Professional Dissertations DMin   Graduate Research

2010

Developing and Implementing a Team Leadership Approach at the Alpha Seventh-day Adventist Church

Gordon S. Jones
Andrews University

ABSTRACT

DEVELOPING AND IMPLEMENTING A TEAM LEADERSHIP
APPROACH AT THE ALPHA SEVENTH-DAY
ADVENTIST CHURCH

by

Gordon S. Jones

Adviser: S. Joseph Kidder

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

TITLE: DEVELOPING AND IMPLEMENTING A TEAM LEADERSHIP
APPROACH AT THE ALPHA SEVENTH-DAY ADVENTIST CHURCH

Name of researcher: Gordon S. Jones

Name and degree of faculty adviser: S. Joseph Kidder, D.Min.

Date Completed: March 2010

Problem

Church life is not confined to a single or normative approach to leadership.
Leadership must be decisively contextual. The perennial challenge is developing,
implementing, and practicing appropriate leadership. This project reports how this
challenge was addressed at the Alpha Seventh-day Adventist Church.

Method

Cultural shift was fundamental to this challenge. The first step towards this
transformation was establishing a theological and academic foundation. Next, four
distinct phases were identified and employed in developing and implementing a team
leadership approach for the Alpha Seventh-day Adventist Church.

Result

The project concluded with an evaluation instrument, which suggests that the new approach to leadership is appropriate for the Alpha Seventh-day Adventist Church's current ministry context.

Conclusion

Team Leadership is an effective approach to meet the current cultural context for ministry. However, team leadership cannot be an add-on to an existing leadership practice. A carefully crafted contextual prototype is essential to its effectiveness.

Andrews University

Seventh-day Adventist Theological Seminary

DEVELOPING AND IMPLEMENTING A TEAM LEADERSHIP
APPROACH AT THE ALPHA SEVENTH-DAY
ADVENTIST CHURCH

A Project Report

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

Gordon S. Jones

March 2010
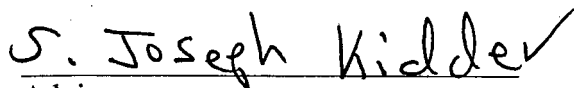
DEVELOPING AND IMPLEMENTING A TEAM LEADERSHIP
APPROACH AT THE ALPHA SEVENTH-DAY
ADVENTIST CHURCH

A project report
presented in partial fulfillment
of the requirements for the degree
Doctor of Ministry
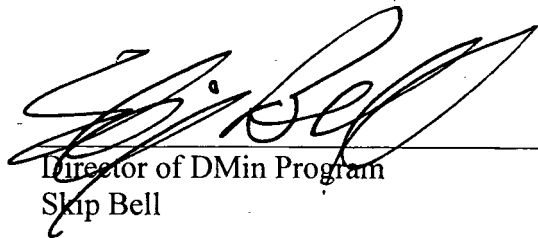
by

Gordon S. Jones

APPROVAL BY THE COMMITTEE:

S. Joseph Kidder

Adviser,
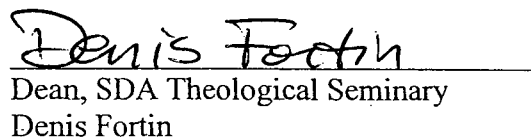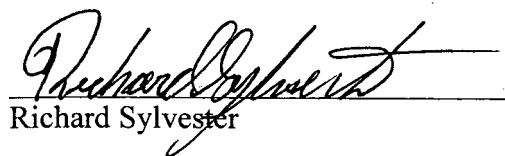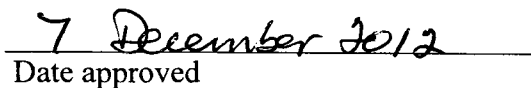S. Joseph Kidder

Director of DMin Program
Skip Bell

Eduard Schmidt

Dean, SDA Theological Seminary
Denis Fortin

Richard Sylvester

7 December 2012
Date approved

TABLE OF CONTENTS

LIST OF FIGURES

ACKNOWLEDGMENTS

CHAPTER I

INTRODUCTION

Ministry Challenge

The Christian church is called to respond appropriately to the changing demands
of her internal and external communities. According to Aubrey Malphurs, the best
response is contextualization.[1] It is important, therefore, that church leaders take a candid
look at its leadership structure and practice to see if it is contextual. This introspection
becomes even more imperative as the church grapples with the impacts of the desire
within the Christian community for genuine relationships, the awareness of the unique
contributions to ministry each member can make, and the aspiration for active
participation in decisions that affect each member's reality.

The greatest opportunities and best resources may exist for successfully
accomplishing ministry, but without efficient leadership, the Christian church will
experience inertia. Efficient leadership has been an enormously powerful influence on
the overall success of the Christian church and tends to develop pragmatically in
configuration and practice within its cultural context.

---

[1]Aubrey Malphurs, *The Dynamics of Church Leadership* (Grand Rapids, MI: Baker Books, 1999),
133.

1

Statement of the Challenge

The challenge of this project was to devise and implement a leadership practice that would restructure the Alpha Seventh-day Adventist Church to function more effectively and efficiently within its cultural context. This was to be accomplished by creating a team leadership approach in which elders share equally and collaboratively in the authority and responsibility of governance, while remaining true to the representative system of Seventh-day Adventist church governance.

Justification for the Project

The most significant justification for this project is that the governance of a church by a team of leaders is fundamentally a biblical practice and teaching. In this approach, the authority of the church is one of plural leadership in which spiritually gifted leaders, in collaboration, provide guidance for the church.

It must be noted that when biblical standards are honored, individually or collectively, new levels of efficiencies are achieved. Reorganization with an emphasis on team leadership demolishes the "silo mentality" that plagues many churches and empowers multiple solo leaders to function as a single unit or team. Each member of the team must, however, have the latitude to operate interdependently as he or she seeks to realize the shared vision of the church community. This latitude is produced by the unique gift bestowed on each believer by the Holy Spirit for the building up of the local church.

When ministry is practiced according to spiritual gifts there are greater opportunities for specialized training, more effective means for evaluating assigned ministries, and a reduction of redundancies that plague dying and plateauing churches.

2

Since its inception, the Alpha Seventh-day Adventist church has utilized the leadership paradigm recommended by the General Conference of the Seventh-day Adventist Church. In this paradigm "the Seventh-day Adventist church officers are elected every one or two years through an appointed nominating committee."[2] The role of this committee has evolved over the years and the committee has become the primary and almost exclusive avenue for appointing members to serve in ministry within the local church. The leadership-appointing structure of the Alpha Seventh-day Adventist Church required some renovation that would allow it intentionally to identify and honor the unique contributions that are available within the community.

Ray Fulenwider suggests that church members experience high levels of frustration in their church because they are not given opportunities to serve in ministry.[3] It was my experience within the context of casual conversations and pastoral observations that many of the leaders of the Alpha Seventh-day Adventist Church unsuspectingly experienced high levels of frustration and leadership turnover because ministry did not match entirely with gift and passion. In reality, leaders who serve based on talents and passion are happier and more productive. According to current research, "churches thrive when they live from their gifts."[4]

---

[2]General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 16th ed., rev. (Hagerstown, MD: Review and Herald, 2000), 143.

[3]Ray Fulenwider, *The Servant-Driven Church: Releasing Every Member for Ministry* (Joplin, MO: College Press, 1997), 11.

[4]Dan R. Dick and Barbara Miller, *Equipped for Every Good Work: Building a Gifts-Based Church* (Nashville, TN: Discipleship Resources, 2001), 96.

Definition of Terms

Church: A congregation of believers who assemble together in a specific locality.[5]

Church-specific: That which is exclusive to a particular church or congregation.

Conference: The term applied to the organized body of churches in a state, province, or territory.[6]

Ministry: A distinctive biblical concept which means to serve or service.[7] In this project, the term is used to define the agency or agencies that provide service.

Seventh-day Adventist: The official name of the worldwide Seventh-day Adventist church.

Team-based: The accomplishment of purpose as a result of the multiple input by various members of the group.[8]

Delimitations of this Study

This study is limited to the challenges of developing a team leadership for the Alpha Seventh-day Adventist Church. Research was focused on the biblical practice and teaching on team leadership, and literature that concentrated on collaborative leadership within the Christian community.

---

[5]*Seventh-day Adventists Believe...: A Biblical Exposition of 27 Fundamental Doctrines* (Hagerstown, MD: Review and Herald, 1988), 136.

[6]Ibid., 26.

[7]*Nelson New Illustrated Bible Dictionary* (1986), s.v. "Ministry."

[8]John W. Gardner, *On Leadership* (New York: Free Press, 1990), 38.

Description of the Dissertation Process

First, a biblical foundation was explored to establish the fundamental spiritual principle and practice of team leadership.

Second, current literature was reviewed to explore the major shifts in leadership practice that have necessitated organizational restructuring in the Christian church. The research briefly investigated the notion of leadership as influence. This was followed by a synopsis of Ellen White's view of leadership. A definition of team leadership was then formulated and used as the working definition for this project.

Third, utilizing the biblical-theological and current literature study, a church-specific team leadership approach was developed and implemented for the Alpha Seventh-day Adventist Church that was a suited and relevant response to the cultural shifts taking place. In defining these cultural shifts, brief consideration was given to the Alpha Seventh-day Adventist Church's historic journey.

Fourth, an analysis was performed to ascertain the effectiveness of the team leadership approach developed and implemented at the Alpha Seventh-day Adventist Church.

Fifth, general and specific conclusions were drawn from the project, and several recommendations were made to enable all members of the Alpha Seventh-day Adventist Church to participate in ministry and eliminate their unwitting frustration.

CHAPTER II

BIBLICAL FOUNDATION FOR TEAM LEADERSHIP

Introduction

The fundamental principle and practice of team leadership finds credence in a

biblical-theological sphere. God does work in and through teams and "supports the

significance and priority of teams"[1] to execute His divine purpose. This assertion can be

derived from biblical passages in which the principle is implicit. In reality, George Barna

insightfully argues, "Most leadership principles derived from the Bible are inferential."[2]

Therefore, this chapter explores a leadership model from biblical references that can be

applied to a team leadership approach and demonstrates that team leadership is an

essential part of God's redemptive plan.

Biblical Practices of Team Leadership

Numerous volumes have been writing on the theories, practices and models of

leadership from a biblical perspective. However few seem to zero in on leadership within

the context of equally authority by each member on a team. This section of the project

highlights unique references to the practice of team leadership, the approach where a

team works collaboratively sharing mutual authority, accountability, responsibility and

---

[1]Stephen A. Macchia, *Becoming a Healthy Team* (Grand Rapids, MI: Baker Books, 2005), 28.

[2]George Barna, *The Power of Team Leadership* (Colorado Springs, CO: WaterBrook Press, 2001), 31.

vision. Two of the most significant achievements in the history of humanity are described in the Old Testament. The creation of the heavens and the earth and the procreation of human life were accomplished by the collaborative efforts of teams, the Trinitarian team and the Humanitarian team.

The Trinitarian Team

It is extremely important to notice that "Moses, the author of Genesis under the direction of the Holy Spirit, chose to use the Hebrew plural term Elohim for God, rather than the singular El or the singular poetic form Eloah,"[3] in describing the creation process. God is ineffable, as George Claudis noted, "Exactly how the Trinity relates as Father, Son, and Spirit is enshrouded in mystery, Scripture describes God as three Persons yet one God. In God there is perfect harmony and community."[4] This harmony and community demonstrate a oneness that epitomizes the essence of the purest form of team leadership in theory and practice.

There are some crucial observations noteworthy of highlighting as we observe the Trinitarian team in action.

1. Teams allow for the identification of the contributions of each member of the team. In the Trinitarian community, Jesus' submission, the Holy Spirit's flexibility, and the Father's authority are explicitly established and can be identified by roles in John 14:25, 26. According to Allan Coppedge, "God's active doing, speaking and relating seems best captured with the word role. . . . Each of the roles convey[s] significant

---

[3]Russell Gigg, "Who Really Is the God of Genesis?" *Creation* 27, no. 3 (2005): 37.

[4]George Claudis, *Leading the Team-Based Church* (San Francisco, CA: Jossey-Bass Publishers, 1999), 13-14.

information about God, but no single one gives us a complete picture."[5] However, when the roles are intricately assembled, the full spectrum of the team is unveiled.

2. Teams provide opportunities for each person's gifts and contributions to be celebrated. Without the revelation of the Trinitarian team, one would never be able to appreciate fully and celebrate the love of the Father, the vicarious sacrifice of the Son, (Col 1:15–20) and the personal communion of the Holy Spirit (John 15:26) in the life of the believers. Matthew 28:19, for example, outlines the Trinitarian formula for baptism. The risen Savior commissioned His disciples to incorporate others in the new community by baptism with a Trinitarian emphasis that conveys the distinctiveness of each member of the Godhead. Jerry Henry describes "this passage [as] the clearest scriptural reference to a systematic presentation of the doctrine of the Trinity."[6]

Another noteworthy example is the Savior's farewell discourse in John 14-16, in which He promised the Holy Spirit. "The discourse emphasizes the interrelatedness of the Trinity in equality and operational significance."[7] In essence, Jesus clearly distinguishes the role of the Holy Spirit and highlights the interdependence of the Godhead in fulfilling the plan of salvation.

In summary of the Trinitarian team as outlined in Scriptures, Berkhof's observation is noteworthy: "The Bible never deals with the doctrine of the Trinity as an abstract truth, but reveals the Trinitarian life in its various relations as a living reality, to a

---

[5]Allan Coppedge, *The God Who Is Triune: Revisioning the Christian Doctrine of God* (Downers Grove, IL: InterVarsity Press, 2007), 216.

[6]Jerry M. Henry, "Trinity," The Words of Eternal Life, http://www.thewordsofeternallife.com/trinity.html (accessed April 21, 2009).

[7]Ibid.

8

certain extent in connection with the works of creation and providence, but particularly in relation to the work of redemption."[8] The Trinitarian leadership approach demonstrates that executing divine purpose is accomplished through unity and collaboration. In this model, deliberate submission, shared vision, and the celebrating of each unique contribution are essential to realizing the vision effectively.

The Humanitarian Team

The notion of team leadership is even more explicit as Moses illustrates the creation of humanity. Genesis 2:18 succinctly pronounced that humanity was created for a team. The Bible declares, "And the LORD God said, it is not good that the man should be alone; I will make him an help meet[9] for him." The expression "help meet for him" is derived from the Hebrew term *'ēzer kenegdo*, which means "a help corresponding to him, equal and adequate to himself."[10] The fact that God created the woman out of Adam demonstrates in a profound sense her coequality to him. Adam's declaration "this is bone of my bone and flesh of my flesh" affirms that the woman's original nature is identical to his.

The postscript to the creation of humanity (Gen 1:28) speaks, not only to the institution of a monogamous heterosexual companionship, but also to a definition of vision and purpose, which is to "be fruitful, and multiply, and replenish the earth." The first human beings, though unique in gender, complemented each other. Each was unable

---

[8]L. Berkhof, *Systematic Theology* (Grand Rapdis, MI: Eerdmans, 1976), 85.

[9]The phase "help meet for him" is the KJV rendition of the contemporary translation "companion suitable for him."

[10]*A Hebrew and English Lexicon of the Old Testament (BDB)* (1968), s.v."Kenegdo."

to fulfill the divine mandate without the other. Together according to Gen 4:1, they were able to perpetuate life, thus fulfilling God's vision.

The Trinitarian declaration, "let us make man in our own image," finds its fulfillment in the shared vision and shared accomplishment of the first human beings. As R. Anderson observes, "The image is not totally present in the form of individual humanity but more completely as CO-humanity."[11] The expression co-humanity is the concept of a spiritual team of people working together to fulfill God's purpose. This concept is a profound indication of divine intent for team leadership.

Impact of the Fall on Team Leadership

Lucifer's desire to exalt himself above all and to be independent of all (Isa 14:13) had an adverse impact on team leadership. Steven Breedlove writes, "It has been observed that the first impact of the fall of man was the destruction of community and relationship."[12] In reality the destruction of relationship has created an insatiable desire for independence that is diametrically opposed to the team concept, which is characterized by submission, collaboration, and mutual dependence.

Lucifer's ambition and imposition on the human race created disharmony and hierarchy (Gen 3:16) that consequently affected how vision and purpose would be accomplished. This inevitably, saw the configuration of various leadership paradigms that were permitted by God to enable His purposes to be realized. These new leadership

---

[11]R. S. Anderson, *On Being Human: Essays in Anthropology* (Pasadena, CA: Fuller Seminary Press, 1982), 73.

[12]Steven A. Breedlove, "Case Studies in Team Ministry with Implications for Bethany Chapel" (D.Min. dissertation, Dallas Theological Seminary, 1998), 20.

arrangements seemed to vary in accommodating God's will in light of the prevailing

human circumstances. However, team leadership as a practice was never abolished.

Elders of Israel and Moses as a Team

A comprehensive review of the development of leadership approaches after the

fall revealed that "leadership tended to develop pragmatically in response to need."[13] But

the practice and concept of shared leadership was not discarded. The leadership practice

of Moses has been given copious attention by many authors. Personally, Moses'

leadership practice could be misconstrued as one of a lone ranger until his father-in-law

Jethro enlightened him of a better way. However, Moses' practice of leadership was one

of collaboration before and after the Jethro encounter.

For example the Hebrew economy was grounded on the theory and practice of

leadership by a team via the elders of Israel. In his call to become the catalysis in

liberating Israel from slavery, Moses was commanded to collaborate with the elders. In

Exod 3:16 the Bible reads, "Go, and gather the elders of Israel together, and say unto

them. . . ." It must also be noted that presenting the argument for liberation to the King

of Egypt was collaborative. "And thou shalt come, thou and the elders of Israel, unto the

king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us:

and now let us go, we beseech thee, three days' journey into the wilderness, that we may

sacrifice to the Lord our God" (Exod 3:18). There are many other references that support

that God honored and valued the collaborative contribution of the elders of Israel and

expected the practice of shared leadership to be exemplified among them. Most

---

[13]Barry Noel Crane, "Teamwork: The Lay Leader's Guide to Church Growth" (D.Min. dissertation, Fuller Theological Seminary, 1992), 51.

11

noteworthy is Num 11:16 & 17, "And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." The institution existed as an integral part of the Jewish economy and formed the foundation for counsel and action.

Moses and Others Team

In reality Moses' collaborative leadership practice was not only confined to the elders of Israel but also expanded to sharing with others. David Baron and Lynette Pawda astutely noted that Moses' leadership practice consisted of several teams which included his sister, his brother, his father-in-law, his successor Joshua, and the craftsman Bezalel.[14]

It is evidently clear that Moses practiced team leadership. Before and after Jethro's counsel there are numerous references to the successful partnerships he had forged to effectively manage the different challenges of forty years in the wilderness.

Other Significant Teams

There are other references to leadership teams having equal power, status, and roles. Excellent examples of this fact are the teams of Ezra and Nehemiah (Neh 8) and Zerubbabel and Joshua (Hag 1:1; 2:2). It is succinctly clear that God never abandoned

---

[14]David Baron and Lynette Padwa, *Moses on Management: 50 Leadership Lessons from the Greatest Manager of All Time* (New York: Pocket Books, 1999), 115.

the concept of team leadership and kept it as an integral part of the Jewish economy through these practices.

According to Kenneth Gangel, there are some derived principles that one can "learn from the way God dealt with his people from creation . . . and as the progressive revelation of leadership [developed]."[15] In summarizing Gangel's claim, one can conclude that after the Fall until the time of Christ, leadership paradigms were anchored on the following fundamental principles:

1. Leadership by divine appointment was the restoring of the practice of God's original intent of team leadership. God chose those on whom He bestowed leadership and anointed the recipients and then explained their responsibility. These leaders would then share leadership responsibilities with others in a collaborative style.

2. Leadership required hearts that were prepared and sensitive to the things of God. Many of these leaders were passionate followers of God and served Him the same way in their eventual leadership roles.

3. Leadership required organizational skills; for example, Nehemiah's practice demonstrates that organizing, planning, supervising, recruiting, training, and evaluating are essentials for successful execution of God's plan.

4. Leadership demands an acute awareness of the cultural setting. Isaiah, Jeremiah, and Daniel are noted for their empathetic awareness to the needs and hurts of their time and were able to provide relevancy in messages and leadership.[16]

---

[15]Kenneth O. Gangel, *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision* (Chicago, IL: Moody Press, 1977), 46, 50.

[16]Ibid., 46-53.

Jesus and Team Leadership

The incarnation of Jesus epitomizes God's original intentions and purpose for humanity. Jennifer Wallace asserts, "Jesus came to show humanity the way, God's way."[17] There is "a marvelous passage in Luke 22 [that] holds some valuable principles for helping us analyze our Lord's view of Leadership."[18] In this passage the disciples were confused about the concept and practice of leadership and had inadvertently embraced a leadership approach that was fundamentally vertical in its authoritative structure. They argued among themselves about who should be the greatest. Jesus rebuked this notion and warned against it.

There are some lessons that can be derived from Jesus' response to the disciples' notion of leadership:

1. Jesus defines leadership practice as *hegeomai*[19] which specifically describes serving another, rather than having authority over another. If Jesus wanted to convey the idea of hierarchy, He would have used the Greek word *arche*,[20] which translates into "rule" or "power." One who had the authority to rule was *archon*, "a ruler" or "a magistrate." By choosing the term *hegeomai*, He indicated that leadership among His followers is one of servanthood and equality in contrast to the world's dominant practice, which is one of hierarchy.

---

[17]Jennifer Wallace, *Free to Serve: God's Liberated Woman* (Longwood, FL: Xulon Press, 2006), 105.

[18]Gangel, 69.

[19]γἑομαι *hēgeomai*; contracted *hēgoumai*, (future *hēgesomai*) means to lead or go before, go first, lead the way.

[20]ρχή *Arche,* (genitive *arches)* denotes an act rule, authority, dominion, power.

2. According to Alfred Plummer, the Greek word *meizōn*, translated "greatest," in Luke 22:24 was not equivalent to categories which would have indicated several graduations from lowest to highest. This comparative implies a hierarchy in which there was a superior and all the rest were equals.[21] Plummer further argued that Jesus rebuked this notion of autocratic, hierarchical leadership and informed His disciples that power is obtained by recognizing interdependence within a team. Jesus clarified that authority within the community of His disciples is conferred by Him on every believer.[22] Jesus declares, "And I confer on you [plural] a kingdom, just as my Father conferred one on me" (Luke 22:29). In essence, Jesus stated that regal power would not be bestowed upon a selected few members, but rather, on the whole team.

In personally appointing and training the disciples, Jesus, in essence, gave the church a model of leadership that is pluralistic in nature, one that serves the interest of the whole rather than self. Alexander Struach writes, "Shared leadership should not be a new concept to a Bible-reading Christian. Shared leadership is rooted in the Old Testament institution of the elders of Israel and in Jesus' founding of the apostolate."[23] Team leadership "delivers the leader from excessive individualism, extreme isolation, and self-centerd empire building."[24] Leadership teams definitely are more salubrious to the body of Christ than that of a solo leadership style.

---

[21]Alfred Plummer, *The Gospel According to Luke,* International Critical Commentary (Edinburgh, England: T. & T. Clark, 1921), 501.

[22]Ibid., 503.

[23]Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis and Roth Publishers, 1995), 36.

[24]Gangel, 59.

Paul and Team Leadership

Exegetical study of Paul's writings reveals the usage of an "expression that is de facto Pauline in origin."[25] The term *synergos* is used as a designation for the team leadership concept on both vertical and horizontal levels. The English translation is a familiar word, used to express team concept: synergy, meaning, working together by combining forces to exceed the sum of individual effort.

According to Thomas Manjaly, "Paul uses sunergos/'sunergein' fifteen times: 1 Thess. 3:2; 1 Cor. 3:9; 2 Cor. 1:24; 6:1; 8:23; Rom. 8:28; 16:3, 9, 21; Phil. 2:25; 4:3; Phlm. 1:24; Col. 4:11. With the exception of Rom 8:28: he uses it as a designation for ministers[26] in a collaborative ministry."[27] In synthesizing his study on *synergos*, Manjaly identifies two fundamental principles:

1. The effectiveness and fruitfulness of ministry is beyond the innate capability of any one leader. God and each leader must come into community. Therefore, the fundamental aspect of team leadership is a vertical team with God. A team leadership with God places the leader in a new relationship with the community. The community becomes more than the object of work; it becomes the outward expression of unity in diversity. Manjaly insists that "while the functional differences reflect the richness of gifts and healthy pluralism, the underlying unity is a reflection of its transcendent

---

[25]Thomas Manjaly, *Collaborative Ministry: An Exegetical and Theological Study of Synergos in Paul* (Bangalore, India: Asian Trading Corporation, 2001), 108.

[26]Paul uses this designation for fellow laborers, laborers, helpers, workers, fellow worker, partner, helpers, companion, and fellow soldier.

[27]Manjaly, 2.

16

source."[28] This source is the vertical relationship established by each leader on the team with God.

2. Shared vision within the context of a "vertical relationship finds its concrete expression at the horizontal level."[29] In reality, when a believer accepts God's vision and gift for ministry and begins to practice ministry in the context of collaboration with God, collaboration with others becomes the tangible confirmation of his or her relationship with God. As a result, the ultimate purpose of ministry is accomplished: "we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fullness of Christ" (Eph 4:13).

Paul's perspective on leadership can be further demonstrated by his practice of team leadership with a close circle of friends he described as fellow laborers. These fellow laborers associated with him in planting new churches, co-authoring and sending letters, and were his trusted confidants on missionary journeys. According to Steve Singleton,

> The Apostle Paul had a keen sense of teamwork, teamwork with God and with his brothers and sisters. This awareness he expresses by using compound Greek words that begin with the prepositional prefix, sun-. With an object in the dative case, sun means 'together' or 'with.' Paul's letters yield for us an amazing number of men and women that Paul calls his 'co-workers': Timothy, 'everyone,' the Corinthian Christians, Titus, Priscilla and Aquila, Urbanus, Epaphroditus, Clement and others, Mark and Aristarchus, Jesus Justus, Philemon, Demas and Luke. One brother Paul calls 'my yoke-fellow,' a term synonymous with coworker (though it could be the man's name).[30]

---

[28]Ibid., 348.

[29]Ibid., 349.

[30]Steve Singleton, "Teamwork in Ministry: Paul's Sense of Partnership in the Gospel, EzineArticles, http://ezinearticles.com/?Teamwork-in-Ministry:-Pauls-Sense-of-Partnership-in-the-Gospel&id=20887 (accessed April 30, 2009).

It must be observed that while Singleton does not definitively address the notion

of team leadership his observation on Paul's "keen sense of teamwork" is relevant to the

subject. Teamwork is an essential element to the effectiveness and success of team

leadership; each leader on the team has to mutually subordinate interests and opinions for

the efficiency of the team.

Spiritual Gifts; the Foundation
for Team Leadership

The Bible frequently makes references to "gifts." Lloyd Edwards noted that "it is

often a matter of interpretation as to whether these passing references refer to spiritual

gifts are more generally to any kind of gifts."[31] However the subject is given much

attention in three Pauline letters: (Rom 12; 1 Cor 12-13; and Eph 14).

Paul unequivocally advocates that each believer is endowed to make a unique

contribution to the ministry of the church in which he or she hold membership as it seeks

to serve internally and externally. Theses endowments are ministry assignments given by

the Holy Spirit so that the church may have the experience of an effective and efficient

team (Eph 4:13). According to Roy Naden, "all spiritual gifts are designed to build

relationship as we minister to the needs of others."[32] A team concept is vividly expressed

in the "gift clusters." A careful study indicates that the spiritual gifts are organized in

clusters: The Administration cluster, The Fellowship cluster, The Discipleship cluster,

The Evangelism cluster, and The Nurturing cluster. Nevertheless ministry does not occur

---

[31]Lloyd Edwards, *Discerning Your Spiritual Gifts* (Lanham, MD: Rowman & Littlefield, 2008), 16.

[32]Roy C. Naden, *Your Spiritual Gifts: Making the Great Discovery* (Berrien Springs, MI: Instructional Product Development, 1989), 43.

detached, neither do the clusters function as an isolated unit; each cluster functioning

interdependently enables the church to do the work of ministry collectively.

James Zackrison insightfully notes, "Spiritual giftedness had a high profile in the

early church."[33] In reality it was the spiritual endowment and not the office that

determined ministry. For example, "an elder might teach, preach and administer the

Sacraments, but he did not do so because he was an elder, but because he had the gift."[34]

Spiritual gifts are an antidote to self-centeredness and the well being of the community

becomes the focal point deterring the instinct to operate in silo mentality.

**Leadership Practice in the Early
Christian Church**

It must be duly noted that the team leadership approach was also the standard

paradigm for pastoral care in the earliest Christian churches. To cite a few examples:

1. In Acts 15, the dispute over the doctrine of circumcision was settled by a

collective leadership council;

2. James admonished that in times of sickness the believers should call for the

elders (Jas 5:14);

3. Paul appointed a council of elders to oversee the newly formed Christian

churches (Acts 14:23);

4. The churches in Judea and the surrounding provinces were lead by a plurality

of elders (Acts 11:30, 15:21); and

---

[33]James W. Zackrison, *Practical Spiritual Gifts* (Boise, ID: Pacific Press Publishing Association 1996), 31.

[34]Lars Qualben, *A History of the Christian Church* (New York: Thomas Nelson and Sons, 1942), 94.

5. In his pastoral letter to the church in Philippi, Paul greeted the overseers and deacons (Phil 1:1).

In addition to the above citations regarding team leadership, the New Testament is replete with other examples. Alexander Strauch quotes Bruce Stabbert's concluding statement after he had carefully studied every passage in the New Testament on church leadership. He observes, "It is concluded after examining all the passages which mentioned local church leadership on the pastoral level, that the New Testament presents a united teaching on this subject and that it is on the side of plurality."[35]

Summary

The systematic glance at team leadership from a biblical vantage point can be summarized as follows:

1. Trinitarian Model, in which the Godhead practiced, instituted, and commissioned team effort in fulfilling purpose.

2. Humanitarian Model, in which the first human couple collaboratively accomplished their divine mandate.

3. Models from the Fall of humankind to the Incarnation of Christ, in which a clear pattern of shared leadership demonstrated that God had not abandoned the concept.

3. Jesus' Model and practice, in which Jesus, the ultimate revelation of God, defined and confirmed the concept and practice of team leadership.

4. The Apostle Paul's Model and practice, in which Paul advocated, established, and practiced team ministry with fellow laborers.

---

[35]Strauch, 38.

5. Early Christian Church Model, in which leadership was practiced by a plurality of elders.

It is clear that team leadership began with the Triune God; this leadership approach is His, the goal is His, the ability to enact it is His, and the result is for His glorification.[36] If the church today is to execute its divine mandate effectively and efficiently, and experience the results of the early Christian church, it has to believe that this is a biblical teaching and then it must commit to implementing it. This requires a radical shift from traditional hierarchical leadership practice to collaborative teams. Ellen White maintains that if the "power which God has placed in the church is accredited to one man, and he is invested with the authority to be judgment for other minds, then the true Bible order is changed."[37]

Biblical principles are never obsolete. They are always relevant and suitable for all ages. Preserving the biblical order of leadership is imperative in this age of relativism. The biblical order is one of team leadership. Julie Gorman affirms that in the Scriptures "leadership is presented as collective. Leadership as individualism is not an option we can't grow up by ourselves to the full stature of Jesus Christ (Eph. 4:13). Each needs to be spiritually nurtured and cared for by other leaders who serve in this capacity."[38] Team leadership provides for the balancing of weaknesses and strengths in leadership, guards against the aspiration for independence and conceit, establishes effective structures for accountability and recognition of the unique contributions of each team member.

---

[36]Julie A. Gorman, *Community That Is Christian: A Handbook on Small Groups*, 2nd ed. (Grand Rapids, MI: Baker Books, 2005), 243.

[37]Ellen G. White, *Testimonies for the Church*, 9 vols. (Boise, ID: Pacific Press, 1948), 3:493.

[38]Gorman, 212.

CHAPTER III

LITERATURE REVIEW

Introduction

Numerous books and articles have been written on the theories, experiences, and

practices of leadership. It would appear that there is tremendous fascination with the

subject of leadership. According to Gary Yuki, "The widespread fascination with

leadership may be because it is such a mysterious process, as well as one that touches

everyone's life."[1] This fascination is even more prevalent as organizations and

institutions are faced with the challenge of unprecedented changes. These changing

times demand leadership practices that are befitting the prevailing circumstances to

ensure organizational effectiveness as well as organizational survival. One leadership

practice that has experienced renewed interest[2] is team leadership. A proposed definition

for team leadership is the dynamic exchange of lateral influence among peers rather than

that of a vertical downward exchange by a single appointed leader.[3] This approach to

leadership seems to provide a framework in which to practice a leadership style that can

---

[1]Gary Yuki, *Leadership in Organizations*, 5th ed. (Upper Saddle River, NJ: Prentice Hall, 2002), 1.

[2]Peter Guy Northhouse, *Leadership: Theory and Practice*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2006), 234.

[3]Jonathan F. Cox, Craig L. Pearce, and Monica L. Perry, "Toward a Model of Shared Leadership and Distributed Influence in the Innovation Process," in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger (Thousand Oaks, CA: Sage Publication, 2003), 48.

adapt to the current demands for leadership.

This chapter will seek to explore the major shifts in leadership practice that have

necessitated organizational restructuring in the Christian church. However, before the

discussion on the major cultural shifts, the research will briefly investigate the notion of

leadership as influence; this will then be followed by a synopsis of Ellen White's view of

leadership. Finally, a definition of team leadership will be formulated that will be used as

the working definition to develop an approach for team leadership for the Alpha Seventh-

day Church.

Leadership as Influence

In tracing leadership development and practice, it is clear that leadership involves

extraordinary influence. According to John Maxwell, "The true measure of leadership is

influence; nothing more nothing less."[4] However, this influence can be wielded in many

different ways. In 1960, Ralph White and Ronald Lippitt developed three classic

leadership styles, namely, Autocratic, Democratic, and Laissez-faire.[5] The Autocratic

leadership style refers to leadership that exhibits a tight control and usually influences by

coercion or compensation. In this style of leadership, influence weighs heavily on

position rather than reciprocal relationship. While this increases production in the short

term, in the long term, it breeds aggression and experiences a high turn over in personnel.

The Democratic style of leadership refers to leadership that influences by empowering

members and facilitating open discussion and decision-making. In this style of

---

[4]John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson Publishers, 2007), 16.

[5]Ralph K. White and Ronald Lippitt, *Autocratic and Democracy: An Experimental Inquiry* (New York: Harper & Brothers, 1960), 10.

leadership, roles are regularly exchanged among members. In the Laissez-faire style of leadership, influence is exhibited by a hands-off approach. According to Gay and Donald Lumsden, this style of leadership works well with teams that are professionals and experts at their task, however, it is ineffective with other teams.[6] In essence, influence in these approaches resided in two extremes, command and control (the Autocratic style) and total leniency (the Laissez-faire approach) with the Democratic style lying somewhere in the middle.

As theories on leadership develop, other concepts of leadership emerge. For example, in 1990, Bernard Bass made a distinction between Transactional Leadership and Transformational Leadership. According to Bass, Transactional Leadership influences by exchanging reward for performance, while Transformational Leadership motivates and inspires teams to perform extraordinarily.[7] It is within the model of the transformational leadership style that the team leadership approach proposed for this project finds support. Please see the diagram in figure 1 for a visual depiction of leadership styles.

These leadership styles have one thing in common: the power to influence, be it by coercion, reward, or motivation. Harry A. Overstreet observes, "The very essence of all power to influence lies in getting the other person to participate. The mind that can do that has a powerful leverage on his human world."[8]

---

[6]Gay Lumsden and Donald Lumsden, *Communicating in Groups and Teams: Sharing Leadership* (Belmont, CA: Wadworth Thomson Learning, 2000), 264.

[7]Bernard M. Bass, *Bass & Stogdill's Handbook of Leadership: Theory, Research & Managerial Application*, 3rd ed. (New York: The Free Press, 1990).

[8]Harry A. Overstreet, quoted in Ron Willingham, *The People Principle: A Revolutionary Redefinition of Leadership* (New York: St. Martin's Griffin Press, 1999), 219.
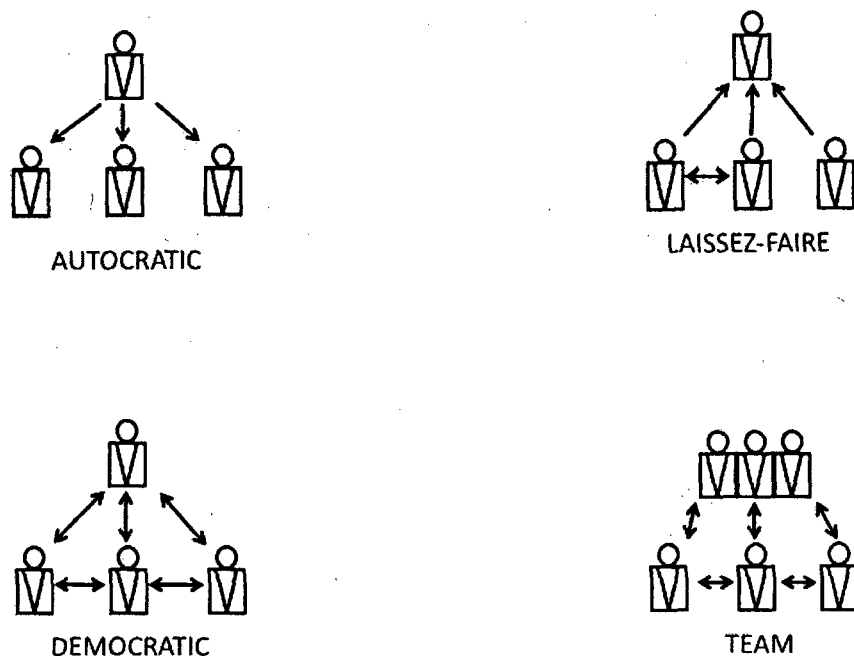
Figure 1. Leadership styles and influence.

Overstreet's observation has credence, however, those who seek leadership should never forget that influence is a relational phenomenon and the importance of the mutual exchange in the leadership process cannot be underestimated. Ronald Heifetz reminds, "People in authority influence constituents, but constituents also influence them."[9]

Ellen White's Perspective on Leadership

One consistent writer on leadership principles and practice is Ellen White. According to Cindy Tutsch,

Though Ellen White never defines leadership in precise language, it is not difficult to deduce from her writings her conviction that to exercise leadership

[9]Ronald A. Heifetz, *Leadership without Easy Answers* (Cambridge, MA: Harvard University Press, 1994), 19.

that promotes the kingdom of God is the responsibility of every Christian. Every disciple of Christ, regardless of position or status, has a sphere of influence, which should be used.[10]

Over and over again, Ellen White counseled against dependency and reliance on the wisdom of one mind in influencing leadership. She declared in one of her most voluminous works, "The Lord saw the danger that would result from one man's mind and judgment controlling decisions and working out plans, and in His Inspired Word we are commanded to be subjected one to another and to esteem others better than ourselves. When plans are to be laid that will affect the cause of God, they should be brought before a council composed of chosen men of experience; for harmony of effort is essential in all their enterprises."[11]

Effective team leadership is gender inclusive. While many of her quotations suggest a bias to male, Ellen White was unequivocal in her defense of gender, ethnicity, and age inclusiveness in leadership. She stated, "The Lord desires His ministering servants to occupy a place worthy of the highest consideration. In the mind of God the ministry of men and women existed before the world was created."[12] It seems, according to Ellen White, that each believer in the body of Christ, not only has a sphere of influence, but also is expected to use that influence to execute the will of God effectively.

---

[10]Cindy Tutsch, *Ellen White on Leadership: Guidance for Those Who Influence Others* (Nampa, ID: Pacific Press, 2008), 15.

[11]Ellen White, *Testimonies for the Church*, 5:418.

[12]Ellen G. White, *Manuscript Releases*, 21 vols. (Washington, DC: E. G. White Estate, 1981-93), 18:380.

The Major Shift in Leadership Practice

William Dyrness insightfully noted, "The relationship between leadership and cultural factors is becoming increasingly important in the discussion of leadership. . . . Cultural factors are critical because they are the most intimate and personal factors that determine the leadership situation."[13] Among the major culture shifts that have occurred in this millennium, the desire for genuine relationships and the craving for active participation in decisions that affects one's reality, have challenged leadership thought and practice. George Barna acknowledges, "I am convinced that the greatest challenges in our society stem from the absence of quality leadership [and] team leadership is the only approach that carries the promise of satisfying the needs of our society."[14]

However, embracing the theory and practice of collaborative leadership requires radically challenging the notion that successful organizations are the product of one great leader. The once popular imagery of an all-powerful leader surrounded by a committee of subordinates is a relic of the past. David Heenan and Warren Bennis assert, "The New Economy is characterized by camaraderie grounded in shared accomplishment. It is powered by teams of people working toward a common goal, doing exciting work, and doing it collaboratively."[15] To reconcile successfully the demands of our time and a leadership practice that is relevant, Eddie Gibbs calls for an expansion of "the base of leadership by encouraging others to share their particular expertise for the good of the

---

[13]William A. Dyrness, "The Reality of Your Context: Fundamental Elements and Multicultural Leadership," in *The Three Tasks of Leadership*, ed. Eric O. Jacobsen (Grand Rapids, MI: Eerdmans, 2009), 46, 47.

[14]Barna, 8, 9.

[15]David A. Heenan and Warren Bennis, *Co-leaders: The Power of Great Partnership* (New York: John Wiley and Sons, 1999), 278.

27

whole. We must be ready to welcome other people to work alongside us, who have abilities in specific areas greater than our own, without feeling personally threatened by their presence."[16]

Leadership in this new millennium is literally characterized by a team leadership approach and churches that were once micromanaged are realizing that restructuring to a team leadership approach is not only an imperative, but also essential. Thom Rainer, in researching what he calls 'Breakout Churches', discovered that a consistent pattern in leadership of these churches was the compelling teamwork and accountability culture. According to Rainer, a breakout church is a "culture that seeks and finds the right people who are then equipped to accomplish the roles of ministry for which they have been given responsibility."[17] In reality, most successful churches are discovering that the old concept of a single leader can be effectively replaced by a team concept. Julie Gorman has accurately observed, "Leadership by teams is in."[18] It is crucial, therefore, that churches that wish to recapture their competitive edge and successfully meet the demands of the new century utilize the best that everyone has to offer. George Claudis noted, "The most effective churches today are the ones that are developing team-based leadership."[19] Team leadership will not only provide a viable way for churches to becomes high performance entities, but it also empowers the organization to recognize more fully the

---

[16]Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids, MI: Eerdmans, 1982), 390.

[17]Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids, MI: Zondervan, 2005), 103.

[18]Gorman, 212.

[19]Claudis, 1.

valuable contribution of each member and enables the organization to fulfill its goals effectively and efficiently.

In summary, the major cultural shifts of the new millennium demand active participation in the leadership process by collaboration. Team leadership seems to satisfy this demand. At the heart of team leadership is the concept that the whole is better than the sum of its parts. Therefore, equally shared responsibility, authority, and accountability fuel it.

Leadership Shifts in the Church

As church leaders embrace effective and efficient practices in administering the Lord's work, they cannot help affirming that "collaborative community leadership is an imperative for the church."[20] In reality, the complexities and challenges of ministry in the twenty-first century are forcing churches to consider carefully the leadership configuration that will create the most effective and efficient environment for contextual ministry.

Although writing in the context of paid staff, Gary McIntoch's insights are important to every church and can be translated into the context of unpaid staff. He writes, "Teams form the foundation for effective ministry in every age but especially during times of change."[21] There is no denying that these are times of unprecedented change. The book *The Purpose Driven Life*,[22] has created awareness that each individual

---

[20]Ibid., 11.

[21]Gary L. McIntoch, *Staffing Your Church for Growth: Building Team Ministry in the 21st Century* (Grand Rapids, MI: Baker Books, 2000), 88.

[22]Rick Warren, *The Purpose Driven Life: What on Earth Am I Here For?* (Grand Rapids, MI: Zondervan, 2002).

was created for a purpose and that this purpose finds its fulfillment when believers are

actively engaged in gift-based ministry. This understanding has fueled a passion for

believers wanting to explore and share their spiritual gifts. It has therefore challenged the

status quo of leadership. According to Andrea Okrentowich,

> Our culture is changing in terms of population growth, morality, expectations, families and values. With these changes people are looking to participate more in the decisions affecting their current experience or future conditions. A rise in Christian self-awareness has given churchgoers a reason for wanting to explore and share their spiritual gifts. Many overwhelmed pastors are willing to share their responsibility. A team leadership opens doorways to a new ministry experience; an open spirituality, new programs, and a focus on church health rather than church growth.[23]

In reality, the church does give every believer an opportunity to function in

interdependent relationship with others. As was mentioned in chapter two, working

collaboratively was God's original intent. Pat Williams concurs: "Virtually every person

on this planet either is or should be involved in team building, because we were designed

to function in connected, interdependent relationships with other people."[24] Can people

imagine such an explosive combination in every church everywhere if spiritually gifted

members served collaboratively on teams to fulfill God's compelling vision?

Another major shift in the twenty-first century is the need for specialized pastoral

care. Gary L. McInosh observes, "It is true that the movement toward larger churches

demands a larger number of committed workers, which has contributed to the trend to

adding staff. But there are some church dynamics at work today that make multiple

---

[23]Andrea Okrentowich, "The Power of Team Leadership: Achieving Success Through Shared Responsibility by George Barna," Associated Content, http://www.associatedcontent.com/article/62651/the_power_of_team_leadership_achieving_pg2.html?cat=38 (accessed August 2008).

[24]Pat Williams, *The Magic of Team Work* (Nashville, TN: Thomas Nelson Publishers, 1997), 3.

30

staffing[25] a logical advance in growing churches, regardless of size."[26] One dynamic is

the parishioners' felt needs for options in programming and ministries. This has placed

enormous pressure on churches to provide a relevant ministry which has created a

demand for more collaborated efforts.[27] To minister effectively to parishioners' felt

needs in the twenty-first century, the jack-of-all-trades pastoral leadership model is dated.

These are days of exceptional specialization and church leaders are realizing the great

need to collaborate with members in team leadership to provide pastoral care and pastoral

leadership.

In summary, it is apparent that the church today is challenged to meet the

unprecedented expectations of the world today. These expectations require a leadership

system not limited to the brainpower and constrictive energies of a few. The present

complexities demand the collective expertise and energies of collaborative efforts to

minister effectively and efficiently. It is imperative, therefore, that constant evaluation be

done to ascertain better leadership models for pastoral care and leadership and to

formulate effective and efficient models that will address the current needs. According to

Dody Donnelly, a "team might better address itself to the psychological, sociological and

theological needs around us."[28] He further advocates that "the team has a circular, not a

pyramidal structure, to mirror the shared responsibility, participation, and decision-

---

[25]Multi-staffing in the context of this project means: the bringing together of the unpaid specialized expertise in the local church to minister to the felt-needs both inside and outside the church.

[26]McIntoch, 87.

[27]Ibid.

[28]Dody Donnelly, *Team: Theory and Practice of Team Ministry* (Ramsey, NJ: Paulist Press, 1976), 3.

making that strongly characterizes it. In a circle, no one individual rules at the apex of the structure."[29]

Applying Team Leadership in Church

There are those, however, who will contend that the leadership approaches in the world are not applicable to the church. For example, Glen Wagner argues that "leadership in the church is fundamentally different from leadership in the secular community. If we fail to understand and appreciate these differences, we will never fulfill the desired purpose of biblical leadership."[30] It is true; we cannot abruptly apply secular leadership practices to the church. S. Joseph Kidder recommends that any leadership models adapted from the world should be developed biblically and theologically.[31] A theological and biblical development must also take into consideration the reality of human needs and address those needs.

Human needs and desires are mutual, whether they be churched or unchurched. Sims and Quatro "believe that a better model for influence in the church exists—namely, one that relies on the tool of *persuasion*. We use persuasion in this context to mean 'the intentional influencing of others toward a particular goal.' Positional leadership may empower others to accomplish a task, but persuasive leadership engages others such that they 'give you their heart.'"[32] Team leadership is one of mutual influence, persuasion,

---

[29]Ibid.

[30]E. Glen Wagner, *Escape from Church, Inc.* (Grand Rapids, MI: Zondervan, 1999), 24.

[31]S. Joseph Kidder, "The Biblical Role of the Pastor," *Ministry*, April 2009, 19.

[32]A. Stanley, *The Next-Generation Leader* (Sister, OR: Multnomah, 2003), 117, quoted in Sims and Quatro, 137.

and learning communities. Michael Honeycutt and Clay Smith advocate that "the team-based leadership model is not only helpful within [the] congregation, is also more appealing to those outside the church, people we long to see join the church. It fits the mindset of those in our postmodern culture who seek a deeper sense of community. . . . At the same time it is an excellent expression of the Christian emphasis on servant-leadership."[33]

The Christian church is an organization with a purpose (Matt 28:19-20). Brian Molitor reminds us that all organizations exist to "create products, and provide services, or in some instances, they do both. Therefore, each organization whether church, business or government, has measurable bottom line indicators of success."[34] The most important indicator he suggests is the customer. He writes, "A customer is a person, group or organization that we serve not only with our products and services, but with information, technical support and leadership. Customers may be inside or outside our organization."[35] With such a broad view we see the church as a business, God's business. Competing against principalities and powers whose aim is to sway the hearts of humanity. Effective and efficient churches will employ every means necessary to fulfill their mission. Team leadership could be one of the means to maximize their effectiveness against the enemy and gain new ground in his territory.

---

[33]Rev. Michael W. Honeycutt and Rev. Clay Smith, "Team-based Leadership and Change in the Christian Church," in *Leadership: Succeeding in the Private, Public, and Not-for-Profit Sectors*, ed. Ronald R. Sims and Scott A. Quatro (Armonk, NY: M. E. Sharpe, 2005), 152.

[34]Brian D. Molitor, *The Power of Agreement* (Nashville, TN: Broadman & Holman, 1999), 9.

[35]Ibid.

Defining Team Leadership

Thus far we have explored the major shifts that necessitates a shift towards a team leadership approach. However, in developing a leadership approach for the Alpha Seventh-day Adventist Church, a succinct definition of team leadership is absolutely necessary to set the framework for the design and implementation of the team leadership model. As mentioned before, there are many leadership approaches or styles that are practiced. These are practiced based on beliefs, values, preferences, or organizational culture and structure and each has its own merit when practiced with acknowledgment for its cultural context. Therefore, to set one leadership approach against another is not a productive way to study the art of leadership effectively. This section of the current chapter is devoted strictly to describing and defining the team leadership concept that will be used in this project.

Defining team leadership is a daunting endeavor. There are as many definitions of leadership as there are studies on leadership. There is, however, a commonality in most leadership definitions. According to Yuki, "Most definitions of leadership reflect the assumption that it involves a process whereby intentional influence is exerted by one person over other people to guide, structure, and facilitate activities and relationships in a group or organization."[36] Leadership in the perspective of this project takes the commonality of the varied leadership definitions and applies it to the concept of team leadership. The essence, therefore, of team leadership is framed in the context of a group influence rather than a single individual's influence on a group. According to Bruce Avilio and others, if "one accepts the idea that leadership can be defined as a social

---

[36]Yuki, 2.

influence process, then it can be operationally defined at either an individual or group

level."[37] Traditionally, a certain individual responsible for defining team direction,

developing and structuring the team to accomplish a specific task, characterized team

leadership. However, in this team leadership approach, "no one person is solely

responsible for leadership. Leadership is provided by anyone who helps create and

maintain the conditions for success."[38] George Barna advocates, "Team leadership is a

small group of leaders who possess complementary gifts and skills. They are committed

to one another's growth and success and hold themselves mutually accountable.

Together they lead a larger group of people toward a common vision, specific

performance goals and a plan of action."[39] It must be noted that a group of people does

not necessarily constitute a team. D. Clark contends, "A team is a group of people with a

high degree of interdependence geared towards the achievement of a common goal or

completion of a task rather than just a group for administrative convenience."[40] This

insight is critical to establishing a team leadership approach to ministry. Most established

churches utilize the concept of groups to fulfilling goals. Barna identifies two types of

groups: workgroup and committees. According to Barna, workgroups are assembled for

a specific task and a set duration, and committees are usually designed to make

---

[37]Bruce J. Avolio, Nagaraj Sivasubramaniam, William D. Murray, Don Jung, and John W. Garger, "Assessing Shared Leadership: Development and Preliminary Validation of a Team Multifactor Leadership Questionnaire," in Pearce and Conger, 145.

[38]Ibid., 33.

[39]Barna, 24.

[40]D. R. Clark, "Growing a Team," http://www.skagitwatershed.org/~donclark/leader/leadtem.html (accessed August 2007).

recommendations and have little authority.[41] The team leadership group is quite different

to the aforementioned groups. It is a group of individuals in equal positions of spiritual

authority, governing and guiding a local church based on their gifts and skills. Alexander

Struach dubs this model of leadership as "A Council of Equals."[42]

Another key element of team leadership is that leadership roles are shared among

team members where appropriate to areas of expertise and giftedness. More precisely,

leadership in the team involves practicing established leadership styles, inventing new

ones and competently executing the relevant effective style that creates synergy,

compelling vision, effective structures, and adequate resources, in an environment that

optimizes performance. In essence, within team leadership, each member not only

cooperates in all aspects of his/her assigned tasks and goals, but also explicitly shares in

what is traditionally thought of as management functions such as planning, organizing,

setting performance goals, assessing the team's performance, developing his own

strategies to manage change, and securing her own resources in the leadership style that

best fits his/her temperaments. As Larry Kreider, Ron Myer, Steve Prokopchak and

Brian Sauder observe, "Team members must feel valued and secure in the team

environment. They must realize they have a job to do, and no one can do their job better

than they."[43] Valuing the gifts, skills, and differences is essential to effective team

leadership.

---

[41]Barna, 23.

[42]Strauch, 39.

[43]Larry Kreider, Ron Myer, Steve Prokopchak, and Brian Sauder, *The Biblical Role of Elders for Today's Church: New Testament Leadership Principles for Equipping Elders* (Ephrata, PA: House to House Publications, 2004), 97.

From the review of available literature, a working definition for team leadership is this: the collective influence of a group of people working collaboratively in an environment of equality, celebrating their unique gifts and differences by rotating the leadership role to reach a shared goal for which they are mutually accountable.

Team Processes

Critical to the effectiveness and efficiency of team leadership is team processes. Team members are generally uniquely gifted and each contribution is critical to the collaborative process. This leads to a high degree of interdependence. Stephen Zaccaroa, Andrea Rittmana, and Michelle Marks point out, "Interdependence requires coordination and synchronization among members and integration of their contributions to achieve team goals."[44] This synchronization involves four basic team practices that Kreider, Myer, Prokopchak, and Sauder interestingly observe these basic commonalities as being essential for any team to function collectively. These are (1) healthy God-given relationships, (2) common vision, (3) common values, and (4) common procedures.[45]

According to Kreider, Myer, Prokopchak and Sauder, the number one priority of the leadership team is to protect and sustain healthy honest relationships intentionally. When an environment of security and genuine love for each other is created and secured, it is easy for common vision, values, and procedures to be developed and maintained. Research[46] indicates that the leadership environment had a more direct impact on

---

[44]Stephen J. Zaccaroa, Andrea L. Rittmana, Michelle A. Marks, "Team Leadership," *The Leadership Quarterly* 12, no. 4 (2001): 457.

[45]Kreider, Myer, Prokopchak, and Sauder, 96.

[46]Gilad Chen and Paul D. Bliese, "The Role of Different Levels of Leadership in Predicting Self and Collective Efficacy: Evidence for Discontinuity," *Journal of Applied Psychology* 87, no. 3 (2002): 554.

collective self-worth than it does on individual self-worth. Therefore, it is important to acknowledge the impact of a team's emotional conditions on its performance. In reality Zaccaroa, Rittmana, and Marks admit that team "effectiveness is determined by the affective climate within the team."[47] According to S. Barsade and D. Gibson, a social imitation process, where individuals mimic the emotional expressions of fellow group members, can create a mass contagion and reiterative dynamic that exacerbate extreme emotional expressions. In most cases, such extremes of collective emotion are likely to reduce team effectiveness greatly. Group emotions can also act to mute or dampen individual affective expression in groups.[48] The converse is true, according to A. Lott and B. Lott, cohesive interpersonal liking on a team creates a positive affect that becomes the "glue" that holds the team together.[49]

Summary

Most definitions of leadership recognize the importance of influence in the leadership process, however, this influence can be exerted vertically by a single leader or laterally by a group. The major cultural shifts seem to require a leadership approach that depends on a set of skills that is too broad to be possessed by any one individual. A team leadership approach, where members share equal authority, responsibilities, and accountability based on unique gifts, can best satisfy this requirement. Nevertheless,

---

[47]Zaccaroa, Rittmana, and Marks, 469.

[48]S. G. Barsade and D. E. Gibson, "Group Emotion: A View from Top and Bottom," in *Research on Managing Groups and Teams*, 11 vols., ed. D. H. Gruenfeld (Stamford, CT: JAI Press, 1998), 1:81-102.

[49]A. J. Lott and B. E. Lott, "Group Cohesiveness as Interpersonal Attraction: A Review of Relationships with Antecedent and Consequent Variables," *Psychological Bulletin* 64 (1965): 259-309.

understanding the concept is not enough; practicing it is essential to a church's performance and eventually its success.

Creating an excellent leadership team requires healthy teams; understanding and utilizing four basic team processes can help in achieving this. When all the team processes are functioning at optimum levels they create and facilitate the atmosphere and attitudes that maximize team performance. Utilizing these processes within team leadership not only benefits the team, but overall, is advantageous for the organization. According to Richard Hackman, there are three major benefits for the organization:

1. It maximizes the organization's human resources.

2. Its output is superior even when the odds are not in its favor.

3. There is continuous improvement. No one knows the job, tasks, and goals better than the individual team members. . . . When they pull together as a team, they will not be afraid to show what they can do.[50]

Effective churches are developing a team leadership approach where a compelling vision draws gifted leaders into covenant relationships. By establishing God-driven relationships, team members agree on plans, purpose, and paths to achieving them. Working collaboratively, they recognize, affirm, and utilize the unique gifts of their team members. This enables the church leadership to minimize individual weaknesses in that pool of team maximized strengths.

---

[50]J. Richard Hackman, *Leading Teams Setting the Stage for Great Performances* (Boston, MA: Harvard Business School Press, 2002), 23.

CHAPTER IV

DEVELOPING AND IMPLEMENTING A TEAM
LEADERSHIP APPROACH FOR THE ALPHA
SEVENTH-DAY ADVENTIST CHURCH

Introduction

This chapter addresses the challenge of developing and implementing a church-

specific team leadership approach for the Alpha Seventh-day Adventist Church that is

suited and relevant to its time and setting. However, in achieving this, brief consideration

will be given to the organization's historic journey. According to Lawrence Lippitt, one

must "always connect with the past first, before imaging the future."[1]

Historical Perspective of Alpha Seventh-day Adventist
Church Leadership Practice

It has been observed by one of the pioneers[2] of the Alpha Seventh-day Adventist

Church that since its inception, it has adhered to the fundamentals of the governing style

of her parent organization, the General Conference of Seventh-day Adventist Churches.

In this structure, the leadership of the local churches, Seventh-day Adventist, in general,

---

[1]Lawrence L. Lippitt, *Preferred Futuring: Envision the Future You Want and Unleash the Energy to Get There* (San Francisco, CA: Berrett-Koehler Publishers, 1998), 34.

[2]Elder Howard Lott has contributed more than 50 years of dedicated leadership to the formation, development, and growth of the Alpha Seventh-day Adventist Church.

is hierarchical with a pastor or elder in charge.[3] Interestingly, the Seventh-day Adventist

Church leadership structure evolved from an anti-organizational approach to a highly

hierarchical organization. George Knight astutely noted, "The movement began

aggressively anti-organizational, but today it is the most highly structured church in the

history of Christianity."[4]

Nothing is wrong with highly hierarchal leadership paradigms if they effectively

and efficiently fulfill their mission. However, "the rise of the industrial age [has] brought

with it new models of leadership that transformed our culture and radically affected our

definitions and expectations of leadership."[5] This reality impacted the culture, context,

and circumstances in which the Alpha Seventh-day Adventist Church fulfills her mission.

The church that started in 1945 with forty-five predominately African American

members has grown into a 570 culturally diverse community; this growth has

necessitated a modification of the leadership approach to accommodate the change. In

reality, the fundamentals of an autocratic leadership approach fall short in meeting the

challenges of the present collaborative culture. Reframing the Alpha Seventh-day

Adventist Church organizational structure seemed necessary if she was to execute her

divine mandate contextually, effectively, and efficiently.

---

[3]Russell Burrill, *The Revolutionized Church of the 21st Century: The Explosive Power of a Church Built on Relationships* (Fallbrook, CA: Hart Research Center, 1997), 141.

[4]George Knight, "Organized for Mission," Seventh-day Adventist Church website, http://www.adventist.org/world_church/commission-ministries-services-structures/ (accessed September 2008).

[5]Glenn C. Duman, *Leading the Small Church: How to Develop a Transformational Ministry* (Grand Rapids, MI: Kregel Publications, 2006), 20.

The Project Strategy

The conditions for developing a team leadership approach can be quite simple and straightforward. However, they cannot be an "add on" or a one-step transition to utopia. The process involves four distinct phases that require extraordinary persistence.

Phase I: The Preparation

This phase lasts between four to six months and involves (1) studying, thinking, reading, visiting other churches where a team leadership approach to ministry is practiced, attending seminars and conferences, and doing whatever else one can do to expand and deepen one's knowledge of the best ways to create and support team leadership and (2) imaginative work, envisioning a new approach to leadership and ministry, visualizing how they would be setup and led, and finally (3) political action, sharing with others one's vision of the reason for change, what might happen if there is no change, and a vision of the preferred future.

Phase II: The Direction Setting

This phase lasts between one and two months. It involves (1) clarifying the vision, (2) establishing a mission statement, (3) developing values, and (4) modeling the team leadership culture by the pastor.

Phase III: Designing

This phase lasts two to five months. In this phase, the following are accomplished: (1) developing the new culture mechanisms, (2) creating a visible structure, and (3) tuning and establishing organizational processes.

Phase IV: Implementation

This phase lasts four to nine months. This phase involves executing the new model of leadership by (1) educating the church, (2) selecting leadership teams and assigning a ministry portfolio, (3) training and developing teams, and (4) formalizing the new structure. Below is a table that outlines the phases, approximate timeline, and items to be accomplished in each phase.

Phases	TimeLine	Things to be accomplished in each Phase
Phase I Preparation	4 – 6 Months	·Compelling reason for change ·The possibility of change ·Vision of preferred future
Phase II Direction Setting	1 – 2 Months	·Creating a collaborative vision ·Developing a clear mission ·Establishing values ·Modeling the new culture
Phase III Designing	2 – 5 Months	·Developing the new mechanisms ·Asset Mapping ·Developing the new structure
Phase IV Implementing	4 – 9 Months	·Educate church ·Select leadership team and assign ministry portfolio ·Train and develop teams ·Formalize the new structure

Figure 2. The project strategy.

The Preparation Phase

In preparing to move from one ministry philosophy to another, there must exist a compelling reason or reasons for the shift, the possibility of preconditions of change, and a clear vision for a better future.

Compelling Reasons for Change

In chapter three, two fundamental shifts were highlighted that necessitated a

change in the leadership paradigm. These shifts were the awareness and need to

participate in the decision-making process of the church, and the need for specialized

ministries to meet the parishioners' felt needs. These shifts were evidently occurring at

the Alpha Seventh-day Adventist Church in 2005. However, the critical imperative to

change was rooted in the biblical foundation established in chapter two. This foundation

indicated that team leadership is God's original intent for governing and ministering in

the church.

The Possibility of Change

Change becomes imperative and permanent when certain preconditions exist that

demand change. Michael Beer identifies four essential preconditions to change relevant

to this project: (1) key leaders must be dissatisfied, (2) the principal leader must be

committed and ready to lead change, (3) resources must exist that match the size and kind

of change envisioned, and (4) political support must exist.[6] These preconditions existed

and were the determining factors that propelled and supported the initial desire for

change at the Alpha Seventh-day Adventist Church.

Vision of Preferred Future

Pivotal to the process of change is a clearly-defined and articulated vision. A

---

[6]Michael Beer, *Organization Change and Development: A Systems View* (Santa Monica, CA: GoodYear Publishing Company, 1980), 227-230.

vision should establish what we are, what we are not, and what we expect to become.[7] In

this project, the first elder and pastor of the Alpha Seventh-day Adventist Church

embarked on (1) crystallizing the vision through Bible studies, reading about the subjects

of team leadership, organizational restructuring, and gift-based ministries;

(2) experiencing the vision through visiting other churches where team leadership was

modeled and practiced, thus moving the vision from theory to become personified;

(3) building support by sharing and forming a coalition with other enthusiastic leaders

and members who were excited about the vision; and (4) formulating a compelling

message, using metaphors, smiles, and visual images to develop and convey the vision of

a team leadership approach.[8] Armed with compelling reasons for change, a clear

possibility that change was possible, and the vision of a preferred future, the next step

was to move to the direction-setting phase.

<div align="center">Direction Setting</div>

The direction-setting phase is comprised of four segments: (1) creating a

collaborative vision, (2) developing a clear mission, (3) establishing values, and

(4) beginning to model the new culture.

Creating a Collaborative Vision

Rev. Michael W. Honeycutt and Rev. Clay Smith observed that "genuine

application of [team Leadership approach] includes collaboration not only in the

---

[7]Jim Herrington, Mike Bonem, and James H. Furr, *Leading Congregational Change: A Practical Guide for the Transformational Journey* (San Francisco, CA: Jossey-Bass, 2000), 16.

[8]Bruce Bugbee, Don Cousins, and Wendy Seidman, *Network: The Right People in the Right Place for the Right Reason at the Right Time*, DVD (Grand Rapids, MI: Zondervan, 2005) was extremely helpful in formulating a message for the vision.

implementation of a vision, but also team-based vision crafting and articulation. This model significantly flattens leadership structure and power."[9] In creating a collaborative vision for the Alpha Seventh-day Adventist Church, a team was assembled utilizing the expertise of church members who, in their daily vocation, were actively engaged in vision casting and strategic planning. This team was comprised of two males and three females and celebrated a balanced mix of the various temperaments. It had a lawyer, a human resource analyst, a college professor, a home school mother, and a pastor. It was observed that an excellent vision team should be no greater than five to seven members and should reflect the prevailing demographics of the congregation. Therefore, the team was intentionally assembled to reflect the observation.

Developing a Clear Mission

The local church is established to fulfill the great commission primarily locally, then globally (see Acts 1:8). It is necessary that the mission formulated and developed speak first to the needs of the local setting. Those on the visioning team were encouraged to attend a leadership practicum entitled "Church Without Walls."[10] The essence of this was to help the Alpha Seventh-day Adventist Church define her purpose for existence and explain the process in becoming an irresistible influence in her community. After the workshop, the following mission statement was fully embraced: "Building a Caring Christian Community One Person at a Time."

---

[9]Honeycutt and Smith, 139.

[10]On December 12, 2004, Dr. S. Joseph Kidder, Leilani Britton, Bonnie Shepperd, Quincy Quinlan, Dr. Jeanean Street, Brenda Harnsberry, and Pastor Gordon Jones conducted these workshops. Please see appendix A for format.

Establishing Values

Each church must identify and establish their unique set of non-negotiable values. These are values that are not easily transferable. At the Alpha Seventh-day Adventist Church, the visioning team narrowed the list of non-negotiables to (1) inspiring evangelistic worship services, (2) felt-needs ministries, (3) intentionally building relationships, and (4) financial stability. As the project progressed achieving these non-negotiables became the specific target of the leadership team.

Modeling the New Culture

Transitioning to team leadership requires key leadership to exhibit publicly at least one major behavioral change to validate support of the desired change and the new culture. Two major changes were made to model the new culture: (1) the chair of the church board was relinquished by the pastor and given to the church administrator; and (2) the eleven o'clock worship service was redesigned to generate greater participation from various groups within the congregation. The Scripture reading and the intercessory prayer, traditionally done by an ordained elder, were assigned to members gifted and capable. The next phase of the transitioning was to design the new organizational structure.

Designing the New Organizational Structure

The term "designing," as used from here on in this section of this paper, refers to the process involved in translating the vision into a visible, workable new structure. Herrington, Bonem, and Furr identify three essential elements of visioning: the mission, the vision, and the vision-path. They suggest that the "vision path is the next level of

detail beyond vision."[11] The path of transition from a hierarchical leadership style to a fully developed team leadership style requires developing the new mechanisms, asset map, and the establishment of a visible infrastructure.

Developing the New Mechanisms

Utilizing the fundamental principles of the Gospel Commission and the Great Commandment, the philosophical theory for the new structure was developed. The new structure was designed so that worship, fellowship, nurturing, discipleship, ministry, finances, and facilities became the essential ministries[12] to frame the new leadership approach to ministry at the Alpha Seventh-day Adventist church. The diagram below is a visual picture of the mechanism within the new ministry arrangement for this church.

Asset Mapping

Asset mapping is the term used for accumulating the strengths and gifts of the members of the Alpha Seventh-day Adventist Church through the spiritual gift inventory. This term is adopted, in its genuine context it "is an inventory of the strengths and gifts of the people who make up a community."[13] The process of asset mapping is extremely beneficial and critical in transitioning to a team leadership approach. Three forms of data were collected and compiled during this phase of the designing process (1) spiritual

---

[11]Herrington, Bonem, and Furr, 42.

[12]The concept was also adopted from Rick Warren's book, *The Purpose Driven Church*, 102-106, with some modification for the Alpha Seventh-day Church.

[13]"Asset Mapping: A Powerful Tool for Communities," http://www.nwrel.org/nwreport/dec98/article8.html (accessed January 2009).
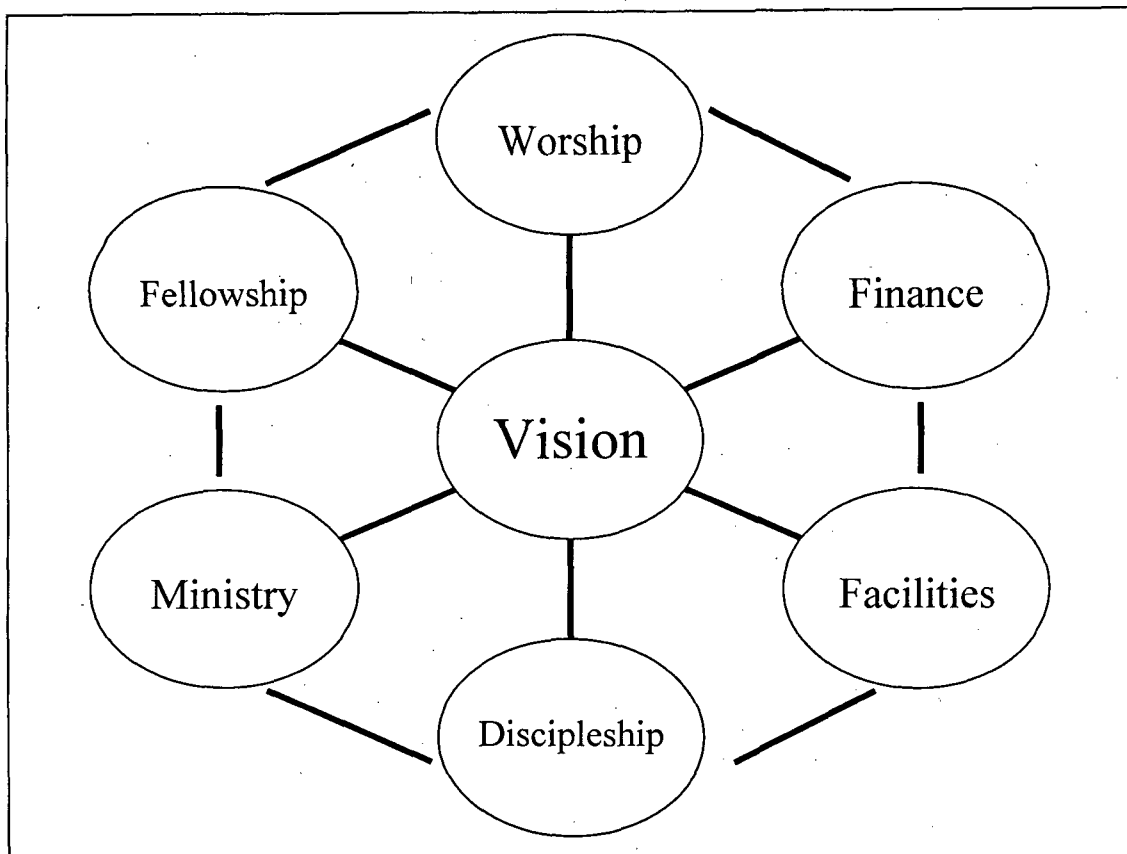
Figure 3. Mechanisms for the new structure.

gifts of the members, (2) personal style, and (3) ministry passion. These were collected

using the network kit.[14] The Network Kit is a six-session ministry resource program to

help church members understand their unique roles and places in the local church. The

participants work through a series of assessments which lead them to discover their

spiritual gifts, personal style, and ministry passion. Using the data generated from the

spiritual gifts, personal style, and ministry passion inventories, a chart was created for the

Alpha Seventh-day Adventist Church.

---

[14]Bugbee, Cousins, and Seidman, 181-217.

Developing the New Structure

Developing the new structure was accomplished by merging what were identified as "departments" under the traditional hierarchical structure into six councils[15] utilizing the newly created ministries arrangement that was developed using the new mechanisms mentioned previously. In the new composition, each council collaboratively selected a leader, a secretary, and a treasurer based on ministry passion, skills, and spiritual gifts. Once these were established, a series of meetings were conducted to institute clear procedures for the effective and efficient running of the overall structure. The next step was to implement fully the team leadership approach at the Alpha Seventh-day Adventist Church.

Implementing a Team Leadership Approach

Implementation of a team leadership approach to ministry at the Alpha Seventh-day Church involved (1) educating the church, (2) selecting the leadership team, (3) developing and training the team, (4) finalizing the new structure, and (5) evaluating the outcome.

Educating the Church

To maximize the impact and achieve a greater number of members' participation, the Sabbath worship services became the most suitable time for collectively educating the church about team leadership and spiritual gifts. An entire month was dedicated to laying the biblical foundation for team leadership and spiritual gifts ministry. Four sermons[16]

---

[15]The facilities and finance ministries were combined to form one counsel.

[16]Please see appendix B for outline and thesis of each sermon.

were developed and delivered during the worship service and four presentations[17] were

delivered on each Wednesday night following the Sabbath sermon as a means of

reinforcing the concept and to allow for dialogue. The essence of these learning

encounters was to draw attention to the fact that each member of the local church is

exclusively fitted to make a unique contribution, in a unique way for the effective and

efficient fulfillment of her vision and mission.

Selecting the Leadership Team

The conventional spiritual gift inventory[18] was an effective tool in the process as a

means of helping the entire church membership to identify their ministries, functions, and

assignments. Hard copies of these inventories were handed out concurrently with the

Sermon and PowerPoint series, some were e-mailed and others were made available to be

taken at the church for computers assigned for the undertaking. This was an intention

effort to acquire a 100 percent participation in the process. From within the current

Board of Elders, a leadership team was created utilizing the data generated from the

spiritual gifts, personal style, and ministry passion inventories. Each elder was selected

and assigned a ministry role based on their influence, gifts of administration, and passion

for ministry. The six leadership roles were the direct derivatives of the new mechanisms

developed. These were worship, fellowship, nurturing, discipleship, and ministry;

finances and facilities were combined as one role. These six elders became the core

leadership team of the Alpha Seventh-day Adventist Church and progress toward a

---

[17]Please see appendix B for PowerPoint presentations.

[18]Kenneth Berding, *What Are Spiritual Gifts? Rethinking the Conventional View* (Grand Rapids, MI: Kregel Publications, 2007), 25-42.

51

collaborative leadership has been realized.

Developing and Training the Team

Developing the team

There are two aspects of team development. These are team developmental

stages and team processes.

Team developmental stages

Teams evolve through crucial developmental stages that are identifiable. Each

stage defines the specific needs and identifies the process necessary for the team's

success during that stage. Bruce Tuckman, who developed one of the most renowned[19]

characterizations of team development, identified four stages. They are the forming, the

storming, the norming, and the performing stages.[20] The team developmental stage of the

project is essential to its success. Therefore the pastor or leader who spearheads the

transition to a team leadership approach to governance has to deliberately work on

develop his or her coaching skills.

Forming stage. During the formative stage, team members' social behavior and

interaction are pensive. "Everyone is trying to figure out how he or she will fit with each

other."[21] At Alpha Seventh-day Adventist Church the acquainting aspect of this stage

was not a key focus because the elders were well acquainted with one another, having

---

[19]M. K. Smith, "Bruce W. Tuckman: Forming, Storming, Norming and Performing in Groups," Encyclopaedia of Informal Education, www.infed.org/thinkers/tuckman.htm (accessed May 19, 2009).

[20]Bruce W. Tuckman, "Developmental Sequence in Small Groups," *Psychological Bulletin* 63, no. 6 (1965): 384-399.

[21]Macchia, 45.

worked together for approximately five years. Therefore, attention was dedicated first to

developing and defining goals, roles, responsibilities, and authority appropriately;

secondly, to building trust and initiation into team problem-solving skills; and thirdly, to

providing opportunity for the team to practice working as a team and experiencing goal-

setting and fulfilling roles without the concern of going seriously off-track. To achieve

these goals a series of monthly elders' meetings were called and mini work session

conducted.

Storming stage. Although extremely stressful, the storming stage is necessary to

develop team candor, identify weaknesses and strengths, and create a safe atmosphere to

express thoughts and feelings. This stage proved to be very challenging in the project.

During this stage, the team seemed to lack the fortitude to be direct with one another and

identify each other's strengths and weaknesses. One of the keys to effective storming is

communicating effectively. In order to achieve this each member of the team must be

intentional in expressing to those around, how they want to be communicated with and in

turn be responsible to find out how other prefers to be communicated with and practice

it.[22]

Norming stage. Norming is the stage in which values are established. If

facilitated effectively, the norming process can lead to team cohesion. During this stage

of development, true cohesion seemed to elude the team and, as a result, a clear set of

team norms were not fully established and developed openly with equal participation.

---

[22]John Trent and Rodney Cox, *Leading from Your Strengths: Building Close-Knit Ministry Teams*
(Nashville, TN: B & H Publishing Group, 2004), 86.

Therefore, the team's ability to function as a single cohesive unit was mediocre.

Performing stage. This can be the most productive stage of team development if the team is organized and committed to succeed. There are three essential characterizations of this stage: productivity, accountability, and autonomy. During the performance stage, the leadership team at Alpha Seventh-day Adventist Church developed a tremendous sense of autonomy, but struggled to achieve the interdependence that fosters healthy, accountable relationships and sustains productivity. In reality team members felt personally responsible and accountable to achieving the non-negotiables but frequently fell back into the traditional leadership paradigm. It is important that the team and the coach understand that transitioning to a team leadership approach is a progression that requires extreme levels of staying power.

Team processes

In developing healthy teams, the following team processes are essential: (1) healthy, God-given relationships, (2) common vision, (3) common values, and (4) common procedures.

To enable these processes, a twenty-four hour leadership retreat at the Tyson Retreat Center was a helpful opportunity for developing and engaging the new leadership team in the practice of team processes. This was a time for spiritual and relational renewal. According to Herrington, Bonem, and Furr, spiritual and relational vitality are the driving forces in congregational change.[23] The retreat was divided into three sections,

---

[23]Herrington, Bonem, and Furr, 16.

each three hours long with breaks between, facilitated by the church pastor, and were entitled: "Focus on God," "Focus on You," and "Focus on Ministry."[24] It was at this retreat that true community or team was birthed. True community is the process of respecting, listening and valuing each member on the team and is created from an intense communion with God. In reality when the team encountered God individual and collectively it experienced community.

Training the team

Workshops and seminars are excellent educational formats for communicating new ideas and training new leaders who proved to be extremely beneficial in this project. On January 22, 2006, the three-hour session[25] was conducted and facilitated by Leilani Britton, Bonnie Shepperd, and Gordon Jones. The areas covered were: "Discovering your Strengths," "Motivation 101," and "Program-Based to Ministry-Based Ministry." In maximizing the effectiveness of workshops and the seminar experience, the services of professional consultants were secured: two major, six-hour seminars/workshops were conducted. These were divided into three, two-hour intervals and were entitled: "Creating a Collaborative Team Environment,"[26] and "Motivating a High Performance Team."[27] These were intense sessions but very beneficial as they reinforced the

---

[24]The material for this retreat was gleaned from Richard W. LaFountain, Prayer Today Online, http://www.prayertoday.org/ (accessed January 19, 2008).

[25]Please see appendix A for the format.

[26]On February 4, 2007, Pamela and Arlyn Owens facilitated this workshop on Collaborative Vision.

[27]In January 2008, Mr. Bobby Sams facilitated this workshop.

compelling reason for change, the needed to continue the course to change, and a vision of the imagined future.

The new structure

Before attempting to revamp the old organizational structure, several changes were necessary. The first significant change was the merging of the departments that shared similar objectives into councils to oversee the programming activities and financial obligations of each ministry. The leadership roles of this new arrangement were established, based on passion and gifting, and the leadership team of each council consisted of a chairperson, a treasurer, and a secretary. This leadership configuration was an attempt to ensure that the council functioned faithfully to the unique ways God had shaped each member of the council, rather than merely fulfilling traditional hierarchical assignments.

The second change was to embrace an organizational structure in which each member of the leadership team (elders) became an advisor on a council. These roles were to ensure that the non-negotiables established were constantly kept on the agendas of the councils. Councils were created using the mechanisms of Worship, Fellowship, Discipleship, Nurturing, Ministry, Facilities, and Finance.

The final step toward overhauling the old leadership practice at the Alpha Seventh-day Adventist Church was done at a duly-called church board meeting. At that meeting, the recommendation was accepted to have the members of the leadership team become advisors to each of the councils, and all departments under the traditional organizational structure were joined to a council where they best fit, based on mission

and functionality.[28] The diagram below is a visual representation of the new

organizational structure of the Alpha Seventh-day Adventist church.

The Alpha Seventh-day Adventist Church still observes the representative form of

church governance. The church in business session is the highest authority and delegates

its power to the church board. The elders' team of which the pastor is a part based on his
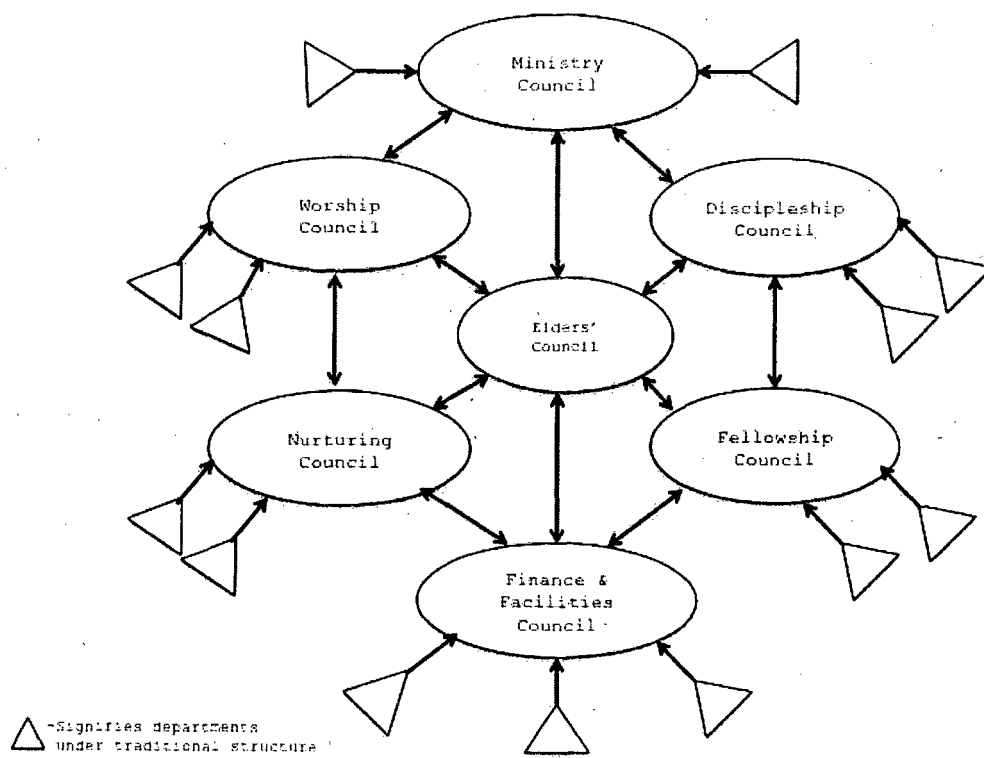
gifts and passion is answerable to the church board.

Figure 4. Diagram of new leadership structure of Alpha Seventh-day Adventist Church.

---

[28]Please see appendix C for a detail of the new structure.

However, unlike top-down leadership practice in which visioning, organizing, delegating, and guidance is the unspoken responsibility of the pastor, the new team leadership approach embraces a shared visioning, organizing, delegating, and guidance system. Decision-making is collaborative and implementation becomes a collective responsibility.

In summary, four distinct phases are identified in developing and implementing a team leadership approach for the Alpha Seventh-day Adventist Church. These phases have an accumulative timeline of approximately twenty-two months and clear tasks that must be fulfilled. The unseen essential components in developing and implementing the organizational structure that facilitated the new team leadership model were sufficient time, congregational readiness, and leadership preparation.

CHAPTER V

EVALUATION AND ANALYSIS

Introduction

In an effort to assess the effectiveness of the team leadership approach

implemented at the Alpha Seventh-day Adventist Church, an evaluation survey[1] was

conducted. The instrument was also designed to discover if this researcher's

presuppositions were correct regarding the impact of team leadership on overall church

life.

The Evaluation Survey

On June 6, 2009, an evaluation survey was distributed by the church clerk of the

Alpha Seventh-day Adventist Church to the members of the church board in an unmarked

envelope with a fourteen-day return condition. Twenty-eight surveys were distributed

and fourteen were returned. The seemingly low return of the number of surveys

distributed was because many of the members currently on the church board were

appointed during this project and were therefore unable to make the comparison honestly.

The survey consisted of five sections. Section one dealt with more general

concerns and contained questions designed to ascertain demographical data.

---

[1]See appendix D.

Section two captured leadership style assessment questions. It was intentionally created to evaluate succinctly the participant's concept and practice of team leadership.

Section three captured participation involvement questions. It was an effort to investigate and compare the participation and involvement of the members before and after the team leadership approach was developed and implemented.

Section four captured processes assessment questions and was designed to evaluate the effectiveness of the processes created as a result of the team leadership approach implemented.

Section five captured observation questions and were added for the researcher's personal enquiry and the results will not be analyzed in this project.

Analysis of the Evaluation Survey

The survey was designed to assess and compare the effectiveness of the current team leadership approach implemented at the Alpha Seventh-day Adventist Church to previous leadership styles. It was designed to evaluate the impact of the new leadership model with its current organizational procedures on overall church development.

Demographic questions analysis

Demographic data is extremely beneficial to organizations that are interested in learning more about their clientele. In this project, the benefit is twofold. First, the data give a general representation of the Alpha Seventh-day Adventist Church leadership. Second, this data will become invaluable reference data that can be used if future studies are conducted at the Alpha Seventh-day Adventist Church.

The data indicated that 64 percent of those who returned the survey were female and 36 percent were male. It further showed that 7 percent were between the ages of twenty-one and thirty-five, 40 percent between the ages of thirty-five and forty-five, 20 percent between the of ages forty-six and fifty-four and 33 percent fifty-five and older. Please see figures 5 to 8.
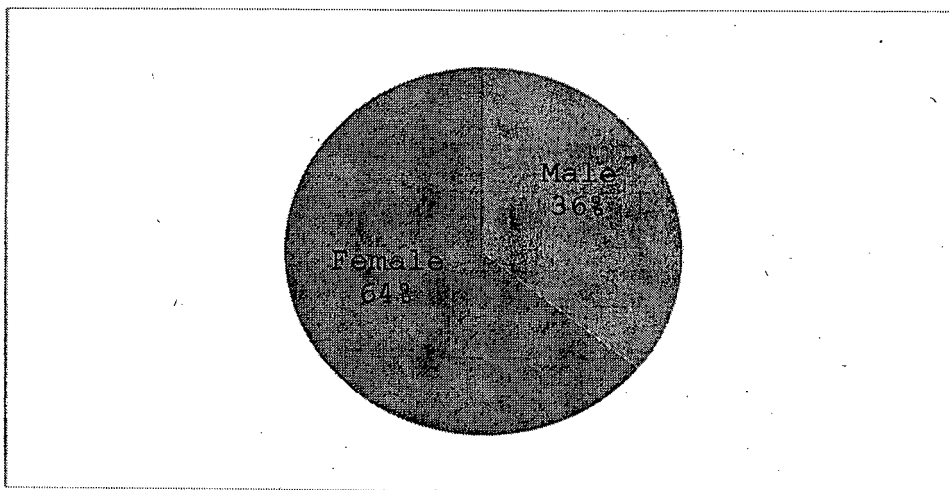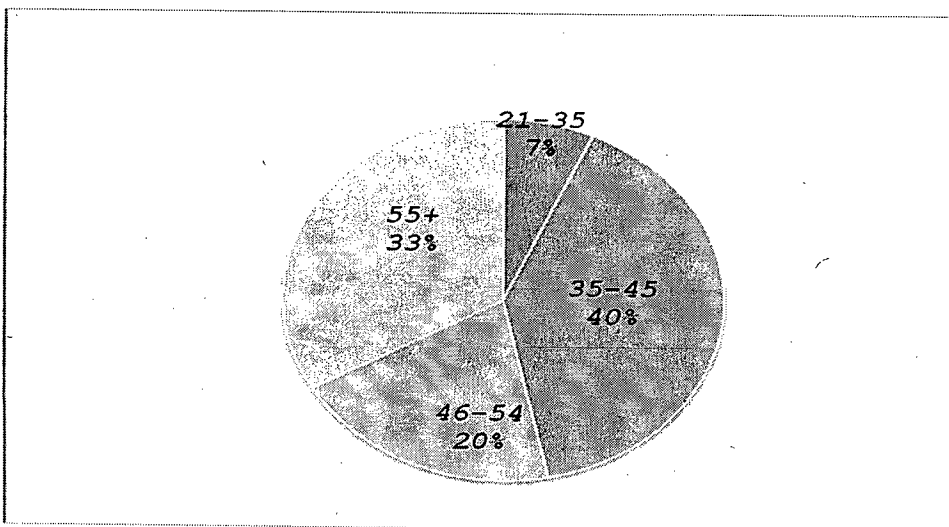

Figure 5. Gender distribution of respondents.
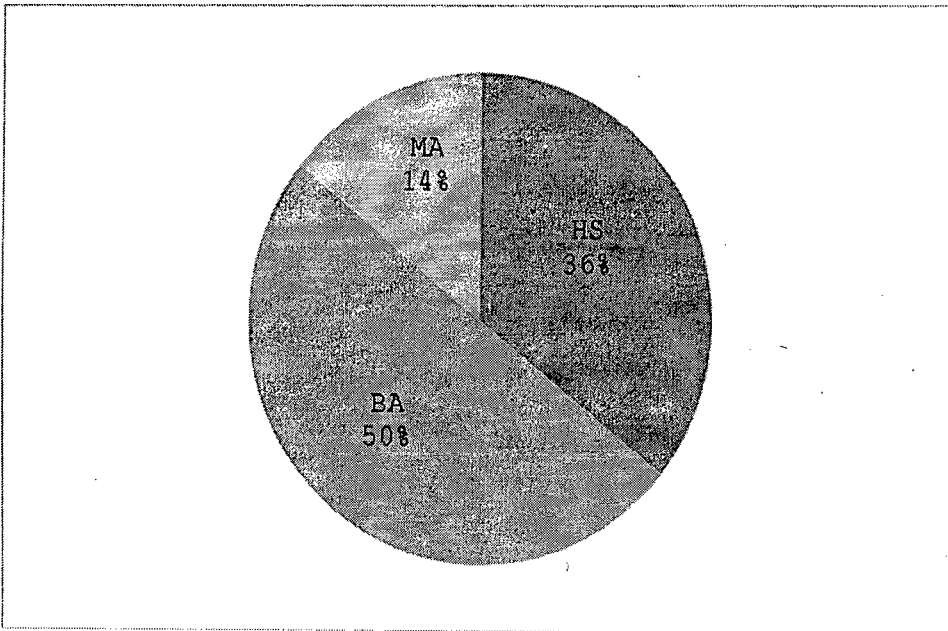

Figure 6. Age distribution of respondents.

Figure 7. Education level distribution of respondents.
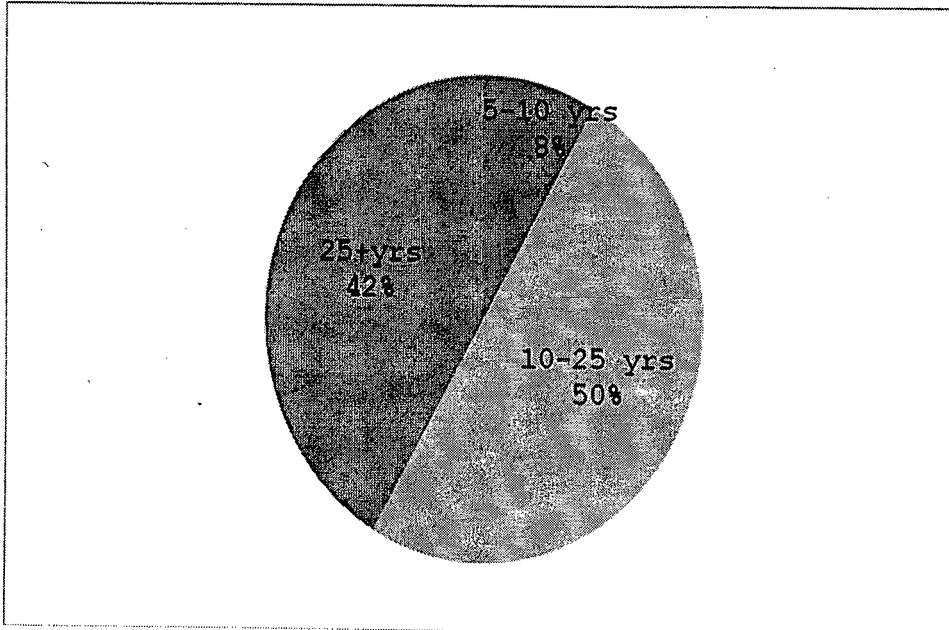
Figure 8. Years as Seventh-day Adventist: distribution.

Leadership style assessment
questions analysis

The numbers that are on the vertical axis in the graphs below represent the

number of participants who returned the survey and the horizontal axis records the

respondents' answers to each question under section two of the survey.
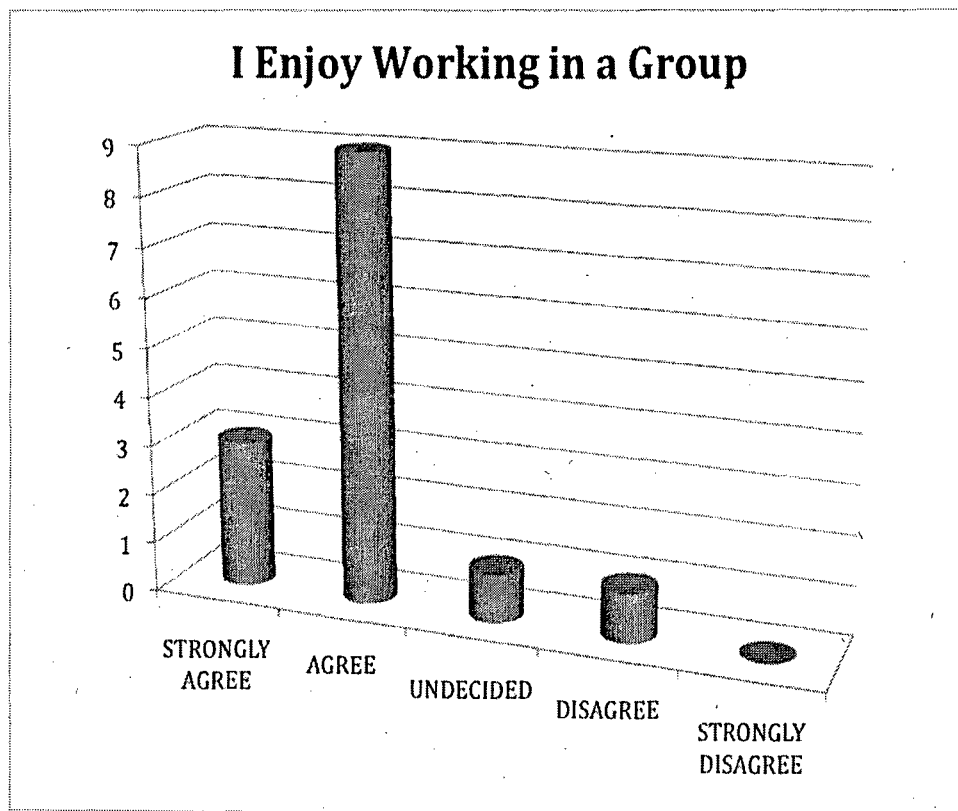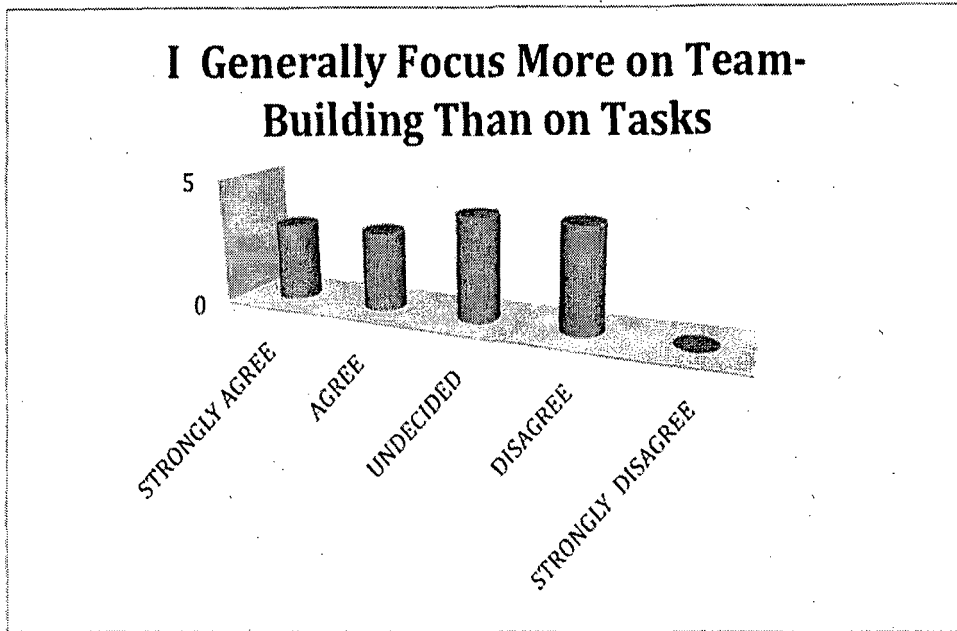

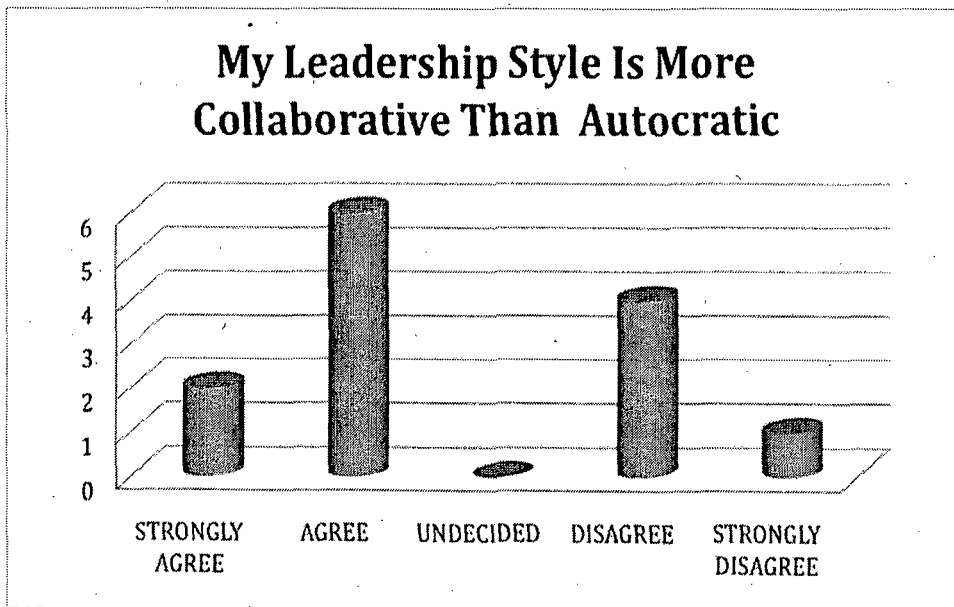Figure 9. Leadership style assessment question one.

Figure 10. Leadership style assessment question two.
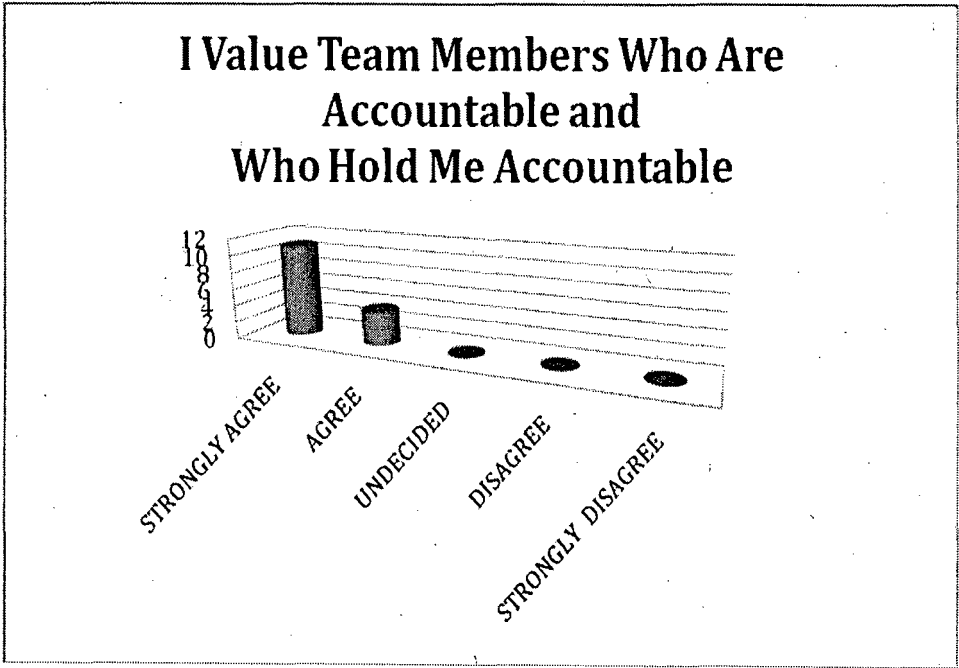

Figure 11. Leadership style assessment question three.

Figure 12. Leadership style assessment question four.

Figure 13. Leadership style assessment question five.

In summarizing the leadership style assessment analysis the following

conclusions were drawn. On average 35 percent of the respondents strongly valued a

collaborative leadership approach, about 37 percent valued it, and 9 percent were

undecided. Fifteen percent of the respondents had a somewhat different approach to

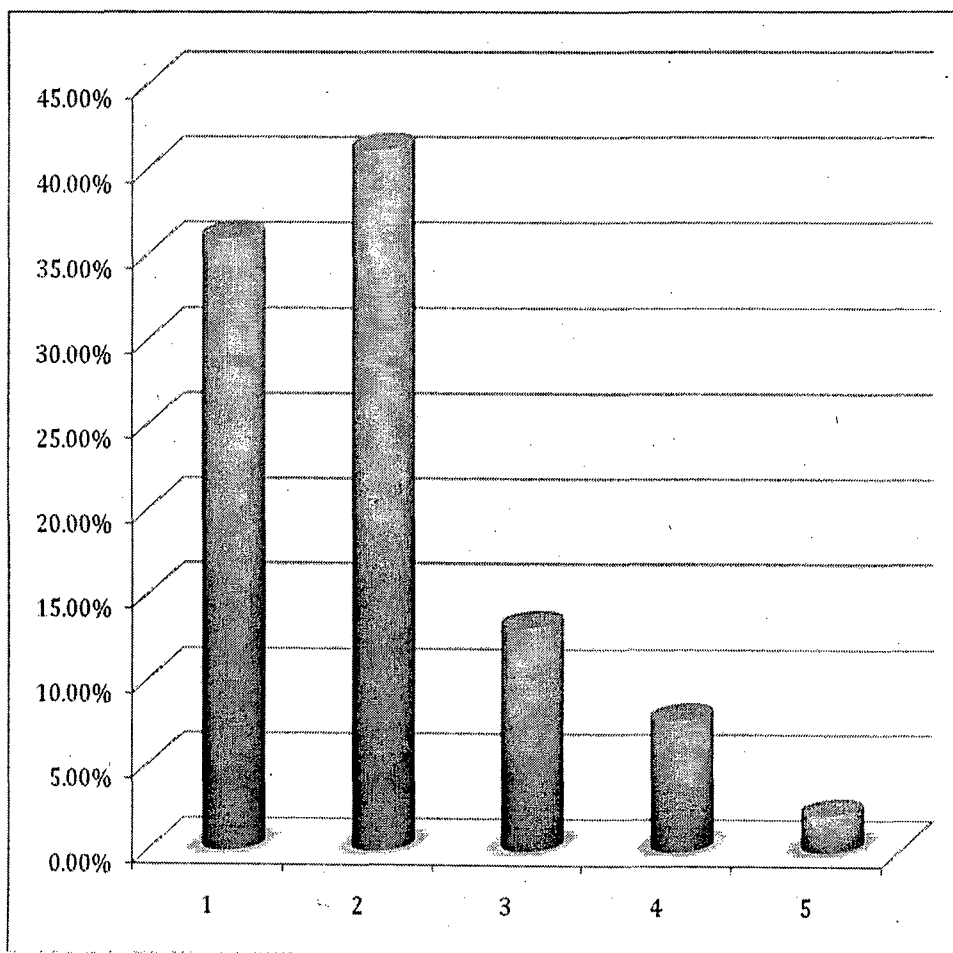leadership, while one percent strongly opposed a collaborative approach. See figure 14.

Figure 14. Leadership style assessment summary.

Participation involvement questionnaire

In the graphs below the numbers on the vertical axis represents the number of surveys returned and the horizontal axis records the participants' response to each question under section participation involvement questions of the survey. This section was expressly designed to ascertain if the team leadership approach implemented at the Alpha Seventh-day Adventist Church, which created and afforded unique leadership contributions possibilities, had a recognizable effect.
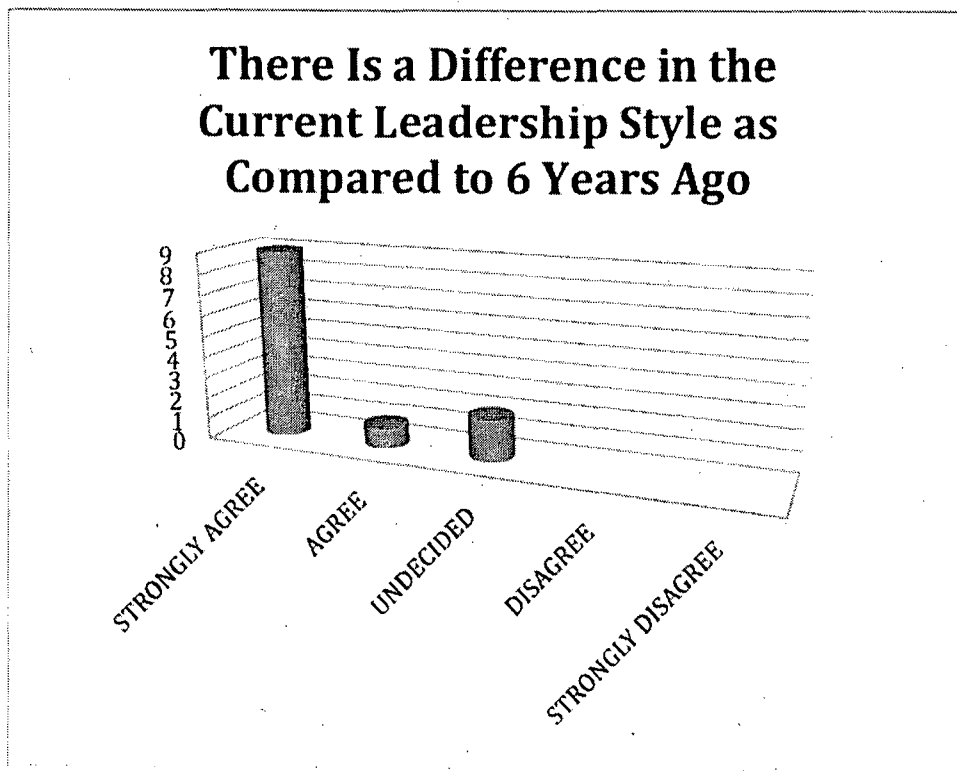

There Is a Difference in the Current Leadership Style as Compared to 6 Years Ago

Figure 15. Participation involvement question one.

Figure 16. Participation involvement question two.

Figure 17. Participation involvement question three.
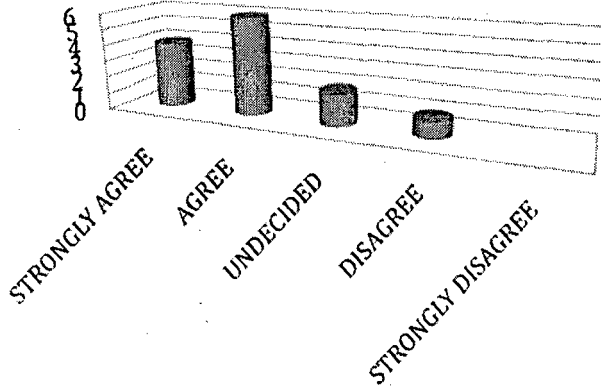
Figure 18. Participation involvement question four.
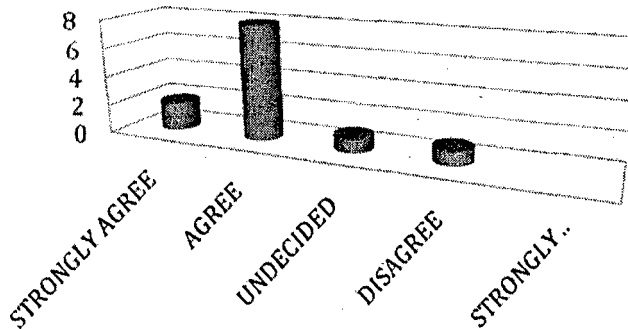
Figure 19. Participation involvement question five.

Figure 20. Participation involvement question six.

Figure 21. Participation involvement question seven.

I Feel That My Contributions and Work Is More Valued by the Team Than Previously
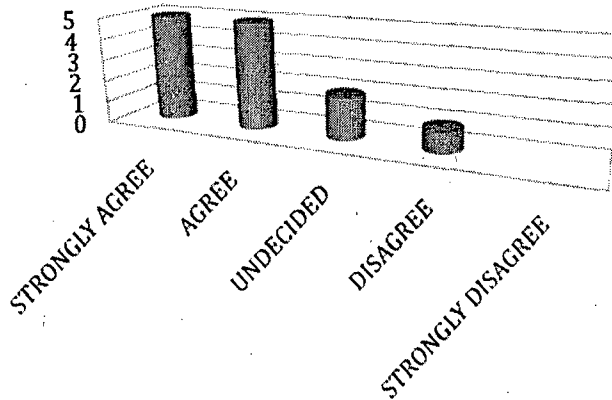
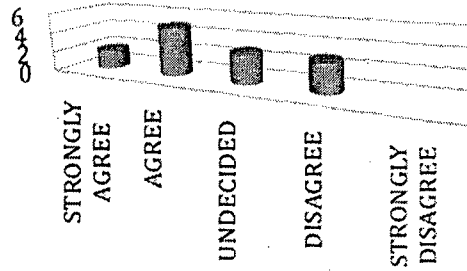Figure 22. Participation involvement question eight.

I Feel More Comfortable and Encouraged to Express My Views Than Previously
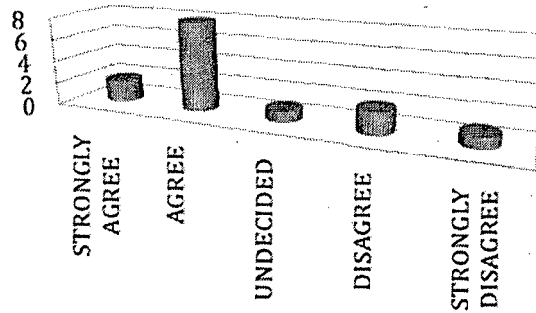
Figure 23. Participation involvement question nine.

71

We Have a More Cohesive Team Leadership That Meets the Needs of the Church
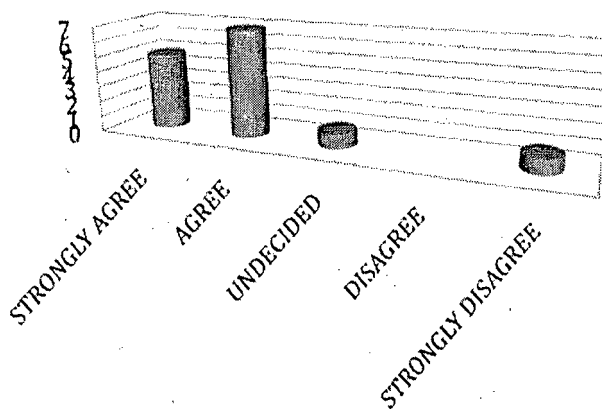
Figure 24. Participation involvement question ten.

In summarizing the participant involvement questionnaire, the following

conclusions can be drawn from the data: (1) Thirty-six percent of the respondents felt

strongly that there were better opportunities for participation and greater involvement in

the leadership process of the Alpha Seventh-day Adventist church compared to the period

before the project was implemented; (2) 41 percent agreed that there were more

opportunities for participation and involvement in the leadership process than previously;

(3) 13 percent were undecided on the matter; (4) 8 percent disagreed that there were more

opportunities for participation and involvement in the leadership process than previously;

and (5) 2 percent strongly contend that the leadership approach had not created more

opportunities for involvement or allowed for greater participation in the leadership of the

Alpha Seventh-day Adventist Church than previously. See figure 25.
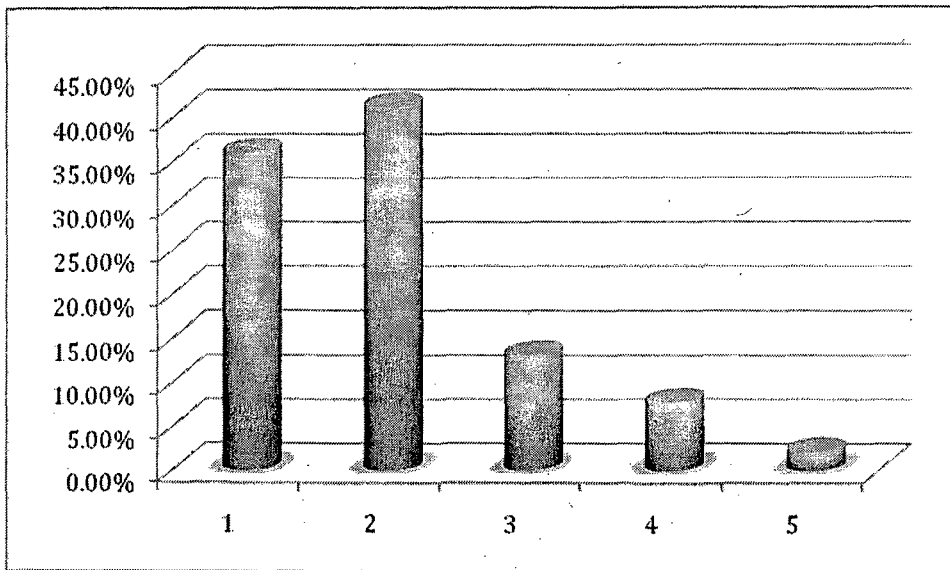
Figure 25. Participation involvement question summary.

Processes assessment questionnaire

An essential element for implementing an effective team leadership approach at

the Alpha Seventh-day Adventist Church was to develop efficient courses of action by

which the new leadership paradigm would function. The following graphs are analyses

of the data collected for the survey. The numbers on the vertical axis indicate the

respondents' responses to the question under section four of the survey.

The New Leadership Style Has Positively Affected Alpha's Procedural Processes

Figure 26. Processes assessment question one.

Figure 27. Processes assessment question two.
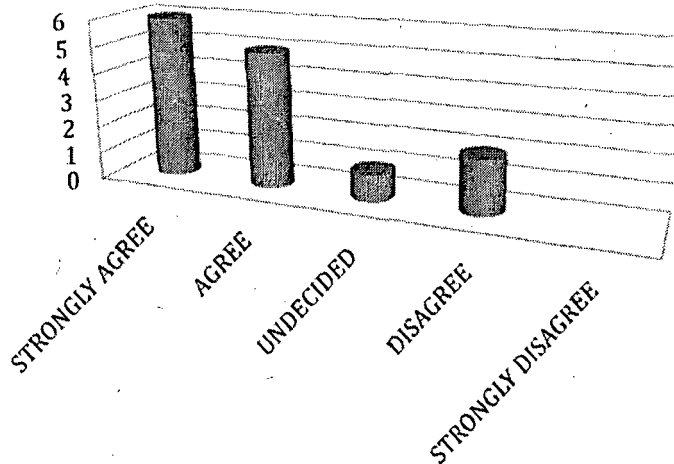
Figure 28. Processes assessment question three.
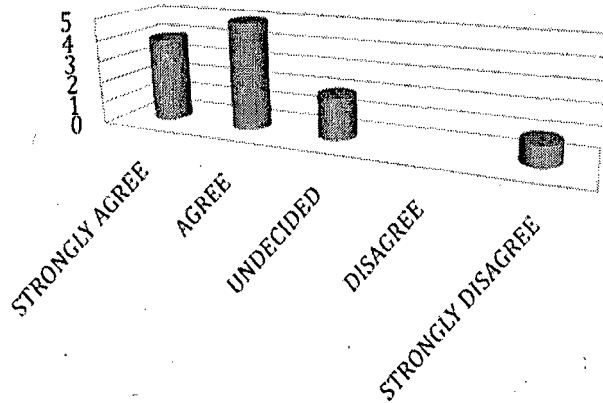
Figure 29. Processes assessment question four.
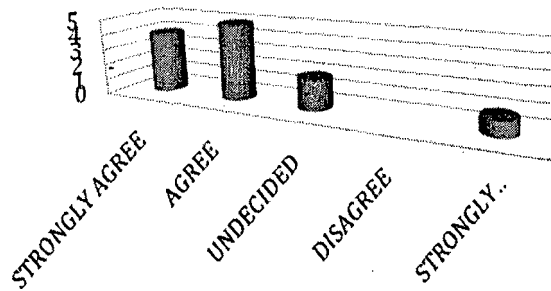
Figure 30. Processes assessment question five.

Figure 31. Processes assessment question six.

Figure 32. Processes assessment question seven.

The Necessary Information Systems Are in Place for Me to Get My Job Done

Figure 33. Processes assessment question eight.

I Have Enough Information to Fulfill My Ministry Responsibilities
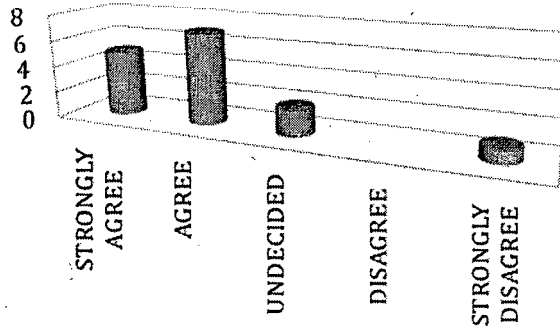
Figure 34. Processes assessment question nine.
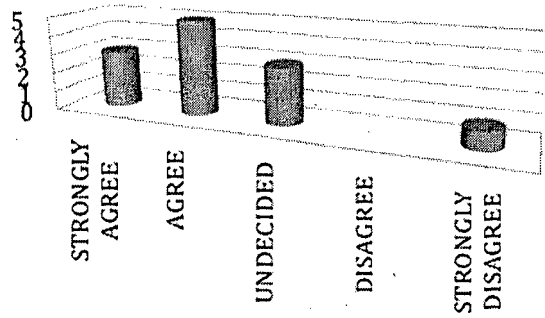
Figure 35. Processes assessment question ten.
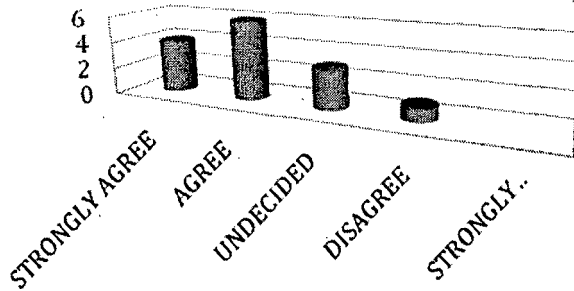
Figure 36. Processes assessment question eleven.

**I Have an Opportunity to Participate
in Creating the
Processes of the Church**
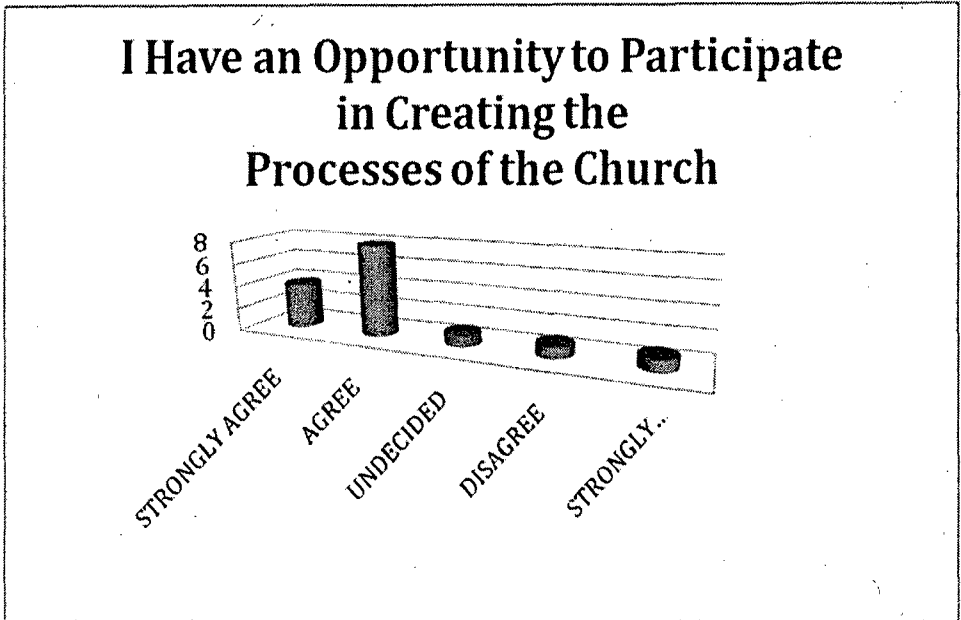
Figure 37. Processes assessment question twelve.

**There Is a Good Alignment and
Coordination
Between the Various Ministries**
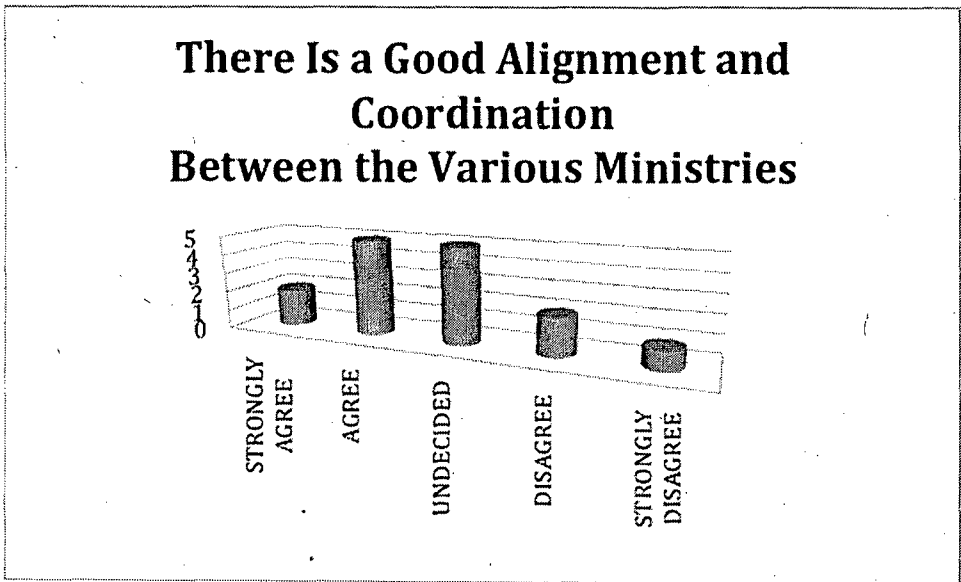
Figure 38. Processes assessment question thirteen.

In summary, the processes assessment questionnaire reveals that (1) 31 percent of the respondents strongly felt that there were better processes for effectively executing their responsibilities under the new leadership approach of the Alpha Seventh-day Adventist church compared to the period before the project was implemented; (2) approximately 44 percent agreed that there were better processes for effectively executing their responsibilities under the new leadership approach of the Alpha Seventh-day Adventist; (3) 16 percent were undecided on the subject; (4) 5 percent disagreed that there were better processes for effectively executing their responsibilities under the new leadership approach; and (5) 4 percent strongly insist that the leadership approach had not created better processes that impacted the effectiveness of the Alpha Seventh-day Adventist Church in fulfilling her ministry. See figure 39.
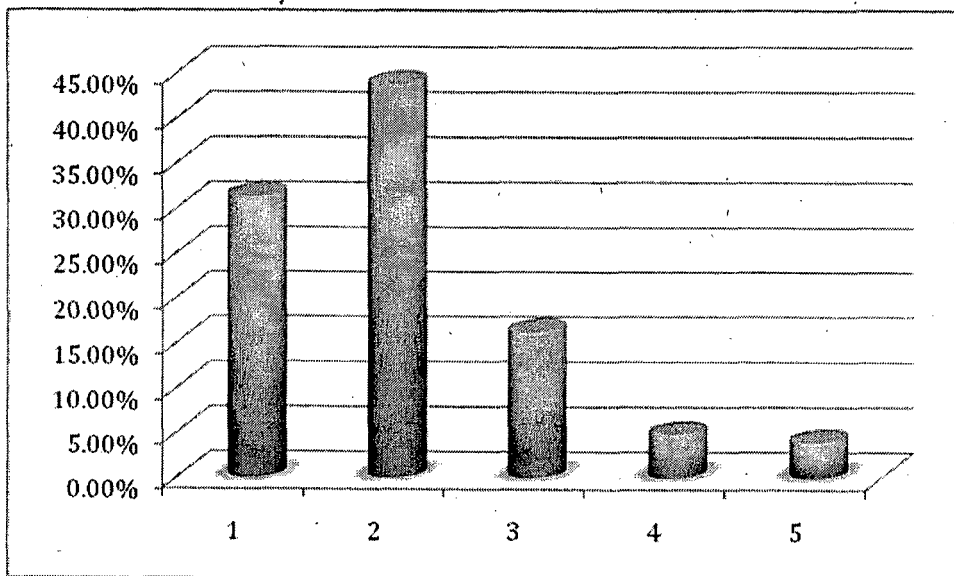
Figure 39. Processes assessment question summary.

Conclusion

What conclusions can be drawn from the interpretation of these data? In combining the " Strongly Agree" and "Agree" categories, to produce a general "Agree" category, we can see that 44% + 33% (or about 77%) of participants who responded to the survey agree that the team leadership approach put into practice at the Alpha Seventh-day Adventist Church has largely impacted the church. See figure 40.
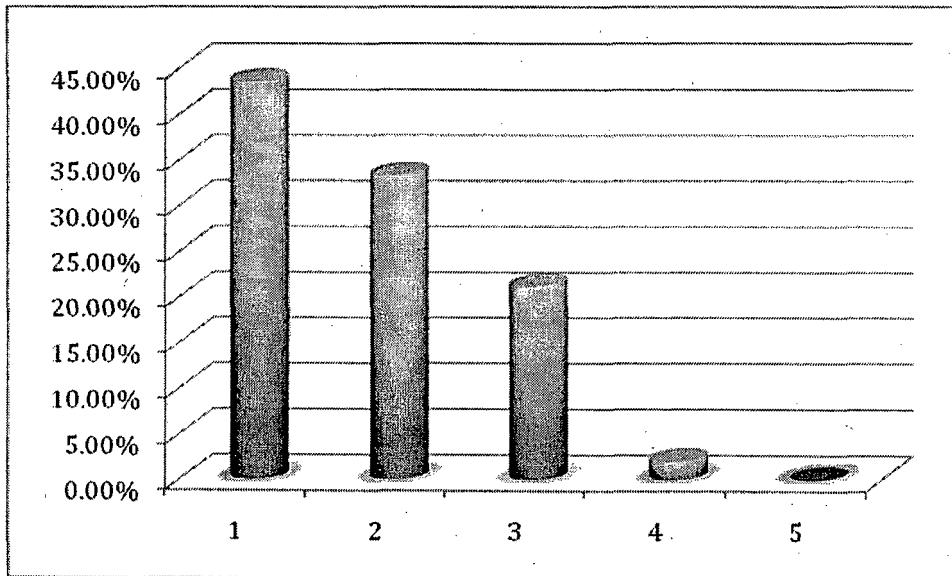
Figure 40. General summary.

CHAPTER VI

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The endeavor to design and implement a team leadership approach at the Alpha Seventh-day Adventist Church was an intentional effort to encourage leadership effectiveness and efficiency, while remaining true to the Seventh-day Adventist Church theology and principles of church governance. In realizing this objective, the following course of action was undertaken: (1) a biblical-theological foundation was established, (2) literature relevant to the project was reviewed, (3) principles garnered from biblical-theological and current literature study were applied to develop a prototype team leadership approach for the Alpha Seventh-day Adventist Church that was contextual, and (4) the prototype was implemented and evaluated.

As the project evolved, the need for a clearly defined organizational structure and processes became an essential part of the process. Therefore, a new organizational structure was developed and implemented with clearly defined processes.

The climax of the project was the researcher's personal reflections on the journey. The journey was one of self-discipline; discipline that required tenacity to continue amidst unforeseen changes. It was also a journey of personal examination and evaluation of the researcher's perception and practice of ministry which has resulted in a more biblical ministry practice. Most beneficial is the liberating effects of developing and

implementing the team leadership approach at the Alpha Seventh-day Adventist Church that have invigorated the researcher's ministry and facilitated greater in-ministry satisfaction.

Conclusion

An effective way of leading the Alpha Seventh-day Adventist Church in her present ministry context is one of team leadership. The challenges the current Christian community experiences daily are so complex that meeting them requires skill-sets and resources too broad to be possessed by any single individual.

The achievement of this project has highlighted the following general and specific conclusions. In general, team leadership is the most effective leadership approach to meet the current cultural context for ministry. Team leadership, however, cannot be an add-on to an existing leadership practice. Implementation of a team leadership approach requires an exegesis of one's cultural context, developing a carefully crafted contextual prototype, and a comprehensive understanding of the dynamics and psychology of change.

Specifically for the Alpha Seventh-day Adventist Church ministry context, (1) efficient leadership is an indispensable element to the effectiveness and success of the Alpha Seventh-day Church, (2) given the Alpha Seventh-day Adventist Church's current context, effective leadership is best practiced within the paradigm of team leadership, and (3) clearly defined organizational structure and processes are imperative for team leadership to succeed at the Alpha Seventh-day Adventist Church.

Recommendations

One of the most profound quotations from the research on this project is that of Aubrey Malphurs who wrote, "The best response to culture is contextualization."[1] To fulfill her divine mandate effectively and efficiently, the Christian community has to provide leadership that addresses its current ministry context. With this perspective in mind, the following recommendations are proposed:

1. Each member of the local church must seek prayerfully to identify and understand the importance of his or her uniqueness to the mission and purpose of Christ. Once identified and understood, there must be a commitment to utilizing their unique contribution for kingdom building.

2. Each church must exegete its current ministry practice and evaluate it on biblical principles, and, equally important, on its effectiveness in addressing its situational demands. Churches that need to transition from a traditional hierarchical leadership paradigm to a team leadership approach must invest adequate time in education. This will enable the church and its leaders to understand the dynamics and process of change and the fundamentals of team ministry.

3. Each pastor must intentionally investigate and understand the cultural shifts that are happening in the world around him or her and develop a ministry and leadership approach to address these shifts.

4. Each conference must strategically invest the financial and human resources in developing relevant, and contextual, administrative, pastoral, and church leadership.

---

[1]Malphurs, 133.

5. Finally, further research needs to be performed to ascertain if there are any direct correlations between team leadership and church growth. In reality, the ultimate goal of an effective church is the building up of the body of Christ both spiritually and numerically.

APPENDIX A

WORKSHOPS AND SEMINARS

SEVENTH-DAY ADVENTIST CHURCH

ALPHA

Building a Caring Christian Community One Person at a Time

3016 E 51 Street - Austin, TX 78723
Gordon S. Jones, Senior Pastor

88

Leadership Practicum
"Church Without Walls"

Sunday, December 12, 2004
10:00 a.m. – 2:00 p.m.

Schedule
Sunday, December 12, 2004
10:00 a.m. – 2:00 p.m.

Praise & Worship .... 15 minutes
Devotion .... 15 – 20 minutes
Combined Session .... Approx. 45 – 50 minutes

Dr. Joseph Kidder
"Church Without Walls"

Seminars .... Approx. 30 – 40 minutes
Members will attend either Seminar 1 or 2

Session 1
Facilitators Michele Groomes
Eric Shepperd
Dollie Lockhart
Yolanda Pugh
Bonnie Shepperd

I. Team Building Ed Ward – Presenter
"Working as a Team w/in the church"

II. Communication I Quincy Quinlan – Presenter
"How do you relate to church structure"
Protocols – Departmental
~BREAK~
Members will attend either Seminar 3 or 4

Session 2
II. Finances and Budgeting for your Dept. Jeanean Street– Presenter
Dot Freeman – Presenter
"Requesting funds -Budgeting According to Vision"

IV. Communication II Brenda Harnsberry – Presenter
"How do you relate to people- Active Communication "

Brainstorm Session 30 minutes
"How to incorporate my department's ministry into the community"

Summation & Closing Exercise 15 minutes

Vision Pastor Gordon Jones

SEVENTH-DAY ADVENTIST CHURCH

ALPHA

Building a Caring Christian Community One Person at a Time

3016 E 51 Street - Austin, TX 78723
Gordon S. Jones, Senior Pastor

Officers' Training
"Church Without Walls"

Sunday, January 22, 2006
10:00 a.m. – 1:00 p.m.

Seminar Schedule
Sunday, January 22, 2006
10:00 a.m. – 2:00 p.m.

DEVOTION
Making Your Ministry a A Spiritual One
Pastor E. Wayne Shepperd

SESSION I
Leilani Britton – Presenter
"Utilizing Your Gifts"

SESSION II
Bonnie Shepperd – Presenter
"Motivation 101"

~BREAK~

SESSION III
Pastor Gordon S. Jones – Presenter
"Program Based vs. Ministry Based Ministry"

Summation & Closing Exercise 15 minutes

Consecration Service

Closing Prayer

APPENDIX B

SERMON OUTLINE AND POWERPOINT PRESENTATIONS

Title: Fitted for Service[1]

Sermonic Text: 1 Peter 4:10, 11

Subject: Service.

Thesis/Proposition/Central idea:
Each member has a unique place and purpose in the church in which he or she currently holds membership.

Introduction
God's design for His church is that each member serves according to his or her unique giftedness. Service is not optional it is a biblical mandate. When each member of the church intentionally employs his or her unique gifts in ministry, the church can accomplish that which she could not do by silo thinking.

Body:

1. We are exclusively fitted to make a unique contribution to the body of Christ.
2. Our unique contribution reflects our Servant Profile
    a. Spiritual Gifts–indicates what we do best
    b. Personal Style–indicates how we best serve
    c. Ministry Passion–indicates where we best serve
3. Our unique contribution makes us a healthy and cohesive church.
    a. Diversity does not mean division
    b. Unity does not mean conformity
    c. Mature members do not remain independent but enjoy mutual dependence.
    d. Illustration–using the notes on the piano demonstrates the concept of interdependency.

Conclusion
Effectively and efficiently ministry is the result of each member serving according to his or her unique calling.

---

[1]Credit for sermon material goes to Bruce Bugbee, Don Cousins, and Wendy Seidman, *Network: The Right People in the Right Place for the Right Reason at the Right Time* (Grand Rapids, MI: Zondervan, 2005).

SERMON OUTLINE II

Title: Missing Link[1]

Sermonic Text: 1 Corinthians 12:4-12

Subject: Spiritual Gifts.

Thesis/Proposition/Central idea:
The church is a community and each member is divinely gifted to fulfilling his or her unique calling and place.

Introduction
Spiritual gifts are investments deposited in the believer's life at baptism according to the will and grace of God to accomplish His purpose. Without spiritual gifts, the church would be handicapped and unable to effectively fulfill her local mission.

Body:

1. Spiritual gifts are divine endowments. 1 Corinthians 12:8-10,28; Romans 12:6–8; Ephesians 4:11; 1 Peter 4:9,10; Exodus 31: 3-5; 1 Timothy 2:1,2; Psalm 150:3-5
2. Spiritual gifts are given to equip the church for ministry and to facilitate spiritual maturity in the believer. Real Spiritual growth is activated as we use our gift(s) in service.
3. Identifying our spiritual gift(s) enables us to recognize ministry opportunities where our unique abilities are needed within the church.

Conclusion
(a) Spiritual gifts are given by God (b) There are no right and wrong Spiritual Gifts. Spiritual Gifts answer the question: What should I do when I serve in the body of Christ?

Appeal
Those who want to identify their area(s) of giftedness please collect the Experience Assessment, the Observation Assessment, and the Spiritual Gift Summary instruments.

---

[1]Credit for sermon material goes to Bruce Bugbee, Don Cousins, and Wendy Seidman, *Network: The Right People in the Right Place for the Right Reason at the Right Time* (Grand Rapids, MI: Zondervan, 2005).

Title: Created for Significance[1]

Sermonic Text: Psalm 139:13-16

Subject: Temperament.

Thesis/Proposition/Central idea:
Understanding how we are motivated enables us to experience fulfillment in the area(s) of ministry we serve.

Introduction
We are not only physiologically unique we are also emotionally unique therefore we are motivated differently. Understanding how we relate to the world around us allows us to serve in a way that truly reflects how God created us.

Body:

1. Our personal style determines how we relate to God, others and ministry tasks.
2. The key to a productive life of service is serving in the areas of ministry for which we were created.
3. Discovering how we relate to our world is by investigation. As our self awareness increases our God awareness increases.

Conclusion
(a) Our personal style is God-given (b) There is no right or wrong Personal Style. (c) Our Personal Style answers the question: How can I best serve in the body of Christ?

Appeal
Those who want to identify their Personal Style please collect the Personal Style Assessment instrument and instructions.

---

[1]Credit for sermon material goes to Bruce Bugbee, Don Cousins, and Wendy Seidman, *Network: The Right People in the Right Place for the Right Reason at the Right Time* (Grand Rapids, MI: Zondervan, 2005).

SERMON OUTLINE IV

Title: Pursuing Your Heart[1]

Sermonic Text: Psalm 139:13-16

Subject: Ministry Passion.

Thesis/Proposition/Central idea:
   If we all shared the identical passion for the same ministry, there would be so many unmet needs.

Introduction
   Our ministry passion stems from a divine compulsion to make a contribution in the body of Christ that will significantly impact the lives of others. This is God's method of accomplishing and perfecting its purpose.

Body:

1. Our personal style determines how we relate to God, others and ministry tasks.
2. The key to a productive life of service is serving in the areas of ministry for which we were created.
3. Discovering how we relate to our world is by investigation. As our self-awareness increases our God-awareness increases.

Conclusion
   (a) Our Ministry Passion is God-given (b) There is no right or wrong Ministry Passion. (c) Our Ministry Passion answers the question: Where do I serve in the body of Christ?

Appeal
   Those who want to identify their Ministry Passion please collect the Ministry Passion Assessment instrument.

---

[1]Credit for sermon material goes to Bruce Bugbee, Don Cousins, and Wendy Seidman, *Network: The Right People in the Right Place for the Right Reason at the Right Time* (Grand Rapids, MI: Zondervan, 2005)

Created For Service

"Imagine a Church ..."

- The Right People ...
- In the Right Places ...
- For the Right Reasons ...
- At the Right Time!

Bruce Bugbee, Don Cousins, and Wendy Seidman, *Network: The Right People in the Right Place for the Right Reason at the right Time* (Grand Rapids, MI: Zondervan, 2005), 34.

Three Important Truths

Jeremiah 1: 5;

Jeremiah 17:10;

Ephesians 2: 10

Jeremiah 1: 5

"Before I shaped you in the womb, I knew all about you. Before you saw the light of day, I had holy plans for you: A prophet to the nations — that's what I had in mind for you." (Message)

Jeremiah 17:10

"I the LORD search the heart and examine the mind, to reward a man according to his conduct, according to what his deeds deserve.'" (New International Version)

Ephesians 2: 10

"For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." (New International Version)

Summary:

- God created everything in this world for a unique purpose.

- God expects all His creatures to fulfill their unique purpose.

- God has uniquely fitted each creature for its unique purpose.

Results of Responding to the Holy Spirit

John 16:8

- Assurance of personal salvation

- Assurance about our uniqueness

- Assurance about our fruitfulness

- Assurance about our giftedness

Biblical Purpose of Service

1 Peter 4: 10 - 11

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

Ephesians 4: 7, 11 – 12

But to each one of us grace has been given as Christ apportioned it.

It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, 12 to prepare God's people for works of service, so that the body of Christ may be built up.

Summary:

- Glorify God

- Edify Others

How do we Accomplish This?

Servant Profile: Reveals three aspects of your unique identity that empowers you to serve in the body of Christ thus;

- glorifying God

- and edifying others.

THE SERVANT PROFILE		
SPIRITUAL GIFTS indicate:	WHAT you do best	You will be COMPETENT!
PERSONAL STYLE indicates:	HOW you best serve	You will be CONFIDENT!
MINISTRY PASSION indicates:	WHERE you best serve	You will be MOTIVATED!

Bruce Bugbee, Don Cousins, and Wendy Seidman, Network: The Right People in the Right Place for the Right Reason at the right Time (Grand Rapids, MI: Zondervan, 2005), 48

You have...

* Spiritual Gift(s)
* Personal Style
* Ministry Passion

You can have...

* Any Spiritual Gift, with
* Any Personal Style, with
* Any Ministry Passion

Bruce Bugbee, Don Cousins, and Wendy Seidman, Network The Right People in the Right Place for the Right Reason at the right Time (Grand Rapids, MI: Zondervan, 2005), 34.

The Benefits

* It reduces stress
* It increases success
* It deepens satisfaction
* It builds self-esteem
* It attracts cooperation
* It increases motivation
* It provides focus

Servant Profile- Spiritual Gifts

- Spiritual gifts are special abilities given by the Holy Spirit and distributed to every believer according to God's design and grace for the body of Christ

Created For Service

III

Spiritual Gifts in Pauline Epistles

- Presented in three Epistles
- Preparation in Romans
- Process in Corinthians
- Purpose in Ephesians

Truths

- Spiritual Gifts are:
- God Given
- Special abilities
- Possessed by every believer
- Uniquely given
- For common good

Romans 12:1-2

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will."

(New International Version)

The Preparation

The most important practical application of grasping and accepting the gospel is to enter into ministry through our spiritual gifts.

Roy Cnaden: Your Spiritual Gifts: Making the Great Discovery (Berrien Springs - MI Instructional Product Development (989) 56

98

Summary

- Total Commitment to Christ is a preparatory activity for ministry

- Preparation results from positioning oneself where God can Mature us as Christians

- Tangible evidence of growth and maturity is demonstrated in Christian living or service.

The Process

"Spiritual gifts enables the church to cope with deficiencies"

"Spiritual gifts equips the church to minister to the needs of others both in the church through nurture, and in the community around the church through evangelism, to the glory of God and the Christian growth of each giver."

Roy C. Naden, Your Spiritual Gifts, Making the great Discovery (Berrien Springs: MI, Instructional Product Development, 1989), 38, 39.

Steps

- Study the Scriptures
- Identify gifts
- Match gifts with ministries

1 Corinthians 12

- READ
- Identify spiritual gifts

List of Spiritual Gifts

- Wisdom
- Knowledge
- Faith
- Healing
- Miracles
- Prophecy
- Discernment
- Tongues
- Interpretation

Romans 12: 6 - 8

- READ
- Identify spiritual gifts

List of Spiritual Gifts

- Encouragement
- Giving
- Leadership
- Mercy

Ephesians 4:11

- READ
- Identify spiritual gifts

List of Spiritual Gifts

- Evangelism
- Shepherding

1 Peter 4:9

- READ
- Identify spiritual gift

List of Spiritual Gifts

- Hospitality

Exodus 31: 3 - 5

- READ
- Identify spiritual gift

List of Spiritual Gifts

* Craftsmanship

1 Timothy 2: 1 - 2

* READ
* Identify spiritual gift

List of Spiritual Gifts

* Intercession

Psalm 150: 3 - 6

* READ
* Identify spiritual gift

List of Spiritual Gifts

* Creative Communications

Complete List from Study

* Wisdom
* Knowledge
* Faith
* Healing
* Miracles
* Prophecy
* Discernment
* Tongues
* Interpretation
* Encouragement
* Giving
* Leadership
* Mercy
* Evangelism
* Shepherding
* Hospitality
* Craftsmanship
* Intercession
* Creative Communication

Spiritual Gifts Matching

FELLOWSHIP CLUSTER
- Hospitality
- Helps
- Giving
- Mercy

Spiritual Gifts Matching

DICIPLESHIP CLUSTER
- Knowledge
- Teaching

Spiritual Gifts Matching

NURTURING CLUSTER
- Shepherding
- Healing
- Intercession
- Discernment
- Encouragement
- Wisdom

Spiritual Gifts Matching

FACILITIES AND FINANCE CLUSTER
- Leadership
- Administrations
- Craftsmanship
- Creative Communication
- Faith

Spiritual Gifts Matching

MINISTRY CLUSTER
- Evangelism
- Miracles
- Tongues
- Interpretation of Tongues
- Prophesy

The Purpose

The purpose of spiritual gifts is to facilitate ministry both in the church and in the community. This in turn brings unity and harmony as the members mature into the "love" likeness of our Savior Jesus Christ.

Roy C. Naden, Your Spiritual Gifts: Making the great Discovery (Berrien Springs: MI: Instructional Product Development, 1989), 38, 39.

102

Ephesians 4

- Read
- Notice verses 12-13

Summary:

- Key purpose of giftedness
  - For service
    - Nurturing (inward)
    - Evangelism (outward)

How to Identify your gift

- Pray
- Study
- Experiment
  - With the Spiritual Gifts Inventory
  - By seeking success in your ministry
  - By experiencing joy in service
  - By affirmation from those you service

Created For Service
III
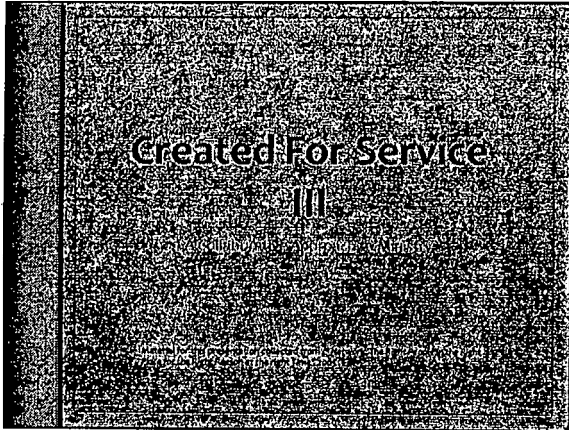
Servant Profile-
Personal Style

1 Corinthians 12: 13 – 1 Corinthians 13

"What is the most excellent way"

Personal Style in the Bible

Read Psalm 139

* We are physical

* We are emotional

Serving in ways inconsistent with your Personal Style over time leads to:

* Inauthentic relationships

* Decreased motivation

* Burnout

* Personal style reveals why we work the way we do

* Personal style helps us to truly understand and appreciate each other

* Everyone naturally operates out of one of the personal styles.

* Everyone has strength and weaknesses and we are expected to maximize strengths and compensate for our weaknesses.

Two key elements of your Personal Style:

* How are you Energized?

* How are you Organized?

Your Personal Style

1. How are you Energized?

Task-Oriented

$\updownarrow$

People-Oriented

Task-Oriented People

Are energized by

- Doing things
- Accomplishing tasks
- Working with people who share your commitment to the task

People-Oriented People

Are energized by

- Interpersonal relationships
- People interactions
- Working with people in a team setting

Your Personal Style

2. How are you Organized?

Unstructured $\longleftrightarrow$ Structured

Unstructured People

- Put everything into *piles*
- Are less concerned with being precise
- Prefer lots of options and flexibility
- Prefer a variety of activities
- Are comfortable in undefined situations
- Like spontaneous relationships

Structured People

- Put everything into *files*
- Plan and bring order to their lives
- Enjoy stable, consistent relationships
- Make decisions and seek closure
- Are more detailed
- Like things clearly defined

105

Caution:

- Personal Style does
- explain our behavior,
- but it does not EXCUSE it!

Task Unstructured

You tend to:

- Like general guidelines
- Be versatile
- Get tangible results
- Help wherever needed

Serving Opportunities

- Room set up/breakdown
- Special events organizer
- Building projects team

Task Structured

You tend to:

- Get the job done
- Focus on results
- Follow an agenda
- Appreciate clear direction

Serving Opportunities

- Sound and lighting team
- Offering taker/counter
- Drama set builder

People Unstructured

You tend to:

- Be very conversational
- Be flexible
- Relate well with others
- Like spontaneous situations

Serving Opportunities

- Crisis hotline
- Greeter team
- Information center

People Structured

You tend to

- Project warmth
- Like defined relationships
- Feel secure with others
- Enjoy familiar surroundings

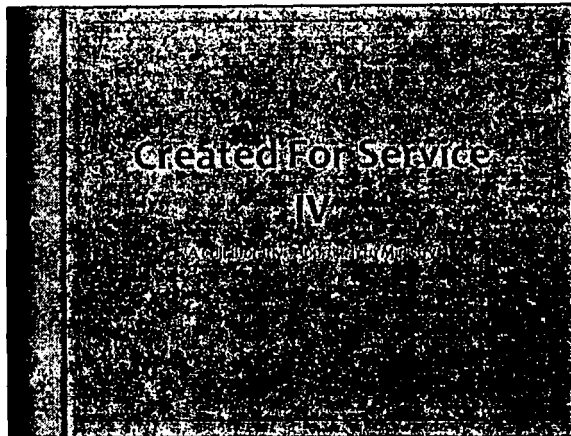## Serving Opportunities

- Small group leader
- Membership team
- Assimilation strategies

Comfort Zone

is a condition of ease and well-being

Personal Style Summary

- Write your name
- Switch hands, write it again
- Discuss
- COMFORT!!!!

Created For Service IV

Servant Profile- Ministry Passion

1 Corinthians 12: 13

More about the excellent way!

---

* **Romans 12:11 KJV states:**

* "Not slothful in business; fervent in spirit; serving the Lord."

* The word fervent means having or showing great warmth or intensity of spirit, feeling, enthusiasm, etc.

* If we are going to conduct business properly we are to be enthusiastic – have PASSION.

Ministry Passion is:

* God-given passion is not something that merely fills your needs.

* It's something that is God-honoring, and that helps others.

Identifying your Ministry Passion

* 1. What is it that you get excited about – that you talk about whenever you get the chance? Think about that for a minute – ask your friends what they think you get most excited about.

* 2. If you could do anything in the world and not fail at it, what would it be? Start a business, teach a class, save the world?

Identifying your Ministry Passion

* 3. What kind of things or activities do you like to get involved in? How do you like to spend your time? With people, in a certain role or job, championing a certain cause?

* 4. What gives you a feeling of inner confidence? What do you do that you feel good about, that gives you a sense of satisfaction?

108

Identifying your Ministry Passion

5. What energizes you?

6. Does your desire/ passion glorify God and help others?

Understanding Passion

Proverbs 4: 23

It is the passion that determines:

Why you do the things you do

Why you say the things you say

Why you feel the way you do

The Result of serving from your Passion

- Enthusiasm
- Efficiency

Start Living your Passion

1. Surrender to Christ

2. Establish what gives you joy

3. Step out in faith

4. Experiment with ministry options

APPENDIX C

NEW STRUCTURE DETAILS

MINISTRY TEAMS, MISSION, RESPONSIBILITY, AND ASSIGNED MINISTRY

1. **Worship**
    a. Mission- To turn Seekers into Worshipers
    b. Responsibility- organize the worship services
    c. Ministries under Portfolio:
        i. Greeters,
        ii. Usher Board,
        iii. Music Ministry- Musicians, Choirs, Praise teams
        iv. Multimedia
        v. Bulletin Secretary
        vi. Worship Committee
        vii. Deaconate

2. **Fellowship**
    a. Mission- To turn Worshipers into Members
    b. Responsibility
        i. To strengthen the connections among all church members
        ii. To incorporate new members into the family
    c. Ministries under Portfolio;
        i. Hospitality
        ii. Family Life Ministry
        iii. Women's Ministry
        iv. Youth Ministry
        v. Singles Ministry
        vi. Sabbath School Units

3. **Discipleship**
    a. Mission- to turn Members into Disciples
    b. Responsibility-
        i. Educate the church about spiritual growth habits
        ii. Organize Discipleship Services, Prayer Meetings and Baptism
    c. Ministries under Portfolio:
        i. Sabbath School
        ii. Bible Instructors
        iii. Small Groups- Bible Studies

4. **Ministry**
    a. Mission- To turn Disciples into Ministers
    b. Responsibility- Out reach ministries
    c. Ministries under Portfolio;
        i. All Ministries Under the Personal Ministries Council

5. Nurturing
    a. Mission- To Foster caring Christian Community among the members
    b. Responsibility
        i. Visitation
        ii. Counseling
        iii. Communion
    c. Ministries under Portfolio:
        i. Elders' Board
        ii. Deacon Board
        iii. Deaconess Board
        iv. Prayer Ministry
        v. Church Clerks
        vi. Hospitality

6. Facilities
    a. Mission- To oversee improve and maintenance the physical plant
    b. Responsibility- Maintain all church Property
    c. Ministry under Portfolio:
        i. Deacons Board
        ii. Administrative Staff
        iii. Multimedia

7. Finances
    a. Mission- To ensure a solid Financial Entity
    b. Responsibility-
        i. Preparing Operating Budget
        ii. Advisory to the Church Board on the Management of Church Funds
    c. Ministries under portfolio
        i. Treasurers
        ii. Counters
        iii. Finances Committee
        iv. Stewardship
        v. Auditor

APPENDIX D

EVALUATION SURVEY

Evaluation

Gordon Jones
Email. alphapastor@yahoo.com
Tel. (512) 589 5514

Thank you for taking the time to respond to this survey. This survey is designed to assess and compare the effectiveness of the current team leadership approach implemented at the Alpha Seventh-day Adventist Church to previous leadership styles. It is also designed to evaluate the impact of the new leadership model with its current organizational procedures on overall church development.

General Questions

Notes

	Male	Female		
Please indicate your gender	☐	☐		

	18-21	21-35	35-45	55+
Please indicate your age category	☐	☐	☐	☐

	< 1 year	1-3 years	3-10 years	10+years
Please indicate years of experience in leadership	☐	☐	☐	☐

	High School	Bachelor	Master	Terminal
Please indicate highest level of education	☐	☐	☐	☐

	5 years	5-10 years	10-25 years	25+years
Please indicate how long you have been a Seventh-day Adventist	☐	☐	☐	☐

Leadership Style Assessment Questions

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
I enjoy working in a group?	☐	☐	☐	☐	☐
I generally focus more on team-building than tasks?	☐	☐	☐	☐	☐
I am more satisfied about reaching consensus than reaching decisions in meetings?	☐	☐	☐	☐	☐
My leadership style is more collaborative than autocratic?	☐	☐	☐	☐	☐

[114]

Evaluation

I am open to adding new leaders to my team?

I value team members who are accountable and hold me accountable?

Participants Involvement Questions

There is a difference in current leadership style as compared to six years ago?

Team Leadership is more important to the success of Alpha than six years ago?

There is greater opportunity for participation in leadership than six years ago?

Alpha is a more inclusive place where I can use my gifts and skills?

There is a strong feeling of teamwork and cooperation compared to six years ago?

Currently I experience greater satisfaction when participating in leadership?

I consider the current team-leadership style to be more effective than previous?

I feel that my contributions and work is more valued by the team than previous?

I feel more comfortable and encouraged to express by views than previous?

We have a more cohesive team-leadership that meets the needs of our church?

Processes Assessment Questions

The new leadership style has positively affected Alpha's procedural processes?

Procedural steps at Alpha are more defined than they were six year ago?

Gordon Jones

Email: alphapastor@yahoo.com

Tel. (512) 589 5514

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Notes
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	

Evaluation

I function best with guidelines that are more specific than general?

I am more satisfied with the procedures now than I was six years ago?

I consider the current procedural steps effective compared to six years ago?

The procedural steps are an asset in accomplishing team projects and goals?

I have a good understanding of the mission and goals of the church?

The necessary information systems are in place for me to get my job done?

I have enough information to fulfill my ministry responsibilities?

Information and knowledge are shared more openly compared to six years ago?

The policies promote an environment of trust and fairness?

I have an opportunity to participate in creating the processes of the church?

There is good alignment and coordination between the various ministries?

Email. alphapastor@yahoo.com

Tel. (512) 589 5514

Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree	Notes
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	
☐	☐	☐	☐	☐	

Evaluation

Gordon Jones
Email. alphapastor@yahoo.com
Tel. (512) 589 5514

Observation question

Rank the impact of the current team-leadership approach on the following. (Please indicate your choice with a number in the space provided).

Extremely --------------------------Absolutely None

(5)   (4)   (3)   (2)   (1)

Empowering Leadership   [   ]

Gift-based Ministry   [   ]

Passionate Spirituality   [   ]

Effective Structures   [   ]

Inspiring Worship Service   [   ]

Needs-Oriented Evangelism   [   ]

Loving Relationships   [   ]

Are there any questions you wish were asked in this survey that were not?   Yes   No

If yes, please list question(s) and give answer(s) below.

[117]

BIBLIOGRAPHY

Anderson, R. S. *On Being Human: Essays in Anthropology.* Pasadena, CA: Fuller Seminary Press, 1982.

"Asset Mapping: A Powerful Tool for Communities." http://www.nwrel.org/nwreport/ dec98/article8.html (accessed January 2009).

Avolio, Bruce J., Nagaraj Sivasubramaniam, William D. Murray, Don Jung, and John W. Garger. "Assessing Shared Leadership: Development and Preliminary Validation of a Team Multifactor Leadership Questionnaire." In *Shared Leadership: Reframing the Hows and Whys of Leadership,* ed. Craig L. Pearce and Jay A. Conger, 143-172. Thousand Oaks, CA: Sage Publication, 2003.

Barna, George. *The Power of Team Leadership.* Colorado Springs, CO: WaterBrook Press, 2001.

Baron, David, and Lynette Padwa. *Moses on Management: 50 Leadership Lessons from the Greatest Manager of All Time.* New York: Pocket Books, 1999.

Barsade, S. G., and D. E. Gibson. "Group Emotion: A View from Top and Bottom." In *Research on Managing Groups and Teams,* ed. D. H. Gruenfeld, 1:81-102. Stamford, CT: JAI Press, 1998.

Bass, Bernard M. *Bass & Stogdill's Handbook of Leadership: Theory, Research & Managerial Application.* 3rd ed. New York: The Free Press, 1990.

Beer, Michael. *Organization Change and Development: A Systems View.* Santa Monica, CA: GoodYear Publishing Company, 1980.

Berding, Kenneth. *What Are Spiritual Gifts? Rethinking the Conventional View.* Grand Rapids, MI: Kregel Publications, 2007.

Berkhof, L. *Systematic Theology.* Grand Rapids, MI: Eerdmans, 1976.

Breedlove, Steven A. "Case Studies in Team Ministry with Implications for Bethany Chapel." D.Min. dissertation, Dallas Theological Seminary, 1998.

Bugbee, Bruce, Don Cousins, and Wendy Seidman. *Network: The Right People in the Right Place for the Right Reason at the Right Time.* DVD. Grand Rapids, MI: Zondervan, 2005.

_____. *Network: The Right People in the Right Place for the Right Reason at the Right Time*. Participant Guide. Grand Rapids, MI: Zondervan, 2005.

Burrill, Russell. *The Revolutionized Church of the 21st Century: The Explosive Power of a Church Built on Relationships.* Fallbrook, CA: Hart Research Center, 1997.

Chen, Gilad, and Paul D. Bliese. "The Role of Different Levels of Leadership in Predicting Self and Collective Efficacy: Evidence for Discontinuity." *Journal of Applied Psychology* 87, no. 3 (2002): 554.

Clark, D. R. "Growing A Team." http://www.skagitwatershed.org/~donclark/leader/leadtem.html (accessed August 2007).

Claudis, George. *Leading the Team-Based Church.* San Francisco, CA: Jossey-Bass Publishers, 1999.

Coppedge, Allan. *The God Who Is Triune: Revisioning the Christian Doctrine of God.* Downers Grove, IL: InterVarsity Press, 2007.

Cox, Jonathan F., Craig L. Pearce, and Monica L. Perry. "Toward a Model of Shared Leadership and Distributed Influence in the Innovation Process." In *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay A. Conger, 48-76. Thousand Oaks, CA: Sage Publication, 2003.

Crane, Barry Noel. "Teamwork: The Lay Leader's Guide to Church Growth." D.Min. dissertation, Fuller Theological Seminary, 1992.

Dick, Dan R., and Barbara Miller. *Equipped for Every Good Work: Building a Gifts-Based Church.* Nashville, TN: Discipleship Resources, 2001.

Donnelly, Dody. *Team: Theory and Practice of Team Ministry.* Ramsey, NJ: Paulist Press, 1976.

Duman, Glenn C. *Leading the Small Church: How to Develop a Transformational Ministry.* Grand Rapids, MI: Kregel Publications, 2006.

Dyrness, William A. "The Reality of Your Context: Fundamental Elements and Multicultural Leadership." In *The Three Tasks of Leadership*, ed. Eric O. Jacobsen, 46, 47. Grand Rapids, MI: Eerdmans, 2009.

Edwards, Lloyd. *Discerning Your Spiritual Gifts.* Lanham, MD: Rowman & Littlefield, 2008.

Fulenwider, Ray. *The Servant-Driven Church: Releasing Every Member for Ministry.* Joplin, MO: College Press, 1997.

Gangel, Kenneth O. *Team Leadership in Christian Ministry: Using Multiple Gifts to Build a Unified Vision.* Chicago, IL: Moody Press, 1977.

Gardner, John W. *On Leadership.* New York: Free Press, 1990.

General Conference of Seventh-day Adventist. *Seventh-day Adventist Church Manual.* 16th ed. rev. Hagerstown, MD: Review and Herald, 2000.

Gibbs, Eddie. *I Believe in Church Growth.* Grand Rapids, MI: Eerdmans, 1982.

Gigg, Russell. "Who Really Is the God of Genesis?" *Creation* 27, no. 3 (2005): 37-39.

Gorman, Julie A. *Community That Is Christian: A Handbook on Small Groups.* 2nd ed. Grand Rapids, MI: Baker Books, 2005.

Gruenfeld, D. H. *Research on Managing Groups and Teams.* Stanford, CT: JAI Press, 1998.

Hackman, J. Richard. *Leading Teams Setting the Stage for Great Performances.* Boston, MA: Harvard Business School Press, 2002.

A Hebrew and English Lexicon of the Old Testament. Edited by Francis Brown, S. R. Driver, and Charles A. Briggs. Oxford: Clarendon Press, 1968. S.v. "Kenegdo."

Heenan, David A., and Warren Bennis. *Co-leaders: The Power of Great Partnership.* New York: John Wiley and Sons, 1999.

Heifetz, Ronald A. *Leadership without Easy Answers.* Cambridge, MA: Harvard University Press, 1994.

Henry, Jerry M. "Trinity." The Words of Eternal Life. http://www.thewordsofeternallife.com/trinity.html (accessed April 21, 2009).

Herrington, Jim, Mike Bonem, and James H. Furr. *Leading Congregational Change: A Practical Guide for the Transformational Journey.* San Francisco, CA: Jossey-Bass, 2000.

Honeycutt, Rev. Michael W., and Rev. Clay Smith. "Team-based Leadership and Change in the Christian Church." In *Leadership: Succeeding in the Private, Public, and Not-for-Profit Sectors,* ed. Ronald R. Sims and Scott A. Quatro, 152. Armonk, NY: M. E. Sharpe, 2005.

Jacobsen, Eric O. *The Three Tasks of Leadership.* Grand Rapids, MI: Eerdmans, 2009.

Kidder, S. Joseph. "The Biblical Role of the Pastor." *Ministry*, April 2009, 19-21.

Knight, George. "Organized for Mission." http://www.adventist.org/world_church/ commission-ministries-services-structures/ (accessed September 2008).

Kreider, Larry, Ron Myer, Steve Prokopchak, and Brian Sauder. *The Biblical Role of Elders for Today's Church: New Testament Leadership Principles for Equipping Elders*. Ephrata, PA: House to House Publications, 2004.

LaFountain, Richard W. Prayer Today Online. http://www.prayertoday.org/ (accessed January 19, 2008).

Lippitt, Lawrence L. *Preferred Futuring: Envision the Future You Want and Unleash the Energy to Get There*. San Francisco, CA: Berrett-Koehler Publishers, 1998.

Lott, A. J., and B. E. Lott. "Group Cohesiveness as Interpersonal Attraction: A Review of Relationships with Antecedent and Consequent Variables." *Psychological Bulletin* 64 (1965): 259-309.

Lumsden, Gay, and Donald Lumsden. *Communicating in Groups and Teams: Sharing Leadership*. Belmont, CA: Wadworth Thomson Learning, 2000.

Macchia, Stephen A. *Becoming a Healthy Team*. Grand Rapids, MI: Baker Books, 2005.

Malphurs, Aubrey. *The Dynamics of Church Leadership*. Grand Rapids, MI: Baker Books, 1999.

Manjaly, Thomas. *Collaborative Ministry: An Exegetical and Theological Study of Synergos in Paul*. Bangalore, India: Asian Trading Corporation, 2001.

Maxwell, John C. *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*. Nashville, TN: Thomas Nelson Publishers, 2007.

McIntoch, Gary L. *Staffing Your Church for Growth: Building Team Ministry in the 21st Century*. Grand Rapids, MI: Baker Books, 2000.

Molitor, Brian D. *The Power of Agreement*. Nashville, TN: Broadman & Holman, 1999.

Naden, Roy C. *Your Spiritual Gifts: Making the Great Discovery*. Berrien Springs, MI: Instructional Product Development, 1989.

Nelson New Illustrated Bible Dictionary. Edited by Ronald F. Youngblood. Nashville, TN: Thomas Nelson Publishers, 1986. S.v. "Ministry."

Northhouse, Peter Guy. *Leadership: Theory and Practice*. 4th ed. Thousand Oaks, CA: Sage Publications, 2006.

Okrentowich, Andrea. "The Power of Team Leadership: Achieving Success Through Shared Responsibility by George Barna." Associated Content. http://www .associatedcontent.com/article/62651/the_power_of_team_leadership_achieving_ pg2.html?cat=38 (accessed August 2008).

Overstreet, Harry A. Quoted in Ron Willingham, *The People Principle: A Revolutionary Redefinition of Leadership.* New York: St. Martin's Griffin Press, 1999.

Pearce, Craig L., and Jay A. Conger, eds. *Shared Leadership: Reframing the Hows and Whys of Leadership.* Thousand Oaks, CA: Sage Publication, 2003.

Plummer, Alfred. *The Gospel According to Luke.* International Critical Commentary. Edinburgh, England: T. & T. Clark, 1921.

Qualben, Lars. *A History of the Christian Church.* New York: Thomas Nelson and Sons, 1942.

Rainer, Thom S. *Breakout Churches: Discover How to Make the Leap.* Grand Rapids, MI: Zondervan, 2005.

Seventh-day Adventists Believe...: A Biblical Exposition of 27 Fundamental Doctrines. Hagerstown, MD: Review and Herald, 1988.

Sims, Ronald R., and Scott A. Quatro, eds. *Leadership: Succeeding in the Private, Public, and Not-for-Profit Sectors.* Armonk, NY: M. E. Sharpe, 2005.

Singleton, Steve. "Teamwork in Ministry: Paul's Sense of Partnership in the Gospel." EzineArticles. http://ezinearticles.com/?Teamwork-in-Ministry:-Pauls-Sense-of-Partnership-in-the-Gospel&id=20887 (accessed April 30, 2009).

Smith, M. K. "Bruce W. Tuckman: Forming, Storming, Norming and Performing in Groups." Encyclopaedia of Informal Education. www.infed.org/thinkers/ tuckman.htm (accessed May 19, 2009).

Stanley, A. *The Next Generation Leader.* Sister, OR: Multmonah, 2003. Quoted in Ronald R. Sims, and Scott A. Quatro, eds. *Leadership: Succeeding in the Private, Public, and Not-for-Profit Sectors.* Armonk, NY: M. E. Sharpe, 2005.

Strauch, Alexander. *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership.* Littleton, CO: Lewis and Roth Publishers, 1995.

Trent, John, and Rodney Cox. *Leading from Your Strengths: Building Close-Knit Ministry Teams.* Nashville, TN: B & H Publishing Group, 2004.

Tuckman, Bruce W. "Developmental Sequence in Small Groups." *Psychological Bulletin* 63, no. 6 (1965): 384-399.

Tutsch, Cindy. *Ellen White on Leadership: Guidance for Those Who Influence Others*. Nampa, ID: Pacific Press, 2008.

Wagner, E. Glen. *Escape from Church, Inc*. Grand Rapids, MI: Zondervan, 1999.

Wallace, Jennifer. *Free to Serve: God's Liberated Woman*. Longwood, FL: Xulon Press, 2006.

Warren, Rick. *The Purpose Driven Church: What on Earth Am I Here For?* Grand Rapids, MI: Zondervan, 1995.

White, Ellen G. *Manuscript Releases*. 21 vols. Washington, DC: E. G. White Estate, 1981-93.

_____. *Testimonies for the Church*. 9 vols. Boise, ID: Pacific Press, 1948.

White, Ralph K., and Ronald Lippitt. *Autocratic and Democracy: An Experimental Inquiry*. New York: Harper & Brothers, 1960.

Williams, Pat. *The Magic of Team Work*. Nashville, TN: Thomas Nelson Publishers, 1997.

Willingham, Ron. *The People Principle: A Revolutionary Redefinition of Leadership*. New York: St. Martin's Griffin Press, 1999.

Yuki, Gary. *Leadership in Organizations*. 5th ed. Upper Saddle River, NJ: Prentice Hall, 2002.

Zaccaroa, Stephen J., Andrea L. Rittmana, Michelle A. Marks. "Team Leadership." *The Leadership Quarterly* 12, no. 4 (2001): 457.

Zackrison, James W. *Practical Spiritual Gifts*. Boise, ID: Pacific Press, 1996.

VITA

Gordon S. Jones

Academic Overview

DOCTOR OF DIVINITY
Andrews University Theological Seminary

CANDIDATE (2010)
Berrien Springs, Michigan, 49104

MASTERS IN DIVINITY
Andrews University Theological Seminary

YEARS ATTENDED (1997 - 00)
Berrien Springs, Michigan, 49104

BACHELOR OF ARTS IN RELIGION
Northern Caribbean University

YEARS ATTENDED (1985 - 89)
Mandeville, Jamaica

ASSOCIATE IN BUSINESS ADMINISTRATION
Northern Caribbean University

YEARS ATTENDED, (1985 - 89)
Mandeville, Jamaica

Pastoral Experience

PASTOR
Alpha Seventh-day Adventist Church

YEARS EMPLOYED (JUL 2004 - PRESENT)
Austin Texas

YOUTH MINISTRIES DIRECTOR
Bermuda Conference of Seventh-day Adventist Church

YEARS EMPLOYED (AUG 2002 – JUN 2004)
Bermuda

ADJUNCT TEACHER
Atlantic Union College Extension

YEARS EMPLOYED (JAN 2002 - 2004)
Bermuda

SENIOR PASTOR
Midland Heights Seventh-day Adventist Church

YEARS EMPLOYED (JAN 2001 - 2004)
Bermuda

ASSOCIATE PASTOR
Richardson & Metro North SDA Churches

YEARS EMPLOYED (MAR 2000 - 2001)
Richardson, TX

ASSOCIATE PASTOR
New Life SDA Church.

YEARS ASSIGNED (1997 - MAR 2000)
Berrien Springs, MI

PASTOR
East Jamaica Conference of Seventh-day Adventist

YEARS EMPLOYED (1992 - 97)
Kingston, Jamaica

TEACHER
Kingsway High School

YEARS EMPLOYED (1989 - 92)
Kingston, Jamaica