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ABSTRACT

DEVELOPING SERVANT-LEADERS AT THE THREE ANGELS
FELLOWSHIP SEVENTH-DAY ADVENTIST CHURCH
IN THE MICHIGAN CONFERENCE

by

Frank Lugo

Adviser: Doug Tilstra, PhD

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING SERVANT-LEADERS AT THE THREE ANGELS
FELLOWSHIP SEVENTH-DAY ADVENTIST CHURCH IN THE MICHIGAN
CONFERENCE

Name of researcher: Frank Lugo

Name and degree of faculty adviser: Doug Tilstra, PhD

Date completed: April 2014

Problem

The former elders' use of stern domineering leadership behaviors at Three Angels Fellowship Church led to a schism that caused deleterious effects and lingering debility. This schismatic experience left the church body suspicious toward the remaining elders' leadership style. The church lost lay leaders, church members, financial support, and was losing ministry opportunities because the congregation dreaded authoritarian leadership. It was clear that the biblical model of servant leadership needed to be applied by the remaining elders. This study dealt with the ministry challenges at Three Angels Fellowship Seventh-day Adventist Church by equipping the board of elders to discover the praxis of servant leadership in order for them to become effective servant leaders.

Method

This is a mixed method research study that qualitatively and quantitatively investigated the servant leadership relations of Patterson's (2003) seven virtuous *constructs*: (a) love, (b) humility, (c) altruism, (d) trust, (e) vision, (f) empowerment and (g) service in a pre/post test design among the Three Angels Fellowship Seventh-day Adventist church elders. A six-month reflection intervention was implemented between the pre-test and post-test.

Research treatments comprised of six leadership articles were introduced during monthly progress meetings with the board of elders. Data were obtained from the Three Angels Fellowship Seventh-day Adventist church members using the Servant Leadership Assessment Instrument and from the elders' monthly progress meetings. Structural Equation Modeling using the PROC CALIS procedure tested six hypotheses to determine whether church members noticed any discernable changes in the board of elders' developmental growth.

Results

Quantitative differences were determined in the pre and post data. In the pre-data, three hypotheses (H_1 – H_3) of the *being* category were supported. In the post-data, two hypotheses (H_1 – H_2) of the being category were supported. Qualitative relational changes in trust were established between church members and the board of elders during and after the intervention period.

The statistical analysis conducted on the six hypotheses (H_1 – H_6) measuring the board of elders' love, with humility, altruism, trust, vision, empowerment and service, indicated a positive significant linear relationship. Path analysis using the PROC CALIS

procedure determined four paths to be statistically significant. Three paths supported the pre-data and one path the post-data. The statistical comparison between the pre-data and post-data concluded that the three pre-data paths; altruism from the being qualities of H₃ (trust); trust from the *doing* qualities of H₅ (empowerment); and altruism from the doing qualities of H₆ (service), all supported the pre-data. However, trust alone from the H₆ (service) path of the doing qualities favored the post-data.

Theological foundations in servant leadership theory arose primarily from an investigation of the Holy Spirit as a servant leader. Seven theological servant leadership principles emerged largely from the servant leadership ministry of the Holy Spirit. These seven theological principles, referred to as applied principles, were: (a) the Holy-Spirit-Infected (H.S.I.) person tests positive for the *fruit*, (b) the *fruit of the Spirit* (Gal 5:22–23, King James Version) are the *virtues* in a person's character recognizable by the community of faith, (c) the fruit of love integrates all the other eight fruit of the Spirit into one chain, and all development come out of love, (d) for the believer, the fruit of the Spirit is the byproduct of the Holy Spirit working in a person, (e) the greatest gift a believer can give to others is his or her *effectiveness* of living a Spirit-led and a Spirit-served Life, (f) the believer partners with the *paraklêtos* (Holy Spirit) to serve along side others and (g) for the believer, the purpose of the *gifts of the Spirit* (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11, King James Version) is to receive *competencies* to contribute toward the leadership process of growing and nurturing the body of Christ.

The applied principles that were discovered were integrated with Patterson's (2003) seven virtuous constructs and put to practical use during the monthly progress meetings with the elders. The quantitative results of measuring Patterson's virtuous

constructs, the qualitative outcomes of the treatment articles as well as applying the seven theological servant leadership principles, revealed statistical difference and practical significance in the board of elders' servant leading behavior.

Conclusion

Post-test evaluation of the board of elders' after undergoing the six-month intervention, revealed that church members found them to be trustworthy. Trust was a highly significant finding in the post-data evaluation of the elders. Therefore, it was concluded that an observable quantifiable difference occurred in the trust relations of the board of elders' and the congregation.

Trust was also confirmed qualitatively by the relationship of the elders with other church leaders, particularly the Three Angels Fellowship executive church board. Church board members no longer found it necessary to have oversight of all board of elders monthly meetings. Doubt among church leaders decreased while perceived trustworthiness of the board of elders' increased.

The Three Angels Fellowship Seventh-day Adventist church is a stronger, healthier and friendlier congregation today than it was in the years following the split. Trust was restored at Three Angels Fellowship as indicated by the qualitative and quantitative findings. As a result of the study, the board of elders has become more effective at serving and leading. The elders were served by the Holy Spirit with the fruit of the Spirit (Gal 5:22–23) and led by the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11). In short, the elders' skills have improved as a result of the treatment articles, the applied principles, Patterson's (2003) virtuous constructs, and by their overall participation in the servant leadership study of this dissertation.

Andrews University
Seventh-day Adventist Theological Seminary

DEVELOPING SERVANT-LEADERS AT THE THREE ANGELS
FELLOWSHIP SEVENTH-DAY ADVENTIST CHURCH
IN THE MICHIGAN CONFERENCE

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

by
Frank Lugo
March 2014

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DEDICATION

This dissertation is dedicated to the ultimate servant leader, Jesus Christ who transformed my life. There is no greater example than Jesus and all attempts at mastering the practice of servant leadership, without Him as the nucleus, falls short in comparison. As a follower of Jesus Christ, I have found a life of purpose and meaning in the recurring motif that consumed the ministry of Jesus and one in which he talked about over and over again concerning serving others. That theme was that “if anyone desires to be first, the same shall be last of all, and servant of all” (Mark 9:35).

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LIST OF ABBREVIATIONS

ASV	American Standard Version
AMP	Amplified Bible
ESV	English Standard Version
GNB	Good News Bible
HCSB	Holman Christian Standard Bible
IRB	Institutional Review Board
KJV	King James Version
NASB	New American Standard Bible
NEB	New English Bible
NIV	New International Version
NKJV	New King James Version
NRSV	New Revised Standard Version
NKBC	North Kent Bible Church
RE	Resident Evangelism
SLAI	Servant Leadership Assessment Instrument
SDA	Seventh-day Adventist
SAS	Statistical Analysis Software
SPSS	Statistical Package for the Social Sciences
SEM	Structural Equation Modeling

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CHAPTER 1

INTRODUCTION

In 2007–2008, the Three Angels Fellowship Seventh-day Adventist church lost five elders and ministry opportunities, in part due to the local board of elders' use of stern authoritarian leadership behaviors that internally fragmented the church. Many elders and church members left by transferring their membership to neighboring Seventh-day Adventist churches, canceling all soul winning and evangelistic initiatives that were planned.

In the summer of 2007, the Michigan Conference of Seventh-day Adventists, hereinafter referred to as conference leaders, relocated the Three Angels Fellowship Church pastor to another district. In the spring of 2008, I accepted an invitation from the conference leaders to become the forth pastor of this church in Rockford, MI. In April of 2008, I began collaborating with the remaining elders in an attempt to stabilize the congregation by developing the board of elders' effectiveness as servant leaders and to ultimately reverse the spiritual and numerical decline of the congregation.

Statement of the Problem

The former elders' use of stern domineering leadership behaviors led to a schism that caused deleterious effects and lingering debility. This schismatic experience left the church body suspicious toward the remaining elders' leadership style. The church lost lay leaders, church members, financial support, and was losing ministry opportunities

because the congregation feared authoritarian leadership. It was clear that the biblical model of servant leadership needed to be practiced by the remaining elders. It was essential for the church elders to discover the praxis of servant leadership in a way that empowered others, built community, encouraged authenticity, and promoted the valuing and development of people.

Statement of the Task

The task of this project was to formulate and implement a strategy for developing the Three Angels Fellowship Church board of elders as servant leaders.

Justification of the Project

It was crucial for the Three Angels Fellowship Seventh-day Adventist Church to reverse the debilitating effects impacting the congregation and the board of elders that were still lingering from the results of an unhealthy church schism. This research is needful because it engaged the entire congregation to confront the deleterious effects of the schism and assist the elders to measure and develop their effectiveness as servant leaders. For this to occur, the elders had to overcome the adverse encounters experienced with the previous elders. By developing into servant leaders, their influence and behavior would allow everyone in the congregation and move beyond the distrust, suspicions, misgivings and emotional pain brought on by the divisive split of the church.

People in the congregation had become more interested in interdependent relationships, healing in their lives and healthy church growth. The use of authoritarian leadership styles had increased apathy and brought an inhospitable effect upon the congregation. This leadership style undermined love, humility, altruism, trust, vision, empowerment and service, virtues vital to servant leaders.

Expectations of the Project

The study endeavored to develop the board of elders into effective servant leaders who lead others from virtues consistent with the servant leader ministry of the Holy Spirit and servant leadership theory. While developing the board of elders, in the context of servant leadership, it was expected to have these individuals evaluated by church members twice, once before and once after a research intervention. The congregation would become cognizant of the qualities consistent with servant leadership and observe the practice of servant leading in the setting of church ministry. As a result of the Holy Spirit transforming the elders, they were to become spiritually attuned to His servant-leading ministry and eventually practice the virtues compatible with both the ministry of the Holy Spirit and servant leadership theory.

This research would contribute to the study of servant leadership by using Structural Equation Modeling (SEM) to test a theoretical model of servant leader qualities. It was also intended to provide practical information to help church elders to become effective servant leaders. Also, it was to assist future church pastors who desire to develop their elders and lead their congregations towards a deeper understanding of servant leadership.

The research and corresponding project was done to create a reproducible guide for developing church elders to become effective servant leaders in congregations within the Michigan Conference of Seventh-day Adventists sisterhood of churches. It was expected to increase the primary church leaders' knowledge regarding current servant leadership theory and the role of the Holy Spirit in servant leadership, which would equip people to serve and lead others as true servant leaders.

Delimitations

The project was exclusive to the Three Angels Fellowship Seventh-day Adventist Church in the Michigan Conference of Seventh-day Adventists. It was limited to six ordained elders in good standing within the ministry of the Seventh-day Adventist Church. The three men and the three women, who participated from the board of elders, happened to be married pairs.

Assumptions

The study assumed a cognitive association with the servant leadership construct(s) virtues and attributes assessed by the Servant Leadership Assessment Instrument (SLAI). It also expected general familiarity with the concept of “fruit of the Spirit” (Gal 5:22–23) and “gifts of the Spirit” (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11).

Additionally, it presumed that the results and personal experience of the participants, which framed their responses on the SLAI, was relevant to the broader church member population, and that the sample ($n = 36$) was broad enough in its diversity to support this assumption. Furthermore, this study assumed that the total church participants ($n = 36$), who completed the post-test, were also the same individuals ($n = 36$) that filled out the pre-test too, even though the SLAI was not identified by participant name or numerically matched.

Lastly, this research acknowledged the *God Tarry Factor*. The Bible clearly states that one should wait on the Lord and on His timing (Ps 5:3; 25:5; 27:14; 33:20; 37:7; 123:2; 130:5; 145:15–16; Isa 8:17; 30:18; 40:31; 51:5; Jer 14:22; Mic 7:7; Luke 12:35–40; Rom 5:3; 1 Cor 1:7; 4:5; Gal 5:5). This research assumed that the Holy Spirit

would change the elders during the six-month intervention period and that the church members would spiritually perceive those changes and document them on the SLAI.

Limitations

The sample size ($n = 36$) of church members evaluating the board of elders was somewhat small. The main challenge with the size of the sample is interpretation of results, in particular, confidence intervals and p-values. The main results should have 95% confidence intervals (CI), and the width of these depend directly on the sample size. Large samples produce narrow intervals and, therefore, more precise results. Since the small sample size has a larger standard error, wide 95% CI, and imprecise estimate of the effect, it produces statistical challenges to arrive at certain conclusions.

Limited by church member fear of being identified and refusal to participate in the study if chosen randomly, did not make it feasible to randomly sample the congregation. It became necessary to employ the convenience sampling technique, a non-probability sampling method. Attempting to lessen the impact of a non-random convenience sample, three inclusion controls were integrated into the SLAI. First, the person had to be a Three Angels Fellowship Seventh-day Adventist church member of the Michigan Conference not serving in the position of elder; second, must be at least 18 years of age; third, be familiar with the behavior and characteristics of the board of elders.

Reduced to the convenience sampling method made it virtually impossible to utilize a numerical identifier on the SLAI pre-test and post-test. Therefore, the study was unable to match the pre-test to the post-test effectively eliminating the possibility of pairwise statistic testing from being conducted.

Definition of Terms

Competencies: In this study, it refers to the board of elders' propensity or potential for reaching their various objectives/goals connected with the Three Angels Fellowship Seventh-day Adventist church or their individual gifts, skills and abilities.

Conference Leaders: In this study, it refers to The Michigan Conference of Seventh-day Adventists.

Construct(s): In this study, it refers to abstractions used to explain dimensions of behaviors, personality characteristics, and personal attributes into a single concept for the purpose of explanation, ordering and arrangement of Patterson's (2003) servant leadership model.

Effectiveness: In this study, it refers to the elders' ability to satisfy the ministry needs of the congregation by contributing to the church body's ministry objectives/vision/mission, which exceeded or were perceived to exceed their contributions.

Elders: In this study, it refers to the local board of elders from the Three Angels Fellowship Seventh-day Adventist Church.

Fruit: A biblical metaphor for the character, behavior and actions of an individual.

Goodness of Fit Statistic: Refers to the degree to which a value construct/variable fulfills its expected properties and or function.

Leadership: In this study, it refers to the aggregate contribution of the board of elders collaborating in a relational process, influenced by the Holy Spirit, with the church body to accomplish the goals and mission of the Three Angels Fellowship Seventh-day Adventist church.

Moral Action: In this study, it refers to the doing qualities category that incorporate three of Patterson's (2003) virtuous constructs of: vision, empowerment and service, and it also refers to a degree of competence and/or aptitude of carrying out the gift made available by the Holy Spirit.

Moral Relationship: In this study, it refers to the being qualities category that incorporate three of Patterson's (2003) virtuous constructs of: humility, altruism and trust, and it also refers to a function of time expended and/or invested to making oneself available to the Holy Spirit through a spiritual discipline.

Practical Significance: In this study, it refers to whether or not the observed board of elders' results was meaningful enough to signify change in their behavior or thinking for pragmatic purposes in the church.

Reflections: In this study, it refers to the cognitive and imaginative process the elders underwent throughout the intervention period while they read the treatment leadership articles and documented their values, experiences, ideas and hopes in a journal as it related to their life as a local church elder.

Septuagint: Refers to the name given to the Greek translation of the Jewish Scriptures.

Servant Leadership: Refers to a theory of leadership first introduced by Robert Greenleaf in a series of essays written in the late 1970's. Servant leadership was a virtue rich leadership style based upon the axiom that service to followers formed the mechanism for legitimate organizational success/power (Greenleaf, 1977).

Target Church: In this study, it refers to The Three Angels Fellowship Seventh-day Adventist Church.

Values: In this study, it refers to the board of elders' reflection journals regarding what they considered important in their lives, and it also refers to church members' beliefs or concepts, as well as evaluation of the elders' noticeable behaviors on a numerical scale based on personal preference and ordered by some relative importance.

Virtue(s): In this study, it refers to behavior depicting high moral character of acting well toward the benefit of others arranged in Patterson's (2003) servant leadership model.

Description of the Process

Chapter 1 specifies the parameters by way of introduction to the project document and the rationale for its existence. It outlines the journey taken with the board of elders as it relates to their experiences throughout the process and progress of the study.

Chapter 2 covers the biblical material in this study. It provides a definition of servant leadership along with a theological reflection regarding the servant leadership ministry of the Holy Spirit. The servant leader ministry of the Holy Spirit was divided into two categories: two different pathways consisting of *being* and *doing* of a person. The being path was described as a personal experience within the context of the fruit of the Spirit (Gal 5:22–23) occurring in a relational process with the Holy Spirit. The doing path was connected with the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) observed in the practice of the servant leader. The analysis of the Holy Spirit's ministry led to the discovery of Seven Theological Servant Leadership Principles. These principles were derived from the Bible out of the ministry of the Holy Spirit and used to develop the elders both internally and externally as servant leaders. The seven theological principles comprised part of the methodology section used in the study.

Chapter 3 reviews the current secular servant leadership literature. It includes Greenleaf's (1977) servant leader principles and concepts, discusses relationships between virtues and servant leadership, and presents servant leadership models along with the testing of those models both theoretically and empirically. This chapter specifically identifies the Seven Servant Leadership Construct Virtues purposed by Patterson (2003). The order of the virtues is a theoretical model claiming to have a moderating effect on servant leaders. Six hypotheses were crafted in this chapter as a means to evaluate the elders and to measure any change quantitatively.

Chapter 4 presents the implementation plan of the study including the demographics of Cannon Township in Rockford, Michigan, the demographics of the Three Angels Fellowship Church, the history of its conflict involving the board of elders and the overall methodology of the study. This chapter lists the strategies that guided the elders' development. It described how the SLAI would be used, and when the research treatments in the form of leadership articles would be implemented. It also involved the use of the theological servant leadership principles from Chapter 2 as well as the servant leadership virtuous constructs of Chapter 3.

Chapter 5 implements the methods described in Chapter 4. It directly covers the application of the theological servant leadership principles of Chapter 2 and the implementation of the servant leadership construct virtues from Chapter 3 as a means to gauge growth qualitatively.

Chapter 6 summarizes the study and presents the results and evaluation of the research treatments. It also describes the qualitative and quantitative findings of the pre/post data. Lastly, conclusions and recommendations are given.

CHAPTER 2

SERVANT LEADERSHIP IN THE MINISTRY OF THE HOLY SPIRIT

Introduction

This chapter is a theological reflection written in part as a response to the ministry challenges at the Three Angels Fellowship Seventh-day Adventist church, hereafter referred to as the Target Church. The intent of this chapter is to develop a theological understanding of servant leadership, from the ministry of the Holy Spirit, which will help guide and direct the Target Church board of elders to become better servant leaders. The research begins by investigating servant leading in the context of the Spirit's ministry and identifying Him as a servant leader. Immediately after the section: Holy Spirit as Servant Leader, is an in-depth investigation on the two leadership pathways the Holy Spirit uses to serve and lead believers respectively.

Servant Leadership and the Holy Spirit

God, in the person of the Holy Spirit, demonstrates the tacit practice of servant leadership within the framework of the church. The Holy Spirit is a servant leader and His ministry consists of serving and leading. He served the early church formation by infusing it with the fruit of the Spirit (Gal 5:22–23; Eph 5:9; Phil 4:8; Col 3:12–16; 1 Tim 6:11; 2 Tim 3:10; 2 Pet 1:5–7, King James Version) and led the church with “. . . power from on high” (Luke 24:49) by bestowing the gifts of the Spirit at its inception (Acts 2).

The fruit of the Spirit (Gal 5:22–23) and the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) is the primary mechanism used by the Holy Spirit to serve and lead people. The fruit and the gifts are two different aspects of the Holy Spirit in His role as a servant leader. It is important to understand that fruit of the Spirit and gifts of the Spirit are different spiritual realities in the servant leadership ministry of the Holy Spirit. The fruit is symbolized as the character of an individual, while the gifts provided by the Holy Spirit are abilities/talents or spiritual *competencies* used to facilitate the expansion of God's church.

These two spiritual realities (the fruit of the Spirit and gifts of the Spirit) in the servant leadership ministry of the Holy Spirit are best understood when associated with the experiences of the Son of God. During Jesus's earthly ministry, He was served and led by the Spirit. As Jesus was both served and led, He used the imagery of the fruit and gifts in His ministry too. Similar to the servant-leading ministry of the Holy Spirit, White (2006) claims "our Savior (Jesus Christ) compares Himself to a vine, of which His followers are the branches. He plainly declares that all who would be His disciples must bring forth fruit" (p. 80). Jesus unmistakably stated, "abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). The fruit could only be imparted as long as the person remains connected to Jesus, just as Jesus was connected to the Holy Spirit.

Jesus not only served others by imparting fruit consistent with character development, but also led by empowering others with gifts. Before offering Himself as a sacrificial gift (John 10:18), Jesus told His disciples about an essential and complete gift, which He was to confer on them. Jesus indicated:

I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. (John 14:16–17)

Jesus was referring to the time when the Holy Spirit would be established and internalized into the lives of His disciples, effectively converting and transforming them to become servant leaders themselves. Prior to His ascension, Jesus breathed on His disciples the Holy Spirit (John 20:22). He filled them with the Spirit until the regularized servant-leading relationship began as described by the disciple Luke (Acts 1-28).

It seems that Jesus wanted His followers to have the same servant-leading relationship He also enjoyed with the Holy Spirit. The relational bond between Jesus and the Spirit was so apparent it led White (1993) to write, “daily [Jesus] received a fresh baptism of the Holy Spirit” (p. 139). The servant leader dynamics they experienced is characterized by a mentoring relationship intended to fulfill Jesus’s ministry.

Clearly, throughout Jesus’s time on earth, He was served and led daily by the Holy Spirit. His earthly ministry was connected and driven by the Holy Spirit with the purpose of accomplishing God’s mission for the church. Jesus absolutely committed Himself to the accomplishment of His Father's will, as unveiled to Him in the Sacred Writings and the promptings of the Spirit. He surrendered His own inclinations as described by the apostle Paul and “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Phil 2:5). Paul uses the Greek word *ekenôsen*, translated as no reputation, which means to empty. It describes what Jesus did in human form. This does not mean that during Jesus’s ministry He relinquished any attributes of His deity. Instead, it means that Jesus took on the limitations of humanity.

Jesus stood, with reference to His human nature, during all the days of His humiliation, under the constant and penetrating operation of the Holy Spirit. The Spirit was involved in the incarnation of Jesus and His coming to this earth. Mary conceived Jesus through the overshadowing of the Spirit (Matt 1:18, 23). Before He entered upon His public ministry, Jesus was endowed with the Spirit as He descended on Him in the form of a dove at His baptism (Matt 3:16–17). Immediately after the baptism, the Spirit led Him into the wilderness to be tempted by the devil (Matt 4:1).

By His own admission, Jesus declared that His ministry/mission was Spirit-directed. The servant-leading ministry of the Holy Spirit guided Jesus which led Him to personally state:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (Luke 4:18–19)

Jesus followed the Holy Spirit and the Father perfectly, and in so doing, was mentored by the Holy Spirit to become a servant leader too. God did not restrict or limit Jesus's relationship to the Holy Spirit. In fact, in the New Revised Standard Version (NRSV) it states, "[Jesus] whom God has sent speaks the words of God, for He gives the Spirit without measure. The Father loves the Son and has placed all things in his hands" (John 3:34–35).

Unfortunately, many followers of Jesus misunderstand the Holy Spirit's servant-leading ministry, which underscore the principles of Heaven. Jesus challenged the prevailing value system of His time. He inverted the philosophies and principles of the kingdoms of this earth during His public ministry. Jesus, in no uncertain terms, articulates the notion of servant leadership to His disciples in the Gospel of Matthew:

But Jesus called [His disciples] unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matt 20:25–28)

Unlike the world at large, where the greatest are rulers, in the kingdom of Heaven the “great” are servants *diakonos* and the “first” will be slaves *doulos*. Jesus’s stated purpose, influenced by the servant leadership ministry of the Holy Spirit, was one of servant leading. He indicated that He did not come to be served, but to serve.

Holy Spirit as Servant Leader

In the Gospel of John and the 1 John Epistle, there is an unusual designation for the Holy Spirit. The title is *paraclete* (literally from *paraklêtos* or *paraklêtov*) which is the Greek word transliterated into English (Lee, 2010). The term is confined mostly in the New Testament referring to the Holy Spirit in five separate occurrences. Found only in the writings of John, the words *paraklêtos* (John 14:26; 15:26; 16:7) and *paraklêtov* (John 14:16; 1 John 2:1) are related to the Holy Spirit. Both words translated in different versions of the Bible are described by a variety of titles. Names such as comforter (AMP, ASV, KJV), counselor (HCSB), helper (ESV, GNB, NKJV) and advocate (NEB, NIV, NRSV), are usually assigned to people who are in positions as leaders.

Paraklêtos(v) are compound terms derived from *para*, meaning close beside, and from the word *kaleo*, which means to call or appoint in the context of decision-making. Combined, *parakaleo* literally means, someone assigned to come close beside another with the intent to provide assistance in decision making. This word denotes a legal advocate, advisor, or consultant who has knowledge, experience, discernment, and makes the right judgment call because they are close enough to the situation.

The Holy Spirit as *paraklêtos* is an extremely appropriate servant leader term. In the practice of servant leadership, the Holy Spirit is the one who comes to the side of an individual to lead. The Holy Spirit as the *paraklêtos* leads from a lateral position. He does not lead from an ascending hierarchical position. Instead, the Holy Spirit leads from a descending request to serve (John 14:26).

The Holy Spirit is not a top-down autocratic or authoritarian leader. Rather, the Holy Spirit leads laterally alongside the person. He is the one that comes to our side to serve and lead in two ways. First, he serves as the catalyst that brings forth the fruit of the Spirit (Gal 5:22–23) in the lives of Christian believers. Secondly, he leads from the side with the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) that are used to fulfill God’s mission of making disciples and or servant leaders on earth.

The comforter, counselor, helper or advocate are titles used to describe the role of the Holy Spirit, whom Jesus indicated would not come unless He ascended to Heaven (John 16:7). This does not mean that Jesus’s role is replaced; instead there is a close parallel between the ministry of Jesus and that of the Holy Spirit. The Holy Spirit was to come alongside the believer to do what Jesus did when He was physically on earth, but mainly from the inside of the believers (John 14:16). It is the Spirit’s function to actualize the presence of Jesus in His absence, not replace it (Thompson, 2001; Ward, 2009). The inwardness of the Holy Spirit was to continue Jesus’s style of servant leadership in the life of His followers in both the Old Testament and New Testament.

In the Old Testament

The work of the Holy Spirit remains consistent between the Old Testament and New Testament. The most notable servant leading work of the Spirit in the Old

Testament consisted of transforming the believer's characters and qualifying them with special abilities. For instance, the Spirit qualified believers for special functions (Judg 3:10; 6:34; 11:29; 13:25; 1 Sam 10:9–10; 16:13). Also, He served and led by selectively dwelling in certain leaders (Gen 41:38; Num 27:18; Dan 4:8; 5:11–14; 6:3). White (1911) indicates that “the same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age” (p. 53).

In the Old Testament, the Holy Spirit served and led. By occupying an internal place in a person's life, the Spirit gradually served and led a conversion process of character development. In the Old Testament, the leaders in ancient Israel had a violent character. With time, there was a change. According to Ma (1999), the human element gradually gave place to a more justice-based leadership and the violent feature of Old Testament leaders was eventually replaced by a peaceful monarchical ideology (p. 68).

In the New Testament

The servant-leader ministry of the Holy Spirit was not limited to the Old Testament. In the New Testament, after the cross, the Holy Spirit continues the same work but now as Christ's personal representative for every Christian believer. He reiterates and explains the teachings of Jesus; He points to Jesus's intercessory work as a high priest in the Heavenly Sanctuary. He does exactly the work that Jesus promised He would: “when the Counselor comes, whom I will send to you from the father, the Spirit of truth who goes out from the Father, he will testify about me” (John 15:26).

After the death of Jesus on the cross at Calvary, to a greater degree, the Holy Spirit develops the fruit of the Spirit (Gal 5:22–23) in the lives of people and bestows

special spiritual gifts upon everyone who accepts Jesus Christ as Savior and Lord (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11).

Two Leadership Pathways in the Ministry of the Holy Spirit

The Holy Spirit continues to carry out a vital ministry as servant and leader to the church today. The Holy Spirit's ministry exists for the purpose of personal development and spiritual growth in one's service to others.

In addition to the manifest work of the Holy Spirit, He also uses a unique tacit leadership approach to accomplish His work. His method is described in this chapter as servant leadership. This is a leadership style that shares authority and/or power, puts the needs of others first, and helps people to develop in order to perform as well as possible (Greenleaf, 1977).

The Holy Spirit demonstrates servant leadership through two primary paths. The first path is through the fruit of the Spirit (Gal 5:22–23) and the second path is through the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11). The following two pathways are indispensable in a believers' life and form the basis of servant leadership in the Spirit's ministry.

Pathway #1: The Servant Path to the Fruit of the Spirit

The first leadership pathway is revealed through the fruit of the Spirit (Gal 5:22–23) in the believers' lives. The fruit of the Spirit comes as an external demonstration of an inner spiritual experience. This personal growth occurs in the life of a person who is served by the Holy Spirit. The *external aspect* can only be seen when the *internal aspect*

first occurs. As a person's internal character is being developed by the service of the Holy Spirit, he or she will manifest an external change.

External Aspect of the Fruit

The external manifestations are the visible results of servant actions taken by the Holy Spirit to produce fruit in the life of the believer. In a person's life, this external aspect can be observed and measured. The fruit of the Spirit (Gal 5:22–23) is a standard of observation by which all Christian leadership behavior can be measured.

The relationship between servant and leader produces the power of the Spirit in a person. It is in this combined servant-leader symbiotic relationship, between the Holy Spirit and the believer that the catalyst of change occurs. The product of the change is the moral virtues called the fruit of the Spirit (Gal 5:22–23). We need to fully understand what the fruit of the Spirit is and what makes it appear.

Character formation is the byproduct, as the fruit of the Spirit (Gal 5:22–23) is seen in the life of the Christian leader. It is important to highlight that the biblical reference to the fruit of the Spirit appears only once in Holy Scripture. It is found in the Pauline epistle to the Galatians (5:22–23). Although this phrase is used only once, it is associated with the term *fruit* as a metaphor for human behavior in the Bible (Hurtado, 1988).

The term fruit symbolizes the character of a person, a term common during Bible times (Burgess & Van der Maas, 2002). The Hebrew word *peri* (Gen 1:11–12, 29; 3:2–3, 6; 4:3; 30:2; Exod 10:15; Lev 19:24–25; 23:40; 25:19; 26:4, 20; 27:30; Num 13:20, 26–27; Deut 1:25ff.), an Old Testament term for fruit, appears 120 times. The Greek term *karpôs* (Matt 3:8, 10; 7:16–20; 12:33; 13:8, 26; 21:19, 34; 21:41–43; Mark 4:7–8, 29;

11:14; 12:2ff) appears 66 times in the New Testament. Although the Old Testament has more references to the term fruit, it is the New Testament where this term is emphasized in greater detail and developed by the disciples John and Peter.

The disciple John, in his gospel (John 15), provides the condition of fruitfulness predicated on a relationship between the believer and God. The disciple Peter, in his epistle (2 Pet 1:5–8) to the churches, describes the cultivation process of the fruit. Under the guidance of the Holy Spirit, Peter and John complement each other and provide two facets of a three-part picture. Paul, in the letter to the Galatian church, provides the third part (Gal 5:22–23) by describing the fruit itself—the nine character traits that are produced by the servant leadership of the Holy Spirit, serving the inner developmental needs of the believers.

As you read Gal 5:22–23, it becomes quite clear that Paul is describing the external aspect of human behavior—the visible fruit of the Spirit. Some of the fruit listed are clearly external. For instance, kindness and gentleness can only describe actions and attitudes discernible by others. Andrews (1982) claims that “fruit is the visible or tangible produce of a living plant and the metaphor is almost always used in Scripture to describe what is evident or external, rather than what is inward, in the heart” (p. 165).

It is in the context of Gal 5 that Paul introduces his own assortment of metaphors. These metaphors describe the ethical lifestyle of the Christian believer as the Holy Spirit internally develops the person. For example in the New American Standard Bible (NASB), he encouraged the believers to “walk *peripateite* and conduct their lives in the Spirit” (Gal 5:16). He also encouraged them to be “led and carried *agesthe* by the Spirit” (Gal 5:18), as well as “to walk orderly *stoichomen* by the Spirit” (Gal 5:25). The best

known and probably the most effective is the metaphor of the fruit of the Spirit (Gal 5:22–23), which figuratively means the consequence or result of an action.

Internal Aspect of the Character

The servant work of the Holy Spirit develops a person's character. This character development is the internal aspect, which unfortunately cannot be measured. The effect of the Holy Spirit produces a character change that is visibly seen by virtues consistent with the fruit of the Spirit (Gal 5:22–23). The fruit of the Spirit is reflected as the results due to the servant leadership style used by the Holy Spirit. In the life of the person, it is the Holy Spirit that causes personal character growth.

As you read Gal 5:22–23, it is easy to conclude that Paul is obviously speaking about behavior or the external aspect. In light of the immediate/surrounding context and the prevailing theology of Paul, it is reasonable to say that he also had in mind the internal aspect. He was also focusing on a person's character—an inner dimension of an individual's life discernable by the Holy Spirit alone. Character can be described in three sequential steps. First, character is an attitude. Second, that attitude is linked together with our actions. Finally, this produces outward responses. It is the individual's response to this process that is linked with character (Hauerwas, 1975).

Character, according to Hauerwas (1975), “is not simply the sum of all we do as individuals, it is also the particular direction we acquire by choosing to act in some ways rather than in other ways” (p. 117). Since Hauerwas is linking character with self-determination, it is important to note that even though the fruit of the Spirit (Gal 5:22–23) is not a human product, people play an important role.

In Gal 5:22–23, “Paul did not mean to portray Christians as automatons manipulated by the Spirit” (Hurtado, 1988, p. 319). Our part is choosing to remain intimate with Christ, and in a bonded relationship with the Holy Spirit. Since “we live in the Spirit,” Paul writes, “let us also walk in the Spirit” (Gal 5:25). If to live expresses a perennial friendship, to walk (or to keep in step) requires constant decision-making on behalf of the believer. The character formation is a by-product of walking with the Spirit. The walk is not automatic, we must choose.

The internal aspect is the relational context of the Holy Spirit’s servant intervention, it is unseen by human eyes, discernable by Him alone. Jesus, when speaking of this process to Nicodemus (John 3:8), described it as the blowing of the wind indiscernible to human eyes. The external aspect, the fruit of the Spirit (Gal 5:22–23), is the evidence of His action upon an individual. The fruit of the Spirit demonstrates that the Holy Spirit is effectively serving inside the life of a believer. Along these lines, Paige (1993) states, “if any proof of the Spirit’s working and a believer’s maturing is to be looked for on the basis of Scripture, surely it is to be found in the fruit of the Spirit” (p. 410).

Paul, in his description of the fruit of the Spirit (Gal 5:22–23), is listing the internal/external aspects of the Holy Spirit’s service as an ethical work. The Spirit is committed to developing a character in a person whose behavior does not contradict the fruit of the Spirit. That work begins with the conviction of the Holy Spirit (John 16:7–9). It is followed by a servant leader relationship that impresses the person to forsake everything to become transformed into the image of Christ (2 Cor 3:18). The Holy Spirit

nurtures the human spirit through an indwelling bonded relationship (Rom 8:9; 1 Cor 3:16; 2 Tim 1:14; John 14:17) with Himself.

How this intricate process actually occurs is not clear. What is clear, however, is that the Holy Spirit provides for the developmental needs of those following His promptings. Scripture is limited as to how the Holy Spirit actually accomplishes this internal character transformation. Although, the internal aspect is invisible and beyond external scrutiny, one can certainly see the servant work-results because it is not beyond external verification. It is this visual change, which Paul describes as the fruit of the Spirit in the book of Galatians (5:22–23). It is Paul’s best expression of ethical virtues.

Ethical Virtues as the Fruit of the Spirit

The fruit of the Holy Spirit is technically a list of nine ethical virtues (Tarazi, 1994). Paul catalogued these virtues, which he refers to as the fruit of the Spirit (Gal 5:22–23). It is the Holy Spirit that governs that list of virtues within a *moral relationship*. In the moral realm these ethical virtues “are learned traits resulting from a moral religious upbringing, from interaction with God and fellow humans, and from individual choices and self-discipline” (Roberts, 1995, p. 66).

Ethical virtues or ethical catalogs are not exclusive to the Holy Spirit. The prototypal use of ethical catalogs was also used by Zeno (340–265 B.C.), founder of the Stoa (Charles, 2000), and expanded under the Stoic teachers who followed. Others like Plato, Aristotle, Aquinas, Confucius and Buddha also laid the foundation for identifying and defining ethical virtues (Ciulla, 2001).

In the Old Testament, catalogues of vices and virtues are limited, but the New Testament uses more abundant lists. Such lists are common in Hellenistic Jewish

literature, particularly by “Philo in a treatise on the Sacrifices of Abel and Cain” (Easton, 1932, p. 1). According to Easton, early Greek Christianity was in the practice of teaching by using ethical lists among the Hellenistic Jews and the pure Greek.

When it comes to lists of vices in the Bible, Easton (1932) claims that sins are selected somewhat at random. He explains that Jewish customs tended to number sins predominantly as actions rather than as thought. The New Testament has more than 20 lists of vices in different passages of the Bible. The references are as follows: Matt 15:19; Mark 7:21–22; Rom 1:29–31; 13:13; 1 Cor 5:10–11; 6:9–10; 2 Cor 12:20–21; Gal 5:19–21; Eph 4:31; 5:3–5; Col 3:5, 8; 1 Tim 1:9–10; 2 Tim 3:2–5; Titus 3:3; Jas 3:15; 1 Pet 2:1; 4:3,15; Rev 9:21; 21:8; 22:15.

Bible writers in the New Testament present their lists of virtues differently than those of the Old Testament (Matt 5:3–10; 2 Cor 6:6–7; Gal 5:22–23; Eph 4:32; 5:9; Phil 4:8; Col 3:12–14; 1 Tim 3:2–3; 4:12; 6:11; Titus 1:7–8; Jas 3:17; 1 Pet 3:8; 2 Pet 1:5–8). In these New Testament Bible references there is hardly an Old Testament list when it comes to literary form. According to Easton (1932), he asserts that Hebrew people preferred to depict the goodness of a man by concrete instances rather than by cataloging his or her benevolent qualities. The Beatitudes in the New Testament is the only list stated by Easton which “we can be certain are of a purely Jewish origin” (p. 9).

Paul lists nine highly ethical characteristics of the believer who is filled with the fruit of the Spirit (Gal 5:22–23). He presents this list in a polemic context against the Judaizers. Yet, it has a special significance for the believers of today. A brief analysis of each virtuous quality, indicating its biblical and current meaning, follows.

Love

The first and most important fruit of the Spirit (Gal 5:22–23) is *agapê* love. This form of love *agapê* is the virtue of unconditional and sacrificial love. It is a love that seeks the good of others. Paul's order of placement, as well as his use of the word, tells us that it is the greatest of all the virtues (1 Cor. 13; Eph. 5:2; Col 3:14). Other New Testament writers such as John and Peter emphasize that love is one of the greatest features of the kingdom of God. *Agapê* Love is the spiritual anchor of truth in a relationship with God or with a neighbor.

It is not coincidental that Paul's list of character traits start with *agapê* love. Love is the supreme virtue for Christians because it is the trait that most characterizes God. In order to experience this form of *agapê* love, the Christian must abide with God so that "he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16). It was *agapê* love that motivated God to create us, to sustain us, to make Himself known to us, and give His Son to redeem us (John 3:16). John indicates it so plainly by simply stating, "God is love" (1 John 4:16). Since *agapê* love is so central to the character of God, *agapê* love must be central to the believer as well.

This love *agapê* is distinctively Christian love, which finds its origins and source in God alone (1 John 4:19). This love is described as *agapê* because it is the same kind of love used to describe how God sent his only son to die for us (John 3:16–17). The Holy Spirit serves diligently to reproduce this kind of love in each Christian.

Joy

The second fruit of the Spirit (Gal 5:22–23) is joy. The word Joy appears 60 times in the New Testament. Joy corresponds to happiness, but it is independent of

outward circumstances and is to be found within every believer's life. Joy is a deep gladness that comes from a personal relationship with Jesus Christ. As Christians, everything should be done with joy in our hearts. The Bible indicates that we are to serve the Lord with joy and gladness. God desires for his children to know the joy of the Lord. The Bible says that the joy of the Lord is our strength (Neh. 8:10). The Holy Spirit will fill believers with this form of joy as they serve Him.

Paul wrote, "the kingdom of God is . . . joy in the Holy Spirit" (Rom 14:17). As the Holy Spirit serves the developmental needs of believers, Christianity becomes a religion of joy, not of gloom. According to Barclay (1962), the New Testament verb *chairein* means to rejoice. It occurs 72 times and the word *chara*, which means joy, occurs 60 times. For this reason, Barclay claims, "the New Testament is the book of joy" (p. 76). On the other hand, Morrice (1984) discovered that "every New Testament writer has something to say about joy, in one or more of its different forms" (p. 81). In fact, according to Morrice, Luke writes the most about joy. He allocates "24% of his New Testament gospel (326 instances in all) to the word joy" (p. 91).

Peace

Peace *eirênê* is the third fruit of the Spirit (Gal 5:22–23). It refers to a tranquility of mind, body and soul. Peace was exactly what Jesus wanted to give His disciples that gathered in the upper room after His crucifixion in fear of reprisal from Jewish authorities. Jesus simply said, "peace I give unto you" and he breathed on them the Holy Spirit (John 20:21–22).

Paul wrote, "the kingdom of God is . . . peace . . . in the Holy Spirit" (Rom 14:17). Fear and anxiety are dispelled from the life of believers by the service of the

Holy Spirit. Nations might be able to produce a world of peace, but only the Holy Spirit is able to offer a comprehensive peace. When Jesus said, “peace I leave with you; my peace I give you” (John 14:27), it was as if He were saying, I am the peace. Peace is not something, but someone (Holy Spirit) who lives within us (Rom 15:33; 16:20; 1 Cor 14:33; 2 Cor 13:11; Phil 4:9; 1 Thess 3:16).

God’s peace will never pass away. Paul calls it the peace that transcends human understanding (Phil 4:7). This does not mean that one will never have another problem, but that God will give a Christian peace in the midst of the storm. It is God’s desire to fill the mind, body and soul of every person with peace through the active servant leadership ministry of the Holy Spirit.

Moreover, peace *eirênê* describes a condition of assurance, prosperity and tranquility; welfare, wholeness and integrity; harmony, serenity and balance; emotional, social and spiritual health. *Eirênê* includes both personal (physical/psychological) and interpersonal aspects. In Paul’s writings, this word gains a new significance, being eschatological in character. Paul’s use almost becomes synonymous with salvation (Spicq, 1994a).

The term peace *eirênê* is primarily negative in classical Greek. By New Testament times, it incorporates the positive aspects of the Hebrew term for peace *shalom* and begins expressing its spiritual qualities in the New Testament, being linked with terms such as grace, life and justice (Westermann, 1992). Within the Pauline corpus, the word has a variety of usages being a dynamic concept. Western people seldom apprehend the whole meaning and depth of *shalom* (Dinkler, 1992).

With all its related words *shalem*, *shelem* and their derivatives, *shalom* is one of the most significant theological words in the Old Testament that “occurs more than 250 times in 213 separate verses” (Carr, 1980, p. 931). Translated in the *Septuagint* as *sozo*, *eirênê*, *teleios*, with several other terms (more than 20 in all), *shalom* according to Carr covers a spectrum of desirable conditions. In fact, the word *sôzô* (one Greek translation for *shalom*, which gave origin to soteriology) means: to save, to heal, to preserve, to become whole and to rescue (Foerster, 1964). However, when applied to inorganic objects, *shalom* means whole, unbroken and when related to organic things, it means sound, and healthy. But, when *shalom* is associated with social and interpersonal relationships, it means, being in order, and living in happiness.

Long-suffering

In Greek, two words express the meaning of patience for the long-suffering fourth fruit of the Holy Spirit. The first is *hupomone*, translated endurance, steadfastness, and fortitude in circumstances that cannot be changed. The second word, *makrothumia*, means great or long-tempered the opposite of short tempered, impatient and easily frustrated.

The second word for patience *makrothumia*; has two dimensions. First, when used in the human context, it refers to being patient with people rather than with things or events. Barclay (1976) claims, “it is the grace of a person who could revenge himself and does not” (p. 51). It is the capacity of not losing openness, goodwill and control easily. Secondly, when used in reference to God, it is often translated as long-suffering or slow to anger. In this context, George (1994) states that patience “is preeminently a characteristic of God, who is long-suffering” (p. 402) with his disobedient people.

The Greek word *hupomone*, commonly translated as patience, should really be translated long-suffering due to its servant leadership implications. A Christian servant leader should be able to hold fast in the midst of trials and difficulties—to remain steadfast and endure. This means the quality of putting up with others and waiting through the difficult times, even when severely tried, confused, or weak. It is like being a spiritual rubber band. When stretched to its maximum capacity, it should not break, but return to its original shape. This only occurs when one is acting from a position of long-suffering. This point is complimented by the biblical promise that God will not test anyone beyond what they are capable of withstanding (1 Cor 10:13). The Holy Spirit will supernaturally give patience to servant leaders, enabling them to hold on under difficult situations and circumstances.

Patience in the life of the servant leader is a virtue worthy of praise in the Bible. In Col 3:12, Paul writes that believers, as chosen people, must clothe themselves with patience. He is attempting to point out that when Christians are clothed with patience they can absorb a variety of annoyances. While reflecting on Paul's universal convention of a person's character in Col 3:12, Plantinga (1999) concludes that "just like a good cotton shirt that absorbs a few drops of water from a sprinkler, so can the garment of patience absorb the sporadic drizzles of the daily acid rain" (p. 56) that occasionally pours down on the Christian believer.

Kindness

The fifth fruit of the Spirit (Gal 5:22–23) is sympathetic kindness *chrêstotês*. When Paul illustrates how love actually behaves, patience comes to his mind first. He writes: love suffers long (1 Cor 13:4). Then, immediately after the word patience (suffers

long), he writes in the same verse, love is kind (1 Cor 13:4). This demonstrates how love and kindness are somehow associated together. Without genuine kindness, no action is truly done in love. Patience is also long-suffering and in this context, it is also love-forbearing. Kindness, however, implies a more active expression of love. Paul urges believers to internalize and practice this form of kindness derived from the servant-leading ministry of the Holy Spirit. He appeals to Christians to “be kind to one another” and to clothe themselves with kindness (Eph 4:32; Col 3:12).

In the Old Testament, kindness, like other qualities, is characteristic of God (George, 1994). For Old Testament writers, *Yahweh* is much more than a kind God. His kindness is described as a loving kindness *hesed* (Jer 9:24). His *hesed* is not only a theoretical concept, but also a quality expressed in real and concrete ways. Emden (1958) observes how ancient Israel lived in highly insecure circumstances; a tolerable existence seemed to them impossible without a helping and protecting God on whom they learned to rely (p. 556). The Israelites not only valued God’s protection, but also interpreted His kindness in a practical manner.

The Hebrew word *hesed* occurs 245 times in the Old Testament, 127 of these in the book of Psalms. It seems that *hesed* was not primarily a spontaneous attitude, but a behavior motivated by a covenant love relationship (Hos 2:19). *Hesed* surpasses the notion of compulsory, to an “expression of magnanimity, for a sacrificial humane willingness to be there for the other” (Stoebe, 1997a, p. 456). New Testament writers may have worked on the basis of the Old Testament covenant-kindness when they underscore love-kindness as an essential quality of the kingdom of God (Mark 12:34).

In the New Testament, it is God's virtuous gift to be able to respond to the special needs of others who are hurting or in need. It is a quality of God's kindness that is found in the New Testament only in Paul's correspondence. Those who have experienced the kindness of God's salvation in Christ (Rom 13:14) are to clothe themselves with the same kindness. The Lord through the ministry of the Holy Spirit wants to cultivate the fruit of kindness in the lives of servant leaders who can serve as a remedy to a world full of anger, selfishness and contention.

The teaching of kindness is central in both Old and New Testament theology. The challenge from the Old and New Testaments is to allow the Holy Spirit to use individuals to show others every nuance of kindness. Farley (1995) points out that kindness is considered from both the Old Testament and New Testament as active helpfulness to anyone, it does not set barriers and it is offered equally to everyone (p. 135). In others words, kindness causes believers to rise above all hindrances that intimidate or condemn anyone, and when this is reflected in a person's life, kindness *chrêstotês* will characterize the sweetness and the tenderness of the believer who avoids bringing pain to anyone.

Goodness

The sixth fruit of the Spirit (Gal 5:22–23) is goodness *agathosunê*. This word is unique. It is found four times in Paul's writings alone (Rom 15:14; Gal 5:22; Eph 5:9; 2 Thess 1:11). Such goodness, according to George (1994), "conveys the idea of benevolence and generosity toward someone else, and a willingness to go the second mile when such magnanimous behavior is not required" (p. 403). This behavior can easily be misconstrued as a deed done out of the goodness of one's heart. The human heart,

however, is deceitful and desperately wicked (Jer 17:9). It is important to understand that the fruit of the Spirit are not natural qualities or personality traits cultivated apart from the supernatural servant leader ministry of the Holy Spirit. Instead, the fruit of the Spirit are ethical virtues or characteristics produced in the believer by the Holy Spirit.

Unlike the New Testament's rare use of the word goodness, the Old Testament uses a variation of this word. The Septuagint renders the Hebrew *tob* good "mostly with *agathos*, also with *kalos* and *chrêstos*" (Stoebe, 1997b, p. 495). If we assume that Paul thought of goodness by his Hebrew heritage, we must conclude that he employed the vocabulary in a broad scope. English translations for "*tob* include: agreeable, pleasant, satisfying, satisfactory, favorable, useful, purposeful, right, beneficial, ample, pretty, well-formed, fragrant, friendly, benevolent, joyous, worthy, valiant and true" (Stoebe, 1997b, p. 487).

The goodness of *Yahweh* was something taken for granted by Israel. It is expressed throughout the Bible, particularly in the Psalms. The following formula, in the New International Version, is repeated several times: "Give thanks to the Lord, for he is good; his love endures forever" (Ps 106:1; 107:1; 118:1; 136:1). Ancient philosophers considered God, the word that is at the root of the English term good, as the *summum bonum*, the greatest good (Oehler & Day, 1883). The experience of Mark 10:18 ("No one is good—except God alone") perhaps echoes this understanding.

In the Old Testament, the goodness of *Yahweh* is manifested in the form of protection, benefits and blessings. It is directed to all humankind, but particularly to His special people by virtue of the covenant. In the New Testament, His goodness is concentrated and manifested in and through Jesus. It is directed to the people of the

covenant, but particularly to all who have been previously excluded from it. Being reconciled to God through Jesus, Christians are to take action and become agents of God's goodness in the world. When the church sees a need, she must meet it. When she sees a hurt, she must heal it. The virtue of goodness reminds one that the church becomes the hands and feet of Jesus Christ. The Holy Spirit desires to use the church as a vehicle through which the goodness of God may flow.

Faithfulness

The meaning of faith *pistis* in Paul's writings varies. For example, in Gal 5:22 the New American Standard Version translates *pistis* as faith. However, faithfulness or fidelity seems to harmonize better with the character of the other eight virtues listed.

The terms faith and faithfulness, though closely linked, are not the same. Faith is that indefinable power, a gift from God, through which one may believe in the reality that yet remains unseen. As the Bible writer states: "now faith is the substance of things hoped for, the evidence of things not seen" (Heb 11:1). Faithfulness is the working out of this inner belief system. When one has faith in God, a person acts in faithful ways. Acts of faithfulness are a demonstration of one's faith, and such acts are the threads holding one's belief system together.

As an aspect of the fruit of the Spirit (Gal 5:22–23), Ridderbos (1953) claims that faithfulness "is to be understood in a religious sense" and can properly be translated as "loyalty" (p. 208). While faithfulness can be rendered as loyalty, it is also a trait that makes a person totally worthy of trust, a virtue of reliability. Farley (1995) considers faithfulness as "a universal ethical virtue and is embodied in every civilized code desirous of creating goodwill and respect among its people" (pp. 136–137).

In its adjectival form, Paul used this word in his instruction to Timothy concerning the appointment of church leaders. Paul writes to Timothy reminding him that “the things that thou hast heard of me among many witnesses, the same commit thou to faithful men . . . ” (2 Tim 2:2). For those called to serve as leaders, faithfulness should be a far more coveted mark of ministry than temporal success, ecclesiastical success or popular acclaim.

Gentleness

Prautês is the original word translated in the New American Standard Bible as gentleness. Because the meaning of the word conveys softness and strength, some translations, such as the King James Version, renders it as meekness *praotês* and gentleness. This complements the intent of the other virtues in Gal 5 and resonates much better.

Such rendering goes against the negative connotations associated with meekness in the mind of church leaders. The concept of New Testament meekness seems very much lost in our aggressive, self-centered Western culture today. It is commonly known that people typically equate meekness with weakness and do not admire others for being meek. Yet this is what the Holy Spirit, working in a person transforms one to become.

Weakness *asthêneia* and meekness *praotês* may communicate similar meanings, but they are not the same. Weakness is due to negative circumstances, such as lack of strength or lack of courage. Meekness, however, is the result of a person’s conscious choice to trust in God and learn from Him directly through the Holy Spirit. Jesus describes it saying, “take my yoke upon you, and learn from me; for I am meek and lowly in heart” (Matt 11:29).

Learning from Jesus through the Holy Spirit involves understanding that meekness, like the other listed virtues, is the fruit of the Spirit (Gal 5:22–23). It is not biological or something humanly accomplished apart from the Spirit. Instead, meekness is a product of the servant leadership ministry of the Holy Spirit. The person being served by the Holy Spirit, who is gentle/meek, will not attempt to push others around to satisfy his own will or arrogantly impose his own desires onto his or her contemporaries.

The fruit of *prautês* is also a calm disposition, a sweet attitude, and the opposite of bitterness, harshness, violence and cruelty (Spicq, 1994b). *Prautês* has a dimension of humility. The New International Version translates the root *prâos* as humility in Titus 3:2. Evans (1992) argues that this constitutes not only an essential aspect of Jesus’s understanding of the kingdom of God, but is an “equally essential aspect of His understanding of messiahship” (p. 127). Jesus, the perfect example of gentleness, praises gentle people in the third beatitude (Matt 5:5) as He reiterates the Psalmist (Ps. 37:11) regarding the practice of being meek. Although His contemporaries did not value meekness, Jesus placed it among the vital qualifications for his kingdom.

Prautês is the virtue one needs when confronted by opposition and helps Christians to deal with difficult people and to face unexpected situations without losing their poise. Peter reminds church leaders that gentleness is necessary to be a Christian witness of pure doctrine (1 Pet 3:15–16). Without the fruit of gentleness, church leaders may inadvertently forget the truth that gentleness and Christian character belong together.

Self-control

The final ethical virtue of the Holy Spirit is self-control *egkrâteia* or mastery. According to George (1994), this word refers to the mastery over one’s desires and

passions. In the context of 1 Cor 7:9 Paul uses this expression in reference to the control of sexual impulses and carnal desires. While this idea is certainly expressed in this verse, self-control as a Christian virtue cannot be restricted to matters of sexuality alone.

Perhaps Paul had in mind not only the control of one's sexual appetites, but also one's passions and relations in general. In 1 Cor 9:24–27 Paul compared Christians to athletes who endure strict physical training in order to compete as runners or boxers. Paul implies that a believer without self-control is like a runner who runs aimlessly from one side of the course to another, or a boxer who strikes the air, never landing a blow. To have self-control is to master oneself. On the other hand, to lose self-control is to be mastered (2 Pet 2:19).

The fact that self-control appears last in the list of the fruit of the Spirit (Gal 5:22–23) may indicate its importance in summarizing all the previous virtues. In Greek/Hellenistic thought, self-mastery was essential to moral excellence. Williams (1997) considers that it is hardly accidental that self-control appears at the end. He suggests that “the last item in Paul's list, self-control, corresponds to the first virtue, love, and these two traits essentially ‘enclose and frame’ the other virtues” (p. 151).

Kenneson (1999) also thinks the placement of self-control, at the end of the catalogue is purposeful, but for another reason. He reasonably suggests that Paul did not employ the concept of *egkrâteia* in the same way as the Greek did. Instead of focusing on the control of the self, by the self, for the sake of the self, Paul meant “something akin to control of the self by the Spirit for the sake of the gospel” (pp. 226–227). In this case, it would be an other-directedness of the Holy Spirit in the context of His servant leadership ministry.

After examining each of the fruit of the Spirit (Gal 5:22–23) as ethical virtues, it is important to note that the practice of servant leadership is strongly dependent on the character of the person buttressed by the external aspect previously discussed. Character relies heavily on who the leader is (internally), as opposed to what a leader does (externally) in the context of his/her ministry. Both are vital to a servant leader, but a transformed character is absolutely necessary for effective servant leadership. A person may be really good at something they do; but the practice of a servant leader would be incomplete without a Spirit-led character reflecting the fruit of the Spirit.

This segment covered the nine fruit of the Spirit (Gal 5:22–23) as ethical virtues. Now, I will briefly focus on how all the fruit can be compressed into a singular fruit—the fruit of love. The fruit of love *agapê* has the capacity to integrate all the other eight fruit of the Spirit into the virtue of love and portray the Holy Spirit as a selfless servant leader.

***Agapê* Love as the Integrative Fruit of the Spirit**

The Greek word for fruit is *karpôs*. Paul uses this word in the nominative masculine singular form to describe the fruit *karpôs* of the Spirit (Gal 5:22–23). Using the term as a singular noun has led some to combine all nine virtues into one fruit and conclude that the fruit of the Spirit is referring to love. For example, Stott (1992) claims “love is the fruit of the Spirit” (p. 152). If Stott is correct, that love is the fruit of the Spirit, then love becomes the single fruit that incorporates all the other listed virtues of Gal 5:22–23. Therefore, joy, peace, longsuffering, and all the other virtues in Gal 5 become specific expressions of love.

Paul expounds on this notion of love in 1 Cor 13. There is a connection between Paul’s descriptions of biblical love in 1 Cor 13:4–8 and the fruit of the Spirit in Gal 5:22–

23. Prime (2009) claims that Paul is using “the metaphor of a whole fruit with its component parts to describe the nature and character of love” (p. 30). Paul takes the same component approach in 1 Cor 13, but is more explicit in this chapter. In Gal 5:22–23, he acknowledges that the love being described is a product of the Holy Spirit, which He alone can impart.

Paul utilizes a distinct type of love *agapê* in Gal 5:22–23 and 1 Cor 13:4–7. It is an unconditional love personified by God, “. . . for God is love” (1 John 4:8), and supported by the Holy Spirit. Only the divine servant leader (Holy Spirit) can impart the love Paul writes about in his epistles. The NRSV indicates how God’s love was “. . . poured into our hearts through the Holy Spirit that has been given to us” (Rom 5:5). The similarities of 1 Cor 13:4–7 and Gal 5:22–23 describe the quality of that love and leads the reader to conclude that it should be considered as a synthesis of the fruit of the Spirit.

The idea of combining all nine virtues listed in Gal 5:22–23 into a coherent whole, has led Tarazi (1994) to discover four reasons for synthesizing the fruit of the Spirit into one single fruit. First, he claims that love “constitutes the basis for the whole section of exhortation” in Gal 5; second, “love is the only element of the list in verses 22–23 totally absent from the Hellenistic catalogues of virtues;” third, love in the New Testament “perfectly corresponds to the Holy Spirit;” and finally, the last two (second and third) were novelties of the Christian teaching (p. 297). In addition to this list, the Christian leader should remember that while Paul begins his list of virtues with love, Peter ends his progressive list with love (2 Pet 1:7). Without the singular fruit of love in one’s life, a believer will be barren and unfruitful.

Although the work of the Holy Spirit in the heart of the believer is a mystery, the Bible provides practical instruction on how to encourage personal growth and bring forth fruit in abundance. The following are some useful ways to nurture the growth of the fruit of the Spirit (Gal 5:22–23).

How to Grow the Fruit of the Spirit on the Servant Path

While it is nearly impossible to make a seed grow, there are things that can be done to facilitate and support growth until it bears fruit. There are four things a person can do to cultivate the fruit of the Spirit (Gal 5:22–23).

By prayer

According to White (1915) “Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God” (pp. 254–255).

Study the Word of God

Paul writes to Timothy: “All Scripture is profitable for doctrine, reproof, for correction, and for instruction in righteousness so that the man of God may be complete, thoroughly equipped for every good work” (2 Tim 3:16–17).

Reflecting on the right kind of thoughts

Paul challenges believers to cogitate on things that are “true, honest, just, pure, lovely and of good report” and “if there is any virtue; if there be any praise, think on these things” (Phil 4:8).

Faith-sharing

The believer who shares his or her faith with others contributes to the growth of the fruit of the Spirit (Gal 5:22–23). Clearly this was Jesus’s recommendation when He healed a man of demons and denied his request to follow Him. Instead, Jesus asked him to return to where he lived and tell what the Lord had done for him (Mark 5:18–20).

Pathway #2: The Leadership Path to the Gifts of the Spirit

The second leadership pathway is revealed through the Gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11). The second path of the Holy Spirit’s work consists of identifying the gifts provided to believers. The Holy Spirit, as a servant leader, leads believers to use the gifts of the Spirit. Just as the fruit of the Spirit (Gal 5:22–23) gives evidence of a person’s character, the gifts of the Holy Spirit provide the skills/competencies/abilities needed for a leader’s contribution to the leadership process. This part quickly examines the second leadership path of the Holy Spirit in the context of spiritual gifts.

Table 1
Gifts of the Spirit

Rom 12:6–8	1 Cor 12:4–11, 28	Eph 4:11	1 Pet 4:11
Exhortation	Administration	Apostles	Service
Leadership	Discerning of Spirits	Evangelists	Speaking
Liberality	Faith	Pastors & Teachers	
Mercy	Healers	Prophets	
Prophecy	Healing		
Service	Helps		
Teaching	Interpretation of Tongues		
	Knowledge		
	Miracles		
	Prophecy		
	Tongues		
	Wisdom		

The focus in this section is on the so-called spiritual gifts. For the purposes of this study, not all the spiritual gifts will be explored. Rather, a simple cross-section of the spiritual gifts is selected from each of the four major passages listed in Table 1. Under the previous section, we dealt with attitude or being qualities; while in the next segment, it will deal primarily with aptitude or doing qualities.

The Gifts of the Spirit

Servant leadership in the context of the church is Spirit-driven. The Holy Spirit leads the church by way of a gift-based service. His power is in the gifts He provides to believers so they may carry out service, facilitate the growth of the church, and equip every member of the body so they may participate in the leadership process of the congregation.

The process emphasizes leadership as a function of a Spirit-led community, with each member transformed to reflect the fruit of the Spirit (Gal 5:22–23) and consequently gifted to contribute toward the leadership process. The Holy Spirit accomplishes this task through the distribution of the gifts, which are the necessary competencies a person will need to accomplish the mission and goals of the congregation.

The gifts of the Spirit are discussed in four major passages: Rom 12, 1 Cor 12, Eph 4 and 1 Pet 4 as listed in Table 1. No list repeats totally the others. This seems to suggest that they do not exhaust all possible gifts, but are merely illustrative or representative. As Fee (1987) indicates, “Paul’s concern here, [in 1 Cor 12:8–10], is to offer a considerable list so that [the Corinthians] will stop being singular in their own emphasis” (p. 585). Today, for example, Paul could very easily augment the list with

singers, writers, radio and TV speakers, educators, colporteurs and physicians, to name a few.

A brief analysis of a sampling of abilities (gifts of the Spirit), indicating their biblical example and current meaning, follows.

The Gift of Prophecy

The gift of prophecy *prophêteia* (1 Cor 12:10; Eph 4:11) is a unique ability that the Holy Spirit distributes to some believers so they can receive and communicate relevant and accurate divine messages to their communities of faith or the world at large. Examples include Moses, Isaiah, Jeremiah, Ezekiel, Daniel, John the Baptist, the apostle Paul and the disciple John.

The Gift of Service

The gift of service *diakonia* in Rom 12:7 and 1 Pet 4:11 is a particular ability that the Holy Spirit gives to some believers to help people in their community of faith in practical ways. Some examples of this gift are seen in the ministry of the seven deacons (Acts 6:1–6), Phoebe (Rom 16:1–2), Tabitha (Acts 9:36), and the household of Stephanas (1 Cor 16:15).

Although Paul does not develop the concept of service in Rom 12:7, the original Greek word he employs, *diakonia* (service and/or ministry), has a significant meaning in the New Testament. Together, the noun *diakonia* (33 times), the verb *diakoneo* (37 times), and the personal noun *diakonos* (30 times) occur 100 times in the New Testament (Hiebert, 1983). The word deacon, according to Hiebert denotes one whom voluntarily, energetically, and persistently serves others, “prompted by a loving desire to benefit those served” (p. 153).

Mirroring the model of the great Deacon, Jesus Christ, who came “to serve *diakonesai*” (Mark 10:45), as well as the example of the angels, who are “sent to serve *eis diakonian*” (Heb 1:14), the believers are called to serve (Matt 20:25–28; John 12:26). In God’s kingdom, to serve is honor, not shame. Service as a deacon has multiple possibilities. A deacon/servant enabled by the Spirit, such as Stephen (Acts 6:5–15; Acts 7), may reach unimaginable heights of spiritual service to others.

The Gift of Teaching

The gift of teaching is an exceptional ability the Holy Spirit provides to some believers to expound the veracity of the gospel. This gift allows the believer to communicate the biblical truth in a clear, warm, and convincing way. The purpose of the gift is to nourish, instruct, and strengthen the community of faith. John is a good example of one possessing this gift (1 John 1:1–4).

The Gift of Liberality

The gift of liberality is an extraordinary motivation that the Holy Spirit gives to some believers to share with joy their material resources to promote the well-being of people and the expansion of God’s kingdom. Barnabas and others (Acts 4:34–37) are models of those exercising this gift.

The Gift of Mercy

The gift of mercy is a special ability that is offered through the Holy Spirit to some believers to show emphatic compassion and practical concern toward people experiencing anguish, distress, or need. One example is a group of disciples (Acts 11:28–30).

The Gift of Faith

The gift of faith is a special confidence that the Spirit provides to some believers to perceive that God is willing to intervene in certain circumstances and the courage to apply this confidence to specific situations, asking him to intervene. The Holy Spirit distributes this gift to some in the church to encourage and build up the church in her confidence in God. Some of those having this gift include Abraham (Rom 4:19–21), Elijah (1 Kgs 17, 18), and Elisha (2 Kgs 2–8).

The Gift of Healing

The gift of healing is a distinct power the Holy Spirit gives to some believers to touch the lives of those ill or sick through prayer, and bring cure, well-being or wholeness according to God's will. Paul (Acts 20:7–12; 28:7–9) and Peter (Acts 3:1–10; 9:32–42) are two individuals who exerted this gift.

The Gift of Miracles

The gift of miracles is a distinctive ability that the Holy Spirit distributes to some believers to perform powerful acts perceived as transcending human resources or surpassing the normal course of nature. The gift of miracles is seen in the life of Moses (Exod 7–14), Elijah (1 Kgs 17; 18; 2 Kgs 1:9–14), and Elisha (2 Kgs 2:19–22; 4; 5:8–14; 6:1–7).

The Gift of Discernment

The gift of discernment is a special ability the Holy Spirit imparts to some believers to perceive with assurance the origin, purpose, implications of spiritual insights

and messages or behaviors. Biblical examples include Solomon (1 Kgs 3:9–12), Paul (Acts 13:6–11; 16:16–18), and Peter (Acts 5:3; 8:23).

The Gift of Tongues

The gift of tongues (1 Cor 12:10, 28; *gene glosson*, varieties of tongues) is an extraordinary ability that the Holy Spirit gives to some believers to speak in intelligible utterances to communicate the gospel, praise God, and/or attest God's presence. Some examples of this gift include the apostles (Acts 2:4), the household of Cornelius (Acts 10:44–48); a group of believers from Ephesus (Acts 19:6); the Corinthians (1 Cor 14:26), and Paul (1 Cor 14:18).

The Gift of Interpretation of Tongues

The gift of the interpretation of tongues is a special ability that the Holy Spirit provides to some believers to make sense in vernacular language the meaning and content of inspired speech given through the gift of tongues. There are no biblical specific examples of tongues-interpreters, but the gift certainly was known in the community of faith (1 Cor 12:10, 30; 14:13, 26–28).

The Gift of Helps

The gift of helps *antilêpsis* (1 Cor 12:28) is a special ability imparted by the Holy Spirit to some believers to willingly (and many times anonymously) meet needs, lighten loads, assist people in their tasks, and enhance the potential of others. Martha (Luke 10:38–42) and Mark (2 Tim 4:11; Col 4:10–11) are two individuals that demonstrated this gift.

The Gift of Administration

The gift of administration is a Spirit-given ability to some believers to plan, supervise, and promote successfully the immediate and long-term growth functioning of the church. Examples of this gift include Jethro (Exod 18), Joseph (Gen 41:37–40), and James (Acts 15:13–21).

The Gift of Apostles

The gift of apostleship is a special call/appointment provided by the Holy Spirit to some believers to witness for Jesus, preach the gospel, plant new churches with great spiritual authority, and expand the frontiers of God's kingdom. Some examples of this gift involve the twelve original apostles, with Matthias replacing Judas (Matt 10:1–2; Acts 1:12–26), and Paul (Rom 1:1).

The Gift of Evangelism

The gift of evangelism is a Spirit-driven ability given to some believers to preach the gospel in a clear, compelling, and successful way, causing unbelievers to become active followers of Christ. Apollos (Acts 18:24–25), Peter (Acts 2:14–41), and Philip (Acts 8:26–40) are clear examples of those possessing the gift of evangelism.

According to Paul, the Spirit enables some believers to be evangelists *euaggelistês* (Eph 4:11), promoting the good news of Jesus Christ. Occasionally, confusion arises between evangelism and witnessing. All believers are called to witness (Acts 1:8), but not everyone has the gift of evangelism. Some receive an extra measure of faith and effectiveness to evangelize.

Evangelists are given the unique ability by the Holy Spirit to clearly and effectively communicate the gospel of Jesus Christ to others. Evangelism, to be

effective, needs the empowerment of the Holy Spirit on two grounds. First, the Spirit enables the evangelist to present the story of Christ in a contextualized, attractive and compelling manner; and second, the Spirit sensitizes the listeners about their sinfulness. He causes them to feel a need for change, and sharpens the focus of their attention toward Christ.

The Gift of Pastor

The gift of pastoring is an important Spirit-chosen ability given to some believers to minister on a regular basis to the spiritual and/or psychological needs of a group of fellow Christians. Peter (John 21:15–19) is one example representing pastoral ministry.

All 16 gifts listed earlier under the heading: Ethical Virtues as the Fruit of the Spirit, are distributed exclusively by the Holy Spirit to members of the church without intending to provide all the gifts to any one person. The spiritual gifts are tools the Holy Spirit provides, in connection with the congregation to expand God's kingdom on earth.

Unlike the fruit of the Spirit (Gal 5:22–23), which are virtuous standards of Christian leadership behavior that can be measured and quantified by others, the purpose of the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) is to provide individuals with the needed competencies/skills to grow the body of Christ. All servant leaders are responsible for using their gifts in active ministry.

After fully investigating the two leadership pathways of the Holy Spirit, I will now transition to the biblical definition of servant leadership. Immediately following the definition, seven theological servant leadership principles from the Spirit's ministry will be explored.

Servant Leadership Defined

The servant leadership style of a person is rooted in his or her ability to serve and lead simultaneously. The idea of a person functioning both as a servant and as a leader is not antithetical; these aspects can work in harmony in a person's leadership style. As long as the servant leader keeps in perspective the One who calls and the task to which the person is called, their service will hardly seem contradictory. As long as this is clear, the relationship between servant and leader will not appear paradoxical. For the purposes of this study, the phrase servant leadership has been bifurcated to simplify the explanation. Both of their biblical roles and meanings are examined further.

Servant

The word servant is derived from the Greek term *doulos*. In addition to the word servant, *doulos* also means slave. A true Christian leader is a voluntary slave to Jesus and also to those whom they wish to serve (Rom 1:1; 1 Cor 9:19). Miller (1995) claims that a *doulos* is a slave, and the servant's accountability to his master is emphasized (p. 14). Christ is the master of the *doulos*. He calls the servant to differentiate himself/herself from the secular world.

Fee (1987) adds to the term *doulos* by mentioning another popular Greek term, *diakonos*, which is translated as servant. Unlike the *doulos*, the *diakonos* is a worker. The word *diakonos* emphasizes the servant responsibility in the relationship to do what he or she is asked to accomplish.

Continuing to add to the list of words for servant, Fee (1987) indicates that the word translated as servant in 1 Cor 4:1 is not *doulos* or *diakonos* but *hupêretês*. This

term means under-rower, implying that the person is under the authority of his superior. All of these terms (*doulos*, *diakonos* and *hupêretês*) are servant leader characteristics.

Leadership

The word leadership is derived from the Greek term *proistêmi*, which means to lead. It is a compound of two Greek words; one denoting to stand *histêmi*, or to stand firm, and the other is *pro* which literally means to stand in front of a person or thing. The word *proistêmi* emphasizes the effectiveness of leading people by having a respected reputation of living in faith (Rom 12:3, 8). This word captures the very essence of how a person should lead from a forward position characterized by ethical service.

Proistêmi is found in Rom 12:8, listed between the gifts of giving and of mercy. It is placed there intentionally by Paul to demonstrate that it is a gift associated with service for others. This is what connects it to the gift of pastor/shepherd, and what differentiates it from the gift of administration. *Proistêmi* is more people-oriented than task-oriented in its application. This is not to say those with the gift of administration do not care for people; of course they do. But those with the spiritual gift of leadership focus on people and relationships more directly.

It is my personal experience that the Holy Spirit provides the spiritual gift *proistêmi* in order to have God's people served and led into a deeper relationship with Christ and each other. Those possessing this gift lead with a deep concern for the well-being of others. They usually accomplish two relational tasks as a leader. First, they know how to get the job done and build people up at the same time they are getting the job done. Second, they leave people better off than the way they found them. *Proistêmi*

gifted individuals not only do these two things well, but base their overall success on how well they help others succeed and grow in their spiritual walk with Jesus.

While this study considers the term leadership to be a plural process involving many people contributing to the goal and mission of the faith community, the word is commonly attributed to small groups of people or a single person in a leadership position. This study does not support the view of leadership to be a synonym for leader or leaders. Leadership in this dissertation refers to a relational process influenced by the Holy Spirit whereby the board of elders and members contribute to the mission of the Target Church.

Theological Servant Leadership Principles of the Holy Spirit

The servant leadership style of the Holy Spirit is marked by two fundamental principles. First, a person's transformed character demonstrates the Holy Spirit's service by the fruit of the Spirit (Gal 5:22–23). Second, specific leadership gifts are those bestowed on a person that provide for the competencies/skills/and or abilities that allow for an effective contribution to the growth and success of the church.

The attitude or being qualities of a servant leader forms the basis of the first principle, which is found in a moral relationship with the Holy Spirit. The source of the second principle is found in the *moral action*, which involves the aptitude or doing qualities of the servant leader. Although both principles are different from each other, they emerge from a single source, the servant leadership ministry of the Holy Spirit.

The fruit of the Spirit (Gal 5:22–23) and the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) can also be combined into one principle fruit: the virtue of love *agapê*. This notion of *agapê* love can be considered as the integrative

theme of servant leadership, a guiding principle that gives consistency to all dimensions of servant leader behavior. This kind of love—the first of the nine listed virtues in Gal 5:22–23—is the only fruit capable of integrating both the fruit of the Spirit and gifts of the Spirit. The intense nature of *agapê* love has the capacity to change lives. It can change the life of a leader, follower, and even a community of faith.

Applied Principles

Everything I have covered regarding the ministry of the Holy Spirit has prompted me to formulate seven principles from the Spirit’s ministry. The subsequent principles, which are in the following subheadings, will be applied to the board of elders of the Target Church.

Principle #1: The Holy-Spirit-Infected (H.S.I.) Person Tests Positive for the Fruit

Anyone connected to the Holy Spirit, who delights in the law of the Lord and walks in His way, is a H.S.I. person who is compared in the NIV to “. . . a tree planted by the streams of water, which yields its fruit in season” (Ps 1:3). In the New Testament, Jesus alludes to this fruit-producing person as testing positive for fruit (Luke 6:43–44). He states that anyone can know a tree by the fruit it produces. Therefore, a H.S.I. individual will always test positive for the fruit of the Spirit (Gal 5:22–23). It is proof positive that the servant leadership ministry of the Holy Spirit has indeed changed the person to a believer.

**Principle #2: The Fruit of the Spirit
are the Virtues in a Person's Character
Recognizable by the Community of
Faith**

The fruit of the Spirit (Gal 5:22–23) are virtues that serve as evidence of a person's character. It is easy for people to identify and recognize the fruit/virtues of the Spirit in a person's character when they are part of a community of faith where intimate interpersonal relationships exist and overlap with worship and communal fellowship experiences. Luke describes how the early church believers—after worship and fasting, with help from the Holy Spirit—selected Paul (previously Saul, a commonly known church persecutor) to represent the community of faith as an overseas missionary (Acts 13:1–4).

The Bible infers that the believers of the early church must have observed in the person of Paul a character consistent with the fruit/virtues of the Spirit, and not a character of church persecution (Acts 8:1–3; 9; 22:3–11; 26:12–20; 1 Cor 15:9; Gal 1:13), as previously seen in the person of Saul. It is important to understand that a person reveals himself or herself not so much by what he or she teaches or professes, but by the actions he or she performs. The fruit of the Spirit (Gal 5:22–23) is given to believers so that their lives will be inwardly changed.

The work that the Holy Spirit is doing in our lives is not just for the present, but for eternity, so that the words of Jesus in the NASB might be fulfilled: “You did not choose Me, but I chose you and appointed you so that you should go and bear fruit (virtues), and that your fruit (virtues) should remain . . .” (John 15:16).

**Principle #3: The Fruit of Love
Integrates all the Other Eight Fruit of
the Spirit Into one Chain, and all
Development Come out of Love**

Love can be viewed as the integrative idea of the new ethics of God's Kingdom. Love is the principle that gives consistency to all dimensions of Christian behavior. The remaining eight virtues listed in Gal 5:22–23 can be integrated into love. Joy is love rejoicing (in the Spirit). Peace is love in repose. Patience is love on trial. Kindness is love in the community of faith and before the world. Goodness is love in action. Faithfulness is love in endurance. Gentleness is love at work. Self-control is love in discipline. These are all different aspects of a love unit that when integrated into a single fruit, forms a relational chain where all motives of a person are prompted by love.

This assortment of virtues, when characterized as love, can easily be compared to a diamond. Love, like a diamond, has many facets and each contributes to the glory of the whole instead of just one feature, receiving acknowledgement alone. When each aspect contributes to the whole of the diamond, it will constitute an impressive unity. Likewise with the fruit of the Spirit (Gal 5:22–23), united by love and demonstrated by the action of a person's character governed by the single fruit of love.

**Principle #4: For the Believer, the
Fruit of the Spirit is the Byproduct of
the Holy Spirit Working in a Person**

Apart from the inner works by the Holy Spirit, believers will produce bad fruit or no fruit at all. To a certain degree, when the Holy Spirit works in a person, He puts to death and subdues the evil currently in the life of the believer. According to Paul, “. . . the Spirit [lusts] against the flesh” (Gal 5:17), and the ESV states that believers can “. . . by the Spirit put to death the deeds of the body” (Rom 8:13). This inner working

described by Paul produces the fruit of the Spirit (Gal 5:22–23) in a person. Although the Holy Spirit subdues and eradicates evil in the believer’s life, that which the Spirit has removed will return unless the believer remains connected to the fruit-producing source.

In order for the fruit of the Spirit (Gal 5:22–23) to sustain an ongoing presence in the believer’s life, there must be an uninterrupted connection to the source that produces the fruit. In John 15:1–10, Jesus explicitly compares God to an agriculturalist cultivating a vine. The narrative presents Jesus Christ as the Vine. The Vine provides vitality and nutrients to the branches, which enables them to bear fruit. This is a good Vine, and the branches produce good fruit, provided they are attached to the Vine. The continual production of the fruit of the Spirit is the natural result of an enduring inner connection with the Holy Spirit.

Principle #5: The Greatest Gift a Believer can Give to Others is his or her Effectiveness of Living a Spirit-led and a Spirit-served Life

The effectiveness of a believer living a Spirit-led and a Spirit-served life is directly proportional to the time spent under the servant leadership ministry of the Holy Spirit. It is a struggle to remain in constant communion with the Holy Spirit. However, Scripture provides a practical example for the Christian to follow: Jesus’s public ministry.

Jesus’s ministry was initiated with an anointing, in which the Father gave him the Holy Spirit and His gifts without measure. It was this constant presence of the Holy Spirit and His fruit that empowered and enabled Jesus to be effective at overcoming sin and the persistent attacks of the enemy.

Jesus provides the most appropriate example of how to live a Spirit-led and Spirit-served life. His close communion with the Father radiated through all aspects of his life. When tempted by Satan, Jesus showed self-control and remained strong in the faith (Matt 4:1–11). Falsely accused and beaten, He remained faithful (Mark 14:35, 36) until his death. Although His own people put him to death, He forgave (Luke 23:33, 34).

Jesus manifested what it truly meant to live a Spirit-led and a Spirit-served life. He was in-tune with the Spirit that all these things invariably became a natural part of His character. Like Jesus, the believer can also live a Spirit-led and a Spirit-served life because according to White (1941), “as you receive the Spirit of Christ—the Spirit of unselfish love and labor for others—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character” (p. 68). Likewise, the believer can give a similar gift to others by following the example of Jesus as a standard of their effectiveness.

**Principle #6: The Believer Partners
with the *Paraklêtos* (Holy Spirit) to
Serve Along Side of Others**

The *paraklêtos* principle is predicated on leading from a lateral position among equals. The servant leader never rules. Jesus communicated this point to the disciples in response to a preferential treatment question with insinuations of hierarchical control:

Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister [servant]; And whosoever will be chief among you, let him be your servant [slave]. (Matt 20:25–27)

In the mind of Jesus and of the Holy Spirit, there is no ladder for vertical mobility, just horizontal leading as a servant.

Principle #7: For the Believer, the Purpose of the Gifts of the Spirit is to Receive Competencies and Skills to Contribute Toward the Leadership Process of Growing and Nurturing the Body of Christ

The idea of leadership as a relational process whereby believers use their gifts to contribute toward the mission of growing the body of Christ and build a temple is found in the theology of both the Old and New Testament. There is, however, a basic difference; the temple in the New Testament is more spiritualized and even individually personalized. Christ, as the true new temple (John 2:19–21), which sheds the glory of God through all the earth (John 1:14), is the connecting point between these two kinds of temples.

In the Old Testament, the Holy Spirit played a unique role in empowering people to build astonishing houses for God. The tabernacle and the temples, built according to Heavenly and Spirit-inspired patterns, were places where God would dwell, manifest His presence, and fill with His glory (Exod 25:8; Heb 8:5). In the New Testament, the temple analogy is transferred to the individual believer and also to the corporate body of believers. The believers not only receive competencies/gifts/skills to build the temple (Eph 4:11–12), but also both individually and corporately are temples themselves (1 Cor 3:16; 6:19). God dwells in them through the Holy Spirit.

This spiritual temple is not to be understood only in a rhetorical or figurative sense. Paul envisions high goals for the body of Christ. The body is built to become a holy temple of God, “an habitation of God through the Spirit” (Eph 2:22). It is important to point out that the Spirit and Christ go together. If we have Christ for our redeemer,

then we have the Holy Spirit for our indweller. The indwelling Spirit is the bond by which believers are united to Christ who lives in us through the Holy Spirit.

Conclusion

This chapter dealt with three general concepts. First, I argued that the practice of tacit servant leadership is the leadership style of the Holy Spirit. The servant leader work of the Spirit was explored in the Old Testament and New Testament in the context of His servant leadership ministry. Two primary pathways demonstrate the Holy Spirit's style of leadership. One is the leadership path to the fruit of the Spirit (Gal 5:22–23), and the second is the leadership path to the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11). The first path consists of how the Holy Spirit serves the believer by way of an internal development process resulting in observable fruit. The second path displays the competencies/abilities/skills referred to the gifts of the Spirit, which the Holy Spirit uses to lead the believer toward accomplishing the mission and goals of the church on earth.

Second, the essence of the believer's character developed by the Holy Spirit was discussed. Efforts by the Spirit to transform the believer's character are directly proportional to the outward display of the fruit of the Spirit (Gal 5:22–23). I decided to describe this transforming process in two parts. Part one, the external aspect of the fruit; and part two, the internal aspect of the character in the Christian life. The Holy Spirit plays a fundamental role in both parts; His task is to develop the character of the believer so that he or she can bear the fruit of the Spirit. However, in the course of character development, the person also can and must cooperate with the Holy Spirit facilitating this work. The believer is not a robot controlled by the Spirit. The person must collaborate

with the Holy Spirit, and this chapter mentioned four practical things an individual can do to support the fruit growing process of the Spirit. These four things include; but are not limited to, prayer, Bible study, reflecting the right kind of thoughts, and faith sharing. In part, these are spiritual disciplines carried out in a person's devotional time. From my point of view, they form the basis of living a Spirit-filled life, which is necessary for being a servant leader.

Finally, I analyzed the ethical result of the Spirit's work. These are the nine individual fruit of the Spirit (Gal 5:22–23) presented within the framework of virtues in the believer's life. These nine Pauline aspects of the fruit can be summed up in the word love, which is an integrative factor in Christian ethics. All nine virtues deal with relationships and as a result, seven theological servant leadership relational principles were derived from the ethical and virtuous ministry of the Holy Spirit. The seven theological principles, that I referred to as applied principles, were: (a) the Holy-Spirit-Infected (H.S.I.) person tests positive for the fruit, (b) the fruit of the Spirit are the virtues in a person's character recognizable by the community of faith, (c) the fruit of love integrates all the other eight fruit of the Spirit into one chain, and all development come out of love, (d) for the believer, the fruit of the Spirit is the byproduct of the Holy Spirit working in a person, (e) the greatest gift a believer can give to others is his or her effectiveness of living a Spirit-led and a Spirit-served Life, (f) the believer partners with the *paraklêtos* (Holy Spirit) to serve along side of others, and (g) for the believer, the purpose of the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) is to receive competencies and skills to contribute toward the leadership process of growing and nurturing the body of Christ.

These servant leadership principles established in this chapter was intended to buttress a strategy for developing the elders as servant leaders. The moral relationship and the moral action, which involve the attitude of being and the aptitude of doing from the ministry of the board of elders will play an integral role in the development of that strategy. It is important to note that the fruit of the Spirit (Gal 5:22–23) and the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) mean more than merely having virtues/character and competencies/skills, they are progressive steps to become more like Christ, which is facilitated by the servant leadership ministry of the Holy Spirit.

The next chapter will deal with the servant leadership material from the point of view of the secular literature. Chapter 3 should not be seen in opposition to the biblical data or inimical to the servant leadership ministry of the Holy Spirit. The works of the secular literature are meant to provide another perspective toward a complete understanding of servant leadership, and to develop the elders as true servant leaders.

CHAPTER 3

SERVANT LEADERSHIP LITERATURE REVIEW

Introduction

This chapter explores the servant leadership material in the secular literature. The intent is to thoroughly review the servant leader material and get a comprehensive understanding of servant leadership in order to address the ministry challenges facing the board of elders. The elders were experiencing relational problems before and after the Target Church schism. The difficulties led them to consider what virtues or qualities an elder should possess to be considered an effective servant leader.

The purpose of this qualitative and quantitative study is to identify a list of virtues or characteristics of servant leading from the servant leadership literature, and assess the level to which the church members perceive that those virtues are observed or displayed by the individuals serving on the board of elders at the Target Church. The goal of the study then can be guided with the subsequent questions.

What qualities should one possess to be considered an effective servant leader? How is servant leadership defined? What are the virtues or characteristics of servant leadership? Are there any research models that can simplify servant leadership theory? Can the presence of these virtues be measured within the Target Church through a written instrument? This chapter will address these practical questions with the hope of discovering answers in the current servant leadership literature.

Before discussing the virtues and qualities consistent with servant leadership theory, there must first be a clear understanding regarding the origins of this theory. Research regarding the literature will begin with the individual who developed the theory of servant leadership. The scope of the investigation will be limited to the past 40 years.

Servant Leadership Origins

The existence of servant leadership according to Frick (2004) is directly attributed to Robert Greenleaf who spent 40 years of corporate life in the field of management research, development and education at American Telephone & Telegraph (AT&T). Spears (1996), indicates that servant leadership theory and more particularly, the term servant leadership, originated with Greenleaf in 1970 when he articulated the expression servant leadership in one of his essays entitled *The Servant as Leader*.

Two Influencing Factors

The notion of serving and leading resulted, in part, out of Greenleaf's (1977) half-century of experience working to shape and mold large institutions. Two major life-altering experiences influenced Greenleaf's thinking early in his academic life, and several years later during his corporate work (Spears, 1996).

Factor 1: Academic Life

The first event occurred when Greenleaf (1977) was in college. While attending Carlton College in Minnesota, Greenleaf describes how on a particular occasion he was listening to his professor lecture on issues of sociology and labor problems, when he was impacted by what the professor said:

There is a new problem in our country. We are becoming a nation that is dominated by large institutions—churches, businesses, governments, labor unions, universities—

and these big institutions are not serving us well. I hope that all of you will be concerned about this. Now you can do as I do, stand outside and criticize, bring pressure if you can, write and argue about it. All of this may do some good. But nothing of substance will happen unless there are people inside these institutions who are able to (and want to) lead them into better performance for the public good. Some of you ought to make careers inside these big institutions and become a force for good—from the inside. (1977, pp. 1–2)

These words of professor Oscar Helming resonated with Greenleaf (1977) and produced a desire within him to take action. The weight of those words so profoundly impacted Greenleaf that he decided to devote his life efforts to working in the corporate arena (Frick, 2004). Just before graduation, Greenleaf researched various companies and identified AT&T as the largest corporation (at that time) and decided to join that company, which he did subsequently.

Factor 2: Corporate Work

The second event came much later in Greenleaf's (1977) life. It solidified his servant leader thinking in the 1960s, after reading Hermann Hesse's short novel *Journey to the East*, an account of a mythical journey by a group of people on a spiritual quest (Frick, 2004). Greenleaf concluded that the central meaning behind the story was that "the great leader [Leo, the protagonist of the story] is seen as servant first, and that simple fact is the key to [Leo's] greatness" (p. 7).

Greenleaf's (1977) assertion that a "great leader is first seen as servant first" (p. 7) seems to form the theoretical basis of servant leadership. The servant leadership theory is therefore predicated on the idea that a great leader is initially perceived as a servant to others, which in turn accentuates his or her greatness. This notion of being great simply emerges from exceptional leadership conducted by those whose primary motivation is a deep desire to serve and help others personally develop in life.

Servant Leadership Defined

What is servant leadership and who is the servant leader? The response to both of these questions are found in Greenleaf's (1977) written works, particularly in his seminal work entitled *Servant Leadership: A Journey in the Nature of Legitimate Power and Greatness*. In this book, he discusses the prevailing need for a better approach to leadership, one that places service to others (including, but not limited to, employers, customers, community institutions, foundations, churches, businesses, etc.) as its top priority. Greenleaf defines the servant leader as one who "is servant first" (p. 13) and describes the nature of servant leadership with the following practical definition:

It begins with a natural feeling that one wants to serve, 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 the later choice to serve—after leadership is established. The leader-first and the servant-first are two extreme types. Between them there 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 the other people's highest priority needs are being served. The best test . . . is this: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (pp. 13–14)

Greenleaf (1977) differentiates between leaders in general and servant leaders. He claims they have entirely different mindsets; leaders in general seek to lead-first, whereas servant leaders seek to serve-first. The belief here is that the primacy of service would be of greater value to the follower. This is the fundamental difference between leader-first and servant-first individuals. Greenleaf asserts that genuine servant leaders are individuals who start out with a desire to serve people first before seeking to lead them. He also contends that authentic servant leaders serve the development needs of those they are leading. Although the leader-first may eventually embrace the aspect of

servant-first later, after having led others, it is the dimension of service that is indeed primary for servant leaders and prominent in Greenleaf's theory of servant leadership.

Servant Leadership Studies

Almost four decades have passed since Greenleaf (1977) espoused his groundbreaking theory of servant leadership that captures the essence lying at the conceptual heart of service and leaders. What has been the impact of his theory? Greenleaf's writings were not research-based; constructed on a keen intuitive sense of people and their relationships within institutions, it nonetheless has led to an extensive growing body of servant leadership research. The literature surrounding servant leadership can generally be categorized into two main areas: theoretical and empirical.

First, the majority of the works are theoretical in nature: (Blanchard, 1998; Buchen, 1998; Cerff, 2004; Cerff & Winston, 2006; Farling, Stone, & Winston, 1999; Graham, 1991; Hale, 2004; Irving & Longbotham, 2006; Irving & McIntosh, 2009; Jennings & Stahl-Wert, 2003; Laub, 2004; Ndoria, 2004; Page, 2004; Parolini, 2004; Patterson, 2003; Patterson & Stone, 2004; Rude, 2003; Russell, 2000, 2001, 2003; Russell & Stone, 2002; Sendjaya & Sarros, 2002; Smith, Montagno, & Kuzmenko, 2004; Spears, 1995, 1998; Spears & Lawrence, 2002; Stone, Russell, & Patterson, 2003, 2004; Winston, 2003; Winston & Hartsfield, 2004; Wolford-Ulrich, 2004; Wong & Page, 2003).

Second, an increasing number of empirical studies such as (Dennis, 2004; Dennis & Winston, 2003; Drury, 2004; Hebert, 2003; Helland, 2004; Irving, 2004, 2005a, 2005b; Irving & Longbotham, 2006; Laub, 1999, 2003; Ledbetter, 2003; Sendjaya, 2003; Winston, 2004) have emerged as well. Both areas of studies go as follows.

Theoretical Studies

Theoretical research, for more than a quarter of a century, has been dominated by the study of transforming leadership (Burns, 1978, 2003) and transformational leadership (Bass, 1985). Both theories made major contributions to the development of leadership studies and research. These theories may seem very similar, but transformational leadership tends to be more pragmatic and less idealistic. Consequently, transformational leadership came to represent an important step toward balancing the needs of both leaders and followers as they work toward fulfilling organizational goals.

In 2004, Smith et al. and Stone et al. examined the similarities and differences between servant leadership theory and transformational leadership theory. They discovered that although both theories are similar in scope, transformational leadership theory places the focus on organizational objectives, while servant leadership theory places the focus on the people who are being led. The extent to which the person is able to shift the primary focus of leadership from the organization to the follower is the distinguishing factor in classifying leaders as either transformational or a servant leader.

Follower-Oriented Model

This same era produced several other leadership theories, which represent a general movement toward follower-oriented models. Servant leadership theory, which is a follower focus model, has produced several working theories made up of components that are used to describe servant leadership as a construct. Constructs, in the area of theoretical and empirical research, are abstractions used primarily to explain objects, ideas, people or things that exists only as a concept in research studies (Conrad & Haynes, 2001).

Many servant leadership models in the literature are presented as component constructs of servant leadership in order to link scholarly propositions to empirical observations. Constructs in this study will provide a common language to describe the different servant leadership models and offer a shared meaning about leadership models clearly and precisely. Using component construct relationships is a clever way to bring theory down-to-earth by explaining the different components of the theory.

Servant Leadership Component Construct Models

Influenced by Greenleaf's (1977) work, servant leadership theories with component construct models began to appear in the 1990s and early 2000s. Table 2 provides an overview of several key models with their respective constructs (Irving & McIntosh, 2007, p. 788).

Table 2
Servant Leadership Models

Graham (1991)	Buchen (1998)	Spears (1998)	Farling et al. (1999)	Laub (1999)	Russell (2001)	Patterson (2003)
Inspirational	Self-identity	Listening	Vision	Valuing people	Vision	Love
Moral	Capacity for reciprocity	Empathy	Influence	Developing people	Credibility	Humility
	Relationship building	Healing	Credibility	Building community	Trust	Altruism
	Preoccupation with the future	Awareness	Trust	Displaying authenticity	Service	Vision
		Persuasion	Service	Providing leadership	Modeling	Trust
		Conceptualization		Sharing leadership	Pioneering	Empowerment
		Foresight			Appreciating others	Service
		Stewardship			Empowerment	
		Commitment				
		Community building				

As constructs of servant leadership continued to develop over time, they became operationalized in several different forms. Discussion has focused on a variety of different components across all those servant leadership models in Table 2. Of all the theoretical models listed, Spears (1998), Laub (1999) and Patterson (2003) have become dominant in the field of servant leadership theory. These authors have been frequently cited more than all the others in servant leadership literature. Of the three, Patterson appears more prominent in the literature.

As a theory-building dissertation, Patterson (2003) presented servant leadership theory as an extension of transformational leadership theory. This extension was based largely on Patterson's observation that transformational theory was not addressing the phenomena of love, humility, altruism and vision casting for followers. Because of this, Patterson's model of servant leadership includes the following dimensions as the essential characteristics of servant leadership: (a) *agapaô* love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment and (g) service.

Unlike Patterson's (2003) model, Spears's (1998) and Laub's (1999) model of servant leadership theory differ slightly. Spears focuses primarily on the principles, extrapolated from the servant leadership writings of Greenleaf (1977), which are characteristics exhibited by servant leaders. Laub's model of servant leadership emphasizes the behaviors of the servant leader. Patterson's model serves as a link between the Spears model and the Laub model of servant leadership. Patterson forms a bridge between the dimensions of character and behavior, incorporating both, which are not present in Spears and Laub.

Empirical Studies

Based upon the studies supporting the models listed in Table 2, the field of servant leadership study has been gradually shifting from theory and conceptualization to empirical testing. Experimental and experiential studies include the works of Barbuto and Wheeler (2006), Dannhauser and Boshoff (2006), Dennis (2004), Dennis and Winston (2003), Dingman and Stone (2007), Drury (2004), Hebert (2003), Helland (2004), Irving (2005a, 2005b), Irving and Longbotham (2006, 2007a, 2007b), Koshal (2005), Laub (1999, 2005), Ledbetter (2003), Parolini (2005, 2007), Rennaker and Novak (2006), Sendjaya (2003), Washington, Sutton, and Field (2006), and Winston (2004).

Servant leadership research began with Farling et al. (1999) and their conceptual article calling for empirical research. Prior to that, works on servant leadership were descriptive or definitional in nature, and did not seek to provide scholarly study of servant leadership theory. The testing of servant leadership theory and their corresponding component constructs has increased. Partly because the literature is demanding that when existing theory does not explain observed phenomena then a new theory is needed. Empirical testing has helped the field of servant leadership study to measure and validate servant leadership theories that continue to emerge.

Empirical Testing of Servant Leadership

The number of studies testing the practice of servant leadership continues to grow. At the time of this review, the most recent treatments available in the servant leadership literature to examine the practice of servant leaders include the following:

1. Amaral's (2007) affirmation of servant leadership effectiveness among pastors of the Evangelical Brazilian Church.

2. Dingman and Stone's (2007) exploration of the Patterson (2003) model to examine the role and effect of servant leadership in the succession planning process of the Freedom Automotive corporation.
3. Earnhardt's (2008) investigation of servant leader perception in the armed forces tested six hypotheses and 21 research questions related to the seven virtuous constructs of Patterson's (2003) servant leader model.
4. Irving and Longbotham's (2007a, 2007b) analysis of servant leadership predictors of team effectiveness.
5. Molnar's (2007) cross-cultural study of national cultural dimensions on servant leadership.
6. Omoh's (2007) examination of the presence of servant leadership characteristics in the presidency of a community college.

These six studies highlight the growing interest in empirically measuring the effectiveness of servant leaders. Using valid and reliable measurement instruments grounded in theory, researchers have moved the practice of servant leadership forward by validating its effectiveness.

Empirical Results of Servant Leadership

Out of the previous six empirical studies, only Dingman and Stone (2007), and Earnhardt (2008) tested Patterson's (2003) model broadly. Dingman and Stone adapted the model to the Freedom Automotive Corporation. They discovered a positive relationship between the servant leadership principles of the Patterson model and the company's informal succession process. Earnhardt tested the model in the armed services. He assessed the perception that service members of multi-rank have of servant

leaders from different branches of the military. Earnhardt examined the seven constructs in the Patterson model and concluded that the casual relationship proposed by Patterson in her model was supported by his findings. He also noted that gender and military affiliation were not found to determine differences in the servant leadership characteristics.

Other researchers (Bryant, 2003; Dillman, 2004; Irving, 2005a; Koshal, 2005; Nelson, 2003; Serrano, 2006) have done similar work with Patterson's theoretical model also identifying the essential virtues a servant leader should possess. Unlike other theoretical servant leadership models, Patterson (2003) stands alone describing her tested and validated theory as constructs with virtuous components. Patterson claims that the virtues of her leadership theory are actually components of the servant leader's character and have a moderating effect on the leader's behavior.

Empirical Consideration of Patterson's Model

Dennis (2004) developed the SLAI to test the virtues and constructs of Patterson's (2003) model of servant leadership and to quantify its effect on the behavior of servant leaders. The Patterson model describes these virtues, which are ideal for use with the board of elders of the Target Church. Descriptions of these virtues are associated with the model that correspond to a set of behaviors exhibited by leaders a majority of the time. Patterson's model seems to have the ability to help church leaders measure their effectiveness as servant leaders in a church setting. Patterson's model could be helpful to the board of elders seeking to practice and lead as servant leaders at the Target Church.

The model of servant leadership that is advanced in this study is derived largely from Patterson's (2003) theoretical approach. It is aimed toward helping the board elders

at the Target Church become better servant leaders. The SLAI and the value it has on assessing the Patterson model of servant leadership theory is described further in the next section.

The Servant Leadership Assessment Instrument

In an attempt to move the field of servant leadership forward and assist leaders to measure their effectiveness as servant leaders, Dennis (2004) designed and developed the SLAI to measure the constructs of Patterson's (2003) theory of servant leadership. His instrument has been validated as a reliable instrument among several servant leadership studies in the literature.

According to Dennis (2004), and Dennis and Bocarnea (2005), they claim that the SLAI "has the ability to predict or give measurement to the concepts of Patterson's theory of servant leadership so that a servant leader can measure his/her effectiveness as a servant leader" (2005, p. 600). The SLAI has been shown to be internally consistent with Alpha reliability coefficients ranging from .89 to .94 for four factors (love: .94; empowerment: .83; vision: .89; humility: .92), according to Dennis and Bocarnea (2005).

Quantitative Studies Using the SLAI

The SLAI has been used to measure the constructs of Patterson's (2003) theory in a few servant leadership studies. McIntosh and Irving (2008) conducted a study among participants of the Evangelical Seminary of Lima, Peru. They used the ICLS (Instrumento de Contribución al Liderazgo de Siervo). This was the first time the SLAI was translated into Spanish and tested in that region of the world.

The findings of McIntosh and Irving (2008), using the Spanish version of the SLAI demonstrated that the instrument was reliable in three of its scales (a) love (.8373),

(b) empowerment (.9167) and (c) vision (.9047). This quantitative research study not only validated the SLAI, it also demonstrated the effectiveness of Patterson's (2003) servant leadership model. It prepared the ground for potential servant leadership studies among Spanish language churches in North and South America.

The SLAI has been used in the context of the United States (U.S.) military. Earnhardt (2008) administered the SLAI and examined the relationship between the seven virtuous constructs in Patterson's (2003) model in the U.S. military among members of the armed forces. According to Earnhardt, different ranking officers from different branches of the military tested the perception of servant leaders across rank and service using the SLAI. The results validated Patterson's model by finding that her component constructs did indeed exist among the leaders of the U.S. military.

Combining the SLAI with the use of other instruments, Irving (2005b) investigated the effect servant leadership behaviors have on the effectiveness of teams in the non-profit sector. Irving distributed the SLAI, the (SOLA) Servant Organizational Leadership Assessment (Laub, 1999), and the (TEQ) Team Effectiveness Questionnaire (Larson & LaFasto, 2000), in a U.S. division of an international non-profit organization. When the variables of Patterson's (2003) model was analyzed in reference to team effectiveness, the results of the SLAI, SOLA, and the TEQ indicated a statistically significant and positive correlation between servant leadership and team effectiveness.

Qualitative Studies not Using the SLAI

It is important to point out that Patterson's (2003) leadership theory was studied qualitatively without the use of the SLAI in six different contexts. The essence of the six studies consisted of examining Patterson's component characteristic constructs of love,

humility, altruism, vision, trust, empowerment and service. It explored whether servant leadership is a viable alternative in practice and whether certain individuals would accept or reject these component characteristic constructs.

Two of the six studies were carried out inside the contiguous U.S. One included government officials (Bryant, 2003), and the second study involved six executive committee members and their relationship to the owner of the Freedom Automotive Corporation (Dingman & Stone, 2007).

The other four studies were conducted outside the contiguous U.S. The first included five high-profile Panamanian leaders from politics, banking, commerce, industry and agriculture (Serrano, 2006). The second involved Australian church leaders (Dillman, 2004); and the remaining two consisted of black African leaders in South and East Africa (Koshal, 2005; Nelson, 2003).

Inside the U.S. Context

In the U.S. Bryant (2003) found that 38 government managers of the Virginia Local Government accepted servant leadership as a viable option for the practice of servant leaders. The managers did not have favorable opinions of altruism, humility and love. Dingman and Stone (2007) found a positive relationship, from six executive committee members, between the practice of servant leader principles and the succession process within the servant-led organization of Freedom Automotive itself.

Outside the U.S. Context

Serrano's (2006) qualitative research showed that Patterson's (2003) constructs were relevant and applicable in South America in the country of Panama. The findings among a cross-section of different employment sectors such as, politics, banking,

commerce, industry and agriculture revealed that the five Panamanian leaders, participating in the study, all agreed that Patterson's theoretical constructs were essential for good leadership practices. There was also consensus indicating that there is widespread *practical significance* for the application of the constructs as evidenced throughout the culture of Panama.

Dillman (2004) did not find strong support for vision and trust; two of the component constructs. According to Nelson (2003) there was support for all seven of Patterson's (2003) constructs among the leaders of South Africa. Koshal (2005) found that Patterson's construct virtues were supported in East Africa among Kenyan leaders and managers.

The Result of Both Contexts

Nine studies were examined under the SLAI section. Six of the studies examining Patterson's (2003) component constructs were done qualitatively, without using the SLAI, and the other three measured the component constructs quantitatively using the SLAI. The studies that used the SLAI to measure Patterson's component constructs discovered that the SLAI had the capacity to gauge the effectiveness of servant leaders. The research design of all nine studies was either qualitative or quantitative in nature. In short, the findings revealed that the virtues of Patterson's servant leadership model were indeed part of a person's character that impacted a leader's behavior.

The SLAI seems to be the ideal tool for the Target Church members to use when evaluating the board of elders as servant leaders against the standard of Patterson's (2003) servant leadership model. But is it the ideal tool? Not if the church leaders cannot understand the seven virtues of Patterson's model. The next section describes and

briefly explains each of the seven virtuous constructs of this model and what they mean to the servant leader in the Target Church.

The Ethical Model of Patterson's Servant Leadership Theory

Patterson (2003) saw a need for individuals to examine and measure their effectiveness as servant leaders. She developed a theory of servant leadership as an extension of transformational leadership. Patterson's theory was based mainly on her observation that transformational theory was not addressing the phenomena of love, humility, altruism, and vision casting for followers.

Because of this shortcoming, Patterson's (2003) model includes the following dimensions as the essential ethical characteristics for servant leaders. She refers to them as virtuous component constructs: (a) *agapao* love, (b) humility, (c) altruism, (d) vision, (e) trust, (f) empowerment and (g) service. According to Patterson, all of these constructs are supported by the practice of servant leading and occur in a processional manner as represented in Figure 1 (p. 10).

Figure 1. Patterson's Virtuous Constructs Model

The Patterson (2003) model depicted in Figure 1 details a linear relationship concerning how the servant leadership component constructs work together starting with

agapaô love and ending with service. Each component of the seven virtuous constructs is discussed in more detail below.

Agapaô Love

Agapaô Love is the initial virtue of a servant leader according to Patterson's (2003) model of servant leadership. *Agapê* love (an unconditional love) is demonstrated by servant leaders that "consider each person as a total person; one with needs, wants and desires" (p. 8), according to Patterson. When describing this form of love, Winston's (2002) research indicates, "*agapaô* (love), the Greek term for moral love means to live in a social or moral sense, embracing the judgment and the deliberate assent of the will as a matter of principle, duty and propriety" (p. 5). This type of love motivates the moral ethic of a person and it should encompass the life of the Target Church elders, pastor, church member or in general; any individual wanting to lead as a servant.

According to Russell and Stone (2002), the moral dimension of this form of love *agapaô*, is unconditional for servant leaders. Russell and Stone claim that this unconditional love stems from virtues of the servant leader that seeks to honor people. They contend that servant leaders, who incorporate the virtue of love, have the potential to change organizations and societies in general; due to the powerful impact love has on interpersonal work relations.

Russell and Stone (2002) do not elaborate on the extent of *agapaô* love or the capacity it has to change organizations, Mitroff and Denton (1999) claim that the concept of *agapaô* love is a universal principle with the ability to impact purpose and meaning on the job. After conducting an empirical study on spirituality in the workplace, Mitroff and Denton discovered two essential values from the outcome of the study, and ranked them

from highest to lowest on a scale of vital importance. The study examined the workers that communicated a sense of purpose and meaning. The first noted value consisted of a person's ability to realize their full potential. The second value was being associated with a good and ethical organization that loved their workers. Both aspects of the study, love and a person's ability to reach their potential, revealed that it imparted meaning and purpose in the workplace.

Humility

The second construct of a servant leader is humility. In a church environment one should possess humility. According to Patterson (2003), it is a virtue that rejects self-glorification. Patterson suggests that anyone who possesses humility cannot esteem himself or herself. They maintain a diminished self-focus. Like Patterson, Sandage and Wiens (2001), assert that humility is the ability to keep one's accomplishments and talents in perspective. This includes self-acceptance and the idea that true humility is not being self-focused, but other focused.

Humility does not mean that one has a low view of one's own self-worth; rather, it means to view oneself as being no better or worse than you would view others. An effective servant leader views his or her humility with an accurate self-assessment and a relatively low self-focus (Tangney, 2000). Humility is not about someone who lacks self-esteem (Bower, 1997), but rather someone who recognizes his or her own standing and remains humble. It is, according to Button (2005), the lowering of one's status in relation to another by maintaining one's own self-awareness.

Other scholars (Fairholm & Fairholm, 2000; Kallasvuo, 2007) have described humility as service to the organization and as a vital quality of a leader. Humility is also

a vital part of a church leader's life and self-interest should have no part in it. Humility, if practiced by the board of elders in the Target Church, will allow these leaders to see beyond their own ambitions. They will recognize the value of those who follow and view things from a follower's perspective.

Altruism

Altruism is third on Patterson's (2003) linear list of virtuous constructs. It is considered the link between good motives and good behavior. This connection, between motives and behavior(s), is intended to be a benefit to others who follow. That altruistic benefit is applicable to the person who leads too, and forms the basis for anyone seeking to serve and lead. Altruism is a moral value and leads individuals to act in the interests of others. This happens without expectation of rewards or positive reinforcements in return (Karra, Tracey, & Phillips, 2006). Denying rewards and praise lies at the base of leading as a servant.

Johnson (2001) perceives altruism from an ethical perspective for three specific reasons. First, he states, "concern for others is an ancient yet contemporary principle" (pp. 112–113). He documents the story Jesus told of the Good Samaritan. The same dilemma of whether we stop and help (i.e., a stranded person) still exist today. Secondly, altruism is essential to the health of society. Thirdly, altruism counteracts the effects of evil and wrongdoing.

Altruistic behavior, according to Oliner (2002), is characterized by the following four characteristics. The first is when it is directed toward helping another. Second, when it involves a high risk or sacrifice to the individual. Third, when it is accompanied by no external reward, and lastly, when it is voluntary. These four behavioral

characteristics deemed altruistic are derived from a two-year study Oliner conducted on heroic Gentile rescuers of Jews during the Holocaust. He compared this to a control group composed of non-rescuers and hospice volunteers.

The study by Oliner (2002) on the two groups could not reveal any single factor to explain compassion and the welfare of others. His findings revealed that Gentile rescuers had learned virtues such as caring and compassion. The hospice volunteers demonstrated characteristics such as empathy. Whether Jew or Gentile, this form of altruism is what servant leaders do, and if applied to the lives of the leaders in the Target Church it would have a moderating affect on their motives and extreme behavior. The altruistic servant leader demonstrates unselfish concern for others and self-denial (Thompson, 2007), which if modeled by the board of elders, would positively impact the Target Church as they lead and serve.

Vision

Patterson's (2003) fourth virtuous component is vision. She writes that vision is an "idea that the leader looks forward and sees the person as a viable and worthy person, believes in the future state of each individual, and seeks to assist each one in reaching that state" (p. 18). When it comes to vision, a person must dream of the future, yet be aware of the present and the past. While remembering the past, and focusing on the future, the leader can take advantage of the opportunities in the present.

Winston (2003) disagrees here with Patterson's (2003) use of the term vision. He incorporates it into his own description stating, "vision is worked out by the leader finding the various interests and goals of the employee as it relates to what the follower wants to do and the leader then modifies the organization's procedures and methods to

fit” (Winston, 2003, p. 3). This definition leads the servant leader to believe they can make a difference, envision the future, create images of what the organization can become, and enlist others in their dreams.

Having a view of the future allows constituents to fully know where things are headed. Visioning the future allows followers to go forward while keeping the end in mind. By keeping the end in mind, church leaders can inspire a shared vision. By implementing a shared vision, the Target Church board of elders, lay leaders, and pastors in general can provide opportunities to learn from each other while crafting that vision together as a team.

Trust

Trust, according to Patterson’s (2003) fifth construct, is a virtue the leader possesses which empowers him/her toward the organization. Like Patterson, Omoh (2007) emphasizes the importance of mutual trust between a leader and follower. In the same way, Fairholm and Fairholm (2000) also describes trust as essential to an organization and a key element for the leader and follower to unite around. If unity is not achieved, leadership degenerates into management, with this comes; control, unilateral decision making, power, unhealthy politics and coercive compromise, which are the antithesis of servant leadership.

When it comes to trust, Story (2002) states that it is an essential characteristic of the servant leader. He suggests that the servant leader models trust ensuring that their words match their actions. Russell (2001) also agrees with Story that trust is essential in servant leadership. He claims that it “provides the foundation for people to follow their

leaders with confidence and enthusiasm” (p. 79). Since the virtues of integrity and honesty build trust, they lead to credibility.

Trust is a necessary ingredient that will increase the leaders trustworthiness (Kouzes & Posner, 1997) among the people they are leading. In order for trustworthiness to occur, Kouzes and Posner (1993) list three suggestions. First, the leader should “make themselves available, and by volunteering information,” second, “share personal experiences,” and finally, “by making connections with the experiences and aspirations of the constituents” (p. 108). These three behaviors are vital for the Target Church board of elders and church leaders in general who wish to be effective servant leaders. If consistently practiced in the church, these behaviors will create a feeling among members that their church leaders are trustworthy.

Empowerment

Patterson (2003) defines empowerment, her sixth virtuous component, as “letting people do their jobs by enabling them to learn, grow, and progress, and it means allowing for self-direction and freedom to fail, all of this multiplies the followers’ strengths and trust” (p. 24). This allows the follower to make his or her dreams a reality. Although Patterson does not indicate the extent of freedom to which an individual is allowed to fail. It is inferred in the research that the freedom to fail is not indefinite. She indicates that allowing the followers to fail will produce personal growth. Which, in the end, will allow followers to be capable of handling larger levels of empowerment.

McGee-Cooper and Trammell (2002) seem to agree with Patterson. They argue that allowing followers to make moderate choices directly impacting the success of the organization will enhance job performance because it will give people a sense of

ownership. This allows more effect decision-making and creative problem solving that according to McGee-Cooper and Trammell "constitutes true empowerment, which significantly increases job satisfaction and engages far more brainpower from each employee" (p. 144). This approach is applicable for the Target Church elders who empower others and self-direct their ministry responsibilities with great success.

Empowerment works best when the leader serves as a role model for empowering others. Covey (2002) defines empowerment as the "fruit of a leader's modeling, vision and alignment" (p. 29). As a result of putting these three qualities into action, a leader can now help the people to manage themselves. This occurs when one sidesteps out of people's way, which enables cohesive relationships.

Service

Service is the culmination virtue in Patterson's (2003) servant leadership model. Patterson claims "the servant leader is called to serve and sees life as a mission of service, and this calling to service induces an acceptance of responsibility for others" (p. 25). Although it seems obvious that a servant leader should serve with the other in mind, some do so for the wrong reason. One may serve out of a sense of love for a cause, or out of a sense of obligation, compulsion, servitude or requirement. The servant leader should think of service in relation to leading, and see their role to the follower as a provider for what is needed. In so doing, the follower can accomplish his/her tasks.

Servant leaders understand that service is the center of servant leadership (Russell & Stone, 2002; Wis, 2002). The act of serving includes a level of responsibility to others. This responsibility to others is typically seen in churches among elders, pastors and lay leaders. It occurs when their God-given gifts and endeavors contribute to a larger whole,

much greater than themselves. The focus, however, of servant leaders is not on displaying their God-given gifts. They use their gifts, as Wis puts it, “to make a difference, and to create positive change” (p. 20). They serve rather than impose; they empower rather than control.

After examining all the qualities of the Patterson (2003) model in this segment, they will now be consolidated into the construct of love. This notion of love has been presented from a moral and virtuous perspective. The next section combines the seven constructs in two moral groups, which extends from the virtue of love.

Servant Leadership Model Integration and Applied Hypotheses

Patterson (2003) has established her servant leadership theory as an ethical model. She describes it as encompassing seven virtuous constructs, which work in processional pattern. I agree that all seven virtues seem to work in a processional manner because my pastoral experience and my own anecdotal research confirm it. What Patterson may not be aware of, is that it can also be divided into two categories: moral relationship and moral action as represented in Table 3. Both of these groups are governed by the virtue of love.

Table 3
Love Integration Model

LOVE	
Moral Relationship	Moral Action
Humility	Vision
Altruism	Empowerment
Trust	Service

Moral Relationship vs. Moral Action

Everything inspected up to this point, from my perspective, can basically be summarized and described by one word: love. This virtue forms the basis for servant leadership and the motivation for serving others. I would suggest that Patterson's (2003) processional list of virtues be changed to the following: LOVE = humility, altruism, trust, vision, empowerment and service. These virtues that emerge out of a servant leading relationship, initiated out of unconditional love for the person are divided into two groups: The moral relationship category and the moral action category.

First, the moral relationship category includes three of Patterson's virtuous constructs of: humility, altruism and trust. I consider these three virtues as attitudes or being qualities, as opposed to that of aptitude or doing qualities. It is the difference between being and doing in a given relationship. In the context of servant leading, these qualities can develop by being (not doing) in a small ecclesiastical group connected by a bonded relationship among equals.

Second, the moral action category incorporates the remainder of Patterson's (2003) virtuous constructs: vision, empowerment and service. I consider these virtues to be aptitudes or doing qualities. In the context of servant leading, these qualities require doing (not being) to accomplish the ecclesiastical purpose and mission of the group.

Applied Hypotheses

Of all the seven components that comprise Patterson's (2003) virtuous servant leadership model, only one has the ability to integrate all seven into one virtue and guide the methodology of this study. That virtue is love. Love, in effect, can be viewed as the integrative motif of servant leadership. It can also be considered as the principle that

gives consistency to all dimensions of the servant leader behavior. Everything that has been discovered in the servant leadership literature seems to suggest that love is the cornerstone of servant leading. To a certain degree, it includes the aspect of a leader's love toward others who follow in a servant leader relationship.

The nature of love is so central to servant leadership it led me to formulate six hypotheses to quantitatively test and qualitatively examine Patterson's (2003) construct virtues, beginning with love, among the elders of the Target Church. The notion of love, within servant leadership has been covered from a moral and virtuous perspective that will help me apply the following being and doing hypotheses to the board of elders.

Being Hypotheses

H₁: The board of elders' love is positively and significantly related to their humility.

H₂: The board of elders' love is positively and significantly related to their altruism.

H₃: The board of elders' humility and altruism are significantly related to their trust.

Doing Hypotheses

H₄: The board of elders' humility, altruism, and trust are significantly related to their vision for the church.

H₅: The board of elders' humility, altruism, trust and vision are significantly related to their empowerment of the church.

H₆: The board of elders' humility, altruism, trust, vision and empowerment are significantly related to their service for the church.

Conclusion

This chapter revealed three general themes in the current servant leadership literature beneficial to the elders of the Target Church.

First, it led to the discovery of virtues that an elder should possess to be considered an effective servant leader. The focus of the qualities revolved around Patterson's (2003) servant leadership model. She describes in her model seven servant leadership virtues as constructs that are components of the servant leader's character, and how the constructs (love, humility, altruism, vision, trust, service and empowerment) have a moderating effect on the servant leader's behavior. The constructs of the Patterson model have an interconnected linear relationship that can guide the Target Church board of elders to understand how people need to be treated, motivated, and led in the Target Church.

Second, it provided a clear and functional definition of servant leadership defined by the written works of Greenleaf (1977). It yields purposeful direction to the elders concerning how they should lead others. It is this notion of servant leading, rooted in Greenleaf's writings and in the most ethical and moral teaching that will aid the board of elders to be exceptional servant leaders.

Thirdly, it described the development of the SLAI, which was created to test Patterson's (2003) servant leadership theory and measure components of a servant leader's character. Six hypotheses were created to test these virtuous components within the framework of two categories. Group one, the moral relationship category of being and group two, the moral action category of doing.

Understanding how the virtues of the Patterson model are qualitative characteristics that are part of one's character, something that is internal, almost spiritual, will give the elders research-based options for best practice. The variables quantified using the SLAI, which measures the servant leader's effectiveness, will be invaluable feedback to the board of elders. Focusing on virtues essential to servant leaders provide the method for the elders of the Target Church to better understand themselves as servant leaders, and the essence of servant leading.

The servant leadership research analyzed in this chapter and the theological reflection from Chapter 2 contains the source material for creating a strategy to develop the Target Church board of elders as servant leaders. The material from Chapter 2 and 3, including but not limited to, the seven theological servant leadership principles, the six individual being and doing hypotheses, and Patterson's (2003) seven virtuous constructs will be used to formulate an implementation plan described in the next chapter.

CHAPTER 4

BOARD OF ELDERS' IMPLEMENTATION PLAN

Introduction

This chapter delineates the methods of a specific threefold pre-test, post-test and intervention plan. Research from Chapters 2 and 3 are included in this section as the basis to equip and develop the board of elders as effective servant leaders in the ministry of the Target Church at Rockford, MI. It also documents relevant data pertaining to the Target Church and the Rockford community.

This chapter also summarizes the events leading up to the Target Church schism that ended in loss of church elders and church membership. It explores the history of the church, circumstances of the interpersonal conflict, and the effects it left on those that remained. The purpose of this subject matter is to get a better understanding of the Target Church condition that prompted the church board members and the board of elders to collaborate in this study to develop the elders as servant leaders. These issues will be emphasized in the next section to provide a comprehensive picture of the Target Church.

Overview of the Target Church

The Target Church was a product of an evangelistic effort. In the early 1990's, conference leaders promoted an evangelistic initiative known as Resident Evangelism. This consisted of having a dedicated Resident Evangelist (RE), assigned to a geographical area, to help the local churches with soul winning and evangelism. The

conference leaders hired a fulltime RE to oversee the evangelistic efforts in and around the city of Grand Rapids located on the southwest side of Michigan.

The RE envisioned plans to create a new Seventh-day Adventist (SDA) church plant in the Grand Rapids area. The blueprint for this new church was predicated on four distinct features. First, it would be completely lay-driven with the church members responsible for all operations involving the congregation. Second, the worship music was to be contemporary. Third, the worship style would be less formal than other SDA congregations in the surrounding areas. Lastly, the denominational name Seventh-day Adventist was not to be included into its local church name. These four attributes formed the exclusive DNA on which the Target Church was founded.

Group Branding

On November 23, 1999, Three Angels Broadcasting Network (3ABN), an American non-profit television and radio network affiliated with the ministry of the SDA church, began transmitting on W48CL, a low-power television station (W48CL, 2013). People from Grand Rapids and the surrounding areas began watching and listening to 3ABN. This prompted many people to search their local area for churches associated with 3ABN. People entered SDA churches in the vicinity requesting to be baptized. They claimed they were fully indoctrinated into the mission and ministry of the SDA church by watching 3ABN. The Target Church was still nameless and considered several potential names for the congregation. The group decided they would brand themselves with the name Three Angels Fellowship.

From Company Status to Church Status

On March 23, 1995 the small group of believers were officially organized as a company of believers under the organizational structure of the Michigan Conference of Seventh-day Adventists. This company of believers continued to grow evangelistically over the following two years. Eventually, the numerical and spiritual growth of the group met the church classification criteria. On June 26, 1997, they were officially recognized as an organized church and accepted into the sisterhood of churches by conference leaders.

Internal Demographics

As of October 1, 2013, there were a total of 151 church members (83 women and 68 men) on the official Target Church membership list. The official list also included 74 family units comprising of 151 people.

The age breakdown of the total church population was 6% under 21 years old, 50% between 22–49 years old, 30% between 50–65 years old, and 14% above 65 years old with an aggregate median age of 45.

The marital status of those on the Target Church membership list was as follows: 67% married, 26% never married, 6% were people who were divorced and 1% were widows/widowers.

The racial composition of the Target Church and all previous pastors has predominantly been Caucasian with the exception of my arrival in 2008 as the first Latino pastor of the congregation. Except as noted now, the diversity of the congregation was listed on the 2014 official membership list as: 86% White, 3% Black, 9% Latinos, and 2% Asian.

Rockford Geographical Area

On December 14, 2013, Target Church members met inside their new worship facility for the first time. Permission was granted on December 11, 2013 by Cannon Township to begin using the facility that was constructed in Rockford, Michigan. The church building, at the time this dissertation was written, was less than one year old and located at 5439 Kies Sreet NE, Rockford, Michigan.

In 2014, Rockford; designated by zip code 49341, claimed to be a semirural community with urban clusters located in Kent County, of Michigan (Kent County, 2014). Four townships bordered the city of Rockford: Algoma, Cannon, Courtland and Plainfield. The Rockford area, represented in Figure 2, is situated in the southwest part of Michigan about 20 miles northeast of Grand Rapids. Rockford has a population of approximately 33,737 according to the U.S. Bureau of the Census (2010). Among the 35 populated places which include cities, townships, and villages in Kent County, Rockford is listed as one of nine cities in the County that abuts Cannon Township where the Target Church is located (Kent County, 2014).

Figure 2. Territory of Rockford

Rockford Demographics

Comprehending the demographics of the Rockford community is vital to the Target Church leaders as well as to the entire congregation. In order for the congregation to be relevant and serve the Rockford area well, they must understand the demography of this population group. This may seem worthless but according to Sahlin (2004), understanding any community intimately becomes the “key to interpreting demographics, discovering community needs and knowing the local culture” (p. 21). It becomes incumbent on the Target Church, particularly its board of elders, to truly familiarize themselves intimately with Rockford so that the elders can effectively lead the congregation as servant leaders to fulfill their God-given mission.

Population of Rockford and Target Church

In 2010 the U.S. Bureau of Census reported a population total of 13,336 within Cannon Township of the Rockford area. Approximately 33% of the population were minors who were 19 years old or under as compared with 5% of the Target Church who were 21 or under. This meant that the Target Church had proportionally 28% fewer minors than the general population in Cannon Township. Only 25% of Cannon Township consisted of young adults between the ages of 20–44 compared to 50% of the Target Church who were 22–49 years old. About 34% of Cannon Township was middle-aged between ages 45–64 compared with the middle-aged group that made up 30% of the Target Church. Except as noted, the Target Church had 25% more young adults than Cannon Township’s population. In both Cannon Township and the Target Church, the middle age groups were statistically comparable. Just 9% of Cannon Township was 65

years old or more compared with the Target Church that had 14% of their population above age 65.

The Target Church had 28% fewer minors under 21 years of age and yet, it had more than twice the number of young adults than Cannon Township. The median age of Cannon Township was 41 whereas the median age for the Target Church was 45 years old. Since the church is comparable in age to the community, perhaps the elders and church leaders could use their youthful efforts to attract younger families with children by sharing the love of Christ to those in Cannon Township as servant leaders.

Racial Composition of Rockford and Target Church

The population diversity of Cannon Township was 96% white, 0.9% black, 0.2% American Indian, 0.8% Asian, 0.1% Native Hawaiian, and 2% Latino (U.S. Census Bureau, 2010). In both Cannon Township and the Target Church, the racial diversification among Whites, Blacks, Latinos, and Asians were statistically comparable. The discrepancy of 0.2% American Indian and 0.1% Native Hawaiian not represented in the Target Church challenges the elders and church leaders to identify the felt needs of these two population groups in order to provide the spiritual needs as servant leaders.

Membership and Finance Trends

The Target Church membership and finances were severely impacted by the nature of the interpersonal conflict among elders that eventually led to the schism. The following describes the degree to which this occurred.

Target Church Membership

As of October 1, 2013 a total of 151 church members were listed on the official record of the Target Church. As you can see in Figure 3, membership trends appeared consistent and stable from 2004 to 2006. Very little, if any, fluctuation occurred over these years until 2007.

Figure 3. Target Church Yearly Membership

In 2007 there was a sizable drop in church membership followed by a smaller reduction in 2008. During 2007–2008, the Target Church lost 28 members dropping to a ten-year low of 124 members in 2008. It was during 2007 and 2008 when the majority of relational conflict occurred among the elders. The tension reached a climax in 2007

when five ordained elders and several church members made decisions to leave the Target Church. As a result, they had their memberships transferred to other SDA churches.

Target Church Finance

Target Church giving was also adversely affected by the schismatic experience of the board of elders. All financial contributions through the tithes and offerings were severely impaired in 2007 and 2008 as church membership diminished. Church giving was directly proportional to church membership and as members decreased so did tithes and offerings. When the church body contracted in 2007, tithes and offerings decreased from \$259,382 in 2006 to \$208,869 in 2007. Although tithes and offerings increased in 2008 to \$210,475, it was minor in relation to the amounts received in 2007.

Figure 4. Conference and Target Church Funds

In 2008, church member giving was slowly being restored and it continued to improve in the years that followed. It took six years, however, from 2008–2013 to exceed the original levels of church member giving established in 2004. In 2013, the Target Church financial statement showed a combined total of \$298,579 receipted at the close of 2013 depicted by the bar graph in Figure 4. These two amounts represent earmarked contributions across different categories listed on the tithe and offering envelope. Based on church member allocations, \$189,304 was remitted to conference leaders and \$109,275 was retained to cover local Target Church expenses.

Target Church Interpersonal Conflict and Confidentiality

This section describes the congregation's conflict and my attempt to safeguard their dignity. The study was expected to provide a positive remedy to the ensuing contentious situation between the remaining elders and Target Church members. Sadly, but the project was conducted in the context of emotional pain to both the elders and members of the Target Church. It did not intend that the remaining elders or the church members suffer trauma by retelling the events again. Instead, the research respected the historical decisions the church followed.

The pernicious influence and deleterious effects of the schism produced deep emotional scars inasmuch as all remaining elders and church members involved avoided revisiting those hurtful experiences. Only a few remaining elders shared superficial information with me, and only if they felt comfortable disclosing. This segment was constructed entirely from voluntary information received from those members and elders that remained in the church after the split. Because of the sensitive nature of the schism, all reference to names has been eliminated with the exception of the new church pastor.

The Beginnings of Target Church Conflict

On March 31, 2008, I was invited by conference leaders to become the fourth pastor of the Target Church. A goal was to help the congregation move beyond the lingering debilitating effects of their schism that took place a year earlier. The challenges leading up to the schism pertained to a variety of church issues which included a percussion instrument, worship style, church music, power struggles concerning church standards and local church vs. conference leaders' authority. After a considerable amount of prayer time and much deliberation, I accepted the pastoral position and preached my first sermon on April 19, 2008.

Schism Involving Elders, Pastor, and Conference Leaders

The Target Church was created from a 28-day city evangelistic series. It was planted intentionally to be a unique SDA church. Evangelistic growth and transfer growth were the primary contributors of the Target Church. The desire for evangelism continued to be a strong force for growth, but evangelistic growth eventually was surpassed by the transfer growth. Combining evangelistic growth with transfer growth brought a group of people together which apparently created unusual interpersonal dynamics inconsistent with servant leadership.

The board of elders was a product of these two growth factors. As a group the elders contended with some really tough issues. They underwent a series of extremely difficult situations in three cascading steps, which I refer to as acrimonious conflicts, disintegrating relationships, and divisive separation. The acrimonious conflicts led to

disintegrating relationships, which eventually segued to a divisive separation among the elders, pastor, conference leaders and church body. Let me describe each step further.

Acrimonious Conflicts

Five incidents transpired between the pastor and the board of elders that produced acrimony in their relationships respectively. First, the pastor introduced traditional worship songs out of the SDA hymnal into the worship service. Second, 10 additional individuals were added to the board of elders. These individuals were new converts or transfers from other SDA churches. Third, the board of elders became polarized regarding the use of a djembe (drum) percussion instrument. Fourth, a private investigator was hired by a few elders to scrutinize a couple's marriage and to ascertain the veracity of their marital status. Finally, conference leaders were contacted after the elders became divided. Some elders were somewhat flexible regarding the prevailing conflict, whereas the other elders were rigid, exhibiting extreme authoritarian behavior inconsistent with servant leadership.

Disintegrating Relationships

When five other instances occurred, it disconnected the board of elders from each other and led to resignations. First, conflict erupted over an elder chosen to become the chairperson of the Target Church nominating committee. Second, subversive attempts were taken to control and manipulate the nominating committee outcome. Third, the nominating committee report was vehemently contested. Fourth, conference leaders contacted the nominating committee chairperson to allegedly offer administrative counsel. Fifth, four elders tendered their formal resignations.

Divisive Separation

These complex divisive issues led to permanent separations. First, efforts were made by those resigning to start an offshoot group. Second, persistent attempts were made to draw a third of the membership away from the Target Church as a basis for starting another church. Third, conference leaders were contacted and hopeful encouragement was provided to the remaining elders. Fourth, power struggles erupted to control church finances, which led some to open and conceal a separate church bank account. Lastly, private meetings were arranged with the elders, the pastor and conference leaders. They were hoping to resolve the conflicts but all attempts yielded no favorable outcomes. After it all ended, five ordained church elders and church members uprooted and transferred their memberships to other SDA congregations.

Methodology

This part of the study would be divided into three phases. The first phase would be the pre-test involving the random selection of church members to complete the SLAI. The second phase would be the reflection intervention that consists of distributing the leadership articles at monthly meetings with the elders for qualitative evaluation, exploration of Patterson's (2003) servant leadership virtues and application of the theological principles from the ministry of the Holy Spirit. The third phase would be the post-test that includes administering the SLAI again to the randomly selected church members and prepare the data to be quantified.

Phase One: Pre-Test

This segment of the plan would involve four simply steps. First, acquire the SLAI with written permission. Second, modify the SLAI for applicability to the Target Church.

Third, randomly identify the church members that would complete the SLAI. And finally, establish an orderly distribution procedure for disseminating the SLAI to church members. Each step will be explained further in the levels below.

Servant Leadership Assessment Instrument

As the pastor of the Target Church, I would send a formal written request to utilize the SLAI. Dennis (2004) would grant written permission on April 7, 2010 to use the SLAI. As creator and designer of the SLAI, he validated its reliability. It was decided that the pre-test would be administered in January 2011 and the post-test would follow approximately six months later in June 2011.

Dennis (2004) stipulated that the SLAI could be used solely for the purpose of the study to evaluate the board of elders. Permission was provided to modify and change the instrument to fit the Target Church context. Participant information, corporate nomenclature and participate instructions would be changed so that it could become applicable to the Target Church elders.

Finding and Choosing the SLAI

The SLAI was discovered during the research of the current servant leadership literature for Chapter 3. Other servant leadership instruments, similar to the SLAI, were also found. Some of those are listed here. For example, the Servant Leadership Questionnaire [SLQ] (Barbuto & Wheeler, 2006), the Servant Organizational Leadership Assessment [SOLA] (Laub, 1999), the Multiple Level Assessment Scale [MLAS] (Liden, Wayne, Zhao, & Henderson, 2008), the Servant Leadership Behavior Scale [SLBS]

(Sendjaya, Sarros, & Santora, 2008), and the Revised Servant Leadership Instrument Profile [RSLI] (Wong & Page, 2003).

Of all these tools available, I purposefully chose the SLAI to be used in this study. Unlike all the others, the SLAI was intentionally created and designed by Dennis (2004) solely to measure the seven virtuous constructs of Patterson's (2003) Servant Leadership Model. The virtues of the Patterson model would be implemented in this study among the elders with the intent of evaluating them quantitatively.

Description of the SLAI

The SLAI consisted of 42 items that covered a variety of attitudes and behaviors. The church members understood they would be required to rate the board of elders along a numerical scale from 0–6 to indicate their agreement or disagreement with each of the items. The randomly selected church members would provide their responses to each statement by choosing to fill a small circle below a row of numbers ranging from “0” to “6” which they believed best characterized the board of elders.

The numerical scale would be depicted in an ascending order. The higher the number chosen by a church member would mean the stronger the agreement with the statement. The selection would be along a continuum of numerical *values* with “0” equal to a zero value or zero agreement and the highest number “6” would equal the maximum amount possible.

Cost of the SLAI

I would arrange to receive the SLAI by email. A digital copy of the SLAI would be attached to an email and delivered electronically. As a result, no direct financial expenses would be incurred to receive and use the SLAI. In exchange for the use of the

instrument, Dennis (2004) requested a written copy of the outcome results, which would incur delivery and photocopying expenses. This cost would be dependent on the aggregate amount of pages of the project document and the rate of postage to deliver.

The SLAI is a 42-question instrument on 10 single-sided sheets of paper. Having the questions placed on the front and back of a single sheet of paper could reduce copying costs and would allow for a smaller manageable document. The cost to photocopy 900 pages at 10 cents would be approximately \$90.00 for both the pre-test and post-test.

Cost to Participate

The church members agreed that they would consent to evaluate the board of elders without the expectation of monetary compensation. No remuneration was ever to be anticipated by church member participation. However, church members understood that their responses recorded on the SLAI would help the board of elders evaluate their effectiveness as servant leaders.

Church Member Sample

In 2011, at the time this study was conducted, the Target Church had 137 members on the official membership list. However, that number does not accurately represent those that regularly attend each week for Sabbath worship service. Weekly Sabbath attendance range is from 40–50% of the membership list. I intended to use a simple random sample size of 30% from the total church membership. This percentage of the total Target Church membership would be approximately 41 individuals.

Random Sample Method

I made plans to have 41 individuals randomly chosen from the church membership list to participate in the study. Randomness and Integrity's website (<https://www.random.org>) that operates and powers a True Random Number Generator would be used to receive 41 random numbers. I intended to get 41 randomly generated numbers from a range of 1–137. The random number received would be matched to a name on the Target Church alphabetized membership list.

The SLAI would be pre-labeled with a numerical identifier and appointed to a participating church member. The front sheet of the SLAI pre-test and post-test would have identical matching numbers that would be assigned to the same person for proper pairing. That label would be registered to the same person to ensure that the SLAI pre-test and post-test would be paired accordingly for appropriate comparisons.

SLAI Distribution Procedure

Members that were randomly selected from the church record would be placed on a participant list arranged alphabetically by last name only. I would be the only person to have access to that list. A unique eight-digit identification number would be assigned to each participating church member. The same person throughout the duration of the study would use the same identification number. Each identification number would be unique to each participating church member.

The eight-digit identification number would be recorded next to the church members' last name on the participant list of those involved in the study. Also, the assigned identification number would be written on the front page of the SLAI for pairing purposes.

The SLAI would be organized and stacked so that they would be in the same order as the list that matches each church members name with his or hers identification number. The list containing the church members' names participating in the study and corresponding identification numbers would be stored in a locked file cabinet in the pastor's home and accessible to him alone.

On the day the SLAI would be distributed, I would administer the SLAI and use the participant list to match each church member with the SLAI that is labeled with his or her corresponding identification number. When that participating church member walks through the front doors of the rented facility of the North Kent Bible Church (NKBC) on that Sabbath morning, I would administer the SLAI in a quiet, confidential, non-distracting room adjacent to the entry door of the church building.

Phase Two: Reflection Intervention

The next portion of the plan would be implemented over a six-month term in three parts. First, determine participation; secure consent from the elders and prepare written instructions for them on how to complete their journals. Second, acquire six key articles associated with leadership and cultural change; assign one article a month to each elder; have them cogitate on the article they read for that month and record their thoughts in their journal. Finally, arrange to have monthly meetings with the elders. They would meet with the pastor for progress evaluation, explore one or two of the Patterson (2003) servant leadership virtues, and apply a theological principle from the ministry of the Holy Spirit. Each part will be explored further in the levels below.

Board of Elders' Participation

The board of elders would be considered the experimental unit in the study. The elders consented to participate in the study and they chose to be evaluated together as a unit rather than individually. Group evaluation was preferred because the elders believed that individual servant leader assessments by church members would fragment and potentially divide the team.

The experimental unit on which church observations would be taken was comprised of six elders (3 husband/wife couples). The three males and the three females participating happen to be married pairs.

The female elders ranged in age from 50 to 65 years old, with a mean age of 56. Their ethnicity was diverse; 33% were German Caucasians, and 67% were American Caucasians. All of the female elders were gainfully employed. Approximately 33% worked in the area of human services, 34% worked in the medical field, and 33% in the area of optometry.

The male elders ranged in age from 51 to 69 years old, with a mean age of 59. Their ethnicity matched their wives; 33% were German Caucasians and 67% were American Caucasians. Only 67% of the male elders were gainfully employed. About 33% worked in the information technology field and 34% were self-employed. The remaining 33% of the male elders had retired from the manufacturing field and were not employed.

Board of Elders' Consent

The elders agreed they would provide express written consent to be directly observed by church members and to participate in a scholarly article reflection intervention over a six-month interval.

Board of Elders' Journal Instructions

I prepared written instructions that would guide the elders as they documented their thoughts after having read the article for that given month. The purpose of the journal was not about documenting correct answers. Instead, it would be an informal reflective process of their thoughts on each article. The board of elders agreed to examine what they read against their own church experiences and in their own personal life. They would consider the article in light of their *values*, experiences, ideas and hopes. Each individual would give intentional and deliberate attention to how the article related to his or her life as local church elders.

Board of Elders' Leadership Articles

The six leadership articles used in this study were considered the research treatments. The articles or treatments were distributed during the six-month reflection intervention. One article a month was distributed to the elders during the six-month interval. The six leadership articles selected that would be read by the elders are listed below:

1. Bernick, C. L. (2002) When Your Culture Needs a Makeover.
2. Charan, R. (2006) Conquering a Culture of Indecision.
3. Kegan, R., & Lahey, L. L. (2002) The Real Reason People Won't Change.
4. Levy, P. F. (2002) The Nut Island Effect: When Good Teams Go Wrong.

5. Meyerson, D. E. (2002) *Radical Change, the Quiet Way*.
6. Munck, B. (2002) *Changing a Culture of Face Time*.

These articles were selected from the literature review of Chapter 3. They were chosen because they dealt with qualities and characteristics that companies and organizational leaders possess which help bring about change in different cultural environments. The articles were also deliberately picked to complement at least one virtue from Patterson's (2003) constructs measurable by the SLAI.

I also intended to include an aspect of prayer. I would intercede and pray for the elders during the six-month intervention. The prayer would consist of asking the Holy Spirit to transform the elders internally and externally so they could become true servant leaders at the Target Church.

Group Progress Meetings

I planned to meet with the board of elders once a month, during the six month interval, to discuss their *reflections* of the article they had read and also explore one or two servant leadership virtuous qualities from Patterson's (2003) model. The meeting would run approximately 30–60 minutes. During that time I would evaluate their progress and process of the study qualitatively.

I would also share and apply the seven theological principles discovered in Chapter 2 during the monthly progress meetings. The seven theological servant leadership principles were identified from the Bible out of the ministry of the Holy Spirit. These seven principles would include the biblical methodologies used in the project. I intended to apply the seven theological principles in the context of the monthly meetings in order to reinforce the seven servant leadership virtues of Patterson's (2003) model.

Patterson's virtuous qualities

The seven qualities are taken from Patterson's (2003) servant leadership model (a) *agapaô* love, (b) humility, (c) altruism, (d) trust, (e) vision, (f) empowerment and (g) service. These qualities would be the dependent variables measured by a church member while observing and evaluating the board of elders in the course of servant leading. One or two virtues would be explored monthly during the progress meeting with the elders. These virtuous qualities discussed during the six months with the elders would also be measured quantitatively.

Theological principles one–three

Principles one–three are:

1. The Holy Spirit infected (H.S.I.) person test positive for the fruit.

The application: I intended to divide Patterson's (2003) servant leadership virtues into two categories of being and doing and have the elders spend the first quarter focusing on being (humility, altruism, trust), and during the second quarter have them concentrate on doing (vision, empowerment, service).

2. The nine fruit of the Spirit (Gal 5:22–23) are the virtues in a person's character recognizable by the community of faith. The application: I intended to have the elders make themselves available to the Holy Spirit through their devotional life, so that in time the Holy Spirit could bring about internal changes noticeable by church members.

3. The fruit of love integrates all the other eight fruit of the Spirit (Gal 5:22–23) into one chain and all development come out of love. The application: I intended to have the elders demonstrate acts of love to each other first, before moving beyond the group.

Theological principles four–seven

Principles four–seven are:

4. For the believer, the fruit of the Spirit (Gal 5:22–23) is the byproduct of the Holy Spirit working in a person. The application: I intended to have the elders intentionally pray for each other by name and to ask the Holy Spirit in prayer to sustain their relationship so the fruit would grow in their lives.

5. The greatest gift a believer can give to others is his/her effectiveness of living a Spirit-led and a Spirit-served Life. The application: I intended to have the elders reflect on the right kind of thoughts found in Phil 4:8.

6. The believer partners with the *Paraklêtos* (Holy Spirit) to serve along the side of others. The application: I intended to have the elders give a Bible study to learn and also to discover how the Holy Spirit leads to the truth as described in John 16:15.

7. And lastly, for the believer, the purpose of the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) is to receive competencies and skills to contribute toward the leadership process of growing and nurturing the body of Christ. The application: I intended to have the elders share with others the process by which the Holy Spirit led them to become a church leader.

Phase Three: Post-Test

This is the last phase of the strategy, which would be done in two segments. First, administer the SLAI again to the same church members that completed the instrument six months earlier. And second, quantify the data in order to test the six hypotheses using SEM. The details for both are explained further below.

Patterson Servant Leadership Model

The seven virtues (love, humility, altruism, vision, trust, empowerment, service) of Patterson's (2003) servant leadership model are advanced in this study. As discussed in Chapter 3, Patterson's model follows a linear progression. This linear relationship of the seven components are concerned with how the servant leadership virtues would work together starting with *agapaô* love and ending with service. According to Patterson, the virtues of her leadership theory are components of the servant leader's character that would have a moderating effect on the leader's behavior.

Instead of following Patterson's (2003) linear sequence, I modified it to use SEM to complement the goals of this study and also to contribute to the growing field of servant leadership. As I explained in Chapter 3, the virtues were reorganized according to qualities of being and qualities of doing. Once the virtues were organized, they were categorized under one of the two being or doing categories. Six hypotheses were created to test the virtues among the elders. The hypotheses are described below.

Applied hypotheses

Six hypotheses were formulated to test Patterson's (2003) servant leader virtues among the elders of the Target Church. The SLAI that emerged out of the literature review of Chapter 3 would be used to gather the data from Target Church members to address each hypothesis.

Being hypotheses

H₁: The board of elders' love is positively and significantly related to their humility.

H₂: The board of elders' love is positively and significantly related to their

altruism.

H₃: The board of elders' humility and altruism are significantly related to their trust.

Doing hypotheses

H₄: The board of elders' humility, altruism, and trust are significantly related to their vision for the church.

H₅: The board of elders' humility, altruism, trust and vision are significantly related to their empowerment of the church.

H₆: The board of elders' humility, altruism, trust, vision and empowerment are significantly related to their service for the church.

Structural Equation Modeling

In order to evaluate the servant leadership virtues using SEM, I rearranged the order of the virtues into the following theorized servant leader model.

Figure 5. Theorized Servant Leader Model

The model depicted in Figure 5 would be used to represent the process by which the six hypotheses would be measured quantitatively. Each hypothesis tested would attempt to explain six virtues, initiated by *agapaô* love that should be seen by church members as they observe the elders in the practice of servant leading.

Following the standard conventions of path diagrams, squares and rectangles denote observed or manifest variables. Circles and ovals denote latent variables including error terms. Single-headed arrows depict causal relationships between variables where the variable at the tail of the arrow is the cause of the variable at the head of the arrow.

SEM offers a means to describe the interrelated relationship within the variables. It allows the path to be seen, and the path coefficients which are unique variance holding

other variables constant, to be observed. This study would not use unobserved/latent variable for analysis. Based on the observed variables, it would attempt to test the *goodness of fit* of the hypothesized path of the manifest variables.

To analyze the relationship among these interval variables, a multivariate statistical analysis would be used. In SEM, variables are classified as exogenous and endogenous variables. According to Hatcher (1994), exogenous variables are "constructs that are influenced only by variables that lie outside of the causal model . . . do not have any straight, single-headed arrows pointing at them" (p. 146). However, according to Hatcher, an endogenous variable is "one whose variability is predicted to be casually affected by other variables in the model, any variable that has a straight, single-headed arrow pointing at it is an endogenous variable" (p. 146). Based on that definition, as seen in Figure 5, the hypothesized path analysis variables would be the seven virtues of Patterson's (2003) model.

Summary

This chapter explained the plan for the implementation of the study. It has introduced the Target Church and covered summaries of its membership, financial contributions and the nature of the conflict that led to its schism.

The Rockford community surrounding the Target Church was described. The environment of that community was surveyed which included a large variety of demographic information. The demography of Rockford was compared to the Target Church. That data is invaluable to the Target Church leaders wanting to serve its surrounding communities with the gospel of Christ as servant leaders.

This chapter lists the methods and strategy that were to be employed in the pre/post and intervention phases to evaluate the board of elders and develop them as servant leaders. The SLAI was to be used before and after the intervention by church members to evaluate the elders quantitatively. The leadership articles and theological servant leadership principles applied during the intervention, intended to develop the elders, are evaluated qualitatively. In the next chapter, I will describe in a narrative format how this strategy was executed.

CHAPTER 5

IMPLEMENTATION OF THE BOARD OF ELDERS' PLAN

Introduction

The previous chapter provided the implementation plan of the Target Church to develop the board of elders as servant leaders. This chapter describes the process of carrying out that plan and what actually occurred. This was done in three phases: the pre-test phase, namely the experience of distributing the SLAI; the reflection intervention phase, the dispensing of the leadership treatment articles and meeting in small groups; and the post-test phase, administering the SLAI again and preparing the statistical analysis.

Brief Overview and Participants

On December 8, 2010 the Institutional Review Board (IRB) of Andrews University approved the research protocols of the study. Data from the Target Church was collected using the SLAI, and small group progress meetings occurred between January 1 and October 31, 2011. A total of 36 church members, 19 females and 17 males, participated and completed the SLAI pre-test and post-test. Six elders, three females and three males, participated in the reflection intervention and group progress meetings as outlined in the project. These six elders that agreed to participate in this study consisted of three married couples.

Phase One: SLAI Pre-Test Challenges

The plan was to start collecting the data during the second week of January 2011. However, a problem arose that affected the original plans. I began receiving disturbing and alarming phone calls from church members regarding the SLAI. Approximately two weeks prior to distributing the SLAI pre-test, church members began to privately communicate their apprehension about completing the SLAI. Church members were concerned about their anonymity while completing the SLAI and participating in the study. Many church members did not want the instrument pre-labeled with a numerical identifier or paired and requested not to have it randomly assigned to them. They felt this would insure their identity from being inadvertently discovered by the board of elders as the person that had evaluated the group. Church members wanted to completely avoid any possibilities of their responses being traced back to them. Adjustments were made to compensate for these concerns.

In response to the concerns of several church members, two changes were implemented. First, the pairing numerical identifier was removed entirely from the pre-test and post-test. Secondly, the simple random sample method of church members was replaced with a convenience sample. This new sample method involved having the pre-test and post-test distributed to every member in the Target Church. As people entered the NKBC, which the Target Church rented on Sabbath mornings, each member received a blank copy of the SLAI to complete. The SLAI was deliberately placed on a table in the back of the sanctuary for church members who arrived late to voluntarily access.

These changes altered the original planned sampling method. In an attempt to lessen the impact of a non-random convenience sample, three inclusion controls were

integrated into the SLAI. Individuals completing the SLAI complied with the following. First, the person had to be a Target Church member of the Michigan Conference not serving in the position of elder. Secondly, they had to be at least 18 years of age. And finally, the person also had to be familiar with the behavior and characteristics of the board of elders.

Data Collection and SLAI Pre-Test Implementation

The SLAI was made available to everyone qualifying and entering the rented church building of NKBC Sabbath morning on January 15, 2011. Several church members also removed the SLAI off the table in the church sanctuary; they took it home with them in the afternoon at the conclusion of the worship service. The subsequent week, 30 completed instruments were removed from the sealed box. The following week, six more completed SLAI were taken out of the box. By the end of January, a total of 36 church members returned a completed SLAI pre-test. The data served as a baseline measurement of Patterson's (2003) servant leadership qualities possessed by the board of elders.

Statistical Analysis

On January 31, 2011, I began organizing the data received from the pre-test SLAI. I took all 36 instruments and began to enter each numerical value for all 42 questions or statements into a Microsoft Excel spreadsheet. I programmed formulas into the Excel document to add all the numbers for each statements or questions. The numbers were properly coded to correspond with the seven virtuous constructs of Patterson's (2003) servant leadership model. Finally, I tabulated the data so that it could be easily accessed and compared to the SLAI post-test at the end of the six months.

The data were saved onto the internal hard drive of my password-protected computer. In an effort to save on time and money, the data was taken by an external digital flash drive to the Statistical Consulting Center (SCC) at Grand Valley State University, in Allendale, Michigan. Sango Otieno, the director of the SCC, downloaded the raw data into the latest software version of the Statistical Package for the Social Sciences (SPSS). He then assisted me in preparing the data to apply the appropriate statistical tests. The pre-test data was then entered into the Statistical Analysis System (SAS) software and evaluated using the PROC CALIS procedure for SEM.

Phase Two: Treatment Articles and Group Meetings

The leadership articles I provided the elders were the research treatments administered during the six-month reflection intervention. I personally dispensed the articles monthly to every elder between February 1 and July 31, 2011.

Monthly Group Meeting Challenges

Finding a place to meet with the elders was difficult and challenging. The Target Church did not own a church building of its own where I could meet with the elders. The elders needed to have a place where they felt comfortable and safe to become vulnerable as the articles were discussed. Although the congregation rented the building four times a month from the NKBC, using the rental facility for the monthly meetings would have substantially added to the expenses of the Target Church budget.

Since the Target Church did not own a physical building, its members had become accustomed to nomadic worship paradigms and were quite comfortable meeting in different places. Although the elders were content meeting at any location, I believed

it was vital to find a venue mutually convenient and safe to conduct the group meetings. This predicament led me to offer my place of residence for the introduction meeting.

On February 5, 2011, the elders entered the front door of my house. As I watched them file into the living room, it suddenly occurred to me that they drove a great distance to meet in my Rockford home for their first meeting of this project. The elders were conditioned to drive long distances to the rented church, I nonetheless, felt uncomfortable having them drive approximately 30 to 40 minutes to my house and incur traveling expenses.

All the elders arrived promptly at 1:30pm and were excited about participating in the study. I distributed the first article to everyone along with written instructions for the reflection intervention. I then shared the process regarding how the subsequent articles would be disseminated in the future during the monthly meeting reflection times.

While the elders were browsing through the first article they quickly realized that the nature of their discussions might require meeting at a private location where they could dialogue openly among themselves. At that moment, one of the elders took the initiative to offer a solution to our predicament. This elder suggested rotating the venues by going from house to house between the elders. We agreed to reserve the last Sabbath of each month in the afternoon, over the next six months for the remainder of the progress meetings.

Treatment Article One

The first article, “Radical Change, the Quiet Way” (Meyerson, 2002), was distributed a few weeks earlier at my house in Rockford, during the introduction meeting, for the elders to read during the month of February 2011. The content of this article

formed the basis for the first monthly meeting. The elders brought their articles and journals with them, and shared the reflections they composed over the last month.

In addition to distributing an article at every meeting, the seven theological servant leadership principles discovered in Chapter 2 were applied to the board of elders. The seven virtuous component constructs of Patterson's (2003) servant leadership model presented in Chapter 3 was explored so that the elders would internalize the Patterson virtues as they carried out the seven theological principles of Chapter 2. Both the seven theological servant leadership principles as outlined in Chapter 2, and the component constructs of Patterson's model, from Chapter 3, were employed in this section of the project. I will explain here their implementation for the study.

First Group Progress Meeting

We were scheduled to meet at the home of two elders immediately after the Target Church worship service. Being the pastor, I lingered behind to greet everyone before I left the church and was late for the meeting. When I finally arrived at the elders' house where we were to meet, I discovered that the couple that was hosting the meeting had prepared a meal for the group. The meal added an unintended and unplanned group dynamic. It set in motion an indescribable fellowship tone and an emotional bond for the first group meeting. There was a sweet spirit of cooperation leading up to the discussion, and not a single trace of acrimony was observed or even expressed.

Theological Principle: Three

In keeping with the intent of the project, I began the implementation of the theological principles starting with number three. Principle three states: the fruit of love integrates all the other eight fruit of the Spirit (Gal 5:22–23) into one chain and all

development come out of love. We began implementing this principle slowly by having the elders demonstrate love toward each other first. When comfortable, they were to expand the practice of love beyond the group to others in the congregation. I made certain that each elder was demonstrating love to each other first by using at least two love qualities from the fruit of the Spirit (Gal 5:22–23).

The elders listened intently as I shared the servant leadership principle of fruit integration. We discussed principle three that states how the fruit of love from the ministry of the Holy Spirit integrates all the other eight fruit of the Spirit (Gal 5:22–23) into one chain so that all development is initiated out from the act of love. I indicated how this was an unconditional love demonstrated by God in the person of Jesus and developed within the individual by the Holy Spirit. I took the opportunity to explain how all eight fruit (joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness and self-control) are components that are combined into the singular fruit of love.

Before the meeting ended, the elders began demonstrating love by actually treating each other with patience (self-control) and kindness, two of the nine fruit of the Spirit (Gal 5:22–23). I personally witnessed the elders demonstrate kindness and patience. It was unexpected and unannounced, perhaps that is the reason why the actions of the elders shocked me. I sat there surprised and transfixed, as the group of elders began carefully removing the afternoon dishes off the dining table, rinsing them off inside the kitchen sink and placing them inside the dishwasher.

This simple act may have been normal for some or even considered random by others, but given the fact it followed a discussion on the demonstrative acts of love seemed to suggest something was happening in the hearts of these elders. There was no

prompting or suggestions for this deed to be done; it had happened almost instinctively, but yet with a slight hint of intentionality. This undeniably demonstrated loving-kindness and gratitude to those elders who opened their home and prepared the meal earlier.

As the board of elders practiced on this micro-level, among themselves as a team, I shared how it would become easier for them to treat others from the congregation in the same manner. By applying the fruit of love it brought out the other eight aspects, which contributed to the overall wholeness of the fruit of the Spirit (Gal 5:22–23). The fruit of love constituted an impressive unity of all the fruits into the one; love, demonstrated by the group of elders.

I discussed with the elders how the fruit and gifts from the ministry of the Holy Spirit are bifurcated into attitudinal qualities (fruit) and aptitudinal qualities (gifts). We shared how the qualities of the Holy Spirit's servant leadership ministry are demonstrated through two distinct paths. I shared with them how the first path were that of the fruit which are the components of love, and the second path is that of the gifts, which are demonstrated as the competencies of the servant leader. They could see how these two pathways, attitude qualities and aptitude qualities, were superimposed onto Patterson's (2003) servant leadership model and realized that is was done in order to divide her virtuous component constructs so they would be evaluated along those two paths.

Patterson's Virtuous Quality: Love

Like the fruit of the Spirit (Gal 5:22–23), which is driven by love, Patterson's (2003) model also begins with love. I shared Patterson's processional list of virtuous component constructs that began with love, progressed to humility and altruism, then to trust and vision, followed by empowerment and concluded with service. I told the elders

that this research would contribute and add to the field of servant leadership. I indicated how this study changed Patterson's progression (LOVE = humility, altruism, trust, vision, empowerment and service) by diving her constructs into qualities of being and qualities of doing.

I explained to the elders the importance of understanding how the first three virtues, humility, altruism and trust, were considered attitudes or being qualities and the last three, vision, empowerment and service, were aptitude or doing qualities requiring the elders to do. I described how these six construct virtues were divided into those two categories of being and doing, and how the first three months would emphasis the being and the last three months doing would be emphasized.

I pointed out how they needed to follow that order, and they indicated that they would. I elaborated on how these virtuous constructs were from the Patterson model. I explained that the church members would be looking for these virtues when evaluating them as servant leaders. I instructed the elders to spend their reading and reflection time during the first three months with the Holy Spirit internalizing the virtues of humility, altruism and trust from a position of being, before moving forward to the doing category. They agreed that the last three months, they were to take action based on what they learned from their reflective experiences of the previous three months being with the Holy Spirit, and demonstrate the last three construct virtues of vision, empowerment and service from a position of doing.

We ended the meeting with prayer. I deliberately prayed for each elder specifically by name, asking the Holy Spirit to develop His fruit of love in each elder represented in the group. I also asked the Holy Spirit to give them gifts according to His

will. I requested the Holy Spirit to cultivate the virtues of love, humility, altruism, trust, vision, empowerment and service throughout the six months so that others would truly see them as loving servant leaders.

Treatment Article Two

The second article, “When Your Culture Needs a Makeover” (Bernick, 2002), was distributed before concluding the first progress meeting. The content of this article formed the basis for the second monthly meeting. The elders brought their copy of the article and journals with them, and shared their reflections they had written over the last month.

Second Group Progress Meeting

Prior to the second meeting I received heartbreaking and discouraging news from two elders. The couple shared with me their inability to continue participating in the study. The husband had suffered an ocular stroke and was finding it physically difficult to continue participating in the study. The wife shared with me that her husband was having an extremely difficult time complying with the research protocols and she kindly requested for both to be released from the research study. She was turning her efforts and attention to become his primary caretaker. This left her with very little discretionary time to continue participating in the intervention or the monthly progress meetings. From this point forward, these two elders no longer participated in the intervention and no further entries on their part are reported.

I was saddened by their decision and prayed that God would continue to supply the healing he needed and that his recovery would be quick. I shared the heart wrenching news of the departing couple with the elders. Although everyone in the Target Church knew

about the stroke, the elders thought it would not impede them from participating. It impacted the momentum and the overall atmosphere for the meeting that day. One of the elders requested to pray for them before starting the meeting. After the prayer, we began the meeting. I quickly reviewed their progress regarding the virtue of love discussed last month and the leading of the Holy Spirit in their lives.

Theological Principles: One and Two

Theological principles number one and two were integrated during the second meeting. Since principles one and two seemed to overlap, both were applied to the elders during this meeting.

Principle one states: The Holy-Spirit-Infected (H.S.I.) person tests positive for the fruit of the Spirit (Gal 5:22–23). This was applied by having the elders spend intimate relational time with the Holy Spirit while reading their articles in the context of their devotional life. I encouraged the elders to carve out at least one hour in the morning of uninterrupted time to be with the Holy Spirit. Although, it was vital for the elders to have a dedicated time exclusively reserved for carrying out this spiritual discipline; with their varying schedules, this was not a hard and fast rule. The Holy Spirit relational/devotional time would help the elders apply principle number two.

Principle two states: the fruit of the Spirit (Gal 5:22–23) are the virtues in a person's character recognizable by the community of faith. This was applied by having the elders preach at least once a month. They would also organize, facilitate, plan and lead the Target Church worship services monthly throughout the intervention period as a team. The church venue on Sabbath would allow a H.S.I. elder, manifesting any fruit from the Spirit, to actually be observed by church members during their worship services.

Patterson's Virtuous Qualities: Humility and Altruism

Patterson's (2003) humility and altruism components were examined. I began by stating that humility could be seen in the life of a H.S.I. person who demonstrates a character marked by the fruit of the Spirit (Gal 5:22–23). The elders commented how they realized that humility required a certain level of modesty as they interacted with church members. Some elders mentioned how applying principles one and two together would help them become more altruistic and humble. One elder actually pointed out that humility seemed to go hand-in-hand with altruism. He indicated that if he demonstrated a disinterested attitude and selfless concern for the well-being of church members, that being humble would almost by necessity follow all other servant leader action.

I reminded the elders that their humility and altruism was predicated on allowing the Holy Spirit to develop these virtues in their life by setting time aside from their demanding hectic schedules to be with the Holy Spirit. I shared with them how my time spent with the Holy Spirit consisted of intentionally praying and giving permission to the Holy Spirit to make changes in my life consistent with the biblical fruit of the Spirit (Gal 5:22–23) and the virtues being examined. Sharing from my perspective allowed me to model that which we were learning together as a group.

I pointed out that when church members notice how the elders are focusing their time and attention to others rather than on themselves, church members would then see humility in action. Church members that saw how the board of elders acted toward the interests of others would see their altruism being put to practice.

We ended our time with prayer. I prayed for each elder specifically by name, asking the Holy Spirit to continue developing His ethical fruit in the lives of each elder

represented in the group. I also implored the Holy Spirit to cultivate the virtues of love, humility, and altruism throughout their lives so that they could become Spirit-led servant leaders.

Treatment Article Three

This third article, “The Real Reason People Won't Change” (Kegan & Lahey, 2002), described people’s immunity that seems to make them impervious to being changed. The authors developed a theory of competing commitments to explain what they describe as personal immunity to change. The elders brought their article and journals with them, and shared their reflections they composed over the last month.

Third Group Progress Meeting

The monthly progress of the elders was quickly discussed regarding both the virtues of love, humility, and altruism since last month and the leading of the Holy Spirit in their lives. Theological principle number five was implemented and Patterson’s (2003) virtue of trust was examined.

Theological Principle: Five

I personally shared theological principle number five and applied it during the meeting. Principle five states: the greatest gift a believer can give to others is his/her effectiveness of living a Spirit-led and a Spirit-served life. This was applied by having the elders reflect on the right kind of thoughts. I challenged the elders to reflect on things that are “true, honest, just, pure, lovely and of good report,” and I stated that “if there be any virtue; if there be any praise, to think on these things” (Phil 4:8) that would lead to a Spirit-led and Spirit-filled life of servant leading ministry.

Patterson's Virtuous Quality: Trust

As we segued to discuss Patterson's (2003) trust component, the elders were reminded that they had reached the midpoint in the study. The following month they would begin with the aptitude virtues of Patterson's model. As the elders listened, one elder, reminiscing about the condition of the Target Church prior to the conflict, stated how they once had 100% participation from everyone in the church. However, he claimed that things were not the same anymore. He mentioned how 15% to 20% of people do 80% to 85% of church work. He pointed to the lack of trust and confidence among the leaders. As I listened to this elder bare his heart for God's work, I sensed as the church pastor that I was involved in something that was more than simply my research project.

The elders realized that in order for the Target Church culture to change, trust augmented by humility and altruism had to be present in the life of the board of elders, and among all the leaders of the church. I shared that if the being of the elders or leader was not aligned with the doing action marked by servant leading, the incongruity would not be missed or ignored. They would come off looking ineffective at best, and under some conditions, disingenuous. As I looked at the expressions on their faces I could figuratively see the wheels gyrating. It seemed to me that the elders were beginning to self-discover that when church members truly see the deeds of the board of elders match their words; they would be seeing trustworthiness in action. The elders experienced duplicity; they understood that nothing creates a toxic church culture faster than a servant leader that has not mastered the art of aligning their essence with their actions

The meeting ended with prayer. I prayed for each elder specifically by name, asking the Holy Spirit to continue developing His fruit in the lives of each elder

represented. I also asked the Holy Spirit to nurture the virtue of trust throughout their lives and church ministry so that church members could observe the congruency between their words and their deeds.

Treatment Article Four

The fourth article, “Changing a Culture of Face Time” (Munck, 2002), described the difficulties encountered by Marriot Hotels as a result of a customer service culture of extremely long working hours. It explained how an excessive demand for face-to-face meetings produced an imbalance between the professional and personal lives of managers. It caused many to leave the company and made internal and external recruitment extremely difficult. The elders brought their copy of this article and shared their reflections they composed over the last month.

Fourth Group Progress Meeting

I quickly heard the elders communicate their progress regarding the virtues of love, humility, altruism and trust in the context of being with the Holy Spirit over the last three months. It strengthened my faith to simply hear the experiences that were hopeful regarding their capacity to consistently lead as moral servant leaders. We transitioned into the aspect of doing qualities. We began by implementing theological principle number four and explored Patterson’s (2003) virtuous component construct of vision.

Theological Principle: Four

Theological principle number four was applied during this meeting, which was extremely difficult to do because they were distracted by the nice weather. Principle four states: for the believer, the fruit of the Spirit (Gal 5:22–23) is the byproduct of the Holy

Spirit working in a person's life. This was quickly and clearly applied. I had the elders intentionally pray for each other by name and directed them to ask the Holy Spirit to sustain their perpetual connection to the source producing the fruit as described in John 15:1–10. I had been modeling the application of this principle by intentionally and specifically praying for each elder by name at the conclusion of every meeting.

Patterson's Virtuous Quality: Vision

Having the elders apply principle number four seemed rather easy to do because in the past three months they had been specifically focusing on their relational and intimate time with the Holy Spirit. I shared with the group how they were now going to be challenged during the balance of the study. The elders were now transitioning from an attitude of being with the Holy Spirit to an aptitude of doing with the Holy Spirit.

I subsequently stated how Patterson's (2003) vision component was about doing. The moment I told them about vision casting, I observed a facial contrast in the elders, an expression that went from excitement to one of concern. By his admission, one elder forthrightly and quickly commented how they lacked the experience to cast a vision. His words reverberated in my ears. Suddenly, at that moment, it occurred to me there was a direct correlation between what this elder said and what church members reported observing on the SLAI pre-test. I stood to my feet and walked over to my computer laptop case. I opened it up and pulled out the statistical results from the SLAI pre-test.

I returned my focus to the elders again and began sharing the mean statistical values from each of the seven construct virtues of Patterson's (2003) model they received from church member evaluations. This was a special moment and I had once again recaptured their undivided attention. I shared with the elders how these numbers were

germane to the study because it represented what church members saw when they observed them minister as a group. The elders listened intently but they did not seem surprised to discover that of all seven virtuous qualities of the Patterson model, vision had the lowest mean score.

We agreed to begin working as a team to cast a vision for the church. I gave them the example of how I initially casted the servant leader development vision before the congregation the previous year during a Sabbath morning worship service. I explained to the elders how persistent prayer for two weeks, asking the Holy Spirit to move on the hearts of each person listening, prepared the congregation to be receptive to the idea. It was my intention to inspire the congregation; generate buy-in to endorse the vision for this study, and support it by observing and evaluating the board of elders.

We found ourselves talking through the process of developing a vision. Two elders began sharing that a vision for the church should be worked-out by every church leader, collaborating to identify all church goals and interest. I agreed with the elders, and added that it should also relate to what the church members want to accomplish so that it could be adapted to properly fit the Target Church. I reminded them that, this phenomenon that we were describing, would allow the church members to see the elders developing a vision for the church.

The meeting ended with prayer. I deliberately prayed for each elder specifically by name asking the Holy Spirit to continue developing His fruit in their lives and to provide them with gifts that would improve their competencies. Also, to grant them courage as leaders to develop a vision for the Target Church that would advance the kingdom of God in Rockford, Michigan.

Treatment Article Five

This article, “The Nut Island Effect: When Good Teams Go Wrong” (Levy, 2002), described the management story from the Nut Island sewage plant near Boston and identified crucial steps in the development of a destructive organizational dynamic. The elders brought their copy and shared their reflections they had written over the last month.

Fifth Group Progress Meeting

The beautiful Michigan summer weather in the month of June 2011 was making it difficult for the elders to get together, not to mention family vacations and having to contend with unannounced changes conference leaders made to its annual Camp Meeting event. We pushed back our progress meeting and met on July 3, 2011. The monthly progress of the elders concerned the virtues of love, humility, altruism, trust, vision and the leading of the Holy Spirit in their life. Theological principle number six was implemented and Patterson’s (2003) virtue of empowerment was examined.

Theological Principle: Six

In keeping with the implementation process, theological principle number six was applied to the board of elders in the fifth meeting. Principle six states: the believer partners with the *paraklêtos* (Holy Spirit) to serve others from along their side. This was applied by having the elders intentionally give an individual or a group Bible study so they could experience the truism of John 16:13; how the Holy Spirit leads people to all truth. In so doing, the elders would be directly involved with the Holy Spirit, the *paraklêtos* who comes along the side of people, in a lateral partnership to share the truth as it is in Christ.

Patterson's Virtuous Quality: Empowerment

After sharing principle six and applying it to a tangible function, I began to realize that the elders might feel somewhat overwhelmed. I encouraged them to begin the Bible study with an assistant and at midpoint through the Bible study series; the elder could handoff the Bible study for the assistant to finish. I shared with them how that would be in keeping with Patterson's (2003) virtuous quality of empowerment.

I shared with the elders Patterson's (2003) empowerment component and a discussion ensued. I encouraged the elders with a Bible promise from the ESV; how the elders of God may be "complete, thoroughly equipped for every good work" (2 Tim 3:17). I reminded the elders that the Holy Spirit was responsible for equipping them for the good work and could help them lead others from a position of truth as a partner with Him.

As the discussion concerning empowerment continued, I observed how the elders began taking ownership, claiming that they had to empower and equip church members in carrying out the work of soul winning. At this point, I explained to the elders that when church members see them collaborating together as a team, allowing for direct input, allowing for mutual choices that directly impact the success and direction of the church, it would give church members a sense of ownership. Only then would the board of elders begin to gradually see the empowerment of the church members.

The meeting ended with prayer. I purposefully prayed for each elder specifically by name asking the Holy Spirit to continue developing His fruit in their lives and to provide them with gifts that would sharpen their skills. I also prayed that the Holy Spirit

would grant the elders freedom to empower church members to serve others in any capacity.

Treatment Article Six

This article, “Conquering a Culture of Indecision” (Charan, 2006), described a situation in which a management team avoided direct criticism of a proposal only to undermine it indirectly by failure to act in its support. It explained how failure to voice concerns and problems is tantamount to indecision. The elders brought their copy of the article and journals with them and shared their reflections they had written over the last month.

Sixth Group Progress Meeting

Progress was quickly discussed regarding the virtue of love, humility, altruism, trust, vision, empowerment and the leading of the Holy Spirit in their life. Theological principle number seven was implemented and Patterson’s virtue of service was examined.

Theological Principle: Seven

The last meeting finally arrived, and because we adjusted the June meeting and met in July, we decided to push back one more week and met on August 6, 2011. I sensed, as the elders entered the house, that they were looking for a break. As I observed the group for the last three months, I was unsure if they would engage or not. The aptitude aspect of doing, required for the last three months of the study, seemed to be a bit demanding for the elders. While I occasionally got glimpses of the elders moderately doing something that resembled the component constructs of vision, empowerment and service in the last three months, it appeared to be moving slowly.

We ended with theological principle number seven, which was applied at the last meeting. Principle seven states: the purpose of the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11) is to receive competencies and skills to contribute to the leadership process of growing the body of Christ. This principle was applied by simply having the elders intentionally share the process by which the Holy Spirit led them to be a church leader and indicate which spiritual gift or gifts accompanied their journey. The elders had to give their own personal testimony. They were to do this with one person a week, from the congregation, for the balance of the intervention period. Asking the elders to verbally describe his or her spiritual leadership experience to someone else would give each elder insight into principle seven in a practical way.

Patterson's Virtuous Quality: Service

I also shared with the elders that faith sharing was consistent with Patterson's (2003) service component. We began discussing how Jesus clearly recommended faith sharing in the lives of his followers. We deliberated on the story of how Jesus healed a man of demons and subsequently denied his request to follow Him. Jesus asked him to return to where he lived and tell what the Lord had done for him (Mark 5:18–20). By sharing their story they were serving Jesus, building His kingdom by telling others of real and genuine experiences of how Jesus, through the Holy Spirit, still lives and works. I emphasized how the act of serving included a level of responsibility to others. Together we discussed how this responsibility to others is typically seen in many churches among pastors and lay leaders. I stated that when people use their Spirit-given gifts to make a difference, while contributing to a larger whole much greater than themselves, it would benefit the church at large and they would be seen as genuine servant leaders.

I also highlighted the role of service by indicating that it was about supplying what is needed. I emphasized to the elders that when a person provides for what is needed, three things usually occur. First, the follower is able to spiritually grow and accomplish their task or personal endeavors. Second, the person leading is seen as a servant leader. Lastly, the act of service to others sharpens our Spirit-given skills and enhances our competence to effectively contribute to the process of growing the body of Christ.

The meeting ended with prayer. I intentionally prayed for each elder specifically by name asking the Holy Spirit to continue journeying with the elders for the remainder of their lives. I also asked the Holy Spirit that what started, as a six-month study, would continue for a lifetime. I closed the prayer by asking the Holy Spirit to remind each elder daily of everything they learned, discovered, and discussed so that they would never stop striving to be a Spirit-led and Spirit-driven servant leader.

Phase Three: SLAI Post-Test Implementation

Two weeks after the last progress meeting with the elders, I prepared to administer the SLAI post-test. The instrument was distributed on the last Sabbath of the month, August 27, 2011. The post-test was made available to everyone in the Target Church again using the same identical procedural process of the pre-test and is not repeated in this section, except for the response difference. The following week after the SLAI distribution, 25 completed instruments were extracted from the sealed box. The subsequent week, five more completed SLAI were taken out of the box. The post-tests were slowing trickling in, but ended by the last week of the month. By the second

Sabbath in October 2011, a total of 36 church members returned a completed SLAI post-test. By October 15, 2011, I had not received any more SLAI post-test.

Data Collection and Statistical Analysis

The coding, tabulating, and downloading procedures that were followed for handling the SLAI pre-test were identical for the post-test and is not described again in this section, except for one difference. The data from the post-test was statistically analyzed and compared to the data from the pre-test SLAI.

Sample Method Challenges

I counted all the post-tests on October 31, 2011. The 36 SLAI that I had received were the same number as the earlier pre-test collection. Based on the fact that I received 36 SLAI for both the pre-test and post-test, I presumed that the same people completed both. By and large, everything that involved the pre-test and post-test occurred as planned in Chapter 4, except for the changes already mentioned in the sampling method.

SLAI Post-Test and Pre-Test Data Challenges

Losing the ability to match test results to each other placed me in a research quandary regarding how to handle the data. How should I analyze the dependent variables of the elders' love, humility, altruism, trust, vision, empowerment and service measured by the Target Church members? I knew that I had two dependent data groups. Since I had received 36 SLAI from church members for the pre-test and post-test, I naturally presumed that the same individuals, who completed the post-test, also filled out the pre-test. The challenge to the research was the inability to have them matched.

Without being able to couple the post-test results to the baseline data, I quantified the variables as dependent data, but I treated them as two independent groups.

Path Analysis With Manifest Variables

Based on the Theorized Servant Leader Model I proposed in Chapter 4, path analysis with manifest variables was performed using SEM. The two-category model of being and doing, adapted from Patterson's (2003) servant leadership model, consisted of the seven variables. The coded data was manually fed into the latest version of SAS.

Structure Equation Modeling

SEM is a general framework that is capable of modeling complex systems of human behavior common in the social and behavioral sciences. As opposed to most traditional statistical methods, which emphasize the modeling of individual observations, SEM differs markedly by emphasizing the covariance of how the observed variables taken at baseline and post are related. SEM is a flexible method that is capable of modeling complex systems of equations that traditional methods cannot.

PROC CALIS Statistical Procedure

The test statistics were done in SAS using SEM Module 8.1, and the PROC CALIS procedure was used to conduct the path analysis. The PROC CALIS procedure needed to have the coded data fed into SAS. This was done in three steps; first, a correlation matrix with the number of observations and standard deviations for each variable was calculated and fed directly into SAS; second, a covariance matrix was done; and third, the use of the coded data as input. Some of the coded data was imported from existing pre-test SPSS files.

Once the data was imported, the descriptive statistics and correlations were ascertained, which were needed to run the path analysis. Using the number of observations, the standard deviations and the correlation matrix, the SEM paths were analyzed. T-tests analyzed each hypothesis yielding t-values for Pearson Correlation Coefficients, which measured the strength and direction of the linear relationship between the two sets of dependent variables. These numbers were vital for determining statistical significance with p-values ($p < .05$), and the confidence intervals so that I could determine whether there was sufficient evidence to conclude whether to accept or reject the six hypotheses tested in the study.

Summary

There were three phases of this project: first; a baseline pre-test evaluation of the board of elders phase; second, reflection intervention phase involving six treatment articles combined with monthly progress teaching meetings phase; and finally, a post-test evaluation of the church elders again.

In the baseline pre-test evaluation of the elders, I worked directly with church members and prepared them with all the dates and plans as to what, who, where, when and how they would observe and evaluate the board of elders using the SLAI. In this phase I also addressed impromptu changes to both the SLAI and the sampling method that were brought on by irrational fear regarding identity exposure. These concerns were driven, in part, by lingering emotional trauma that Target Church members endured over the years after the schism.

The reflection intervention phase with its corresponding monthly progress meeting involved me dispensing the treatment leadership articles to the elders. This

intervention was my effort to instruct the elders in the seven theological principles from the servant leadership ministry of the Holy Spirit, which were to support the seven virtuous constructs of Patterson's (2003) servant leadership model.

In the post-test evaluation phase, it included not only the last evaluations of the board of elders, but also the quantitative analysis of the data collected from the post-test SLAI completed by Target Church members.

The next chapter will explore the actual findings of the study. It has yet to be determined whether the leadership treatment articles were helpful at enhancing the seven virtuous qualities of Patterson's (2003) servant leadership model that were being reinforced by the theological servant leadership principles of Holy Spirit. To what qualitative and quantitative degree, if any, did the participating church members who were evaluating the board of elders on the basis of those virtues notice any change between the pre-test and the post-test evaluations. The results, findings and conclusions are discussed next, in the final chapter.

CHAPTER 6

RESULTS, FINDINGS AND REFLECTIVE OBSERVATIONS

Introduction

This chapter covers the results of the qualitative and quantitative research. It presents the findings of the reflection intervention, and the pre-test and post-test data comparative results. It also includes my reflections, evaluations, lessons learned, recommendations and applicable conclusions.

Qualitative Results

This section deals with the qualitative outcomes of the monthly progress meetings with the elders. Information in this segment was gathered throughout the six-month intervention period during the monthly meetings. The elders shared their thoughts regarding their reflections on the treatment articles they read that month. The evaluations below pertain to how the article related to their life as a local church elder and how they considered the servant leadership virtues in light of the article they read. The results and analysis of these meetings follows.

Article One: Radical Change, the Quiet Way

The servant leadership virtue of love was associated with this article. The premise of the article consisted of how to implement significant changes in moderate ways. It challenged leaders to become tempered radicals; identifying four tempered

change strategies on a spectrum from personal individual action, to public activity working with people.

Meeting One

The consensus of the elders revolved around the notion of being a tempered radical. They envisioned future opportunities to facilitate tempered radical change as a church elder or as a group of elders. The elders all had different ideas and opinions regarding what it meant to be a tempered radical, a few common thoughts emerged in the discussion.

Elders' Reflections and Evaluations

A few elders thought that the tempered radical changes described in the article were similar to Jesus's method of working in a loving way as a servant leader. One particular elder believed that Jesus's approach was a tempered radical approach because He quietly pursued ministry while challenging the prevailing wisdom of His day. Many of the elders agreed and endorsed the idea and also prescribed the notion that as followers of Jesus, they should do the same within the congregation. All the elders acknowledged they wanted to be change makers and use tempered radical methods to bring about change in a loving and kind way to the ministry of the Target Church

One elder shared how he inadvertently used *verbal jujitsu*, a tempered radical method a couple of years ago without knowing. He described the situation that occurred between himself and a former elder. He commented how a former elder was quite particular regarding who was selected to be a church elder. When the Target Church nominating committee elected someone to be an elder, whom a former elder felt should not be in that office, the elder had responded by asking the former elder if he was

qualified when he was first elected as an elder. The former elder replied that he was not. The elder then described how he used *verbal jujitsu* by repeating the phrase; God does not call the qualified, He qualifies the called. This was an expression used regularly by the former elder. The elder stated how he deflected the comments using his own words, revealing a predicament in the logic and perspective of the former elder.

Many resonated with the experience of that elder, but a few could not envision using the *verbal jujitsu* method because it required a quick response at a given moment. The agreement among the elders regarding the evaluation of the article was to attempt other methods described in the reading. With the exception of the *verbal jujitsu* method, all the elders believed they could use, to some degree, other tempered radical methods within the Target Church.

Article Two: When Your Culture Needs a Makeover

The servant leadership virtue of humility and altruism was associated with this article. This article described how the corporate environment of Albert-Culver went from high staff turnover to excellent retention and prosperity. It occurred when desired values were highlighted, the roles of growth development leaders (GDL) were created and implemented, 360° feedback surveys were used, and successes were celebrated with monetary awards.

Meeting Two

The direction of discussion among the elders revolved around the GDL concept and its applicability to the board of the elders. A common theme regarding servant leadership behavior encountered by the board of elders not consistent with a spirit of humility and altruism emerged.

Elders' Reflections and Evaluations

Most of the elders believed that the Target Church culture needed a spiritual makeover and considered the ideas described in the article as practical suggestions that could be implemented now or in the future of the church. All the elders agreed that the concept of GDL's was biblically sound and appropriate. One elder actually equated the GDL to the Target Church small group leaders because he felt small groups were one of the best ways to nurture church members. The majority of the elders believed they were functioning as GDL. This evaluation was predicated on the fact that they considered themselves as the church leaders trying to help church members grow mentally, physically, emotional and spiritual, which they believed is the basis of a spiritually healthy church.

Many of the elders thought that a GDL had to be a person characterized by the servant leadership virtues of humility and altruism, and not have a faultfinding attitude. Several believed it was a critical faultfinding attitude of the former elders that caused members to leave the Target Church and go elsewhere. Unanimously, the elders agreed that the servant leadership virtues of humility and altruism were absolutely vital for the group. This was significant because some thought the Holy Spirit was looking for individuals that were teachable in spirit so they could learn to lead the Church as an effective servant leader.

Article Three: The Real Reason People Won't Change

The servant leadership virtue of trust was associated with this article. This article described the immunity of people that resist being changed. This immunity was characterized by competing commitments which are long-held beliefs that have become

an integral part of the person which make it extremely difficult for them to change. Only when these beliefs are uncovered, is change possible.

Meeting Three

The common denominator of the group's discussion regarding the article seemed to revolve around the notion of vulnerability and the lack of willingness to be vulnerable with each other. Much of what was communicated by the board of elders indicated that a few were ready to be vulnerable, while others were not ready to become openly vulnerable before the group. Being vulnerable was the gateway to internalizing the servant leadership virtue of trust.

Elders' Reflections and Evaluations

Although many of the elders thought they were not ambivalent to change, only a few actually went below the surface of their own life to individually explore the real reasons behind their inability to change individually or even as a group. One elder who had the courage to do some introspection reported that she identified with Helen, the person in the article. Like Helen, she also sold herself short. She reported that her self-worth was damaged and believed that she was not qualified to be an elder.

Many of the elders related to the experience of that elder as she continued being vulnerable. She shared how she had settled for less many times in life, pushing aside her dreams and desires because of her personal fears of failure. She described how she would remain silent and refrain from voicing her opinions or thoughts during moments of church conflict or when things mattered the most. Why? Because of her fear that she would be humiliated, laughed at or be referred to as foolish and/or stupid. Despite her feelings she described how, during her being time, she had asked God to have the Holy

Spirit work in her to remove those strongholds of fear and replace them with the fruit of the Spirit (Gal 5:22–23) so that she could become an effective servant leader.

Many of the elders could resonate with this experience. Most did not realize, however, that vulnerability, or even the servant leadership virtue of trust, was the birthplace of change. The others did not have the same courage to become quite as vulnerable, except one other elder. Like the previous elder, he too was able to identify his own big assumption as described in the article. The unstated assumption he identified was at the root of a problem keeping him from making changes that would allow him to be a more effective leader. But, unlike the previous elder, he indicated that he was not ready to share it with anyone at the moment. He was unwilling to become vulnerable. He claimed that having an awareness of the assumption was sufficient. He wanted more time to ponder his issue further and have the opportunity to bring it to the Lord in prayer.

Others thought they were just creatures of habit and really did not pursue change, unless it was absolutely necessary. The consensus of the article evaluation among the elders was to pray to God to change their inner assumptions they may have in order to allow great things for His kingdom within the ministry of the Target Church.

Article Four: Changing a Culture of Face Time

The servant leadership virtue of vision was associated with this article. It described the difficulties encountered by Marriot Hotels regarding a customer service culture of extremely long working hours. It explained how the prevailing belief of face time (face-to-face meetings) produced an imbalance between the professional and personal lives of managers. It caused many to leave the company and made internal and external recruitment extremely difficult.

Meeting Four

The discussion of the elders regarding the article concentrated on the balancing act between ministry and personal life. The tension between these two identified the need for a vision statement communicating their importance. Thus, they could manage their time based on these values.

Elders' Reflections and Evaluations

Some thought that unlike Marriott, who had to make those changes from the top down, it would not be necessary to function that way with the Target Church. According to the elders, it was the congregation that had the responsibility to take measures deemed necessary to enhance their ability to fulfill the gospel commission. Many believed this should be done without having to involve conference leaders, which they saw as a top down approach.

Several also believed that safeguards needed to be in place to prevent burnout from occurring. One particular elder shared how he worked a regular job, managed his family, and also volunteered his time as an elder at the Target Church. He indicated how all of that took a significant amount of time and effort. He shared that he had been working 70 hours a week and it just seemed impossible to serve, in the capacity of an elder, while he was currently struggling with the demands of his own family.

Despite the prevailing tension and competing struggle between ministry and personal life, many of the elders seemed to agree that they desired to implement some of the ideas from the article. Their evaluation of the matter was to identify overlapping areas of responsibility, time spent in meetings so as to weed out unnecessary get-togethers in the future which would alleviate a lot of face time for the elders.

Article Five: The Nut Island Effect: When Good Teams Go Wrong

The servant leadership virtue of empowerment was associated with this article. It covered the management story of the Nut Island sewage plant near Boston, and it identified the five critical steps that led to a destructive organizational interpersonal dynamic.

Meeting Five

Many of the elders connected very well with this article because they believed the Target Church had experienced its own Nut Island effect. They could not believe how things got out of control so quickly when people separated themselves from the overall group as a whole. Much of the discussion focused on the Target Church's schismatic experience and how empowerment of others, who are disconnected from the overall group, could lead to unhealthy situations.

Elders' Reflections and Evaluations

Several of the elders shared how their thoughts immediately went to the former group of elders as they read this article. Most shared how the former elders, educated and smart individuals, somehow let their egos get the best of them creating a divisive toxic environment. All the elders were unanimous; they did not want to encounter another split and it was their desire to prevent that incident from ever happening again at the Target Church.

Upon evaluating their situation in light of the article read, many of the elders believed it was imperative to empower church members in the context of servant leadership. Several elders also believed that as a board of elders they needed to maintain open dialogue with church ministry teams such as the personal ministries committee in

order to prevent any feelings of isolation on the part of church members. The elders concluded that a more cohesive picture would emerge when every church ministry component remained integrally connected with each other.

Article Six: Conquering a Culture of Indecision

The servant leadership virtue of service was associated with this article. The article highlighted a situation in which a management team avoided direct criticism of a proposal only to have it undermined by indirectly failing to act in its support. It described how indecision could be overcome through open dialogue, provided the leader engenders intellectual honesty and trust, which sets the tone for the organization.

Meeting Six

The overwhelming theme that emerged from the group discussion pertained to decisive service, and to the abilities of the elders to serve more effectively the Target Church. All the elders believed that their highest priority was service and others also thought that working together as a team would help decrease any indecision that could cause a stagnant environment.

Elders' Reflections and Evaluations

Many thought that the three mechanisms described in the article such as intellectual honesty in one-on-one communication, honest dialogue in meetings, and constructive feedback were extremely relevant and appropriate to an effective servant leader ministry. One elder shared how honesty among the board of elder, and other church leaders, would keep things above reproach with no hidden agendas. Several believed this would be the best way to achieve any kind of meaningful change. All of the

elders agreed with this observation and added that it would move the Target Church from any indecisiveness to making decisions that would bring about a healthier atmosphere in the congregation.

The evaluation of this matter ended with the elders acknowledging, at least one notable benefit, of using these methods within the ministry of the Target Church. They all agreed that open and honest communication would make it easier to redeem church members who left after the schism. Several believed this to be true because those that left the Target Church could return and by having transparent communication would send a message that the remaining elders are committed to being true servant leaders.

Quantitative Results

The next segment deals with the quantitative outcome of the study. The statistical analysis of the servant leader virtues is what follows.

Overview of Structural Equation Analyses

The PROC CALIS procedure in SAS was used to conduct the structural equation model analysis. The Incremental Index was selected to assess the goodness of fit statistic on the theorized servant leadership model. This is a group of indices that do not use the chi-square in its raw form but compares the chi-square value to a baseline model (Hatcher, 1994).

Among the Incremental Index is the value for the Bentler-Bonett Normed Fit Index (NFI) statistic that range between 0 and 1 with Bentler and Bonett (1980) recommending values greater than 0.90 to indicate a good fit. More recent suggestions state that the cut-off criteria should be $NFI \geq 0.95$ (Hu & Bentler, 1999) for a superior fit. Like the NFI, a cut-off criterion for the Bentler Comparative Fit Index (CFI) of ≥ 0.90

was initially advanced in the literature as a good fit too. Recent studies have shown that a value greater than 0.90 is needed (McDonald & Ho, 2002; Miles & Shevlin, 2007). A value of $CFI \geq 0.95$ is presently recognized as indicative of a good fit.

The CFI and the NFI, the two most commonly reported from the Incremental Index, were used to assess the goodness of fit of the theorized servant leadership model. Using ≥ 0.90 as the initial standard cutoff, for a minimally acceptable fit, the criteria for the pre-test and post-test analysis were achieved. Except as noted, the theorized servant leadership model passed this criterion with a CFI: 0.9404 (pre-test); NFI: 0.9295 (pre-test) and a CFI: 0.9650 (post-test); NFI: 0.9480 (post-test) goodness of fit.

SLAI Meta-Analysis

The dependability statistics of the SLAI reported in the literature were found to be internally consistent with Alpha reliability coefficients ranging from .89 to .94 for four factors (love: .94; empowerment: .83; vision: .89; humility: .92), according to Dennis and Bocarnea (2005). The Cronbach Alphas discovered in this study (love: 0.948; humility: 0.941; altruism: 0.827; trust: 0.810; vision: 0.877; empowerment: 0.933; service: 0.951) were consistent with those documented in the servant leadership literature thereby establishing the validity of the instrument.

Pre and Post Data Results

For each separate data set, correlation analyses, path analyses and t-test were conducted to test the six hypotheses concerning the relationships depicted in the theorized servant leadership model in Figure 5 from Chapter 4. The pre-data results from the different analysis will be presented first followed by the results of the post-data. Raw data of the SEM analysis from SAS is presented in appendix four.

Path Analysis & Correlation Variables

The total data set consisted of seven dependent variables in the study. These variables were imported into SAS and divided into two categories: endogenous variables and exogenous variables. The path analysis conducted on the theorized model was determined by the endogenous and exogenous variables. The study cataloged six correlated endogenous variables listed as outcomes and seven exogenous variables listed as explanatory. Correlations between the being qualities (humility, altruism and trust) were examined first, and the correlations between the doing qualities (vision, empowerment and service) were examined second.

Research Hypotheses

In order to test the relationships between the servant leadership construct variables of the board of elders, six research hypotheses (H_{1-6}) were examined. Correlation analysis, path analysis and t-test were applied to test each hypothesis individually. The hypotheses were divided into being and doing categories.

Being Hypotheses

H_1 : The board of elders' love is positively and significantly related to their humility.

H_2 : The board of elders' love is positively and significantly related to their altruism.

H_3 : The board of elders' humility and altruism are significantly related to their trust.

Doing Hypotheses

H₄: The board of elders' humility, altruism and trust are significantly related to their vision for the church.

H₅: The board of elders' humility, altruism, trust and vision are significantly related to their empowerment for the church.

H₆: The board of elders' humility, altruism, trust, vision and empowerment are significantly related to their service for the church.

Pre-Data Hypotheses H₁–H₆ Results

Being Results

The correlation analysis found that both H₁ (humility) and H₂ (altruism) had a positive significant linear relationship with love. The statistical correlation measures the strength and direction of the observed qualities from the board of elders. That relationship can be positive or negative depending on the sign of the number as seen in Table 4. If the sign is positive that means there is an upward trend and a negative sign means a downward trend. Therefore, H₁ and H₂ were supported: The board of elders' love is positively and significantly related to their humility, and the board of elders' love is positively and significantly related to their altruism.

Path analysis was conducted to test H₃ (trust) with humility and altruism in the model. T-tests were used to analyze the path regarding the trust of the elders and humility was determined to be a significant predictor of trust in the presence of altruism. Altruism was also a significant predictor of trust in the presence of humility. If the test statistic $|t|$ in Table 5 is greater than or equal to the number 2 in absolute value, the estimate is significantly different from zero at a 5% significance alpha level. The alpha

level was set at $\leq .05$ throughout the study. When humility and altruism were in the model, the amount of change in trust was 0.4821 on average, for every unit increase in humility or 0.4460 on average, for every unit increase in altruism when the other in the model was controlled. Therefore, H₃ (trust): The board of elders' humility and altruism are significantly related to their trust, was supported.

Table 4
Pre and Post Data Correlation Coefficients

Pearson Correlation Coefficients* Probability > r							
	Love	Humility	Altruism	Trust	Vision	Empowerment	Service
Love							
Humility	0.8418 0.8389						
Altruism	0.8338 0.7769	0.8473 0.7694					
Trust	0.8732 0.7323	0.8343 0.7409	0.8289 0.5854				
Vision	0.6641 0.6711	0.6747 0.6708	0.7995 0.7629	0.7519 0.6312			
Empowerment	0.8474 0.8076	0.7783 0.7532	0.8257 0.7876	0.9021 0.6234	0.8389 0.6899		
Service	0.8494 0.7912	0.8921 0.8106	0.8834 0.6428	0.8367 0.8227	0.7023 0.6179	0.8483 0.7653	
*All correlations are highly significant (p-value <0.0001) Pre-Data Results = Top number for each variable Post-Data Results = Bottom number for each variable							

Doing Results

Path analysis was conducted to test H₄ (vision) when humility, altruism and trust were in the model. T-tests were used to analyze the paths regarding vision of the board of elders' for the Target Church. Altruism alone was determined to be a significant predictor of vision in the presence of humility, and trust. When humility and trust were

controlled the amount of change on average in vision for every unit increase in altruism was noticeable and documented in Table 5. Altruism was the only significant predictor of vision; therefore, H₄: The board of elders' humility, altruism and trust are significantly related to their vision for the church, was not supported.

Table 5
Results of the Pre-Test

Outcome	Explanatory	Estimate (SE)	t
Being Results			
Humility	Love	0.8418 (0.0493)	17.0909*
Altruism	Love	0.8338 (0.0515)	16.1796*
Trust	Humility	0.4821 (0.1179)	4.0895*
	Altruism	0.4460 (0.1190)	3.7484*
Doing Results			
Vision	Humility	-0.1777 (0.1632)	-1.0890
	Altruism	0.6509 (0.1478)	4.4034*
	Trust	0.3491 (0.1856)	1.8804
Empowerment	Humility	0.0043 (0.1055)	0.0415
	Altruism	0.0520 (0.1232)	0.4218
	Trust	0.5910 (0.1224)	4.8274*
	Vision	0.3576 (0.1083)	3.3004*
Service	Humility	0.4442 (0.1018)	4.3651*
	Altruism	0.4107 (0.1195)	3.4361*
	Trust	-0.1057 (0.1536)	-0.6880
	Vision	-0.2154 (0.1201)	-1.7936
	Empowerment	0.4607 (0.1634)	2.8199*
*Significant at 5% if t statistic is ≥ 2			

Path analysis was conducted to test H₅ (empowerment) when humility, altruism, trust and vision were in the model. T-tests were used to analyze the paths regarding

empowerment of the board of elders for the Target Church. Trust and vision were determined to be the only significant predictors of empowerment in the presence of the others listed in Table 5 when held constant. When trust was in the model, the amount of change in empowerment was 0.5910 on average, for every unit increase in trust or 0.3576 on average, for every unit increase in vision when all the others in the model were held constant. Trust and vision were the only significant predictors of empowerment, therefore, H₅: The board of elders' humility, altruism, trust and vision are significantly related to their empowerment for the church; was not supported.

Path analysis was conducted to test H₆ (service) when humility, altruism, trust, vision and empowerment were in the model. T-tests were used to analyze the paths regarding the board of elders' service. Three of the five qualities were found to be significant as depicted in Table 5. First, humility was determined to be a significant predictor of service in the presence of altruism, trust, vision and empowerment when held constant. Second, Altruism was determined to be a significant predictor of service when humility, trust, vision and empowerment were controlled at a constant. Finally, empowerment was determined to be a significant predictor of service in the presence of humility, altruism trust and vision when held constant.

Only three construct virtues (humility, altruism and empowerment) were significant as it related to service as listed in Table 5. When humility was in the model of H₆ (service), the amount of change in service was 0.4442 on average, for every unit increase in humility. For every unit increase in altruism, the change was 0.4107 on average. For every unit increase in empowerment, the change was 0.4607 on average. In each case, all the other qualities in the model were held constant. Since humility,

altruism and empowerment were the only significant predictors of service; H₆: The board of elders' humility, altruism, trust, vision and empowerment are significantly related to their service for the church, was not supported.

Post-Data Hypotheses H₁–H₆ Results

Being Results

Like that of the pre-data, the correlation analysis found that both H₁ (humility) and H₂ (altruism) had a positive and significant linear relationship with love documented in Table 4. Therefore, H₁ and H₂ were supported: The board of elders' love is positively and significantly related to their humility; and the board of elders' love is positively and significantly related to their altruism.

Unlike that of the H₃ pre-data, the test determined that humility was the only significant predictor of trust. When humility and altruism were in the model, the amount of change in trust was 0.7143 on average, for every unit increase in humility when altruism was held constant as shown in Table 6. Since humility was the only predictor of trust; H₃: The board of elders' humility and altruism are significantly related to their trust; was not supported.

Doing Results

Path analysis was conducted to test H₄ (vision) when humility, altruism and trust were in the model. Altruism alone was determined to be a significant predictor of vision in the presence of humility and trust. When humility and trust were controlled the amount of change in vision was 0.6033 on average, for every unit increase in altruism as recorded in Table 6. Altruism was the only significant predictor of vision; therefore, H₄:

The board of elders' humility, altruism and trust are significantly related to their vision for the church, was not supported.

Table 6
Results of the Post-Test

Outcome	Explanatory	Estimate (SE)	t
Being Results			
Humility	Love	0.8389 (0.0501)	16.7575*
Altruism	Love	0.7769 (0.0670)	11.5953*
Trust	Humility	0.7143 (0.1262)	5.6615*
	Altruism	0.0376 (0.1500)	0.2507
Doing Results			
Vision	Humility	0.0081 (0.1757)	0.0464
	Altruism	0.6033 (0.1243)	4.8532*
	Trust	0.2805 (0.1534)	1.8283
Empowerment	Humility	0.2750 (0.1629)	1.6886
	Altruism	0.4453 (0.1550)	2.8724*
	Trust	0.0971 (0.1505)	0.6448
	Vision	0.1179 (0.1576)	0.7482
Service	Humility	0.3259 (0.1297)	2.5124*
	Altruism	-0.1356 (0.1352)	-1.0029
	Trust	0.4559 (0.1142)	3.9935*
	Vision	0.0397 (0.1215)	-0.3270
	Empowerment	0.3645 (0.1302)	2.8008*
*Significant at 5% if t statistic is ≥ 2			

The paths were analyzed to test H₅ (empowerment) and altruism was determined to be the only significant predictor of empowerment in the presence of humility, trust and vision when held constant as listed in Table 6. When the others were controlled the amount of change in empowerment was 0.4453 on average, for every unit increase in

altruism. Since the significant predictor of empowerment was altruism alone, H₅: The board of elders' humility, altruism, trust and vision are significantly related to their empowerment for the church; was not supported.

Path analysis was conducted to test H₆ (service) when humility, altruism, trust, vision and empowerment were in the model as listed in Table 6. Like that of the pre-data, three of the five qualities were found again to be significant. Humility, trust and empowerment were determined to be significant predictors of service in the presence of all the others in the model. When humility, was in the model, the amount of change in service was 0.3259 on average, for every unit increase in humility or 0.4559 on average, for every unit increase in trust or 0.3645 on average, for every unit increase in empowerment when all the others were held constant. Since humility, trust and empowerment were the only significant predictors of service, H₆: The board of elders' humility, altruism, trust, vision and empowerment are significantly related to their service for the church, was not supported.

Comparison of Pre-Data to Post Data

When an effect is statistically significant, all values in the confidence interval will be on the same side of zero (either all positive or all negative) as denoted in Table 7. While examining the difference between the pre-data and the post-data, a 95% confidence interval of the differences was created. A significant finding allowed the direction of the effect to be specified. If the 95% confidence interval contained zero (more precisely, the parameter value specified in the null hypothesis), then the effect would not have been significant at the $\leq .05$ alpha level of the study. When comparing the pre-data against the post-data four differences emerged. One out of the being

qualities of H₃ (trust), another out of the doing qualities of H₅ (empowerment), and two from the doing qualities of H₆ (service) were significant.

Table 7
Results of the Pre Data and Post Data

Outcome	Explanatory	95% Confidence Interval of the Difference	
		Lower	Upper
Humility	Love	-0.137287	0.143087
Altruism	Love	-0.0111838	0.225638
Trust	Humility	-0.5766762	0.1122762
	Altruism	0.02617621*	0.79062379*
Vision	Humility	-0.6641645	0.2924645
	Altruism	-0.3377648	0.4329648
	Trust	-0.4119362	0.5491362
Empowerment	Humility	-0.6588401	0.1176001
	Altruism	-0.7713113	0.1271113
	Trust	0.1067171*	0.8810829*
	Vision	-0.142548	0.621948
Service	Humility	-0.2108689	0.4474689
	Altruism	0.1863245*	0.9062755*
	Trust	-0.943861*	-0.1793039*
	Vision	-0.5164302	0.1650302
	Empowerment	-0.3208627	0.5132627
*Significant if interval excludes (0) zero			

Being Results

In H₃ (trust), altruism alone indicated a difference between the data sets. When humility was controlled, it was discovered that in the pre-data, the magnitude of change in trust on average, for every unit increase in altruism was significantly higher than the magnitude of change in the post-data on average. One can be 95% confident that for every unit increase in the pre-data altruism score, its result will be somewhere between [0.02617621] and [0.79062379] as seen in Table 7 of its confidence interval.

Doing Results

In H₅ (empowerment), trust alone indicated a difference between the data sets. In the pre-data, the magnitude of change in empowerment on average, for every unit increase in trust was significantly higher than the magnitude of change in the post-data on average; when all the others were held constant in the model. One can be 95% confident that for every unit increase in the pre-data trust score its result will be between [0.1067171] and [0.8810829] of its confidence interval.

Lastly, in H₆ (Service), altruism and trust alone indicated a difference between the data sets. In the pre-data, the magnitude of change in service (H₆) on average, for every unit increase in altruism was significantly higher than the magnitude of change in the post-data on average; when all the others (humility, trust, vision and empowerment) were held constant in the model. Unexpectedly, things changed with a noticeable shift from the pre-data to post-data in trust. In the post-data, the magnitude of change in service on average for every unit increase in trust was significantly higher than the magnitude of change in the pre-data on average, when all the others (humility, altruism, vision and empowerment) in the model were held constant. Based on the outcome, one can be 95% confident that for every unit increase in both the pre/post data scores of altruism and trust, the results are somewhere between their confidence intervals documented in Table 7.

Reflections

The task of this research project was to develop the board of elders of the Target Church to become effective servant leaders. This study accomplished that goal. My personal experiences throughout the process are documented in this segment. The efforts

of the board of elders are described in my own personal reflections, which are reported in my evaluations as the pastor/researcher, lessons learned and recommendations.

Evaluations

The t-tests conducted on each of the six hypotheses yielded statistical significant differences. The observed differences measured by church member evaluations were limited to the post-data virtue of trust. It did; however, produce overwhelming practical significance that was noticeable. In this study, practical significance refers to whether or not the observed results of the board of elders were meaningful enough to significantly change their behavior or thinking for pragmatic purposes in the Target Church. Practical significance was indeed determined based on what I encountered after the intervention ended. The board of elders, after the intervention period, expressed a desire to serve young people from the congregation by training them to become elders/servant leaders.

This desire to train others originated with the first elder of the group. He took the initiative to identify someone who expressed a willingness to undergo elder/servant leader training. The idea to develop someone else exceeded the goals of this project and went beyond the intent and scope of the study. It is important to indicate that this response supported Greenleaf's (1977) initial theory about servant leadership.

The unexpected and unintended actions of the elders directly addressed what Greenleaf (1977) considered to be the best test for identifying a servant leader. This test was framed around Greenleaf's question referring to anyone being developed as servant leaders: "Do those served grow as persons? Do they, while being served become healthier . . . more likely themselves to become servants" (p. 14). This willing desire to develop other individuals to become elders/servant leaders provides significant evidence

to conclude that the behavior of the board of elders' was transformed. It is indicative that the study, to develop the elders as servant leaders, was successful.

Practical significance as it pertained to change in behavior or thinking, was not exclusive to the board of elders. Noticeable changes also occurred among the members of the Target Church board. One particular change, worthy of mention and evaluation, involves the church board oversight of the board of elders.

The Target Church board members placed extreme oversight on the board of elders after the schism occurred. Every time a board of elders meeting was scheduled, all church board members would be in attendance. Prior to the start of this research study, both church board members and the elders were meeting together. During these joint meetings, they would watch a video segment from *The 21 Irrefutable Laws of Leadership* (Maxwell, 2007) to help them as leaders.

After the Target Church board ratified this study, church board members gradually stopped attending the jointly held meetings. Approximately five months into the intervention, the elders were meeting alone without church board oversight. The behavior and thinking of the Target Church board changed in a positive manner. Oversight of the elders became less of a priority as board members trusted and church member confidence increased.

Lessons Learned

Although there were noticeable changes in the board of elders observed by church members when completing the SLAI, I learned that those changes were difficult to quantify over a short time period. A longer timeframe between the pre-test and post test

would be needed in order to increase the possibility and probability of identifying changes that could be better observed and evaluated quantitatively.

In the context of servant leadership, I learned that one becomes great/greater or influential by serving others. By spending time with the elders, I discovered that greatness or influence is directly proportional to the amount of time the servant leader spends with those he serves. Servant leaders cannot serve their followers well without spending time with them. People live in a changing and shifting world. They are shaped and influenced by their environment, and often change their behavior based on their surroundings. People need to be understood by their immediate culture or subculture. Understanding occurs when the servant leader spends time with their followers and takes an interest and invests in their lives. The servant leader that spends a balanced amount of quality time with his followers has an intense, life-changing affect upon those being served and led.

I also developed a deeper and more profound understanding of the relationship between being and doing in servant leading relationships. I have seen a lot of leaders do what is often described or even prescribed in books about leadership. I now realized the supreme importance of having the being of the leader aligned with the doing action of servant leading so that any incongruity cannot be missed or ignored. If this does not occur, the leader comes off looking ineffective at best, and under some conditions, disingenuous. I do not think that anything creates a toxic church culture faster than servant leaders who have not mastered the art of aligning their being with their actions.

The insight I gained about virtues in general, could guide the servant leader who is seeking the right frame of mind or the right action to take. The relationship between a

servant leader and virtues seem to have a harmonizing effect that arises from the notion that virtues seek a common good towards everyone. I believe it would compel the servant leader to seek and take the right action, at the right time, and for the right reasons.

Lastly, I discovered in part, why God allowed me to be directed by conference leaders to the Target Church, meet the elders of this congregation, and participate in this study. To learn in greater detail where the strength and wisdom of a leader is derived. I realized that weakness is the prerequisite of power. Moses knew something about realizing power through admitting weakness. When God gave him the overwhelming assignment to lead his people out of Egypt, he resisted because he thought he was not adequate for the task. Moses stated, “O my Lord, I am not eloquent, neither before nor since you have spoken to your servant; but I am slow of speech and slow of tongue” (Exod 4:10). Even as Moses declared his weakness, it became the very vehicle of God’s supply of strength and sufficiency. The same thing happened in Paul’s life. The apostle pleaded with God to take his weakness from him but God only said, “my grace is sufficient for you, for my strength is made perfect in weakness” (2 Cor 12:9).

Throughout the pages of Scripture, God is seen using the weak and foolish to accomplish His purposes. When I accepted the invitation to be the pastor of the Target Church I felt foolish and weak, not knowing exactly how I would help the congregation grow from the experience of their schism. It was in this context that I learned that my strength and power as a pastor/leader comes not from my own abilities or erudition, but from God himself. It was only when I realized my own weakness that I began to truly draw on His resources in the Holy Spirit. It was then, that I truly understood what it meant to be a true servant leader.

Recommendations

I propose the following recommendations for future study either with the Target Church or if imported into a different environment.

1. Invite an independent researcher who is not associated with the church to administer the SLAI impartially. This will alleviate church member fears or uneasiness regarding the possibility of their identity being compromised by those they are asked to evaluate.

2. Include more church members in the study to evaluate the board of elders. This would increase the level of church participation and yield a larger sample size.

3. Utilize a numerical identifier on the SLAI pre-test and post-test. This would allow the instrument to be properly matched so pairwise comparison tests could be conducted to determine whether a changed from the pre and post data occurred.

4. Use a random sampling method rather than a convenience sample. In doing so a probability sample would be obtained instead of working with a nonprobability sample.

5. Modify the research treatments by identifying articles that would specifically and directly address the servant leadership virtues being measured by the SLAI. This would allow the researcher to address the servant leadership virtues directly with the elders.

6. Introduce a daily journal where the elders would be required to make regular entries documenting the being and doing experiences they have encountered in their servant leadership journey. That way, they could identify when a shift occurred and explore the triggering effect(s).

7. Allow an additional six months after the intervention period is completed before evaluating the elders again for post-data. Delaying the post-data evaluation allows for three things to occur. First, it extends the opportunity for the participants to internalize what was learned. Second, freedom is granted for participants to apply newly acquired skills at their pace in a practical way. And lastly, added time will grant comprehensive development to occur which may yield greater results.

Pastoral Observations

Working to develop the board of elders as servant leader and promote a sense of well-being among the members of the Target Church could be characterized as a mutual relational journey of leadership discovery. What I have learned throughout this experience has influenced my life personally, spiritually and professionally.

Personal Life

This experience has taught me to place more of an emphasis on the most important people in my life, my wife and children. I learned that if I am going to have any success in serving and leading my family well, I would have to make myself continually available to my wife and children at the expense of all other relationships. I realize that I may occasionally lapse in keeping this priority. It is a strong principle I discovered throughout this journey as a servant leader that guides my choice to place my family first.

Spiritual Life

I discovered that becoming a servant leader, in the context of the servant-leading ministry of the Holy Spirit, is a development process of learning. That process can be

described as learning to let the Holy Spirit lead you to become a true servant leader. Learning to become a follower too, as I worked with the elders, was a humbling experience for me. There was very little differentiation between the elders and myself. The Holy Spirit helped me to realize that as a pastor/leader I had to learn to be led first, before I was ready to lead others. The reality of this experience allowed me to personally conclude that in order to become an effective servant leader one must have a willingness to be led first by the Holy Spirit, and in the process, develop the servant leading perspective of the Holy Spirit.

Professional Life

This experience has helped me to develop greater skills as a servant leader, including, but not limited to, fostering participation, mentoring others, affirming others, managing conflict, communicating effectively, courage to challenge the status quo, reliable commitment to equipping people and a passion to help others develop. As a result of developing these skills and participating in the project with the elders, I have undergone a paradigm shift in my ministry. As a minister, I see myself now primarily as a person who develops people, rather than simply a doer of ministry.

I have learned the enormous responsibility of becoming a *paraclête* as an agent of the Holy Spirit. Jesus reminded his followers of this point regarding the Holy Spirit “. . . for He dwelleth with you, and shall be in you” (John 14:17). In the juxtaposition change between the words “dwelleth with you” versus “shall be in you” the Holy Spirit moved from an external to an internal position at the time of Pentecost allowing people to become agents of the Holy Spirit. How? By coming alongside new believers to assist in the process of developmental change. As a pastor, I am partnering with the Holy Spirit as

a *paraclete* also to serve in the development of people and to lead them where God wants them to be.

Conclusion

The Target Church is a much stronger, healthier and friendlier congregation today than it was in the years following the schism. As a result of the project, the board of elders have become more effective at serving and leading within the ministry of the Target Church. The elders have experienced the benefits of being served and led by the Holy Spirit. They were served by the Holy Spirit with the fruit of the Spirit (Gal 5:22–23) and led by the gifts of the Spirit (Rom 12:6–8; 1 Cor 12:4–11, 28; Eph 4:11; 1 Pet 4:11). Their skills as leaders have improved as a result of the treatment articles read during the intervention. The various theological and servant leading principles from Chapters 2 and 3 were applied to support the servant leadership virtues that comprised the theorized model integrated in Chapter 4.

The qualitative findings from the monthly progress meetings were highly significant. My personal observations of the elders during their monthly progress meetings led me to conclude that toward the end of the intervention, they were leading the congregation from a position of trust. This was predicated on the reduction of oversight by the church board members who gradually stopped attending monthly elder meetings. This was a crucial point to emphasize because trust was reestablished among the elders as the congregation began seeing and believing they were trustworthy.

As I analyzed the conversations of the elders, I discovered how a female elder was able to draw on learning from her devotional being time spent with the Holy Spirit. During meeting 3 described in Chapter 6, while reflecting on the virtue of trust, she

stated, I asked God to have the Holy Spirit work in me . . . to remove those strongholds of fear and replace them with the fruit of the Spirit (Gal 5:22–23) so that I could become an effective servant leader. This elder learned that the virtue of trust leads to credibility, which is essential to the practice of servant leadership.

The quantitative analysis of the six hypotheses measuring the board of elders' love, with humility, altruism, trust, vision, empowerment and service, indicated a significant positive linear relationship. The statistical comparison of the pre-data and the post-data concluded that of the being qualities of H₃ (trust), and the doing qualities of H₅ (empowerment) and H₆ (service), only one path from H₆ favored the post-data results. The other three paths in the model were altruism from H₆ (service), trust H₅ (empowerment) and altruism H₃ (trust) that favored the pre-data. The one path from H₆ (service) that favored the post-data was that of trust.

The statistical result that yielded the virtue of trust alone, in the area of (H₆) service in the post-data, is not meaningless. Seldom does any research study find the evidence so heavily weighted toward one conclusion. In the SLAI, on every single item that dealt with service, the church members ranked the elders higher in this trust virtue than in any of the other six virtues.

Trust was lost in the church before I arrived. The qualitative findings support the quantitative result of trust in the post-data. It demonstrates that the intervention used in the study restored this trust virtue in the Target Church. The restoration of trust in the congregation created confidence among the elders. This confidence was enough of a boost for the elders to exceed the parameters of this study when they took the initiative to devise a proposal for training young adults in the congregation as an elder/servant leader.

Unlike the quantitative results, where only the virtue of trust in the post-data was identified, the qualitative findings revealed much more. I witnessed the fruit of the Spirit (Gal 5:22–23) displayed by the elders. The fruit of love motivated the elders into action. Love compelled the elders to become servant leaders as they served others altruistically out of kindness, goodness and with self-control. This was evident as I saw the elders during meeting one in Chapter 5 clean the kitchen, of their colleague in ministry, at the end of an afternoon meal without being prompted for assistance. Love was the only virtue that integrated all the fruit from the ministry of the Holy Spirit. The virtue of love is found in both Patterson's (2003) model of servant leader qualities and also in the fruit of the Spirit.

Although trust was substantiated qualitatively and quantitatively, it was not surprising to discover that the quantitative results were limited to trust alone in the post-data. The preponderance of trust as maximum factor indicates that church member evaluations were emphasizing what was important to them as a church body at the time they observed the board of elders during post-data evaluations.

Apparently, the evidence is clear given the fact that church members were evaluating the elders as servant leaders on the heels of a church split. Trust was certainly on the forefront of their minds more so than any of the other virtues. The experience of the schism left the congregation leery, and to a certain degree, wondering if the elders that remained were trustworthy or reliable enough to avoid authoritarian or domineering tendencies as leaders in the Target Church. This led me to conclude that trust weighed heavier on the forefront of their minds, than any of the other virtues at the moment they completed the SLAI.

It is important to emphasize that while the elders developed the servant leadership being and doing qualities, and applied the Holy Spirit theological principles, church members saw palpable changes in the elders consistent with the qualities of servant leaders. The qualitative findings and the quantitative results both revealed that the elders experienced a positive change. They aspired to be more, try more, serve more and lead more. The intervention was noticeably helpful at reestablishing the servant leadership virtue of trust, and that made a considerable difference in the lives of the elders and the Target Church as a whole.

APPENDIX 1

INSTITUTIONAL REVIEW BOARD DOCUMENTS

THE RESEARCH PROTOCOL

1. The purpose of this qualitative/quantitative research is to formulate and implement a strategy for developing servant-leaders within the board of elders at the Three Angels Fellowship Seventh-day Adventist church utilizing the Servant Leadership Assessment Instrument (SLAI). Observation of the elders and completion of the SLAI by active church members only will be the method by which data will be collected and information gathered.

2. The SLAI will be administered twice in the in the context of the Three Angels Fellowship Seventh-day Adventist church setting. First, as a pre-test before implementing the project strategy among the Three Angels Fellowship Seventh-day Adventist church board of elders. Second as a post-test at the conclusion of the six months after the project strategy with the elders were complete. The participation of church members as observers completing the SLAI is voluntary and anonymous with each person allowing expressed consent.

3. The project strategy consist of having all the elders individually read one key article per month associated with leadership and change. They will cogitate on the article they read for that month and record their thoughts in a journal. At the end of the month, the researcher will collect their reflections. This process will be repeated for six months. The researcher will meet on a monthly basis throughout the six-months with the group of elders for at least 60 minutes to collaborate on their developmental progress/process and conduct at least a 20-minute review of their reflections. Each elder will provide expressed consent to be observed and to participate in the strategy of the study. The project time frame, if approved, will be from November 2010 to November 2011.

4. The primary population group will be members only of the Three Angels Fellowship Seventh-day Adventist church of northwest Michigan. The elders are adult male and female subjects between the ages of 35–65 years of age. The church members (non-elders) serving as observers completing the SLAI are subjects between 18–75 years of age. All subjects participating in the study will provide informed consent.

5. The participants will be recruited exclusively from the membership of the Three Angels Fellowship Seventh-day Adventist church. Church members not familiar with the behavior and characteristics of the board of elders will be excluded from completing the SLAI. The elders will only be involved in the project strategy, and will be excluded from completing the SLAI.

6. There are two primary benefits of the research to the Three Angels Fellowship Seventh-day Adventist church. First, the congregation will arrive at a better understanding of servant leadership, and second, the elders will measure and develop their effectiveness as servant leaders.

7. Strict anonymity and confidentiality will be used in this study. This means that there is no way to identify the participants who complete the SLAI. Confidentiality will be extended to those involved in the project strategy, which means that identifying information will be gathered, but it will be carefully protected. Each elder will be given a release form to sign indicating the information from the completed journals may be used in the writing of the project. I plan to store any potential identifier information of the project strategy separately from the results of the SLAI in encrypted files in order to truly keep information confidential.

8. If any participant who completes the SLAI feels that a violation of anonymity or confidentiality has occurred, that person has the right to request to have his questionnaire withdrawn from consideration in the study. The data will be withdrawn from the project and the written results destroyed. The same will apply to those participating in the project strategy. If any elder in the project strategy feels that a violation of confidentiality has occurred that individual has the right to withdraw their participation at any time without any pressure, embarrassment or negative impact on them and all written data destroyed.

9. The primary researcher is a full-time ordained minister in the ministry of the Seventh-day Adventist Church. This researcher offers full anonymity and confidentiality in accordance with the highest Christian standards and the principle of the golden rule. The goal of the researcher, above all else, is to do no harm in the course of this study.

10. Finally, there are no projected physical or emotional risks by being involved in this study.

Seventh-day Adventist Theological Seminary
Department of Doctorate of Ministry

Informed Consent Form for Elders Only

Title of Study: Developing Servant-Leaders at the Three Angels Fellowship
Seventh-day Adventist Church in the Michigan Conference

Researcher Name: Frank Lugo

Research Advisor: Professor Doug Tilstra, PhD (Southern Adventist University)

PURPOSE OF STUDY

The purpose of this qualitative and quantitative research is to formulate and implement a strategy for developing servant-leaders within the board of elders at the Three Angels Fellowship Seventh-day Adventist church utilizing the Servant Leadership Assessment Instrument (SLAI) by Dennis (2004).

INCLUSION CRITERIA

In order to participate in this study I must be a Three Angels Fellowship Seventh-day Adventist church member of the Michigan Conference presently serving in the position of an elder, and that I am of sound mind between the ages of 35 and 65.

RISK AND DISCOMFORTS

This project is academic in nature and has no possibility of injury. I have been informed that there are no physical or emotional risks to my involvement in this study.

BENEFITS/RESULTS

I accept that I will receive no remuneration for my participation in this study, but that by participating, Three Angels Fellowship Seventh-day Adventist church members will measure my effectiveness as an elder using the SLAI so that a strategy can be implemented that will develop the board of elders to become effective servant leaders.

PROCEDURE

I will be observed in the course of ministry at the Three Angels Fellowship Seventh-day Adventist church so that active church members may evaluate my leadership style and behavior using the SLAI. Three Angels Fellowship Seventh-day Adventist church members will complete the SLAI twice. First, as a baseline before implementing the project strategy and second as a post-test at the conclusion of the six months project strategy with the board of elders. During the six-month project

strategy I will read one key article per month associated with leadership and change. Then I will reflect on the article read for that month and record my thoughts in a journal. At the end of the month the researcher will collect each reflection. This process will be repeated for six months. The researcher will meet on a monthly basis throughout the six-months with the group of elders for at least 60 minutes to collaborate on their developmental progress/process and conduct at least a 20-minute review of their experiences.

CONFIDENTIALITY

I acknowledge that participation is confidential and that only the researcher will be able to identify my journal responses to me. All journal reflections will be kept in a secure filing cabinet by the researcher and may be used in the writing of the project dissertation. Only the researcher will have access to the data. At no time will I be identified individually in any type of publication or presentation. Only the accumulated data will be published.

CONTACT INFORMATION

The study has been explained to me and I have had an opportunity to ask questions. If any other questions should arise during the course of this study I understand that I can contact pastor Frank Lugo at flugo@misda.org Tel: (734) 646–0268, or his advisor, Dr. Doug Tilstra, Professor of Religion at Southern Adventist University tilstra@southern.edu Tel: (423) 236–2984. I have been given a copy of this form for my own records.

VOLUNTARY PARTICIPATION

I understand that my involvement in this study is completely voluntary and that I may withdraw my participation at any time without any pressure, embarrassment or negative impact on me.

I confirm and attest that the pastor/researcher has explained to me the purpose of the research and the study procedures that I will undergo. I understand completely the benefits that this may have for me. I have read and understand this consent form and have all my questions answered to my satisfaction. Therefore, I agree to give my consent willfully and voluntarily to participate as a subject in this research project.

Participate Signature

Date

Witness to Signature

Date

APPENDIX 2

LETTERS

SEVENTH-DAY
ADVENTIST
CHURCH

Michigan Conference
Headquarters

PO Box 19009
Lansing MI 48901-9009
320 West St Joseph
Lansing MI 48933-2339
Telephone: (517) 316-1500
Fax: (517) 316-1501
Website: www.misda.org

September 13, 2010

Institutional Review Board
Andrews University
Administration Building Room 210
Berrien Springs, MI 49104-0355

To Whom It May Concern:

The Michigan Conference of Seventh-day Adventists welcomes the opportunity to cooperate with Andrews University Theological Seminary and Francisco Lugo in his Doctorate of Ministry Dissertation entitled: "Developing Servant-Leaders at the Three Angels Fellowship Seventh-day Adventist Church in the Michigan Conference." He has, with prior permission by the Michigan Conference Administration, permission to conduct quantitative and qualitative research distributing surveys, research instruments, questionnaires, observational studies, and hold interviews in the three Angels Fellowship Seventh-day Adventist Church of South West Michigan and among members of our conference.

Should you have any questions for me, I can be reached at 517-316-1543. Thank you for your time and attention to this matter.

Yours in Christian Services,

Elder James Micheff Jr.,
Conference Secretary

cc: Jay Gallimore Conference President
Loren Nelson, Ministerial Director

THREE ANGELS FELLOWSHIP

A Caring Community of Seventh-day Adventist Believers

November 30, 2010

Institutional Review Board
Andrews University
Administration Building Room 210
Berrien Springs, MI 49104-0355

RE: Francisco Lugo
IRB Application Tracker Number: 10-111

To Whom It May Concern:

The Three Angels Fellowship Seventh-day Adventist (3AFSDA) Church welcomes the opportunity to collaborate with Pastor Francisco Lugo in his Doctorate of Ministry Dissertation entitled: "Developing Servant-Leaders at the Three Angels Fellowship Seventh-day Adventist Church in the Michigan Conference." Please note, that Pastor Lugo has permission from the 3AFSDA Church Board and Board of Elders to conduct quantitative and qualitative research, distribute instruments, questionnaires, surveys, gather statistics, observational studies, and hold interviews with the members of our congregation.

Should you have any questions for me, please feel free to contact me at 616-443-3874 and if I am not available, please leave a message on my voice mail and I will return your call promptly. Thank you for your time and your attention to this matter.

Your servant in Christ,

Bill Dudgeon
Head Elder

cc: 3AFSDA Church Board
3AFSDA Church Board of Elders

Andrews University

Institutional Review Board

Tel: (269) 471-6361 Fax: (269) 471-6246 E-mail: irb@andrews.edu
Andrews University, Berrien Springs, MI 49104-0355

December 8, 2010

Francisco Lugo
618 12 Mile Road NE
Rockford MI 49341
Tel: (734) 646-0268
Email: flugo@misda.org

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 10-111 **Application Type: Original** **Dept.: Ministry**
Review Category: Exempt **Action Taken: Approved** **Advisor: Doug Tilstra**
Title: Developing Servant-Leaders at the Three Angels Fellowship Seventh-day Adventist Church in The Michigan Conference

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for research entitled: *"Developing Servant-Leaders at the Three Angels Fellowship Seventh-day Adventist Church in The Michigan Conference"* IRB protocol number 10-111 under Exempt category 46.102 (b), section 1. We ask that you reference this protocol number in any future correspondence. The duration of this approval is for one year from the date of approval. If your research is not completed by the end of this period you must apply for an extension. We also ask that you inform IRB when you complete your research.

Any future changes made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented.

While there appears to be no risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

We wish you success in your research project as outlined in the approved protocol.

Please feel free to contact our office if you have questions.

Sincerely,

Sarah Kimakwa
Administrative Assistant
Office of Research & Creative Scholarship, IRB

Frank Lugo
6187 12 MILE RD NE
ROCKFORD, MI 49341
lugof@andrews.edu

March 10, 2010

Dear Robert Dennis,

I'm a doctoral student presently conducting quantitative/qualitative research in the area of servant leadership and I came across your dissertation where you developed the Servant Leadership Assessment Instrument (SLAI). Part of my study requires that I use an instrument, which measures servant leadership and I would greatly appreciate your written permission to use your instrument in the context of my congregation.

Please note that I will only be using it in connection with my church. My research involves developing servant leaders within the framework of my community of faith. Therefore, I am kindly requesting if you would formally grant me permission to use the SLAI with the members of my congregation. I thank you in advance and look forward to hearing from you.

Blessing,

Frank Lugo

Permission to use the SLAI

Frank Lugo
6187 12 MILE RD NE
ROCKFORD, MI 49341
lugof@andrews.edu

April 7, 2010

Dear Frank Lugo,

I received your message for using the SLAI instrument. You may use it for your research, and slightly modify it for your use (i.e., change organization & company to group) if needed.

Send an abstract/synopsis of expected use of instrument (once completed), in addition to the modified instrument you plan to use (if applicable).

Please send me copy of finished work (or article publication/draft). Enclosed are:

Updated Instrument—SLAI; URL address, if applicable (most requests use paper forms), and factor breakdown for coding.

Blessings,

Rob Dennis, Ph.D.

APPENDIX 3

RESEARCH INSTRUMENT

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

Title: Developing Servant-Leaders at the Three Angels Fellowship Seventh-day Adventist Church in the Michigan Conference

PARTICIPATE INFORMATION

This anonymous and confidential survey asks you to evaluate the board of elders at the Three Angels Fellowship Seventh-day Adventist Church. In order to complete this instrument you must comply with the following:

- **I am a Three Angels Fellowship Seventh-day Adventist church member of the Michigan Conference who is NOT serving in the position of an elder.**
- **I am between the ages of 18–75.**
- **I am familiar with the board of elders' behavior and characteristics.**

By filling out this survey you are willfully and voluntarily consenting to participate in this study. No remuneration is anticipated for my participation. However, I understand that my responses are expected to help the board of elders evaluate their effectiveness as servant leaders.

PARTICIPANT INSTRUCTIONS

The survey consists of 42 items that cover a variety of attitudes and behaviors. Use the following scale from 0–6 to indicate your agreement or disagreement with each of the items. Please provide your response to each statement by selecting one of the seven boxes, the higher the number the stronger the agreement with that statement. The selection is a continuum along which "0" equals a zero value or zero agreement and the highest number equals the maximum amount possible.

Please respond to each statement, as you believe your board of elders act, or behave in such a circumstance.

Please return the completed survey by placing it inside the attached envelope and depositing it into the secured/locked collection box, which only the researcher has access to, at the church.

1. My elders see serving as a mission of responsibility to others.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

2 My elders are genuinely interested in me as a person.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

3 My elders trust me to keep a secret.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

4 My elders model service to inspire others.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

5 My elders have shown unselfish regard for my well-being.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

6 My elders desire to develop my leadership potential.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

7 My elders create a culture that fosters high standards of ethics.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

8 My elders talk more about church members' accomplishments than his or her own.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

9 My elders have endured hardships, e.g., political, “turf wars,” etc. to defend me.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

10 My elders show trustworthiness in me by being open to receive input from me.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

11 My elders let me make decisions with increasing responsibility.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

12 My elders do not overestimate her or his merits.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

13 The level of trust my elders place in me increases my commitment to the Three Angels Fellowship Seventh-day Adventist Church.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

14 My elders have sought my vision regarding the church's vision.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

15 My elders understand that serving others is most important.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

16 My elders voluntary give of him or her self, expecting nothing in return.

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

17 My elders have shown his or her care for me by encouraging me.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

18 My elders give of his or her self with no ulterior motives.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

19 My elders have shown compassion in his or her actions toward me.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

20 My elders are not interested in self-glorification.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

21 My elders make me feel important.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

22 My elders are humble enough to consult others in the church when he or she may not have all the answers.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

23 My elders have made personal sacrifice(s) for me.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

24 My elders give me the authority I need to do my job.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

25 My elders turn over some control to me so that I may accept more responsibility.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

26 My elders have made sacrifices in helping others.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

27 My elders show concern for me.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

28 My elders empower me with opportunities so that I develop my skills.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

29 My elders understand that service is the core of leadership.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

30 My elders communicate trust to me.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

31 My elders seek to instill trust rather than fear or insecurity.

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

32 My elders have encouraged me to participate in determining and developing a shared vision.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

33 My elders entrust me to make decisions.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

34 My elders and I have written a clear and concise vision statement for our congregation.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

35 My elders aspire not to be served but to serve others.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

36 My elders have asked me what I think the future direction of our church should be.

SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

37 My elders do not center attention on his or her own accomplishments.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

38 My elders model service in his or her behaviors, attitudes, or values.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

39 My elders' demeanor is one of humility.

☐	☐	☐	☐	☐	☐	☐
0	1	2	3	4	5	6

40 My elders have shown that he or she wants to include churches' vision into the congregation's goals and objectives.

☐	☐	☐	☐	☐	☐	☐
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SERVANT LEADERSHIP ASSESSMENT INSTRUMENT

0 1 2 3 4 5 6

41 My elders know I am above corruption.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

42 My elders seek my commitment concerning the shared vision of our church.

☐ ☐ ☐ ☐ ☐ ☐ ☐

0 1 2 3 4 5 6

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APPENDIX 4

RAW DATA

Available Upon Request

Due to the voluminous output of the data, it was decided by the dissertation committee not to have it included in the final document and instead make it available by request.

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VITA

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Name: Frank Lugo

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EDUCATION

D.Min: Seventh-day Adventist Theological Seminary, Andrews University, 2014

MSW: International School of Social Work, University of Michigan, 2002

M.Div: Seventh-day Adventist Theological Seminary, Andrews University, 1999

BS: Aviation Management, Daniel Webster College, 1991

AS: Aviation Management and Flight Operations, Daniel Webster College, 1990

ORDINATION

June 18, 2005: Ordained to the gospel ministry at Michigan Conference

EXPERIENCE

2008–Present: Pastor of Three Angels Fellowship and Sparta S.D.A. Churches

2003–2008: Pastor of Bay City and Vassar S.D.A. Churches

2000–2003: Youth Pastor for the Oakwood S.D.A. Church

PUBLICATIONS

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