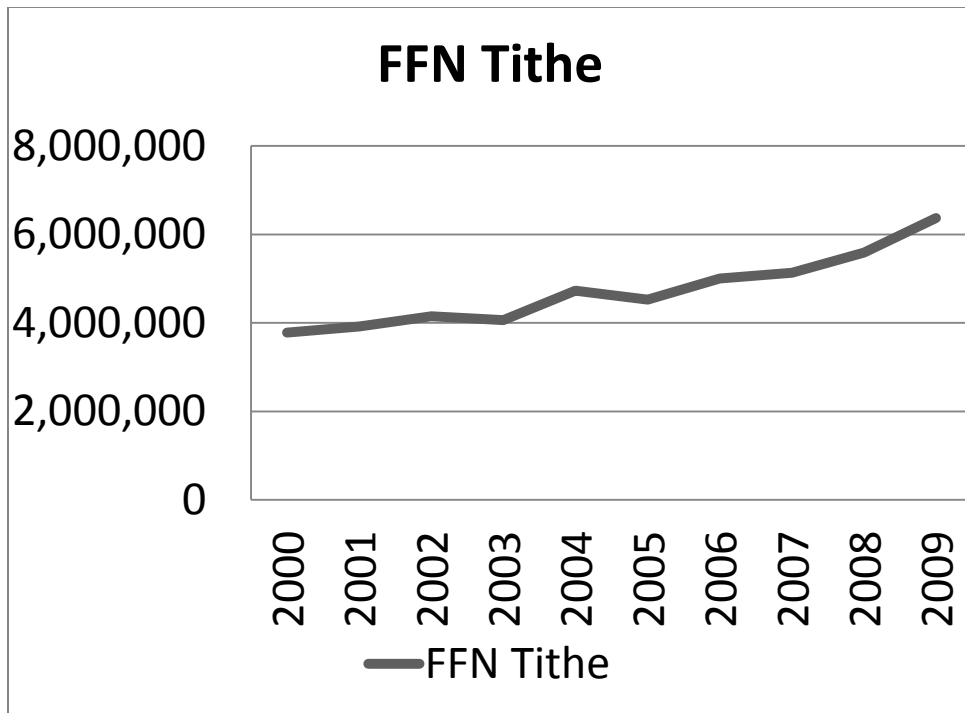


Figure 19: Tithe data of FFN (North France Conference).

There is a growth between 2000 (3,777,277 euro) and 2009 (6,371,150 euro) of 59 %. Yet, there is an important growth during the two last years, between 2007 (5,133,965) and 2009; 40 % of the growth happened during these three years. The membership data shows a similar increase from 2005. It is certainly due to the faithfulness of the immigrant people, known to be faithful with tithes. However, it is a clear sign that Adventist people have the desire to be faithful to God despite the difficult context.

The second sign, linked to the first one, is the significant presence of the French from overseas (Caribbean) and the important immigration (Eastern Europe, Africa, Asia). Today, in a very secular country, France has become a missionary field. The new foreign people in our churches must be seen not as a threat but as a new missionary support.

Their enthusiasm and faithfulness can encourage the tired and disillusioned French churches and drive to a renewal in mission. Leadership trainings within the French context and challenges are certainly essential for building new ministries and exploiting this new manna.

Finally, the crisis in itself is an opportunity for the church to address its problem, to face the truth, and to provide new answers. The global and worldwide crisis, perceived as prophetic, is another sign calling for a spiritual awakening.

Summary

The minimal presence of the Seventh-day Adventist church in France (0.018%) is a clear sign that something is not working. We have seen that French defiance toward religion is rooted in its history. The conflicting relationship between church/monarchy and secularism/republic left some deep scars in the French identity until today. Salton (2005, p. 34) speaks about this heavy heritage as “a memo on her national consciousness” which continues to shape the anticlerical and antireligious French consciousness. So the challenge is to know how to reach a country that has always fought against the abusive religious power and which is very defiant about religion. The statistics have shown that the Adventist Church in France has failed to reach this secular population, but also its own young people. Most of the new converts are people coming from Adventist families and the growth is only sustained by immigration or French from overseas (Caribbean).

A deep spiritual crisis is perceptible in the French Adventist Church. However, it has been demonstrated that there are Adventist people, of rich and varied backgrounds who are faithful. Certainly a new missionary potential is there. Has France become a missionary field? Certainly! It is maybe in this awareness that the important immigrant

flux and presence of Caribbean may be an opportunity. But are they trained for understanding the French secular culture? Are people trained in leadership and discipleship in this secular milieu? The need to train new teams and new spiritual leaders with a clear vision and a real consecration is clearly one of the answers for the French Church. Then a strategy for training new leaders will be developed in the second part of this chapter. Before, the methodology will be addressed.

Methodology

This study was conducted in residence at the university rather than in an active ministry context. The initial research involved a review of the Seventh-day Adventist Church in the French context and its challenges related to growth and effectiveness. This was followed by research related to servant leadership within the larger body of leadership theory and practice and an exploration of the possibilities for adapting it to the needs of the Adventist Church in France. This research aimed at the development of an adapted theoretical Christian servant leadership concept and the development of a strategy for its implementation and evaluation. Finally a practical training will be developed.

Intervention

The training is based on a personal Christian theoretical leadership model built upon the theological foundation established in Chapter Two as well as the information gained from the literature review in Chapter Three. This point is the main personal contribution I made as a scholar in the leadership field. My first contribution is the suggestion of a leadership definition, as a foundation upon which a theoretical leadership

framework may be built. I think that it is essential to define leadership before going further.

A Personal General Leadership Definition

A personal leadership definition: “Leadership is a dynamic relational process of influence generated by free, collaborative and service-oriented relationships between the leader and the group (human and/or spiritual connections) who share mutual values within a flexible organization for leading by serving the group towards achieving a common goal.”

Leadership is defined through the four servant leadership dimensions stated in the conclusion of Chapter Three.

Leadership Process Dimension

“A Dynamic Relational Process of Influence.”

Life is organized through a complex dynamic network of systems in interaction between members of a community. The leadership process is also shaped by interactions, connections and interdependence between people of the group (including the leader). Thus, leadership is relational by definition. It is not a static, or a unilateral influence from the top down. In contrast, it becomes a dynamic process of influence towards a common goal based on reciprocal and mutual influence.

Attitudinal Dimension

“Generated by free, collaborative and servant relationships between the leader and the group (human and/or spiritual connections).”

Power (the dynamic relational process) in organizations is generated by the synergy of relationships in interaction between all of them. Then, this synergy creates power. These relationships must be based on free will and a common collaborative spirit toward serving the group members. A servant attitude is the heart of successful partnerships within a group. Servant leader spirit demonstrates love, respect, faith and the gift of oneself to the cause of the group, as followers act in the same servant posture.

In addition, this power generated by human interactions may also be expressed by divine or spiritual connections. This spiritual power comes from the synergy between human and God or a divinity. Although not all scholars think alike, some of them will probably object that spirituality is a private domain and has no place in science or in the workplace. But if leadership is about relationship, faith in a transcendent relationship may be an integrative part of the leadership process and may deeply change the group's values and experiences (servanthood, humility, justice, love). Admittedly, it is a matter of faith; furthermore, is it possible to live and lead a group without faith? It may be faith in humans, in oneself, in a divine reality but it is still faith. In fact, leadership is relationship and relationship is faith, then leadership is faith.

Ontological Dimension

“Who share mutual values.”

Leadership is a free relational process of influence between a group and leader(s) that share mutual values. Values are the bond that linked a group. An organization needs to work through a common agreement, or covenant (contract) that specifies the mutual values that are important for them. It may be moral (respect, dignity, servanthood), ethical (honesty, integrity), spiritual (prayer, meditation), but also organizational,

structural (accountability, evaluation, being on time and present, responding to emails). I concede that leadership is amoral; however, leaders and followers are moral human beings, with different values, beliefs and opinions, and it may be used for the good or/and for the bad. Under the old paradigm, Hitler was a great leader for a while at his époque, as Martin Luther King was in another one. Nevertheless, I still believe that our values shape our destiny and our leadership. The vision of Hitler was killed when he died. The vision of Martin Luther King was born when he died, because his values were right (as with Jesus). Who were the real successful leaders? Although I grant that leadership is amoral, I still think that the cause of many leadership scandals is often due to the moral failures of leaders. While some secular and skeptical scholars refuse to integrate moral or spiritual values in leadership models, and I concede, there is a part of truth in a certain philosophical and scientific framework; I disagree with them because they may not realize that leadership is about relationships between moral human beings. As history testifies, coercive powers and unfair influences are always called to ultimately fail because immorality and injustice drive people to revolts and conflicts. These values, based on love and justice, will foster good relationships within the group. Then, Leader's character is a key element in a leadership process based on relationships.

Organizational Dimension

“Within a flexible structured organization (team).”

The structure and organizational aspect of a group is important. Science demonstrates the biblical view of an organization as a living body. Thus, structure is like a skeleton, which gives the form, the architecture of the group, in order to support the strategy. This structure needs to be balanced between stability and flexibility,

interdependence and autonomy. In environments that change so fast, how should organization be restructured? Surely, people need to change the structure of systems, to reinvent policies and organizational models. Organizations should be freer, but more collaborative and accountable; more autonomous but more interdependent and connected; less autocratic but more responsible and faithful to the shared rules, policies and group values. It should be an organization that makes the choice to let people be creative, enthusiast and faithfully engaged in teamwork. Maybe the new concept of “networked organization” may be a new way of thinking organization as more reliant on formation of adaptable and collaborative teams (within a secure and faithful environment).

Task-Dimension

“For leading by serving the group towards a common goal.”

In many leadership definitions, the term *lead* is absent. But, a leader is someone who leads and leadership is the process of leading a group towards a goal. Today’s people commonly think of organization as hierarchical, as a sum up of individualities separated by superior and inferior levels, but rarely as a whole and united body. Members are all a part of the body, equal in their quality of membership, in their utility according to their gifts. Then a leader is defined not only by his position (loaned authority) in the group but above all by his functions (responsibilities) within the group. The primary leader’s responsibility is to lead in serving people towards a common goal, as the Christian Leadership Center (2005, p. 7), defines Christian leadership as “a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal - it is serving others by leading and leading others by serving.”

Hence, as the head, he keeps some vital leadership functions (keeping the shared vision and values; protecting, developing and caring people; communicating; encouraging; inspiring, guiding and empowering people in the same direction), and management competences (Shared leadership, build community, organize and coordinate the different body's interactions towards the team's objectives).

Based on this definition, it is time to concretely consider the characteristics of this new leadership process through a new Christian servant leadership model.

Towards a New Christian Servant Leadership Model

Based upon the leadership definition above, and the previous chapters, the Christian servant leadership model is built around four dimensions, this time, in a Christian perspective.

Attitudinal Dimension: Servant by Nature

In defining leadership as “leading by serving the group” and in demonstrating that the very essence of authority and power is serving people and not oneself, we can admit that servant leadership is servant by nature.

Organizational Dimension: A Relational Process Based on Teamwork

If leadership is a relational process and power is created by synergy of the cells at work in the body of Christ, then leadership is relational by nature, through human and/or spiritual relationships.

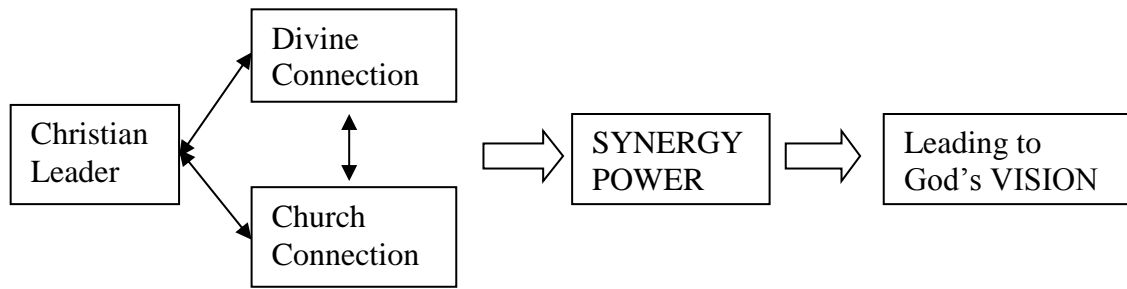


Figure 20: Synergy and power in the Church.

Christian servant leadership is a process that a) fosters relationships (human and divine in Christ), and b) leads the whole movement in the same direction.

Ontological Dimension: A Christ-like Character

Servant attitude is a fruit of the Holy Spirit as well as love, honesty, confidence, patience, and justice. Leaders are called to be transformed in God's image, with a servant heart and a Christ-like character.

Task-dimension: Leadership and Management Competences

For leading people toward a goal, leadership and management competences are necessary. As leader, followers expect from him, competences (pioneering, vision, foresight, persuasion...) for leading them towards their common goal.

Based on Figure 20, and the four dimensions expressed above, a diagram is drawn for explaining in a deeper way the servant leadership process.

A Christian Servant Leadership Model

Figure 20 is based on the model and was completed in dividing the leadership process in two main parts: a) fostering relationships and a sense of belonging through a

servant posture, b) fostering a sense of calling, and mission through a “Spirit-Empowered Team Leadership” with spiritual and leadership competences.

Fry (2003, p. 703), argues that there are two elements, which are interlocked, universal, and common to the human experience, which are “a sense of transcendence, calling, or being called (vocationally) and a need for social connection or membership, as two essential dimensions of spiritual survival.” Page and Wong (2003) also think that servant leadership is based on two spheres: *servanthood* (the leader that develops the people—behavioral skills) and *leadership* (building the organization by effectively using people as resource—leadership skills).

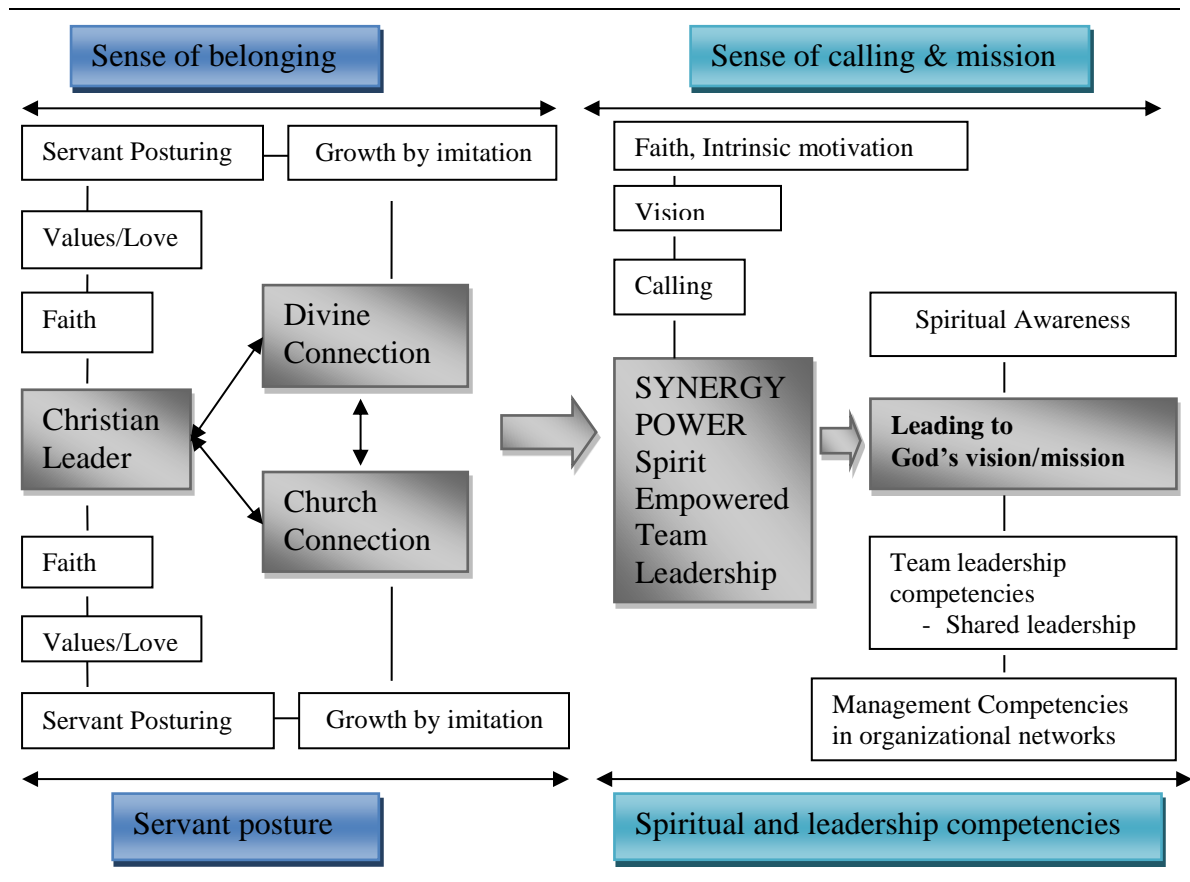


Figure 21: A Christian servant leadership model.

Therefore, the first part, sense of belonging through servant posture, will be expressed through the ontological and attitudinal dimension, and the second, the sense of calling and mission, through the task and organizational dimension.

Fostering Relationships and a Sense of Belonging Through Servant Posturing

The leadership definition has already pointed to the fact that leadership is relational. Quoting William James, the founder of modern psychology, Fry (2003) notes that the man's most fundamental need, at work (or in the church), is to be understood and appreciated. People need a sense of belonging, of connection with and in a larger community where people feel good, understood and appreciated. For Fry (2003, p. 704), this is "largely a matter interrelationship and connection through social interaction and thus membership."

In being reconciled with God through Christ's grace, a Christian leader needs to foster relationships and a sense of belonging in taking care and improving: a) his personal relationship with God, b) his personal relationship with his community of faith and, c) relationships between the community of faith and God. Through the information collected in Chapter Two and Three, four principles are suggested that help the leader to foster these relationships. The first principle is faith.

Faith in Christ's Redemptive Work

Faith is the starting point for relationship (human and divine). Faith in Christ and His redemption at the cross is the heart of a true Christian leadership. Outside of the cross and the covenant (baptism), there is no divine connection but just an idolatrous human

way for connected to God as Babel did. Faith is the act to believe, and to obey in the Gospel of Christ, reconciling people with God and with their neighbors.

Values

A Christian leader and his community are called to follow and obey the rules and values of the kingdom of God (Ten Commandments) and must reject values that are not conformed to God's law. True Christian relationships are based on values such as, a) honesty (authenticity, sincerity), b) humility (service, altruism), c) credibility (trust, integrity), and d) love the most important. In a Christian perspective, it is important to add the dimension of forgiveness as the heart of a process of reconciliation. The fruit of the Spirit is a standard, not an option; it is the true mark of a spiritual leader.

Servant Posturing

Greenleaf's (1977, p. 13) conviction is that the leader "is servant first." A servant is concerned by other's needs, making sure "that other people's highest priority needs are being served (Greenleaf, 1977, p. 13). Based on love, altruism and humility, all Christians must look at Christ as a model of self-emptying (kenosis) committed to the growth of people.

Growth by Imitation

Growth is the sign of a healthy leadership. For Greenleaf (1970, p. 4), the real test for a servant leader is: "Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants?" The biblical model to mimic is Christ:

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord. (2 Cor 3:18; See Eph 5:1-2)

Legacy leadership, in reference to the Bible, stresses imitation as a core value in the process of change for the follower and considers changed lives (in the image of God) as the real measure of leader effectiveness. Then leaders become a worthy model to imitate for followers: “Be imitators of me, as I am of Christ” (1 Cor 11:1); “be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (1 Tim 4:12).

The second part of the Christian servant leadership model is also the task to foster a sense of calling and mission through a Spirit-empowered team leadership with leadership and management competences.

Fostering a Sense of Calling, and Mission Through a “Spirit-empowered Team Leadership” with Leadership and Management Competences

A sense of belonging in a community of faith is necessary linked and connected to a higher purpose than just relationship in itself. A Christian community needs to experiment a sense of calling and mission that gives them meaning and purpose to their lives and communities. The energy aroused from their unity, love and faith must be oriented towards a goal to serve and connected to a mission.

Calling

Fry (2003, p. 703) argues that a calling is “this sense of transcendence” that allows people to experience a “spiritual awakening”, an inner sense “of having a calling through one’s work or being called (vocationally).” A calling gives a sense of mission, a

life with a purpose, a sense that what we do as servant has a meaning or a value. As

Thomas (2000) comments:

There is a great deal of evidence that people are hardwired to care about purposes. We seem to need to see ourselves as going somewhere—as being on a journey in pursuit of a significant purpose. There is also much evidence that people suffer when they lack purpose. Clinical studies show that people deteriorate in various ways without purpose. (p. 22)

A Christian leader is called by God, anointed by His Spirit and recognized by the church through consecration. Moreover, all Christians are called by God to be fully consecrated in His mission according to their spiritual gifts. This calling is received by faith and lived by faith.

Faith and Hope in Our Work

Faith/hope is the starting point of a leadership process in order to arouse enthusiasm, energy and perseverance. Surely, faith is the “source of conviction that the organization’s vision/purpose/mission will be fulfilled” (Fry, 2003, p. 21). A leader must believe in what he does and in God’s power. Then a strong faith drives to a big vision, but a small faith in a little God produces a little vision.

Vision

A vision must be clear for everybody in the team, and must draw the map of where they want to be in the future. An exciting vision arouses direction, enthusiasm, motivation, desire for excellence and perseverance for pursuing the objectives. A vision is supported by a clear mission statement (what we do, who we serve and why we do that). Vision says Vogt “is the source from which all of your organizational plans and dreams, strategies, objectives, policies, and outcomes flow” (Vogt, 1994, p. 29). Vision must be supported by a strong faith in the work of the Holy Spirit.

A Spirit-empowered Team Leadership

In Chapter Two, it was demonstrated how the Holy Spirit was the One who had empowered the whole church in mission through the power of God, manifesting many miracles, healings and marvelous signs. It is the effects of a “Spirit-Empowered Leadership.” Then, two elements must be considered for a Christian leader: a) the personal level and, b) the collective level.

At the personal level, Christian servant leadership training must focus on the biblical process for experiencing this Spirit empowerment that brings spiritual authority and power for serving the church and the world. The Christian leader must follow the same spiritual journey as Christ as suggested by this diagram.

Personal Level: Be connected to Christ

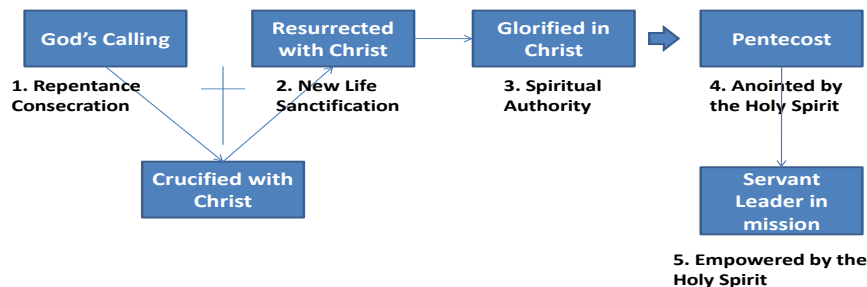


Figure 22: Biblical process for experiencing the Christian servant leadership model.

The Christian leader is called by God, reconciled with God, anointed by God and empowered by God’s Spirit through the work of Christ. The main contribution in this figure is to show that there is no Pentecost without the Cross, no life without death, no richness without poverty, no power without weakness, no glory without the shame of the

Cross, and no leader without servanthood. Christian servant leadership is a “Cross-centered leadership.”

The second element for a complete action of the Holy Spirit is the collective level. The synergy produced by each empowered cell at work manifests the whole potential hidden in the church. One Spirit-empowered leader is nothing compared to a community filled and empowered by the Spirit of God. A Christian leader without community is powerless. Christian servant leadership is a Spirit-empowered team leadership.

The term “team leadership” is used because power is generated by the interactions between the cells in the body of Christ, and also through the divine interactions between the church and its Head, Jesus Christ. Yet, fostering these relationships is vital for what it has been called a “Spirit-Empowered Team Leadership.”

As spiritual chief, anointed and empowered by the Spirit of God, a Christian leader must lead the church with faith toward its vision/mission. This responsibility requires some leadership and management competences for sustaining and coordinating the energy aroused.

Leading the Church to God’s Vision/Mission Through Spiritual and Leadership Competences

The last part of the Christian servant leadership model concerns leadership and management skills and competences. As in driving a car, before driving and taking people somewhere, there are some basic skills to master. Knowing the direction is one thing, having all the motivation to go there is another thing, but driving people requires competence, knowledge and experience.

Team Leadership Competences

The main team leadership skills are:

Communication. A leader needs to have some very good communication skills, because without information, people cannot responsibly do the job. Communication is not just talking and giving information (verbal), it is mainly listening (nonverbal). It is more a daily attitude where people feel understood, appreciated, valued, encouraged, inspired, and positively influenced. A leader needs to communicate with passion in order to inspire passion, with conviction in order to convince, with persuasion for persuading without any coercion or pressure. Respectful communication prevents a lot of misunderstandings and conflicts and is the best way to infuse creativity, unity, and fellowship. A leader must know the language of emotional intelligence.

Shared Leadership. A new leadership paradigm has emerged when leadership was seen as a relational and interactive process of influence. It considers mutual influence among the group as another source of leadership based on principles of collective leadership, where the responsibility to lead is shared among team members. “We are shifting from a paradigm characterized by “me or them” to “me and them” (Cutright & Cutright, 2006). This teamwork is based on values such as confidence, humility, love and competencies such as feedback, accountability, cooperation, collaboration, good management skills in organizational networks and empowerment. This is an authorization for creativity, initiative, and engagement in the process of creation. Then, as Senge (2003, p. 12) concedes “traditional, top-down control becomes less viable as interdependence grows.”

Empowerment. Empowerment is the act of sharing power with others. It is manifested by a strong sense of collaboration, shared-decision making and then delegation. The group is fully involved in the process of planning and decisions. Team members are genuinely trusted and are allowed to freely give their opinions, and express their talents in different and new ways. There is a secure place where people are allowed to experiment their personal gifts and be creative without fear. Leadership values such as humility (“I’m not enough;” interdependence) and trust (I believe in them) are important. Trust may be consolidated through boundaries in defining together the limits of this autonomy, the operational freedom, such as recalling the purpose, the values and the roles of each one. In these boundaries, leaders must support their team members by encouraging, valuing and training them. Delegating responsibilities means checking that needs are fulfilled and questions are answered through a good communication (feedbacks, accountability) and trainings. People without precise information cannot act responsibly. A learning organization will propose an ongoing training for improving skills and helping people to assume their responsibilities and become less dependent on the leader and more interdependent between one another.

Mentoring and Self-Perpetuating Model of Leadership. Mentoring is a learning model employed by Jesus. Close to the idea of growth by imitation, the training is based on the leader’s example and teaching.

Mentoring is a lifelong relationship, in which a mentor helps a protégé reach her or his God-given potential... Mentoring is like having an ideal aunt or uncle whom you respect deeply, who loves you at a family level, cares for you at a close friend level, supports you at a sacrificial level, and offers wisdom at a modern Salomon level... At its essence, mentoring is a relationship. (Biehl, 1996, pp. 19,21)

Conger and Pearce (2003, pp. 27-29) call it *growth-in-connection*. The concept of legacy leadership (Whittington, et al., 2005, p. 753), based on “a self-perpetuating model

of leadership” where leaders, as the image of Paul in his ministry, intentionally create other leaders, who in turn create other leaders, is also a key for multiplying new living cells in the body and new ministries for mission.

Management Competences

Leadership is the act of driving the car towards the goal, management is the process of planning the journey in each detail, through different steps/objectives (mapping, knowing and keeping the policies/rules; finances, materials, tasks to do, strategy...), making sure that nothing is forgotten to arrive at destination.

Organizational Network. Senge (2009) is convinced that “changes needed in future years therefore require fundamental shifts in the way institutions function—individually and collectively.” It has been demonstrated that the conceptual leadership shift (interconnectedness, relationship) naturally lends itself to the use of relational type organizational structure such as teams, and groups and then a new way to manage it. If spiritual leaders must encourage the natural dynamic process in the body (as a networked organization) in building and multiplying new Christian teams/groups, new ministries and new spiritual leaders, the need for new team-management competences becomes vital.

Management Competencies. Managing a team requires some important skills such as:

- Strategic planning

In order to get things done, it is important to plan the route, through a coordinated process that leads towards the goal desired. Through measurable and realistic objectives in a given time, an action plan will serve as road markers. It is the time to solve the *what*

(we do), *why* (we do that) *How* (we do), *when* (we start and finish), *where* (we are), and *who* (sharing responsibilities/target). Regularly, the group must analyze the roadmap and make an honest evaluation of the situation for adapted changes and modifications.

- Managing meetings

The chair must encourage all board members to engage in discussion and decision-making while keeping in mind the objective. He sets meeting agendas, manages relationships, discussion (respect), and conflicts. Emotional intelligence is necessary to create an open and trusting climate.

- Foresight, persuasive mapping and wisdom

It is the capacity to learn from the past and clearly understand the present and its challenges. From this awareness, the leader visualizes the future and maps the way for the future.

Time Management and Family Life. A Christian leader is also the servant of his family. He has to know how to harmoniously spend his time between all his responsibilities: family, church and work. It supposes the ability to schedule his time and to discern between important and urgent matters according to the goal. This is also the capacity to say no and find time for rest, and exercise.

Focus on leadership, this management section is developed in the training in a deepest way, with some practical and useful tools.

Spiritual Awareness and Discernment

Authority is given by God to serve, care, but also to protect the garden (Gen 2:15). When the garden is not protected, division (sin) destroys the community and its mission. It is the leader's responsibility to protect the group's harmony and to avoid false

direction in discerning internal and external dangers and threats. Paul in Colossians 1:28 tells that in the name of Christ “we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.”

“Spiritual discernment” is a gift of Christ which are manifested in the church through diverse gifts as prophecy, teaching or discernment of spirits (1 Cor 12:10). This godly wisdom is given as “solid food is for the mature, for those whose faculties are trained by practice to discern good and evil” (Heb 5:14). The leader is a man of judgment “transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect” (Rom 12:2). The word “mature” translated from the Greek *Teleios* means a Christian of virtue and integrity where nothing is missing for being complete.

Spiritual awareness is the mature Christian who knows who he is (self-awareness) in Christ, who you are (self-differentiated) and what is the will of God. He leads the church “till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ” (Eph 4:13). A Christian leader is “always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God” (Col 4:12) because “every good gift and every perfect gift is from above, and comes down from the Father of lights” (Jas 1:17).

Managing Conflicts

All organizations face many kinds of internal and external threats. Human relationships are also very sensitive. Then, when values or rules established by the group are broken, the leader has the authority and the responsibility to restore healthy relationship in rebuking, correcting and eventually sanctioning people at fault. An

organization needs clear established rules in order to have a standard to treat people in equal ways and define context of freedom. Fairness and impartiality are essential for credibility.

After having defined a new Christian theoretical leadership model and its process, it is time to describe the general content and intervention for implementing the project.

Implementation Narrative

Although this project was written in residence rather than in ministry, it is possible to anticipate implementation in the French context with a concise step by step implementation plan. Below is an outline of the intervention at the local church level.

Donald Kirkpatrick (2006, p. 3), suggests the following steps for planning and implementing a training .

Each of the following factors should be carefully considered when planning and implementing an effective training program: (a) Determining needs, (b) Setting objectives, (c) Determining subject content, (d) Selecting participants, (e) Determining the best schedule, (f) Selecting appropriate facilities, (g) Selecting appropriate instructors, (h) Selecting and preparing visual aids, (i) Coordinating the program, and (j) Evaluating the program.

Although Kirkpatrick's model was not built in a religious context, this is a universal process that fits with all kind of realities and domains.

Needs and Objectives

The training is offered to Christian communities in France which have the desire to train lay spiritual leaders in more effective ministries. The needs are various and different according to the context; it may be for elders, deacons or small group leaders, church planters, etc.

The first step is to determine the specific needs of the participants. One survey will be conducted prior to any formal training. Church leaders who participate in the training will be surveyed with the Organizational Leadership Assessment (OLA) instrument. The OLA instrument, created by Laub (2003) seeks to establish what is lacking in leadership ministry in order to be a true servant leader (See Appendix 1). This survey, which does not exist in French, will be translated into French with the agreement and authorization of Laub's Center. This survey should be analyzed at the beginning of the training by the instructor with each participant in a personal meeting of around twenty to thirty minutes. A concluding review and sharing meeting at the end of the training should also be scheduled. This review and sharing will help the instructor to adjust the training to the personal needs of each participant and make evaluation of the training effectiveness.

So, a training will be proposed with a general strategy around five objectives: a) building new lay spiritual leaders and new ministries, b) improving existing leadership ministries (pastors, elders, deacons...), c) changing the traditional way of thinking and practicing leadership through the Christian servant leadership model, d) preventing unfair and despotic attitudes and behaviors in the church, (5) and the final result expected is to open a path towards a spiritual revival, and new creative missions, leading and sustaining by real trained and Spirit-empowered Christian servant leaders.

Instructor / Participants / Schedule / Facilities

The instructor is not necessarily a pastor. It is all leaders that have followed this servant leadership training and who have implemented it through a ministry spanning at least one year (with an official authorization and recommendation). Nevertheless, at the

church level, the pastor or a close partner must be closely implicated as coordinator for the training program. This collaborator (usually the pastor) should be trained by the Instructor for becoming the mentor of the participants after the servant leadership training. This mentoring program should be accomplished during the training, one course per session (5 lessons).

It is the local pastoral team that asks for training according to the specific needs they perceived.

Participants may be new church leaders engaged in diverse ministries, or from a particular group, for instance the elder team or the small group leaders of one church or of a multi-church district. A first local board meeting should exactly define to whom the training is opened and on what it is focused.

Then, together, with the participants, they plan the program through a schedule, submitted and approved by the instructor. The schedule must be adapted to the particular context and the way the training is organized. The training may be covered in two ways:

1. In five sessions, with a minimum space of one month between each session.

Some pre-readings and post-readings are necessary before and after each session.

One session requires between two and three full days. It may be scheduled during a special week-end or a special week (each evening).

2. If the instructor lives in the training's locality, the church may schedule the training during many times (one meeting by week for instance) during several months (4-5). Then, it takes around four to five months for the entire program including the readings.

The local pastor and his team are responsible for finding and providing the appropriate facilities needed for the training. According to the time, to the locale, it may be necessary to provide drink and food, light, heating, papers and pens...

Content

The training is based on two parts, the spiritual and the leadership foundation, but is built around five sessions. The complete training outline is located in Appendix 3. The training covered the topics studied previously in Chapters Two, Three, and Four.

First Session: Spiritual and Biblical Foundation: Toward a Theology of Leadership

Nature and Origin of the Christian Church

This part should demonstrate that the very essence of church is Christological, rooted in the gift of the life of Christ and the cross, and pneumatological, with the gift of the Holy Spirit at Pentecost. Two digital audio-visual presentations are necessary.

The Body of Christ: called to serve the church and the world

The Priesthood of All believers. The structure of the first Christian community was essentially based on the priesthood of *all* believers, established and empowered by the Holy Spirit.

Purpose and Role of the Church. The church is called to glorify God through a community of *leitourgia*, *koinonia*, *diakona*, *kerygma* and *didache*. One digital audio-visual presentation is suggested.

Second Session: Jesus Christ: The Radical Servant Leadership Model

This model is based on this ambivalence: “When I am weak, then I am strong” (2 Cor 12:10) or “He, who humbles himself will be exalted” (Luke 14:11). Three digital audio-visual presentations are presented:

Jesus as the Suffering Servant

Christian leaders are called to follow Jesus as the suffering servant, humble Himself and giving His own life for the world.

Jesus a Great Leader and the Biblical Concept of Authority and Power

Authority and power are by nature a call to serve people. Christ gives His own authority and power to His body for fulfilling His mission.

Jesus’ Leadership Model

Jesus Christ is the model to follow and to mimic for Christian leaders and followers.

The second part of the training is focused on teaching leadership concepts.

Third Session: General Leadership Concepts and Definitions

This part looks at traditional and new leadership paradigms and gives some general leadership definitions. It is built around three lessons:

Traditional and New Leadership Concepts

This part looks at traditional leadership paradigms and gives some general leadership definitions. It examines the origin and context of the leadership conceptual

shift and defines the new leadership trends at work today (leadership as a relational process) and new organizational theories (system thinking).

The Servant Leadership Model

This is a study of servant leadership models (history, theories and research, criticisms and benefits).

Servant Leadership and Spirituality

This part links leadership to the spiritual field and show how spirituality is becoming a real answer to the leadership challenges in a world in crisis. It also establishes a clear distinction between the modern spirituality (new age) and the biblical view of spirituality.

Fourth Session: A Christian Servant Leadership Model

A new theoretical Christian leadership model is built around four lessons:

Christian Servant Leadership Model Presentation and Definition

It presents the general concept and definition of the model.

Fostering Relationships and a Sense of Belonging Through Servant Posturing

This is the first part of the leadership process: foster a sense of belonging in the community in sharing moral values, faith in others, servant posture and growth in connection.

A Spirit-empowered Leadership

The model is a cross-centered and Spirit-empowerment leadership. This is the combination of the interaction of the cells in the body of Christ with the action of the Holy Spirit in each of them according to their gifts that the whole potential hidden in the church is manifested.

Leading to God's Vision/Mission

Leading a group towards his goal require team leadership competences and management skills accompanied with spiritual awareness and discernment. This a general review. The last session goes further in the management formation.

Fifth Session: Management Competencies

Leaders need basic practical management tools and strategies to help them to structure, plan and organize their projects. Management is not only a science, but also an art and a spiritual journey. Two lessons are suggested:

Biblical Strategic Planning (1)

It presents what is a strategic planning, why leaders need one, and how to create it. This first part is concerned by the building of a vision statement, a values statement and a mission statement in a biblical way?

Biblical Strategic Planning (2)

This second part is interested in the elaboration of a strategy to establish objectives and an action plan, detailing the different steps and needs that the group must accomplish. It is also concerned with the need of evaluation and celebration after the implementation.

This management formation gives the basic skills for a leader to know, but other courses are necessary such as: (1) Managing Conflicts, (2) Managing Meeting, (3) Communication (Active Listening, Emotional Intelligence)... These courses will be proposed as complementary trainings (by the same instructor when material trainings will be created, or another specialist in these domains). Already, with 16 lessons, the training is complete for inspiring a new servant leadership vision, based on biblical teachings.

Resources

At the Adventist church level, the leadership program is free. Minimal expenses are involved, such as the eventual cost due to the travel of the instructor, the training manuals for participants, the surveys and other materials that may be necessary for seminars. The church is invited to generously provide a bed if necessary and food for their guests. At the local level, the pastor and his team are the main resource persons.

Evaluation of the Training

The model chosen for evaluating this Christian servant leadership training is Kirkpatrick's Four Levels of Evaluation. It was first published in November 1959. Since then it has become the standard for evaluation in the training industry and is still suggested in today's leadership program (Andrews University, MI). Kirkpatrick (2006) proposed a four step model, "level 1: Reaction; level 2: Learning; Level 3: Behavior; Level 4: Results." (p. 21)

Level 1

Level 1 is the first reaction. The instructor must be able to feel if the training was satisfying or not. All along the training, he is supposed to feel the atmosphere. It may be

subjective, but reality is shaped by sensitive aspect, as emotion, feeling, relationships within the group (joy, confidence, unity). It may be more objective, as participation of the group (debates, questions) and their own feedback through personal sharing, interviews or questionnaires. A questionnaire (Appendix 4) will be proposed at the last hour of the training. The purpose is to ensure the program is well packaged and it helps to see what may need to be changed to improve participation.

Level 2

Level 2: Did people learn something from the training? It is important to know if people have really gained more knowledge and skills during the sessions. Then, after each of the five sessions, a training evaluation will be performed through personal short commentaries on the course (to send by email to the instructor). The benefit is to yield precious indications about the effectiveness of the methods used and if people learned something (see Appendix 5).

Level 3

Level 3 determines how the participant applied the acquired knowledge or skill and thus changed their attitude as a result of the training. Observation, questionnaire and interviews over a period of time can help establish how well the learning is being applied and effecting change. This evaluation deals with application.

At the beginning of the session, the OLA instrument is used to determine the specific personal needs for being a servant leader. Yet, after a period of time (around six months after the end of the training), a similar meeting should determine how well the learning was being applied and have effectively change their leadership in comparing it

with the first servant leadership portray realized at the beginning with the OLA instrument by the mentor.

At this stage, the instructor has passed the torch to the local pastor or elder (another mentor may be found by each participant if needed) for mentoring and guiding new leaders trained. A basic mentoring training must be done by the instructor during his intervention to the new mentors. After the training people are motivated, enthusiast, but it is the end, the charismatic instructor is left (except if the instructor is the pastor). They need a “comforter”, a presence that may pursue the instructor’s work, encourage, inspire, correct them, and pursue ongoing learning. Then it is him who must organize and schedule an appointment with them.

Level 4

Level 4 determines the impact of the new attitude on the working environment. It considers how the working experience has been improved or not. It is the final test of the effectiveness of the training program. The instructor and mentor must help them to create a climate of ongoing learning, accountability and “growth in connection” through:

- Creation of small spiritual teams. With 2 or 3 participants, the spiritual team meets once a week for praying, sharing about their life, their ministry and their Bible readings. Indeed, the project is to read thirty chapters of the Bible by week, in order to keep them in contact with the power of transformation that is the word of God. The goal is to make sure that all leaders have a close partner and are not spiritually alone (See Appendix 6).
- Monthly meetings: The mentor appoints once a month, a meeting with all the leadership teams for spiritual and professional time.

- Surveys of the people who observe the trainee as he or she performs his or her tasks can give an indication. The apprentice leader, after six months will come with a survey given to three of his followers, determining if at their level, they see changes, in which ways and how do they perceived its leadership. The instrument used is the OLA survey with a complementary document “Servant Leadership Evaluation” (see Appendix 7).

Conclusion

The Adventist church in France is facing a crisis with only 11,561 members among 65 million French people. The secular culture is deeply rooted in French history, and may appear impossible to overcome. A need for a spiritual revival and new creative and enthusiast mission seems to be the unique way for reaching French people. Then, a strategy was built in response to this situation, through a training for developing servant leaders able to create, support and sustain a spiritual revival and missionary projects. The training is based on a personal leadership definition and theoretical model. The strategy is focused on formation, evaluation and ongoing learning through servant posture, shared leadership, empowerment, teamwork and mentoring of disciples.

This is a relational leadership process, based on faith and biblical values, where power is created and manifested through the synergy of divine and human connections. Then it is all about relationships, human and divine, that must be fostered and developed by God’s grace and power in His spiritual body. Yet, it is a Spirit empowered leadership that drives by a clear vision and a deep sense of calling for being a servant. This model has its own limitation: the first is that spiritual revival is not the fruit of a program, or a method, but God’s response to a collective and sincere approach of faith. Secondly, this

theoretical model is eventually needed to be corrected and/or completed while it will be concretely experimented.

I think that the first contribution made by this leadership research may be its leadership definition and Christian servant leadership model.

1. Leadership is seen as a relational process, already described by scholars, but it confirms the spiritual connection as a natural and possible part in the relational process. Secular views of leadership have to admit that spiritual connections may be a reality that impacts the leadership process and experience. This view naturally opens the door to the spiritual matter in the leadership field while respecting all personal views: A secular opinion may integrate only the human dynamics; a new age believer may integrate his faith in the inner divine energy in him; and believers of different religious backgrounds may integrate in their leadership process their personal relationship with their own divine entity.

2. Follow a second needed contribution, establishing clear boundaries between secular, spiritual and Christian leadership theories. Christian leadership is a Christological and pneumatological reality based on faithful relationships.

3. This definition supports and confirms Christian theories that promote the biblical concept of Spirit-empowered leadership considering the Holy Spirit as the power of God for empowering the whole church. Moreover, its contribution balances the view about the role of the Spirit, in calling the concept: “a Spirit-Empowered *Team Leadership*.” It demonstrates that the Holy Spirit works within a united and faithful team at work together through human and divine connections in synergy and not alone or separated (spiritualism).

4. This vision allows us to integrate spiritual matters and effective leadership and management competences. It does not reject secular management theories, just because they are secular (spiritualism threat). Clear boundaries between Christian and secular theories make possible this collaboration.

5. This definition also integrates the servanthood concept, not as optional, but as a main trait and a principal characteristic of what the essence of leadership, of authority and power is. Authority and power are given for serving people and not oneself. Abusive authority is not leadership; it is a forgery, a false imitation due to the desire for personal power and domination over people for its own glory.

6. The model also has the strength to include all the leadership elements reviewed in Chapters Two and Three through four dimensions (ontological, attitudinal, task and organizational) and sums-up in simple way the whole information gained in the scholarly research.

7. The last contribution is to provide a new training based on the recent leadership research and rooted in a biblical perspective, for the Adventist Church in France that does not exist. It will help the training of new spiritual leaders for the glory of God.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary of the Project

Since the French Revolution and its humanistic dream, something is definitively broken between the French society and the religious sphere. The Adventist Church in France is profoundly affected by this hostile environment and deeply impacted by its incapacity to respond to it. By ignorance and prejudice, the French are naturally suspicious about religious minorities. With a penetration ratio of 0.0186% of the French population, the Adventist Church is unknown, despite its efforts. Thus the growth of the French Seventh-day Adventist Church has been stagnant for many decades, and would be declining without Paris and its significant immigration.

The need for a spiritual revival has become an urgent necessity in this new “field of mission.” A key element in the problem appears to be the need of spiritual leaders for initiating, creating, and supporting new spiritual and missionary initiatives.

Thus, the task of this project is to develop a Christian servant leadership model and manual that contributes to the training of true Christian leaders by equipping and empowering them. The intervention plan developed in this project focuses on the content of the training and its concrete implementation in the local churches. Based on recent leadership theories and biblical values, this project is expected to be an appropriate response to the needs and issues of the Adventist Church in the French context.

Conclusions

The Biblical and Theological Aspects

In Genesis, leadership is experienced by God in sharing His authority and power with humankind. Human beings received the power to assume three main responsibilities: a) taking care of the garden, b) protecting the garden, c) and sharing and multiplying life. From the beginning, leadership by nature is about service. Jesus Christ came and demonstrated the perfect model of a spiritual leader: a servant leader. First, a Christian leader is servant, following Christ as the suffering servant at the cross, humbling Himself and giving His own life by love for human redemption. Secondly, The Christian leader becomes a spiritual leader, with spiritual authority from the resurrected Christ. Filled by the power of the Spirit, preaching the good news and healing people, Christian leaders walk in the footsteps of the glorified Christ. The whole church is called to serve God, as the living body of Christ through the cell's interactions coordinated and led by a spiritual leader anointed by God and consecrated by the church. Based on a Christological and pneumatological foundation, the entire church is called to be a community of *liturgia*, *koinonia*, *diacona* and *kerygma*, for the unique purpose of the glory of God. Finally, this study toward a theology of leadership finds in scripture the credence for a Christian servant leadership model.

The Current Scholarly Literature

During the last decades, facing a global crisis, an important shift in leadership phenomena has occurred, changing the traditional concepts (top-down control). A new leadership paradigm is emerging, characterized by a world of complex network of relationship (over hierarchical), of interdependence (over dependence), and of ethical

values (over abusive power). Some new leadership frameworks, such as the servant leadership model, were built around concepts such as team leadership, shared leadership and empowerment. The main contribution of Greenleaf's Servant Leadership Concept is his vision that "the servant-leader is servant first," and his first role is "to make sure that other people's highest priority needs are being served" (Greenleaf, 1977, p. 13).

Practicing leadership, where leading is serving and serving is leading, is the best way to protect people from abusive authority. Many scholars have tried to support this vision and proposed many definitions and models to give credibility and reliability to this concept. A summary of them was established around four orientations: the ontological (love, integrity, humility, morality, spirituality), attitudinal (servanthood, trust, empathy), organizational (empowerment, team building, stewardship, shared leadership, mentoring) and task (vision, modeling, influence, mapping). Facing some criticisms (especially in the business sphere), this theory is considered as being too naïve, weak and unrealistic in the real world of today.

Many scholars have perceived in spirituality an answer for transforming leaders into honest and authentic servants who really love others. Rejecting the New Age philosophy, a Christian servant leadership model has been built around two spiritual principles: A Cross-centered leadership and a Spirit-empowerment leadership. Spiritual authority is given by God when a leader, by faith, is crucified with Christ, following the way of the cross, of repentance, and humility. Then resurrection and glorification follow, power and authority are given to the faithful servant leader. Finally, a Christian servant leadership model is a valid concept for Christian ministries, in coherence with biblical vision and values and supported by many scholars.

The Implementation Plan

A step-by-step implementation plan at the local church level was outlined. The intervention is based on five sessions, including spiritual and leadership foundations and the Christian servant leadership model. The theoretical training is done by an instructor who passes the baton to the local pastor, trained during the formation, for mentoring the new spiritual leaders. Some evaluations at different levels of the stages are done for polishing and readapting the strategy according to the feedback. The strategy of the training was built around five objectives: a) building new lay spiritual leaders and new ministries, b) improving existing leadership ministries (pastors, elders, deacons), c) changing the traditional way of thinking and practicing leadership through the Christian servant leadership theory, d) preventing unfair and despotic attitudes and behaviors in the church, e) and the final result expected is to open a path towards a spiritual revival, leading and sustaining by real trained Christian servant leaders.

General Conclusion

The Christian servant leadership model is a new contribution and a new tool for supporting leaders, training new leaders and initiating new spiritual and missionary projects in the French Adventist Church. It is based on the recent leadership concepts such as team leadership, shared leadership, empowerment, mentoring, and rooted in biblical teaching (a cross-centered leadership and a Spirit-empowerment leadership). Then, the training offers a framework where the church, as a living body, can live, function and be structured for liberating the whole potential and synergy that comes through the cell's interactions. The training opens new ways of thinking and practicing leadership, as a road of service, humility, sacrifice, and love, where leader is servant first,

making sure that other's needs are fulfilled, and respected in their dignity and freedom. Dictatorial behaviors, abusive power, and intolerance will disappear, and confidence, love, and divine power will appear. The community will become stronger in its faith, united and filled by the Holy Spirit through a loving servant leadership at work for her. People from outside will discover a different vision of authority, a new community where each person is loved, cherished and finds his own place, his personal calling for his life. This is not a dream, it is what may really happen if the church believes in the biblical concept of servant leader and acts by faith in Jesus Christ, the perfect model to mimic. The last challenge is the challenge of faith.

Recommendations

This vision is hopeful, simply because it is based on spiritual and leadership criteria that are well-established in the current literature and adaptable in the French context. The potential is here, but this project is more likely to succeed if, during the implementation, the following important recommendations are considered.

General Recommendations

Revivalist Seminars

The old leadership paradigm is enough for a sleeping church: The pastor is doing the work and he is paid for that. Members are spectators and not actors. A new leadership approach is helpful only, and only if, the church is inspired by a new vision and a new desire to serve God. It is strongly recommended to organize some revivalist seminars in the local churches for breaking the negative downward spirals at work in the French Churches and creating a refreshing vision inspiring faith and hope.

Training Pastors in a New Way of Thinking

Senge quotes Einstein as saying, “We can't solve problems by using the same kind of thinking we used when we created them” (Senge, 2007). Then it is recommended to create a new way of thinking about church and leadership. At the conference level it is expected that they first model and then support this change by encouraging and sharing this leadership vision in training and mentoring pastors and spiritual leaders to become true servant leaders in their churches. In living as servant leaders, the local pastors can deeply change the atmosphere, the life, and the destiny of their communities.

The Need of Complementary Training Materials

This training gets into many important leadership and management subjects. It seems important to complete this initial formation by adding much complementary trainings according to the local needs, such as: a) managing conflicts, b) communication (active listening, emotional intelligence), c) managing meetings, and d) spiritual and theological formation (bible studies, preaching).

At the Instructor/Participant Level

Produce a Manual and/or DVD

The training could be greatly enhanced by the production of a manual as a helpful resource. A PowerPoint presentation for the instructor already exists (See Appendix 5). Finally, a DVD could be a very interesting modern tool because it is the way people are informed today. If the conference believes in this project, resources may be found for such production.

Train Pastors to Become Instructors

In creating this manual, I am available to help and train people to become instructors. Other human and leadership resources are available. It is the Ministerial Association's role and responsibility at the conference level to manage this formation. Pastors must be trained, and empowered to pass the baton at the local level, to new leaders. It is also greatly recommended to train new students in theology at the French Adventist University in this leadership vision. It is easier for young people to adhere to a new healthy vision, and to create a new future, a new church through their influence.

At the Local Pastor Level

Train Pastors for Mentoring

After the training, the local pastor takes the place of the instructor and takes over his role as mentor. He must have the basic skills required to be a mentor. It is recommended that during the training, the instructor teach to the pastor his role as mentor. That means that a new tool about mentoring must soon be developed and added in the actual training manual. Yet, the Ministerial Association may support this mentoring formation through seminars.

Team Leadership

Pastors and spiritual leaders need to develop interdependence, confidence, shared decision-making, delegation, empowerment, and accountability through creative and dynamic networked organizations such as teams or small groups. So, like mentoring, this training must be completed by an additional teaching on team leadership. It will be a contributing factor for the success of the training.

At the Conference Level

Authority Must Show the Example

This project is expected to promote healthy leadership through a servant posture, and offering a better understanding of concepts such as authority and power. Resistance or denial of the need for a new Christian leadership model at the top level would have a very negative influence. Dictatorial attitudes, and abusive power will negatively affect the work of the Spirit for spiritual revival, reforms, and mission.

Challenges

This biblical leadership vision would face many challenges, obstacles and resistances:

Servant Posture is Not a Familiar and a Natural Attitude

It is a long way going from the cross of Christ, repentance and conversion, to the resurrection, a new life in Christ through the power of His Spirit. It is a way of humility, and abnegation to our quest of power and glory. It is a way of consecration, of love in the image of Jesus Christ washing the feet of the disciples. Do we really want to be a servant before becoming a leader? Are we ready to be the *doulos* (slave) of a world in a quest for glory?

The Old Leadership Paradigms are Persistent

Resistance to servant posture is natural for unsecured leaders who fear the loss of their power. They prefer to control people by letting them remain ignorant, to work alone instead of sharing power. Pride and fear are obstacles to the servant way of humility and faith.

Ignorance and Prejudices

In France, only a few people know the servant leadership theory. Ignorance and prejudices would challenge the vision. Maybe the need of qualified and well-known professors would be necessary to reassure people and support the servant leadership vision.

Finally, change implies courage, perseverance, and faith to challenge the status quo, but the hope is in God, and in His promises. This research is an attempt to suggest a new leadership vision that empowers Christian leaders in a spiritual revival and new creative missions. It provides theological and leadership principles for helping and supporting the church to fulfill its mission with joy and faith in the grace of God.

APPENDIX A

A. OLA INSTRUMENT



Organizational Leadership Assessment

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General Instructions

The purpose of this instrument is to allow organizations to discover how their leadership practices and beliefs impact the different ways people function within the organization. This instrument is designed to be taken by people at all levels of the organization including workers, managers and top leadership. As you respond to the different statements, please answer as to what you believe is generally true about your organization or work unit.

Please respond with your own personal feelings and beliefs and not those of others, or those that others would want you to have. Respond as to how things are ... not as they could be, or should be.

Feel free to use the full spectrum of answers (from Strongly Disagree to Strongly Agree). You will find that some of the statements will be easy to respond to while others may require more thought. If you are uncertain, you may want to answer with your first, intuitive response. Please be honest and candid. The response we

seek is the one that most closely represents your feelings or beliefs about the statement that is being considered. There are three different sections to this instrument. Carefully read the brief instructions that are given prior to each section. Your involvement in this assessment is anonymous and confidential.

Before completing the assessment it is important to fill in the name of the organization or organizational unit being assessed. If you are assessing an organizational unit (department, team or work unit) rather than the entire organization you will respond to all of the statements in light of that work unit.

IMPORTANT please complete the following

Write in the name of the organization or organizational unit (department, team or work unit) you are assessing with this instrument.

Organization (or Organizational Unit) **Name:**

Indicate **your present role/position** in the organization or work unit. Please **circle one**.

1 = Top Leadership (top level of leadership)

2 = Management (supervisor, manager)

3 = Workforce (staff, member, worker)

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Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

Section 1

In this section, please respond to each statement as you believe it applies to **the entire organization** (or organizational unit) including workers, managers/supervisors and top leadership.

In general, people within this organization	1	2	3	4	5
1 Trust each other					
2 Are clear on the key goals of the organization					
3 Are non-judgmental – they keep an open mind					
4 Respect each other					
5 Know where this organization is headed in the future					
6 Maintain high ethical standards					
7 Work well together in teams					
8 Value differences in culture, race & ethnicity					
9 Are caring & compassionate towards each other					
10 Demonstrate high integrity & honesty					
11 Are trustworthy					
12 Relate well to each other					
13 Attempt to work with others more than working on their own					
14 Are held accountable for reaching work goals					
15 Are aware of the needs of others					
16 Allow for individuality of style and expression					
17 Are encouraged by supervisors to share in making <i>important</i> decisions					
18 Work to maintain positive working relationships					
19 Accept people as they are					
20 View conflict as an opportunity to learn & grow					
21 Know how to get along with people					

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2

Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

Section 2

In this next section, please respond to each statement as you believe it applies to the **leadership** of the organization (or organizational unit) including managers/supervisors and top leadership

Managers/Supervisors and Top Leadership in this Organization

22	Communicate a clear vision of the future of the organization		
23	Are open to learning from those who are <i>below</i> them in the organization		
24	Allow workers to help determine where this organization is headed		
25	Work alongside the workers instead of separate from them		
26	Use persuasion to influence others instead of coercion or force		
27	Don't hesitate to provide the leadership that is needed		
28	Promote open communication and sharing of information		
29	Give workers the power to make <i>important</i> decisions		
30	Provide the support and resources needed to help workers meet their goals		
31	Create an environment that encourages learning		
32	Are open to receiving criticism & challenge from others		
33	Say what they mean, and mean what they say		
34	Encourage each person to exercise leadership		
35	Admit personal limitations & mistakes		
36	Encourage people to take risks even if they may fail		
37	Practice the same behavior they expect from others		
38	Facilitate the building of community & team		
39	Do not demand special recognition for being leaders		
40	Lead by example by modeling appropriate behavior		
41	Seek to influence others from a positive relationship rather than from the authority of their position		
42	Provide opportunities for all workers to develop to their full potential		
43	Honestly evaluate themselves before seeking to evaluate others		
44	Use their power and authority to benefit the workers		
45	Take appropriate action when it is needed		

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Please provide your response to each statement by placing an **X** in one of the five boxes

1	2	3	4	5
Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree

Managers/Supervisors and Top Leadership in this Organization				
46	Build people up through encouragement and affirmation			
47	Encourage workers to work <i>together</i> rather than competing against each other			
48	Are humble – they do not promote themselves			
49	Communicate clear plans & goals for the organization			
50	Provide mentor relationships in order to help people grow professionally			
51	Are accountable & responsible to others			
52	Are receptive listeners			
53	Do not seek after special status or the “perks” of leadership			
54	Put the needs of the workers ahead of their own			

Section 3

In this next section, please respond to each statement as you believe it is true about **you personally** and **your role** in the organization (or organizational unit).

In viewing my own role ...				
55	I feel appreciated by my supervisor for what I contribute			
56	I am working at a high level of productivity			
57	I am listened to by those <i>above</i> me in the organization			
58	I feel good about my contribution to the organization			
59	I receive encouragement and affirmation from those <i>above</i> me in the organization			
60	My job is important to the success of this organization			
61	I trust the leadership of this organization			
62	I enjoy working in this organization			
63	I am respected by those <i>above</i> me in the organization			
64	I am able to be creative in my job			
65	In this organization, a person’s <i>work</i> is valued more than their <i>title</i>			
66	I am able to use my best gifts and abilities in my job			

APPENDIX B
BRIEF HISTORY OF FRANCE

B. BRIEF HISTORY OF FRANCE

Two declarations express the issue in French History.

“Religious affairs are affairs of conscience and therefore freedom. [Yet] we are not theologians, we are citizens, republicans, politicians, civic men. We want the State to resemble us and we want France to be the *nation laïque* par excellence. It is her history, her tradition, her distinctive trait and her national role in the world.”

LÉON GAMBETTA, 19th Century French Politician ¹

By virtue of the supreme authority that God has conferred [on me], [I] condemn the law voted in France on the separation of Church and State as deeply injurious to God [and I] denounce it and condemn it as severely dangerous for the dignity of this Apostolic Seat, for our person, for the clergy and for the entirety of French Catholics.

POPE PIUS X, Encyclical *Vehementer Nos* (1906)²

Salton (2005) gives also a clear comment:

To describe the relationship between France and religion as “turbulent” is to make an understatement. For centuries considered “the oldest daughter of the Church”, because of the spiritual fervour of its people and the determination of its governments to act as the “secular arm” of Catholicism, France has also—and perhaps not coincidentally—witnessed some of the most virulent anti-Catholic and anti-religious episodes in Europe, ones that caused civil war and brought the country perilously close to self-destruction. (p. 2)

For understanding the French concept of *laïcité* and the contemporary debates in France, we need to look at its history, from its long “marital” union between Church and State to its violent divorce.

The marriage: Church and state in early France

The French kingdom was born in 476 with the fall of the Western Roman Empire. In 481 King Louis I (Clovis) acceded to the throne of the Franks and promised to convert

¹ In BRULEY, Y. (ed), *La Séparation des Eglises et de l'Etat: Les Textes Fondateurs*, Paris: Perrin, 2005, 59-60.

² SCOT, J-P. *L'Etat Chez Lui, l'Eglise Chez Elle: Comprendre la Loi de 1905*, Paris : Editions du Seuil, 2005, 275.

his people to Christianity after what he regarded as a miraculous victory. On Christmas day of 496, Clovis was officially baptized. From this time, the new king reunited the various provinces of Gaul under both the Franks and Christian flags (Pena-Ruiz, 2005, p. 34). The rule of “*un roi, une foi, une loi*” (“One king, one faith, one law”) that Constantine had inaugurated in Europe two centuries earlier found therefore its equivalent in France from the very early days of that nation” (Salton, 2005, p. 7).

The following centuries were to demonstrate how close but, at the same time, how problematic this marriage was destined to be. On the one hand the king, sacred in Reims, was God on earth, was inviolable, and had received his mandate from Him, without restraints, in absolute terms. On the other hand, God spoke through the Church and it was a clergyman who had consecrated the king—insofar effectively limiting his authority. The result of this equilibrium was, in France, a highly hierarchical, theocratic society—*omni potestas a deo*, the maxim went—where the clergy played a pivotal function that was at once spiritual and temporal: “God has reserved to the clergy the most important role among the various social orders. (p. 7)

Based on a feudal society, bishops (who came from noble families) were very powerful and wealthy. According to Miquel (1980, p. 34), the church was so prosperous that it became the biggest property owner of the French kingdom and its financial fortunes were estimated at two fifths of that of the state. If their political influence and financial wealth were important factors to its power, the third and maybe major influence was spiritual. A spiritual power that allowed the institution to be able to organize “crusades” and “holy war” in Jerusalem against Muslims from the XI until the XIII century, with the support of the State and its king. This spiritual supremacy gave a lot of power to the pope.

He met the enthusiastic support of the Franks King Louis VII, a self-proclaimed “pious”³⁴ man, who directed the first crusade and established the Franks kingdom of Jerusalem (Miquel, 1976, p. 86). Seven in all, the crusades remain to this day a powerful

symbol of the enormous influence of the church over temporal affairs—and over France.

As D. Van Kley (1996) observed:

Enough sanctity had accumulated in France by the thirteenth century for a pope to concede that France was a ‘holy kingdom’ and that “he who carries a war against the King [of France] works against the whole Church, against the Catholic doctrine, against Holiness and Justice, and against the Holy Land. (pp. 18-19)

These crusades were followed by internal crusades against the Cathar heretics in the south of France. Faithful to the Pope Innocent III, French armies massacred thousands of “heretics” people, then burned them alive and expropriating from their properties.

Questioned on how it was actually possible to distinguish the renegades from those inhabitants remaining faithful to the pope, Abbot Arnald-Amaury notoriously replied: “Kill them all, God will recognize his own folks.” Fifteen thousand people—among them women and children—were massacred: “None has been spared”, the Abbot wrote to the pope, “neither on the basis of age nor sex nor social position. (Salton, 2005, p. 10)

The church-state marriage was as healthy as never before—and had once again translated into religious repression. However some political, social and spiritual tensions became to shake this union.

Political tensions

A controversy between temporal power and spiritual power rose up. Who was hierarchically superior? The Pope or the King? Some Kings, as Henry IV rejected this authority, but abdicated when he was excommunicated. However this arrogance of the church opened the way for a France free and independent. This is the birth of a secular dream and a future divorce.

Social tensions

France was a highly hierarchical and theocratic society based on a feudal model which was profoundly unfair. Royal and Noble families and upper clergy (The lower

clergy was made up of the parish priests and gained little from the power and wealth of the church.) were prosperous and dominated a poor crowd, with no land, and impoverished by many taxes as the exorbitant ecclesiastic tithes. The commerce of indulgences, a custom that consisted in asking people to pay money in exchange for the spiritual redemption of their sins, increased the anger against the clergy and the nobles.

Spiritual tensions

In 1509 Erasmus published an essay that denounced these abuses and called for “the eviction of the princes ... and their culpable excesses,” while in 1518 Luther openly contested the authority of Rome and wrote that, since “the only thing that counts is one’s faith, the bourgeois [do] not enter paradise more quickly than others”. The Vatican did not appreciate this commentary: Erasmus’s works were banned and Luther was “declared a heretic, cursed and excommunicated” by Pope Leo X, who also began a ruthless and large-scale counter-attack against heresy (Miquel, 1976, pp. 157-160).

As Miquel comments in *Les guerres de Religion*, (1980, p. 114), it followed two centuries of bloody religious wars. From the first protestant massacre in 1523 to the last pastor persecuted, in the eighteenth century, the confrontation of the Catholic and Protestant religions—heightened by the holy union between church and state—created hundreds of thousands of victims in all regions of France. But, as Salton (2005) notes,

Yet the Reformation had already caused the rupture between modernity and Catholicism, and the Pope was no longer the spiritual Chief of the Western world but only of the Roman Catholic Church. Even more significantly, a permanent scar was left on France’s national consciousness: religion meant violence and terror—especially when a kingdom sided with a powerful faith and agreed to crush a part of its own population on religious grounds. (p. 15)

The crisis: Illuminism, Revolution and the *Concordat*

Beginning in the seventeenth century, *le siècle des lumières*, supported by French thinkers such as Descartes, Voltaire, Rousseau, Diderot, d’Holbach or d’Alambert, the new “dogma” of science and reason, were the beginning of the end of the immutable dogmas and intellectual authoritarianism of the Catholic Church. The time for a change had come through a radical and traumatic French Revolution.

The substitution, in 1789, of the *Ancien Régime*—a social system where nobility and clergy occupied a crucial place—with a polity of free and equal people, could not but have fundamental consequences for the Catholic Church and its relationship with the State. (Salton, 2005, p. 18)

Salton (2005, pp. 18-19) notes three changes in the revolution that would change the very structure of the French society through the *declaration des droits de l’homme et du citoyen*.

1. A democratic revolution: “Men are born and remain free and equal in their rights” (Art 1:1) and “Social distinctions can only be based on social utility” (Art 1:2) recognizing the primacy of masses over elites.
2. A secular revolution: “The principle of sovereignty essentially resides in the Nation” (Art 3:1) and that “No other body, no other individual can exercise any authority unless this expressly emanates from the Nation” (Art 3:2), recognizing the sovereignty of the State vis-à-vis the Church.
3. A civil rights revolution: “None should be disturbed because of his opinions, even religious ones, unless their manifestation perturbs the public order established by law.” (Art 10)

The terror

In 1790 Pius VI condemned vehemently the Revolution. Paris broke all diplomatic relations with Rome, and persecuted the clergy. Thousand of priest left the country or were killed. Salton (2005, p. 21) comments

“After the fall of the monarchy, anticlericalism reached the masses and the “de-Christianization” movement pervaded the whole of France by killing priests, stopping celebrations, attacking churches, mocking sacraments, dilapidating sacred objects and vandalizing temples.” (See Van Kley, 1996, pp 135-190)

The concordat 1801

Napoleon was the first to re-establish a time of peace between Rome and France in signing in 1801 the Concordat with Pope Pius VII, “a text of compromise that realized an embryonic form of separation while at the same time giving birth to a religious restoration.” (Salton, 2005, p. 23) Catholicism was no longer the official religion (Protestant and Jewish religions were acknowledged) of France but in the same time stayed “the religion of the great majority of French citizens” (In the Preamble of the *Concordat*.) Pius VII put the Imperial crown on Napoleon’s head at Paris. But this compromise didn’t work for a long time. Napoleon ambitions pushed him to add new unilateral measures, giving him more power over the Catholic Church of France. Pius VII rejected the Concordat. Then Bonaparte invaded Rome, annexed the pontifical states to the French Empire and incarcerated the pope—who promptly excommunicated him. The divorce was consumed. However it took time for France to definitively divorce with the Catholic Church.

The Restoration (1815)

After the fall of Napoleon, the Pope was reinstated in Rome. In France, the return of two Catholic kings (Louis XVIII and Charles X) brought a new wind of peace between

church and state. Catholicism again became the official religion, divorce was suppressed and the clergy was actively involved in public education. (Scot, 2005, p. 128) Husband and wife, it seemed, still did not have enough of their marriage.

Yet the shock of the Revolution and the papal humiliation by Napoleon had irreversibly changed the relationship. France was already divided in two parts. On the one hand, the partisan of the monarchy and the Catholic Church and on the other hand the anticlerical, and republican. Once again the church was seen as a threat to freedom.

Church v *République* (1870)

In 1870, the fall of the Empire gave birth of the Third Republic. It was accompanied by such ferocious anti-clerical violence that it even claimed the life of the Archbishop of Paris (*la Commune*) (Mellor, 1996, p. 123).

Schools soon became the battleground between *les Deux France*, the clerical and the *laïque*. Jules Ferry, the republican minister of education (1879–1885), played a vital role in the establishment of “free, obligatory, and secular” education. Secularist republicans excluded thousands of clerical teachers from education system, in addition to closing about 15,000 Catholic schools. (Ozouf, 1982, pp. 233-234)

Léon Gambetta formulized this enmity with his famous slogan: “*le cléricalisme, voilà l’ennemi!*” (clericalism, there is the enemy!) (Ozouf, 1982, p. 50).

The Divorce between Church and State (1905)

Finally, in May 1905, because of tensions between the state and the church, a law was voted in favor of the rupture of diplomatic relations with Rome. The only path available to the two conflicting powers was “the same that is available to a couple in a crisis: divorce, and preferably divorce by mutual consensus” (Scot, 2005, p. 174). After fifteen centuries of “holy and unholy marriage” (Salton, 2005, p. 31), the divorce was

finally achieved in December 1905 when the Law of Separation between church and state was passed.

The Vatican reacted in fury and attacked the French law of separation. This situation caused serious religious reactions in France, but the schism did not materialize and in 1924 the Vatican finally accepted the French law in the bulla *Maximam Gravissimamque*. It was only in 1962 that Rome reversed its posture and in the end acknowledged that, “The church, for the nature of her role and competence, is separated from the political community and is not linked to any political system.” After fifteen centuries of almost permanent union, after hundreds of thousands of deaths and after much religious violence and blood, the marriage was finally over.

APPENDIX C

. COURSE EVALUATION SURVEY

C. COURSE EVALUATION SURVEY

Course Evaluation Survey

As we come to the end of the training course, we would like you to participate in a final evaluation by answering the questions below. Your input is critical in determining how this course may impact your work and how the course might be improved.

Please turn in this completed form at the end of class. If you are uncomfortable providing your name and contact information, please leave it blank. Thank you for your cooperation.

Name _____ For period from _____ to _____
(optional)

Trainer's name: _____

Training's name: _____

A. THE TRAINING COURSE

1. My overall evaluation of the course is: excellent good fair poor

2. Circle "yes" or "no" for the following items:

- | | | |
|--|-----|----|
| a. Did the program meet your expectations? | YES | NO |
| b. Would you recommend this program to a colleague? | YES | NO |
| c. Was the content of this course relevant to your ministry? | YES | NO |
| d. Was there enough time for discussion and questions? | YES | NO |

3. To what extent did the program meet the course objectives?

- completely much of it only some not at all

4. Can you incorporate concepts learned during the course into your daily work right away?

- yes much of it only some not at all

If not at all, why not?

Scale:

Excellent	Good	Average	Below Average	Poor
5	4	3	2	1

5. Overall quality of presentations: Please circle number (Scale above)

- | | | | | | |
|---|---|---|---|---|---|
| a. Clarity of presentation | 5 | 4 | 3 | 2 | 1 |
| b. Relates material to problems & issues in my practice | 5 | 4 | 3 | 2 | 1 |
| c. Whole group discussion | 5 | 4 | 3 | 2 | 1 |
| d. Case studies and exercises | 5 | 4 | 3 | 2 | 1 |
| e. Small group discussion | 5 | 4 | 3 | 2 | 1 |
| f. Audio-visual aids | 5 | 4 | 3 | 2 | 1 |
| g. Additional comments: | | | | | |

6. Overall quality of facilities. Please circle number (Scale above)

- | | | | | | |
|---|---|---|---|---|---|
| a. Training location – ease of travel | 5 | 4 | 3 | 2 | 1 |
| b. Meals/breaks | 5 | 4 | 3 | 2 | 1 |
| c. Training accommodation – seating comfort | 5 | 4 | 3 | 2 | 1 |
| d. Comments: | | | | | |

B. TRAINERS

7. Individual Trainer Evaluation. Rate the presenters using the scale below. Circle your response. (Scale above)

Name of Trainer: _____

a. Well-prepared	5	4	3	2	1
b. Knowledgeable	5	4	3	2	1
c. Enthusiastic	5	4	3	2	1
d. Easy to Understand	5	4	3	2	1
e. Encouraged students to express their viewpoints	5	4	3	2	1
f. Available for students and cooperative	5	4	3	2	1
g. Treats students with due professionalism and respect	5	4	3	2	1
h. Encourages to read extra material related to the class	5	4	3	2	1
i. Comments:					

Individual Trainer Evaluation. Rate the presenters using the scale below. Circle your response. (Scale above)

Name of Trainer: _____

a. Well-prepared	5	4	3	2	1
b. Knowledgeable	5	4	3	2	1
c. Enthusiastic	5	4	3	2	1
d. Easy to Understand	5	4	3	2	1
e. Encouraged students to express their viewpoints	5	4	3	2	1
f. Available for students and cooperative	5	4	3	2	1
g. Treats students with due professionalism and respect.	5	4	3	2	1
h. Encourages to read extra material related to the class.	5	4	3	2	1
i. Comments:					

Individual Trainer Evaluation. Rate the presenters using the scale below. Circle your response. (Scale above)

Name of Trainer: _____

a. Well-prepared	5	4	3	2	1
b. Knowledgeable	5	4	3	2	1
c. Enthusiastic	5	4	3	2	1
d. Easy to Understand	5	4	3	2	1
e. Encouraged students to express their viewpoints	5	4	3	2	1
f. Available for students and cooperative	5	4	3	2	1
g. Treats students with due professionalism and respect.	5	4	3	2	1
h. Encourages to read extra material related to the class.	5	4	3	2	1
i. Comments:					

C. YOUR OPINION

8. What additional info do you need to help you in your ministry?

9. What did you like best about the training?

10. What is the most important thing that you have learned?

11. What did you like least about the training?

12. What issues should have been covered that were not?

13. What do you think should be dropped from the program?

13. Do you have any ideas or general comments for future programs?

D. POST-TRAINING

14. Has a post-training debriefing meeting been arranged with your trainer?

Yes No

15. If 'No', will you have a post-training debriefing with your trainer?

Yes Don't know No

16. Do you have a mentor?

Yes No

17. If no, will you find someone to mentor you?

Yes Don't know No

18. Have you already planned your first meeting with your next mentor?

Yes No

17. Are you engaged in a small spiritual team for your spiritual journey?

Yes No

18. If 'no', do you feel the need to be engaged in a small spiritual team?

Yes Don't know No

APPENDIX D

PERSONAL EVALUATION SESSION

D. PERSONAL EVALUATION SESSION

Give your personal short commentaries about the course and send it by email to the instructor. Here are some questions to help you:

Give positive points:

1. What did you like best about the course?
2. What did you learned that you did not know before?

Give negative points:

3. What issues have you met?
4. What did you like least about the course?

APPENDIX E

SMALL SPIRITUAL TEAM

E. SMALL SPIRITUAL TEAM

Méthode des 30 chapitres synthétisée

Je vais à l'église, je prie, je crois en Dieu, j'agis au sein de son église mais Dieu a-t-il transformé ma vie ? Continue-t-il à me transformer jour après jour, par le renouvellement de l'intelligence, afin de discerner quelle est la volonté de Dieu, ce qui est bon, agréable et parfait ? (Romain 12.2, Ephésien 4.21-22)

Comment retrouver avec lui cette relation quotidienne, durable, profonde ? Comment discerner sa voix et se laisser guider par son Esprit ? Comment trouver plus de temps pour dialoguer avec Dieu ? Comment enrichir ma vie spirituelle au quotidien, retrouver la joie et le désir de lire la bible, de prier avec zèle et ardeur ?

Profil :

- Personnes désireuses de consolider ou de retrouver une relation forte avec Christ.
- Personnes insatisfaites de leur vie personnelle spirituelle, ne parvenant pas à trouver suffisamment de temps dans la prière ou dans la lecture de la bible.
- Personnes désireuses de s'enraciner quotidiennement en Christ.
- A éviter : personnes non converties ou en cours de conversion

Objectif :

Retrouver son premier amour avec Dieu (Apocalypse 2.1-7, Jérémie 2.2) et enracer sa vie en Christ (Psaume 1.3, Jérémie 17.8) c'est-à-dire :

- rétablir le dialogue avec Dieu : entendre, se laisser interpeler et guider par sa voix à travers la lecture de la bible et la prière (dépendance spirituelle à Dieu en toute chose).
- pouvoir à nouveau lire de façon quotidienne et autonome la parole de Dieu, avec zèle et amour : vivre à nouveau ce temps de lecture avec Dieu comme un besoin vital quotidien, aussi essentiel que de manger et de boire.

- se laisser transformer à son image : ouvrir les yeux sur son péché et sa nature, abandonner ses résistances, demander pardon à Dieu, demander la guérison à Dieu, avoir la conviction qu'il a agi.
- Partager la grande victoire que Dieu a accompli dans ma vie, témoigner, encourager les autres, passer le relai.

Moyen :

1) Choisir dans la prière un partenaire de lecture, de même sexe, avec qui l'on détermine chaque semaine le livre de notre choix. Lorsque le livre comporte plus de 30 chapitres, la lecture s'effectue sur plusieurs semaines. Lorsque le livre comporte moins de 30 chapitres, il y a deux possibilités. Soit le binôme choisit de lire plusieurs livres de la bible, jusqu'à atteindre 30 chapitres. Soit il décide de lire plusieurs fois le même livre (3 fois un livre de 10 chapitres par exemple). Cependant, les risques de cette deuxième option sont de se contenter d'une seule lecture (ce qui diminue le temps quotidien passé avec Dieu), de basculer dans l'étude de texte ou dans la généralisation (« il faudrait que l'on soit plus patients, plus aimants ... » Oui mais toi, où en es-tu personnellement ?). L'étude de texte, sans remettre en cause son importance, constitue dans ce cas une fuite du dialogue avec Dieu, car ouvrir les yeux fait peur. Lorsque l'on est plongé dans le noir pendant de longues années, nous finissons par ne plus nous en apercevoir. Les yeux s'habituent à fonctionner dans l'obscurité, malgré l'inconfort que celui produit. Nous souhaitons la lumière mais en même temps, le moindre rayon nous éblouit et nos mains viennent alors cacher notre visage. La peur est souvent le principal obstacle à l'œuvre de Dieu, qui souhaite rétablir le dialogue, agir puissamment dans notre vie, renouveler notre intelligence, transformer notre être, modeler notre cœur à son image. L'étude est importante, mais à elle seule ne suffit pas, car elle ne permet pas le dialogue avec Dieu.

2) Dieu nous interpelle par le biais de plusieurs questions afin que nous puissions voir et entendre à nouveau, se laissant guider par sa voix. A travers ces questions, il souhaite nous montre qui il est, qui nous sommes pour nous établir et nous préparer à son service. Il souhaite faire de nous un homme nouveau, marchant selon l'Esprit.

Il ne cesse de nous poser ces questions :

- Qui es-tu ?
- Où te caches-tu ?
- Qu'as-tu fais ?
- Veux-tu être guéri ?

La plupart du temps, nous n'avons pas la réponse à ces questions. Nous sommes aveugles et sourds. Nous ignorons tout de la personne que nous sommes vraiment, du lieu dans lequel nous sommes cachés, et des choses mauvaises que nous faisons. Alors de quoi avons-nous vraiment besoin d'être guéris ? Le savons-nous seulement ?

C'est dans cette optique que s'inscrit la lecture des 30 chapitres. Avant d'entamer chaque lecture, il convient de prier pour soi et pour son partenaire, pour que l'Esprit de Dieu nous permette d'entendre la voix de Dieu et de répondre à ces questions. Voici un exemple de prière, afin d'illustrer ce cheminement quotidien avec Dieu :

« Montre-moi à travers cette lecture :

- Qui suis-je ? Quels sont mes besoins, mes manques, mes souffrances ? Pourquoi ai-je ce ressenti ? Pourquoi suis-je si triste, angoissée, en colère dans telle situation ? D'où vient cette mauvaise habitude qui revient à chaque fois ?
- Où suis-je caché ? Quels mécanismes ai-je mis en place pour me protéger ? pour dissimuler mes faiblesses, mes manques, mes besoins ? Quel masque y-a-t-il sur mon visage ? Quels murs ai-je dressé pour ne plus souffrir ? Quels compromis ai-je fais avec ma conscience afin de dissimuler mon péché?
- Qu'ai-je fais ? Par qui et par quoi ai-je cherché à te remplacer pour combler ces besoins et ces manques ? Dans quels vices suis-je tombé ?
- De quoi veux-tu me libérer, me guérir ? »

Lorsque nous acceptons ce dialogue avec Dieu, il répond de manière puissante. Sa parole nous éclaire, elle devient une lampe à nos pieds et une lumière sur notre sentier. Dieu nous fait connaître sa voix par le biais de la prière, d'un passage biblique qui nous interpelle par rapport à notre vécu, d'une parole de notre entourage, d'une attitude que Dieu nous révèle au cours de la semaine... Il ouvre nos yeux et peu à peu nous entendons sa voix qui nous guide dans l'obscurité. Il met en lumière nos erreurs, nos fautes afin de briser définitivement les chaînes du mal et de nous rendre la liberté. Par ce travail de guérison, il prépare son peuple à le servir, afin de ne laisser aucune faille par laquelle le mal pourrait obtenir la victoire en nous.

Dans cette optique, il est intéressant de constituer un cahier de dialogue avec Dieu. Dans celui-ci, il est possible d'écrire les versets sur lesquels Dieu nous interpelle en une couleur, et la prière qui constitue une réponse de notre part, dans une autre couleur. Cette prière peut être basée sur les questions ci-dessus lorsqu'il s'agit d'une prière d'investigation ou sur les réponses que Dieu nous apporte, conduisant à la confession de notre état intérieur, à la repentance, à la louange ou au remerciement.

3) Une fois par semaine, nous partageons ce vécu quotidien avec notre partenaire. Ce moment est très important. Dans les premiers temps, il est difficile d'avancer seul avec Dieu. L'autre est une aide précieuse, qui nous permet de tenir nos engagements dans la lecture des 30 chapitres. Il est aussi un compagnon de prière, de soutien, d'encouragement. Lorsque chacun ouvre son cœur et fait tomber son masque devant l'autre, une relation de confiance s'instaure, dans laquelle la confidentialité et le non-

jugement deviennent naturels. L'autre est aussi un vis-à-vis, dont Dieu se sert souvent pour nous permettre de cheminer, de nous interroger, de réfléchir sur nous-mêmes. Le fait de se voir chaque semaine permet également de persévérer dans le dialogue avec Dieu. Car il arrive très souvent de survoler les choses que Dieu nous révèle ou de sauter une étape dans le travail de guérison, nous donnant le sentiment qu'elles sont résolues tandis que nous fuyons l'œuvre profonde que Dieu veut accomplir en nos cœurs.

NB : Il arrive parfois qu'au cours de la lecture, des questions sur le texte surviennent ou le besoin d'étudier plus en profondeur un sujet se fait ressentir. Ces deux choses ne doivent pas être développées au moment de la rencontre hebdomadaire, au risque de passer à côté de l'objectif ou de rendre le temps de partage interminable. Cependant, dans le but de répondre à la demande de la personne, il est possible de noter ces éléments dans un deuxième cahier, dit « d'études bibliques », qui servirait à développer ces thèmes de manière personnelle à l'aide d'une concordance, de lectures d'ouvrage, ou par le biais d'une rencontre avec un ancien ou un pasteur.

Il en va de même pour les beaux versets, qui nous touchent sans forcément répondre à un besoin précis du moment. Ces versets peuvent être inscrits dans un petit carnet, à glisser dans un sac ou sur la table de chevet, disponible à chaque instant lorsque le besoin d'encouragement ou de réconfort se fait ressentir.

Il faut garder à l'esprit que le temps de partage est un temps de prière et d'échanges sur le vécu quotidien de chacun, en vue de rétablir un dialogue vrai avec Dieu. L'étude biblique, les questions sur le texte, les recherches, les beaux versets sont importants mais ne doivent en aucun cas remplacer le vécu quotidien avec Dieu.

4) Fin de cette méthode

La méthode prend fin lorsque les objectifs sont remplis, c'est-à-dire lorsque

chaque personne :

- est enracinée en Christ de manière autonome et quotidienne
- est à même de reconnaître la voix de Dieu et de se laisser guider dans la prière
- est en mesure d'abandonner ses résistances et de se laisser transformer à l'image de Dieu

Si l'une des deux personnes progresse plus vite que l'autre, la solidarité est essentielle. La personne enracinée en Christ doit prier ardemment pour son partenaire, être un soutien et un réconfort afin qu'elle persévère dans le chemin de la réconciliation avec Dieu. Lorsque ce moment est venu, il est possible d'estomper peu à peu les rencontres, tout en continuant à prendre des nouvelles de son binôme.

L'étape finale consiste à passer le relai. Chaque personne ayant rencontré Christ, à l'image des miraculés du nouveau testament, ne peut s'empêcher de témoigner de ce que Dieu a fait dans sa vie. Chaque semaine, Dieu agit, Dieu parle, Dieu répond aux prières, Dieu restaure. La réconciliation avec Dieu produit une joie immense, un désir de parler et d'annoncer partout l'action de Dieu afin que chacun puisse découvrir ce trésor caché et vivre en homme nouveau, heureux et libre. L'amour de Christ nous remplit et déborde sur les autres, comme une source qui jaillit au cœur de notre vie. Les témoignages et la joie sont tellement forts que d'autres souhaitent à leur tour vivre cette expérience avec Dieu, émerveillés par l'œuvre de Dieu.

Il est alors possible de concrétiser ce relai en accompagnant trois nouveaux binômes dans le dialogue avec Dieu, afin qu'ils retrouvent eux aussi leur premier amour.

Je suis persuadé que celui qui a commencé en vous cette bonne oeuvre la rendra parfaite pour le jour de Jésus-Christ. Il est juste que je pense ainsi de vous tous, parce que je vous porte dans mon coeur, soit dans mes liens, soit dans la défense et la confirmation de l'Évangile, vous qui tous participez à la même grâce que moi. Car Dieu m'est témoin que je vous chéris tous avec la tendresse de Jésus-Christ. Et ce que je demande dans mes prières, c'est que votre amour augmente de plus en plus en connaissance et en pleine intelligence, pour le discernement des choses les meilleures, afin que vous soyez purs et irréprochables pour le jour de Christ, remplis du fruit de justice qui est par Jésus-Christ, à la gloire et à la louange de Dieu" Philippiens 1. 6-12

Adapted from Sophie Rahiman, leader of the SDA Church in Dunkerque (France).
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APPENDIX F
SERVANT LEADERSHIP EVALUATION

F. SERVANT LEADERSHIP EVALUATION.

Complementary to the OLA instrument, thank you to answer these questions about your leader?

Leader's name:

Date:

1. At your level, did you see changes these last six months in the leadership style of your leader?

2. In which ways and how do you perceived its leadership?

3. Do you see servant leadership traits and values in his ministry?

- a. Values: love, faith, trust, integrity...

- b. Attitudes: servanthood, humility, accountability...

- c. Tasks: management, planning, visionary...

- d. Organizational: shared leadership, empowerment, delegation, teamwork...

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