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A Strategy for Launching a Missional Ministry in the All Nations Seventh-day Adventist Church of Saint Petersburg, Florida

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ABSTRACT

A STRATEGY FOR LAUNCHING A MISSIONAL MINISTRY
IN THE ALL NATIONS SEVENTH-DAY ADVENTIST
CHURCH OF SAINT PETERSBURG, FLORIDA

by

John Mills

Adviser: Boubakar Sanou

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Document

Andrews University

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Title: A STRATEGY FOR LAUNCHING A MISSIONAL MINISTRY IN THE ALL
NATIONS SEVENTH-DAY ADVENTIST CHURCH OF SAINT
PETERSBURG, FLORIDA

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Problem

Based upon my pastoral observation, there was a lack of understanding among a
majority of the board members of the All Nations Seventh-day Adventist Church
regarding what it meant to be a missional team in service for Jesus Christ. As leaders of
departments in particular, and the church, in general, the board members were more
driven by the notion of putting on a quality program, than by the idea of a missional focus
for all activities. Their influence made the work of ministry less effective than it could
have been and more burdensome for their fellow leaders and members of the church.

Method

Over the period of 18 months ending in September 2017, the board members were engaged in a process of leadership development which was organized in two segments: eight and ten months consecutively. In the first segment (theoretical), board members were taught various aspects of leadership, the missional church, and how to acquire, study and use, the demographic information of their city. In the second segment (practical), board members along with regular members of the church conducted a community survey which helped them to understand better the needs of their community. The results of the survey were studied in concert with that which was taught in the first segment. This process informed the organization and implementation of the ministry for their community.

Results

There was a willingness among a majority of the All Nations board members to participate in a missional ministry endeavor. Some board members were more inclined to participate in the practical portions of such an endeavor, as opposed to advancing through a theoretical phase of personal development. Of the 17 regular attendees to board meeting, nine were willing participants in the project process from beginning to end. Seven of the nine completed both a pre-and post-project questionnaire. These assessment tools indicated varying levels of development achieved by some of the board members. The project process found its completion in the implementation of a ministry which benefits their community named "Blessing for Babies Ministry." It was adopted by the church as a whole as part of its ongoing community efforts.

Conclusions

Missional ministry endeavors and development of church leaders can be achieved if these processes are guided with pastoral intentionality. Faithful transformational pastoral leadership is necessary within the life of a congregation. The church that is transformational will also be missional. Inasmuch as God calls His people to participate in His mission to the world, His purpose is to transform people's lives through the gospel of Jesus Christ. Blessing for Babies Ministry is helping to transform the lives of babies and their mothers.

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IN THE ALL NATIONS SEVENTH-DAY ADVENTIST
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A Project Document

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

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I am eternally grateful to my wife and children for their support throughout this arduous process. I thank my aunt Heather Sherwood for her assistance during the initial stages. The All Nations church board is greatly appreciated for their enormous effort and the All Nations members for their accommodation and prayerful support. I thank Mike Cauley, Dan Graham, and Boubakar Sanou for giving me inestimable advice and quality guidance during this journey. I am appreciative of Averil and Laren Kurtz and Camille Clayton for doing the mammoth task of editing this document. I thank my Lord and Savior Jesus Christ.

CHAPTER 1

INTRODUCTION

Description of Current Situation

I currently pastor the All Nations Seventh-day Adventist church in St. Petersburg,

Florida. I have been pastoring All Nations for the past six and a half years. This district

had two churches. However, a re-organization has afforded me the opportunity to be the

pastor of All Nations only for the past three years.

The culture of the church is beginning to shift to a more missional mindset.

However, there are some improvements that need to be made. I have been teaching and

emphasizing the need for a transformational orientation, as opposed to just a

programming mentality. Ethnically, the church is influenced predominantly by a

Jamaican culture. Notwithstanding an evangelistic inclination, there needs to be more

serious consideration and intentionality given to transformation. Process evangelism

needs to take root and be the supreme driver of outreach.

All Nations is open to the idea of organizing programs and putting things in place

for the purpose of ministering to the younger generation. There is an emphasis on youth

development. This church has a Pathfinder club that is one of the best in the Florida

Conference. Its stacked trophy case with numerous awards testifies to that fact.

The major challenge of my professional vocation is the task of balancing all that

is taking place with work, school, and family. In March 2016, All Nations started a

construction project to build a new church facility. This has been demanding, to say the least. The entire complexion of church life has been altered because of the building project.

The facilities which All Nations occupied for many years were sold. For the past 22 months, they have been renting from another church in the community. This will continue to be the case until the completion of their new building.

Along with the church that I lead, my current situation also incorporates my lovely wife and two beautiful children (a girl, seven, and a boy 12). They are the most important and most meaningful "building project." The more I relate in a balanced manner to my family, the more I find that I am better equipped to face the challenges of life and ministry. Without their support and encouragement, accomplishments do not seem worthwhile. I am enjoying good relationships with my wife and children. It is my desire to do everything within my abilities to maintain these most important relationships.

Ministry Context Description

The ministry context for this project is the All Nations Seventh-day Adventist Church now located at 1601 49th Street South, Gulfport, Florida 33707 in a rented facility. Gulfport is a small municipality located within Pinellas County. It is often cited as St. Petersburg because portions of St. Petersburg surround Gulfport, making one unable to tell the difference between the two municipalities. St. Petersburg is the main municipality in the area. Most of the church's affairs are conducted within the city of St. Petersburg.

The official membership of the church is 221, and the typical Sabbath attendance is between 150 and 180. The building has a seating capacity of 200. Forty to 60% of the

members participate in all programs and activities. The congregation's adults are principally Caribbean Blacks, with Jamaicans forming the majority. The younger generation is African-Americans of Caribbean parentage.

The 2016 US Census Bureau gives the population of St. Petersburg as 260,999. This is an increase of 6.4% since April 2010. The three predominant people groups are Caucasian (68.7%), Black or African-American (23.9%), and Hispanic or Latino (6.6%) (United States Census Bureau, Quick Facts, 2017).

The community in which the church is located is predominantly African-Americans and Blacks from other parts of the world, such as the Caribbean. Demographically, it is not reflective of the larger St. Petersburg area which is significantly more Caucasian. While Blacks or African-Americans are approximately one-third the number of Caucasians, there is an even smaller number of Hispanic residents in the greater St. Petersburg area.

The median age projection for 2015 was 42.2. With males having an average age of 40.6 and females, 43.9, St. Petersburg has a population that is not entirely aging (United States Census Bureau, American Fact Finder, 2017).

The median household income for 2015 was $45,748. This median income is lower than the national median of $53,889. The percentage of the population that is in poverty is 17.2 (approximately 44,400 people). This percentage of residents in poverty is higher than that of the national average—12.7% (United States Census Bureau, Quick Facts, 2017).

St. Petersburg is a part of the Tampa Bay area. The Bay area consists of three main cities: Tampa, St. Petersburg, and Clearwater. This is located on the west central

coast of Florida. St. Petersburg is surrounded on three sides by the ocean on the east, west, and south. The land area of the city is 62 square miles. Many of its activities and nightlife are associated with the clubs and hotels that are on its shores.

The city residents also participate in a variety of water sports. They make use of many parks which are an important part of the landscape. These preservations make for fun outdoor activities for the St. Petersburg's residents.

Statement of Problem

Based upon my pastoral observations, there was a lack of understanding among a majority of the board members of the All Nations Seventh-day Adventist Church regarding what it meant to be a missional church in service for Jesus Christ. Van Gelder and Keifert (as cited in Niemandt, 2010) describe missional church as a "reproducing community created by the Spirit, who calls, gathers and sends the church into the world to participate in God's mission" (p. 1). Similarly, Hirsch (2006) posits, "A missional church is one whose primary commitment is to the missionary calling of the people of God. Missional leadership is that form of leadership that emphasizes the primacy of the missionary calling of God's people" (p. 284). McNeal (2011) stated that leaders who are of this missional ilk "are evangelistic and eager to share the gospel … their imagination runs toward ways they can build bridges … in order to reach more people with the gospel of Jesus Christ" (p. 102). Therefore, missional means to prioritize the gospel of Christ as the center of church life so that God's love is made accessible to everyone, especially to people who are not yet a part of the community of faith (Matt 28:18-20; Luke 4:16-21). As leaders of departments, in particular, and the church, in general, All Nations board members were more driven by the notion of putting on a quality program than by the idea

of a missional focus for all activities. The church was gathering well, but was not sending sufficiently. The influence of board members made the work of ministry less effective than it could have been and more burdensome for the leaders and other members of the church.

Most of the church's life and activities were centered around their meetings on Saturdays. The community was secondary, and therefore not engaged with a missional spirit. There needed to be a balancing of the scales through the inculcation of a missional culture. Reaching people as Christ did, as opposed to inordinately focusing on internal duties, necessitated a shift in attention.

Statement of Task

The task of this project was to develop, implement, and evaluate a strategy intended to create a more meaningful understanding of the church's mission and then launch a missional ministry.

Delimitations of Project

This project was implemented in the All Nations Seventh-day Adventist Church which is located in the city of Gulfport, Florida.

Description of Project Process

An 18-month process was executed for this project. Two primary segments were covered: theory—eight months, and practical—ten months.

Prior to a direct engagement of the church board, I participated in studies which included theological reflection and a review of literature. The reflection and review dealt with subject matters that were relevant to the implementation of the project.

The theological reflection focused on three main areas. The first was servant leadership as reflected in Isaiah 52:13-53:12. The second area of emphasis was that of Jesus' pronouncement in Luke 4:16-21, concerning his mission on earth. The third primary focus in theological reflection was that of Jesus' commission in Matthew 28:18-20. These three passages of Scripture reveal the mandate accepted by Jesus Christ and that which he authoritatively gave to his church.

Concerning the review of literature, a study of leadership was done. Within the context of leadership, the value of vision, importance of ethics, transformational leadership, and the missional church were analyzed. In addition, suggestions were made regarding how transformational leadership may benefit the missional church.

This aggregate of information was employed as the basis to facilitate the tutelage of the All Nations Church Board. A development of the methodology which was utilized to achieve such instruction is recorded in chapter four of this project manuscript. Included therein are a layout of objectives, dimension and procedure, and a teaching approach.

The teaching process comprised topics that presented the importance of missional and transformational leadership. Therefore, "the heart of servant leadership," for example, was shown to be the heart of God. God has a servant's heart, as is portrayed in the life of his Son Jesus Christ. As Jesus fulfilled the mission of God, he transformed the lives of many (Isa 52:13–53:12), thereby linking missional and transformational leadership. The church board was taught that these two emanated from the loving heart of God, and therefore, are like two sides of the same coin.

The board was also taught about the relationship between servant leadership and discipleship. That the disciple of Christ is, of necessity, a servant leader was a key point

made here. Those who are joined with Christ in relationship demonstrate their discipleship by leading the way in service as he exemplified. Board members, therefore, were made aware that true discipleship has to do with how their individual lives were transformed, and also, how that transformation led them to display Jesus as they connected to their community.

The subject of "the priority of service" was also used in instructing the church board. One could say that this is the net result of missional and or transformational leadership. Instruction given to the board highlighted the notion that service was the compelling factor in Jesus' time on earth. From creation to redemption, God has demonstrated that serving others is his priority. That this internal conviction should occupy the heart of his disciples was shown to the board.

Chapter 5 accounts for a description of how the project was implemented. With an account of the journey undertaken by the pastor and his board, undergirded by data analysis and statistics, this chapter details how the project was practically organized, developed, and executed. Recorded here also is an evaluation of the board's learning. The difference shown in board members' development through the two phases of the process was evident. This was borne out by their testimonies and their comparative responses to both questionnaires.

The evaluation and results of the entire project, including learning and recommendations, are recorded in the sixth chapter. The evaluation of the ministry's impact is ongoing. However, it has proven to have met the purpose for which it was implemented. The question of sustainability was answered in the affirmative. The board

members and members of the church have agreed to continue the ministry throughout the

life of the church.

CHAPTER 2

THEOLOGICAL REFLECTION

Introduction

Three main areas will form the focus of this theological reflection: (a) servant leadership as portrayed in Isaiah 52:13-53:12, (b) Jesus' pronouncement in Luke 4:16-21, and (c) the Great Commission of Matthew 28:18-20. At the end of the study of Isaiah 52:13-53:12, seven characteristics of servant leadership will be listed.

These biblical passages will help to illuminate subject matters that are pertinent to the launching of a missional ministry. The service orientation of the aforementioned passages speaks to the core of what missional ministry should be based on.

Servant Leadership in Isaiah 52:13–53:12

In Isaiah 52 and 53, the prophet exalts the works and virtues of a servant who is to influence kings and nations:

> 13Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. 14 Just as many were astonished at you, so His visage was marred more than any man, And His form more than the sons of men; 15 so shall He sprinkle many nations. Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider. (52:13-15 NKJV)

As Isaiah continues in chapter 53, he includes details of the servant's magnanimous suffering:

> 1 Who has believed our report? And to whom has the arm of the Lord been revealed? 2 For He shall grow up before Him as a tender plant, And as a root out of dry ground.

He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. 3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. 4 Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. 6 All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all. 7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So He opened not His mouth. 8 He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of my people He was stricken. 9 And they made His grave with the wicked—but with the rich at His death, Because He had done no violence, nor was any deceit in His mouth. 10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When you make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. 11 He shall see the labor of His soul, and be satisfied. By His knowledge my righteous Servant shall justify many, for He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, Because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors. (53:1-12 NKJV)

Davidson (as cited in Bell, 2014) remarked that Isaiah 53 comprise the last

portion of what is known as the "Servant Songs (42:1-9; 49:1-13; 50:4-11; and 52:13-

53:12)" (p. 22). One of four such songs, Isaiah 52:13 - 53:12 is termed the "Suffering

servant" (Nichol, 1977, p. 288). "There is wide agreement going back to the first century

A.D. that the unit extends from 52:13 to 53:12" (Childs, 2001, p. 411).

The passage starts by extolling God's Servant (52:13). Upon examination of the

Hebrew for servant (db[) (*ebed*), Brown, Driver, and Briggs (2000) comment that this

ideal servant [was] chosen and endowed with the divine Spirit to be a covenant of Israel and a light of the nations Isa 42:1 (cf. v2-6); … [to] become salvation to the end of the earth (49:5, 6, 7); bearing the sins of all as a lamb and a trespass-offering, and yet prospering and justifying many as interposing martyr (52:13; 53:11). (p. 714)

Citing Matthew 8:16, 17; 12:16-18; Luke 4:17-22; Philippians 2:5-11, Brown et al.

(2000) conclude that this "ideal servant" is Messianic.

Correspondingly, Davidson (cited in Bell, 2014) asserts, "the individual Suffering Servant in Isa 42—53 is the Representative Israelite, the promised Messiah, who embodies servant leadership. The context and content of the four individual Servant Songs . . . clearly show the servant to be the coming Messiah" (p. 22). Identifying Jesus as the suffering servant is also proffered by Betz. Betz (as cited in Bellinger & Farmer, 1998) says, "Jesus became the pioneer and perfector of our faith, because he determined to give his life as a ransom for many (Mark 10:45; Isa 53:10, 12) …the Son of Man declares his intention to serve instead of being served as the ruler appointed by God" (p. 83). This way, Betz declares, referencing Mark 10:42-44, "contradicts the way of the world" (p. 83).

A similar tone of identity is struck by Oswalt (1998). Expounding on Isaiah 53:1-12 he contends, "Christians look back at this passage from the vantage point of Christ with a piercing sense of recognition…. In almost every word they see the face of their Savior and what had formerly been opaque becomes patently clear…The only mystery is how God could love us like that" (pp. 407-408). In a manner comparable to the former, the following gem is offered by Leslie (1963): "For the Christian community this passage has supreme significance: it depicts the life history of the Lord" (p. 197).

Hanson (as cited in Bellinger & Farmer, 1998) eloquently states that in Isaiah 53 "we encounter one who, having identified his human will with divine redemptive purposes, enters into solidarity with a people at their nadir point, in their guilt-ridden disease, and acts in partnership with God to break the bondage that is destroying them" (p. 18). This is Jesus at his finest. His submission to and collaboration with the Lord (Isa 53:10; 2 Cor 5:18-21) brings about humanity's release from the bondage of sin.

Regarding Isaiah 52:13 to 53:12, Herbert (1975) states, "The Servant, humiliated and suffering, is seen as one who is afflicted by God…This fate has been voluntarily accepted by the Servant as the means whereby God will reconcile us. It is a vicarious suffering and death for the salvation of the world" (p. 109). He continues by articulating what the Servant chooses to accept: "The Servant … is the agent of the divine work of reconciliation. The only way this can be accomplished is by a willing acceptance of suffering and death for others" (p. 109).

Emphasizing the Servant's initiative Goldingay (2001) reports, "he was not a victim coerced into self-sacrifice but a person who offered himself…So whereas people normally bear responsibility for their own wrongdoing, this servant has taken responsibility for other people's" (p. 307). This notion of the Servant's sacrifice for others is also underscored by Oswalt (1998). Oswalt (1998) states, "it was not that he lacked character or self-esteem or courage, but that he knew these things came to him from the hand of his God, and that the purpose for which he was undergoing these things was a great and good one" (p. 401). The Servant, according to Isaiah 53:11 will be satisfied with the results of his labor. Many will be justified because of his bearing their iniquities. Hence, Oswalt's (1998) further commentary: "He was not merely suffering as a result of his people's sin, nor was he merely suffering with his people; he was suffering for their sin, so that the unpaid debt could be satisfied" (p. 401). Indeed, this was the reason for the death of Jesus Christ (Matt 20:28).

It is not surprising that Sawyer (1996) titled his work, *The Fifth Gospel: Isaiah in the History of Christianity*. Sawyer (1996) contends that "several of Isaiah's quotation, such as those concerning a mission to the Gentiles (e.g. 9:1-2; 11:10; 42:6; 49:6; and a

suffering messiah, 53), seem to have played a decisive part in the formulation of early Christian tradition" (p. 21). Like the suffering and resurrection of Jesus the Messiah of the Gospels, the Servant of Isaiah 53 "goes from obscurity and denigration to prominence and vindication … the servant appears to be nothing but is wondrous" (Miscall, 1993, p. 124). Through his chastisement we are brought peace, and his stripes heal us (53:5).

Isaiah shows the Servant as one who is "challenging all the normal concepts of justice, and claims that was both God's intention (53:10) and the servant's own choice (53:12). He claims that those who were truly guilty finally came to the realization that they had been healed, forgiven (vv. 5b, 11b, 12b), because of what [the servant] suffered" (Gowan, 1998, p. 161).

In addition, Isaiah sees the Servant's "sufferings as leading to death itself (vv. 8-9), and apparently to life beyond death (vv. 10-12)" (Gowan, 1998, p. 161). This is the definitive example of the power of God and the extent to which he would go to save and to transform people's lives. The Servant leader depicted in Isaiah 52:13-53:12 is a transformative figure.

Greenleaf (1996) also notes that the servant leader is one who carries the burdens of other people, that he or she takes on the "rough and tumble" of life (p. 21). This is certainly not unlike the Servant of Isaiah 52:13-53:12.

Seven Characteristics of Servant Leadership

The preceding study of Isaiah 52:13-53:12 provides the basis for the following list of characteristics.

1. Servant leadership is a way of being that is initiated by God and finds its sublime meaning in the life of Jesus Christ (Isa 53:4, 10-12).

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2. Servant leadership is based on a platform of unselfishness. This type of leader works with others purely for their benefit (53:4-5).

3. Servant leadership is transformational. People's lives are changed for higher purposes and for better living (53:10-12). The initiative that is servant leadership moves it without equivocation toward the betterment of people's experiences.

4. Servant leadership is visionary. The ability to look to a future that is better and work toward that—regardless of present difficulties—is crucial for the servant leader's momentum (53:10-11).

5. Servant leadership works and engages issues through humility. Servant leaders shine in their humility (53:7).

6. Servant leadership is incarnational. Servant leaders are able to employ empathy because of their capacity to understand the pain and grief of those whom they lead. They are able to enter the world of those they serve (53:3).

7. Servant leadership models renewal. Servant leaders love to challenge ways or methods within their community and/or within themselves. Renewal occurs when the status quo is challenged (52:14, 15), and resurrection of new ways (53:10-12) are instigated.

Pronouncement in Luke 4:16-21

16 So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. 17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: 18 "The Spirit of the Lord is upon Me, Because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; 19 To proclaim the acceptable year of the Lord." 20 Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. 21 And He began

to say to them, "Today this Scripture is fulfilled in your hearing. (Luke 4:16-21 NKJV)

In the previous section, it was mentioned that servant leadership models renewal. It was noted that in order for renewal to occur, the status quo has to be challenged. Luke 4:16-21 gives an example of a servant leader challenging the status quo. As a true servant leader, Jesus is challenging the status quo, not for himself, but for those who are poor, brokenhearted, captives, blind, and oppressed. A new way of leadership has come (Matt 20:26).

The power behind this movement is the Spirit of the Lord who has anointed Jesus (v. 18a). "In Jesus' life we find a pervasive and powerful presence and activity of the Spirit. Even the very beginning of his incarnate existence was a work of the Holy Spirit. Both the prediction and record of Jesus' birth point to a special working of the Spirit (Luke 1:35; Matt 1:18, 20)" (Erickson, 1998, pp. 885-886). Jesus' entire life was consumed by the Spirit of God. It was not "just his teaching and miracles, but Jesus' whole life … was 'in the Holy Spirit'… even His emotions (Luke 10:21) were 'in the Spirit.' This is the description of someone completely filled with the Spirit" (Erickson, 1998, p. 887).

Tenney (1961) submits that Luke mentions the Holy Spirit more than Matthew and Mark together. In addition, as it relates to Jesus, Luke shows that "the whole life of Jesus was lived by the Holy Spirit. he was conceived by the Spirit (1:35), baptized by the Spirit (3:22), tested by the Spirit (4:1), empowered by the Spirit for ministry (4:4, 18) … and he expected his disciples would complete his work in the power of the Spirit (24:49)" (p. 181).

Jesus' lifelong relationship to the Holy Spirit is also indicated by Talbert (1982).

The assertion Talbert makes is that Luke's reference to the anointing of the Holy Spirit

points back to (3:21-22). Therefore, claims Talbert (1998) in 4:4, 14, Luke is showing

that "the decent of the Holy Spirit at Jesus' baptism was the basis for a continuing

endowment with the Spirit. In this way, the reader is prepared for the announcement of

4:18 which relates the Spirit to the whole of Jesus' ministry" (p. 55).

With respect to Luke 4:16-21, Karris (as cited in Achtemeier, Harrington, Karris,

& Senior, 2002) made the point that this is Jesus' inaugural sermon, and like the

president [of the United States] would do, he describes his goals and outlines his vision.

Karris continues, "Jesus preaches that God's prophecies in Isa 61:1-2 and 58:6 are being

fulfilled in his ministry" (p. 236). These are passages which indicate dependence on the

Spirit of God as being central to the service of God. Even the context of Isaiah 58 which

teaches that the fast that God requires—the fast of service to humankind—is rich with

spiritual overtones. The Spirit of God definitely empowers those who are in God's

service (Acts 1: 6-8; Acts 2:1-4).

Jesus declared that the Spirit had anointed him to preach the gospel or good news

to the poor (πτωχοῖς) (ptōchois) (v. 18b). This Greek word, as used here in its adjectival

form, means "begging, poor, dependent on the help of strangers; as a noun it means

beggar" (Verbrugge, 2000, p. 116). Verbrugge (2000) cites Luke 6:24-26 to assert that

"in Luke this dominant theme of poverty" is contrasted with the rich [and that] Jesus'

way of life is one of conscious identification with the poor" (p. 118). This way of being

which permeated the life of Jesus, according to Verbrugge (2000), was an "act of loving

compassion" (p. 118).

Jesus' affinity for the poor is also an expression of God's heart of compassion

(John 3:16; 1 John 4:8). As Erickson (1998) notes, "Concern for the poor lay at the heart of Jesus' ministry" (p. 568). In a comparable frame, Strauss (as cited in Laansma, Osborne, & Van Neste, 2011), paints this picture: "a pervasive theme in the book of Luke is his emphasis on God's love for the poor, sinners, the outsider, and the marginalized … Luke seeks to show that these are the very people that God has seen fit to bring into the eschatological community of faith" (pp. 148-149). Strauss makes a substantial point and stresses it further by challenging the church in the following remark: "The church is legitimized rather than invalidated, by virtue of its diverse ethnic, social and economic membership" (p. 149). Referring to Luke 19:10 in a manner which encapsulates Jesus' reason for reaching out to all, Strauss succinctly emphasized that "God loves the lost" (Laansma et al., 2011, p. 149).

Subsequently, in Luke, the word "poor" has a wider meaning of diminished status, (Green, 1995). Green (1995) further indicates, "Jesus' mission directed to the poor is not merely defined in subjective, spiritual or personal, economic terms, but in the holistic sense of those who are … relegated to positions outside the boundaries of God's people" (p. 211). He asserts that Jesus refused to legitimize these socially accepted boundaries and brought the gospel to these people also. In doing so, Jesus showed that these "outsiders are objects of divine grace" too (Green, 1995, p. 211).

In his love, God reaches out to all who are in need of his grace—no exceptions. Bock (1996) comments on Matthew 5:3, 10-12 regarding the attitude of the afflicted and the humble whom God will exalt: "They are open to God and his way since they are frequently the first to recognize how much they need God" (p. 136). Gundry (1981) describes those who see their need for God as "spiritually open folks" (p. 136). It is to

them, he continues, that "Jesus proclaims release, recovery of sight, and freedom from oppression" (p. 136).

The Spirit also sent Jesus to heal the brokenhearted and to proclaim liberty to the captives (v. 18c). The word translated "liberty" is ἄφεσιν (*aphesin*). The KJV and NASB render it "remission" as it relates to Luke 4:18. In Matthew 26:28; Mark 1:4, 3:29; Luke 3:3; Acts 5:31, the RSV, NASB, and KJV render it "forgiveness." This is the same word used in connection with the oppressed at the end of Luke 4:18. In addition to forgiveness, Aland and Aland (1994) define ἄφεσιν (*aphesin*) as "cancellation" and "release."

There is apparently more than meets the eye when Jesus speaks of proclaiming liberty to the captives. Forgiveness or remission of sins is being alluded to here. Karris (Achtemeier et al., 2002) suggests,

> Although Jesus' ministry has a social dimension, it cannot be merely equated with mere social action. The Greek word translated by liberty and 'free' in 4:18 is also used by Luke for forgiveness of sins (see examples in 1:77; 24:47). The liberty and freedom which Jesus brings is liberation from oppression of sin. (pp. 236-237)

This liberation of captives and those who are oppressed is more than just physical, it is spiritual also. Gundry (1981) commented:

> the idea that Jesus actually brings liberty rather than merely proclaiming it alludes to Isaiah 58:6. In Isaiah 58 God is making a complaint against the nation of Israel for not living out her calling…Jesus will therefore do what Israel failed to do. He will bring about the Salvation of God and free those who suffer from the oppression that is a part of life. (p. 137)

The salvation that God brought to the world through his Son Jesus Christ (John 3:17) is realized in individuals who have received the forgiveness that Jesus offers (8:11). Jesus forgives the penitent. Johnston (2014) states, "this is what he meant in his Nazareth sermon by 'freedom for the prisoners' (Luke 4:16-21) … In Luke 7:36-50 the woman was released from her debt of sins and freed from her burden of slavery to her sin. Her

response was love and gratitude" (pp. 158-159). The woman mentioned above (7:36-50) is the one who showed her immense gratitude to Jesus by bathing his feet with her tears and drying them with her hair. She poured fragrant oil from an alabaster box and anointed the feet of Jesus. After Jesus declared that her sins were forgiven, the guests at the dinner table questioned each other, "Who is this who even forgives sins?" (v. 49). Jesus responded by saying to the woman, "your faith has saved you, go in peace" (v. 50). The pardoning effect of Jesus results in peace.

In the anointing of the Holy Spirit, Jesus also brought recovery of sight to the blind (Luke 4:18d). Green (1995) cites Luke 18:35-43 and Acts 9:18-19 in order to make the assertion that "recovery of sight is in Lukan narrative clearly an issue of physical healing" (p. 211). However, referencing Luke 1:78-79; 2:9, 29-32; and 3:6, he adds that "it is also presented as a metaphor for receiving revelation and experiencing salvation and inclusion in God's family" (p. 211). With his proclamation to bring recovery of sight to the blind, Jesus' offering is both healing and salvation (Mark 10:46-52). Interestingly, sightlessness can be both a physical and spiritual disorder. Both maladies are in Jesus' purview to effect release from such. These are the types of people that Jesus was trying to get those in the synagogue on that Sabbath morning to pay attention to. They were blind to the plight of the outsiders. Jesus recounted the stories of Elijah and the widow of Zarephath and Elisha with Namaan the Syrian (4:25, 26) in an effort to show that God is also interested in rescuing outsiders. However, that did not impress them. The people in the synagogue attempted to kill Jesus (4:28, 29), but he escaped (v. 30).

Craddock (2009) makes the observation that the depth of the people's problem was very entrenched. This was "resentment that Jesus had taken God's favor to others

beyond Nazareth" (p. 63), even beyond the walls of the synagogue. Roth (1997) posits

that the authorship of Luke in this segment characterizes the marginalized in a manner

that the reader gets the sense that they are outside. He suggests, "the poor, the captive, the

blind, and the shattered are not characters in this scene. They are not present in the

synagogue. No discourse is attached to them, no ideology, no action. They are spoken of

abstractly. They are distant from the scene in time and space" (p. 159). This is a distance

that the people to whom he spoke in the synagogue wanted to keep widening. However, it

is this distance between salvation and those who are in need of it that Jesus came to

bridge (Luke 5:32; 19:10). Hence his offer of "recovery of sight to the blind."

Under the unction of the Holy Spirit, Jesus also verbalized that he is here to set at

liberty those who are oppressed (Luke 4:18e) and to proclaim the acceptable year of the

Lord (v. 19). Liberty here is the same as ἄφεσιν (*aphesin*) which was dealt with

previously as "forgiveness" or "remission." *Aphesin* also means "release."

While Jesus will be releasing captives from the maladies of this world, including

sin (4:18c), he will also be releasing those who are oppressed by similar malevolence

(4:18e). Interestingly, his proclamation of the acceptable year of the Lord is an

announcement indicating that that time has come for these "releases" to take place.

"To proclaim the acceptable year of the Lord" (v. 19) actually reads in Greek,

κηρῦξαι (*kēruxai*) (to proclaim), ἐνιαυτὸν (*eniauton*) (year), Κυρίου (*kuriou*), (of the

Lord's) δεκτόν (*dekton*) (favor): "to proclaim the year of the Lord's favor" (Aland &

Aland, 1994, p. 210).

Green (1995) declares: "The emphasis on 'release,' together with the final appeal

'to the year of the Lord's favor,' inscribes the present text not only in Isa 58:6; 61:1-2,

but, more deeply, in legislation related to the Jubilee in Leviticus 25. According to Lev 25:10, the year of Jubilee is the year of the Lord's release" (p. 78). Green continues his explanation of the notion of Jesus's ministry of release within the context of Luke 4:18, 19 by making the following remark:

> Jubilee was a reminder that God was sovereign over the land and that the reign of God entailed freedom from bondage. Accordingly, every fiftieth year property would be returned to its original owners, debts would be canceled, and those Jews who had managed their debts by selling themselves into slavery would be released. (p. 78)

Correspondingly, as it relates to Luke 4:19, Marshall and Gasque (1978) articulate, "concretely the allusion is to the 'year of Jubilee,' the year of liberation among men appointed by Yahweh (Lev 25) and now made symbolic of his own saving acts. It was held every fifty years, and during it the fields lay fallow, persons returned to their homes, debts were relinquished and slaves were set free" (p. 184).

In their exposition of Luke 4:19, Budde and Thorsen (2013) also affirm this verse's connection to year of Jubilee. They emphasize Jubilee's "liberating and equalizing practice among the Jews, which especially aided those who have become impoverished, one way or another over the previous decades. It was analogous to the redemption God freely gave to . . . those who believe in Him for their atonement" (p. 306). This was the essential link that Jesus made when he proclaimed the year of the Lord's favor. Budde and Thorsen (2013) add that the ministry of Jesus was not "limited to the spiritual realm; his ministry was inextricably bound up with caring for all the needs of people. It was a holistic ministry that cared for every dimension of impoverishment people experienced" (p. 306).

The year of Jubilee, of freedom and release, found its fulfillment in the life and ministry of Jesus Christ (Luke 4:21). He is the quintessential servant leader who opens

his arms wide with salvation for all humanity. Gundry (1981) describes this as displayed in the book of Luke as "Lukan universality" (p. 92). He states that this universality which Jesus embodied, "includes not only Gentiles in general, but also social outcasts, such as women (7:36-50), publicans (19:1-10; 18:9-14), criminals (23:39-43), prodigals (15:11-32), Samaritans and the poor" (p. 93). The Spirit of God anointed the Savior to make a way for all, not just a privileged few.

Comparative Conclusions of Isaiah 52:13-53:12 and Luke 4:16-21

As was shown in Isaiah 52:13 - 53:12, the theme of servant leadership is rife in Luke 4:16-21. This is especially true because he is not serving for himself but purely for the benefit of others.

While Isaiah 52-53 depicts the suffering servant, Luke 4 clarifies what the servant will do for those who are suffering.

In Isaiah, the servant's suffering was ordained by God and accepted by the servant. In Luke, Jesus is anointed by the Spirit of God and he accepts his mission as a fulfillment of God's word.

In Isaiah, the servant's suffering was an offering for sin, and many were justified by his bearing their iniquities. In Luke, Jesus forgives and releases those who are captives of sin and oppressed by the maladies that sin brings.

Both Isaiah and Luke depict a servant leader who extends himself in undesirable ways for the undesirable people of society. The servant leader's form of leadership cuts across the grain of society's expectations. It works in behalf of transgressors and outcasts.

The Isaiah and Luke passages center servant leadership on the value of people.

This is opposed to suffering for or ministering to an institution, a religion, a temple, or synagogue. Both passages depict the transformational wonder and effect of servant leadership.

The Great Commission of Matthew 28:18-20

After the prophetic depiction of Isaiah 52:12-53:13 and the inaugural address of Luke 4:16-21, the Servant now gives his farewell address in Matthew 28:18-20. Jesus commissions his church to "go and make disciples."

> 18And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age. Amen (Matt 28:18-20 NKJV)

As reflected in Isaiah 52:13-53:12, Jesus suffered, died, and was resurrected from the grave (Matt 27; 28). After his resurrection, Jesus met with his disciples on the Mount of Olives, as he had previously planned with them (28:16-17). There were mixed feelings among them because some worshipped him, and others doubted that it was indeed he (v. 17).

As if in an effort to mitigate their doubts and bring some encouragement to this uncertain group of disciples, Jesus said to them, "All authority has been given to Me in heaven and on earth" (v. 18). The Greek phrase translated "all authority" is $\pi\tilde{\alpha}\sigma\alpha$ (*pasa*) $\dot{\epsilon}\xi o \upsilon \sigma \acute{\iota}\alpha$ (*exousia*). As far as "all" (*pasa*) is concerned, Zodhiates (1993) shows the meaning to be "in the sense of all possible, the greatest, utmost, [and] supreme" (p. 1126). They cited Matthew 28:18 as denoting its usage as "all possible authority in heaven and earth, which means absolute authority" (p. 1126).

The word meaning "authority," $\dot{\epsilon}\xi o \upsilon \sigma \acute{\iota}\alpha$ (*exousia*), is interesting because "it has in

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it the ideas of right and might. It denotes permission, authority, right, liberty, or power to do something. As far as right, authority, or capability is concerned, it involves ability, power, and strength" (Zodhiates, 1993, p. 606). When Jesus said, "all authority" had been given to him in heaven and on earth, this entailed every form of capability and power that had ever existed. He was at liberty to accomplish anything or to prevent anything from being accomplished. According to Meyer (1884):

> It is true, no doubt, that when first sent forth by God He was invested with the ἐξουσία over all things (Matthew 11:27; John 13:3); but in His state of κένωσις [laid aside some of His heavenly prerogatives] it would, of necessity, come to be limited by the conditions of that human life into which he had descended. With His resurrection, however, this limitation was removed and His ἐξουσία fully and absolutely restored, so that He once more came into complete possession of His premundane δοξα [glory]. (p. 527)

Of note is the thought that this fullness of authority was restored after his humiliation and submission—not only by way of his death, but also through his descent into our world (John 1:1-3, 14a; Phil 2:5-11). His resurrection was the line of demarcation that he crossed which allowed him to regain all that he had divested himself of in order to live in our sinful environment. This authority is nothing short of the incomprehensible capacity of God to be and to do.

In their exposition of Matthew 28:18, Mitch and Sri (2010) observe that it was with this "declaration of his sovereign authority that he greet[ed] his disciples. His rising from the dead [was] also his enthronement over the realms of heaven and earth" (p. 310). Accordingly, Mitch and Sri (2010) continue,

> scholars generally interpret this [Matt. 28:18] as an allusion to the royal power given to the Son of Man in Dan 7:13-14 … the Son of Man is escorted into the presence of God, and 'power' is given to Him so that 'all nations' might serve him as their king. (p. 306)

A similar observation is made by Keener (1999). He drew on Matthew 28:18; cf.

7:29; 9:6; John 17:2; Daniel 7:13-14, to make the claim that "as Dan 7's Son of Man, Jesus holds 'all authority'" (p. 717). He further states that "one may contrast here Satan's offer in Matt 4:8-9; by pursuing obedience Jesus received more than Satan offered" (p. 717). All the kingdoms of the world and their glory were not enough to entice Jesus to give the enemy his allegiance (Matt 4:8-11). God is gracious toward the humble (Jas 4:6; 1 Pet 5:5). It is no wonder then that he received all authority.

The company of disciples that Jesus met on the mount after his resurrection formed the leadership core of this fledgling movement. Jesus had called the disciples (Matt 4:18-22; Mark 1:16-20; John 1:35-51) to serve with him and to learn from him. Having come now to the last leg of his journey on earth, he was commissioning them to continue forward with the mission. He empowered them. Jones (as cited in Bell 2014) noted: "Jesus did not gather power and authority to Himself. Though He was God … Jesus demonstrated an amazing ability to empower others, to trust others with leadership, to allow others to stumble and fail without condemning them" (p. 283).

In authorizing and empowering his disciples, Jesus said to them, "Go therefore and make disciples of all nations" (Matt 28:19a). Matthew 28:18 is antecedent to 28:19, and the bridging phrase is "go therefore." The words of Matthew 28:19 were told to them by Jesus based on the "supreme" and "absolute" authority which he gained after his resurrection.

In Mark's version of this commission, it is stated that believers will, in Jesus' name, "cast out demons … speak with new tongues ... take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover" (16:17, 18 NKJV). God's church has this authority and it was delegated to

the church by Jesus Christ—its leader and servant.

Notwithstanding those specific incidents spoken of in Mark 16, the general and overarching commission is for Jesus' disciples to make disciples. The word in Greek is *μαθητεύσατε* (*mathēteusate*) (make disciples) (Aland & Aland, 1994). It is an aorist imperative active verb. As far as the imperative mood is concerned, "there is no distinction of time between the tenses … the aorist imperative refers to the action without saying anything about its duration or repetition…[and] the imperative mood is used in commands" (Machen, 1950, p. 180). Consequently, the imperative activity that the church ought to be engaged in is that of continually making disciples.

The phrase "make disciples" is not in the KJV, but it is in the NKJV, NASB, NIV, and NLT. The KJV seems to translate *μαθητεύσατε* (*mathēteusate*) as "teach," while the other versions translate it as "make disciples." The translation "make disciples" is more precise because the word from which *μαθητεύσατε* (*mathēteusate*) comes is *μαθητής* (*mathētēs)* which means disciple. "In the New Testament the words connected to discipleship [the making of disciples] are applied chiefly to the followers of Jesus and describe the life of faith … a μαθητής (disciple) is one who has heard the call of Jesus and joins him" (Brown, 1986, p. 480). Congruently, another related word is the verb *μαθητεύω* (*mathēteuō*), which means "to cause someone to become a disciple or follower of—to make disciples or to cause people to become followers" (Louw & Nida, 1989, p. 471). This is the manner in which Jesus operated—he called people to follow him—to join with him in his mission.

It is noteworthy that unlike the secular teachers and imparters of wisdom during Jesus' time, he did not wait for followers to volunteer to follow him. Brown (1986) states,

"He called men with divine authority as God Himself called the prophets of the Old Testament ... It is important for understanding the discipleship of Jesus, continues Brown et al. (2000), to realize that the call to be a disciple always includes the call to service" (pp. 482, 488). This service entails working for the transformation of people's lives within the context of teaching the gospel of Jesus Christ (Luke 4:16-19). The gracious request of discipleship is for the disciple to relate to humanity in the manner in which Jesus himself related to humanity.

"The emphasis for the Early Church is on a relational community rather than a hierarchical structure. Christian Scripture defines the church as a body of ministering members. Christ's followers are commanded to go and make disciples according to the priorities of God, adding converts to the church" (Bell, 2014, p. 380). In the building of the relational community, "it is important to note that making disciples is not reducible to winning converts or [only] ensuring that people get baptized. A disciple is one who listens to Jesus (Matt 17:5), and learns from him how to live (11:28-30), how to pray (6:9-13), and how to do what is pleasing to the Father (3:17)" (Mitch & Sri, 2010, pp. 370-371). As is indicated by the Sermon on the Mount found in Matthew 7:23-27, it is crucial to hear the words of Jesus and put such words into practice (Mitch & Sri, 2010). The pinnacle of maturity for the disciple of Christ is representing his words in an authentic demonstration of living that attracts others to him.

The former can only take place if the proper relationship exists between Jesus and his disciple. It has to be one of submission on the part of the disciple. During the time of Christ, "a man was called a *μαθητής* (disciple) when he binds himself to someone else in order to acquire his practical and theoretical knowledge … One can only be a μαθητής in

the company of a *διδάσκολος* (*didaskolos*), a master or teacher" (Brown, 1986, p. 484). In the case of Jesus, it would also be spiritual knowledge.

Being the master and teacher that Jesus is, the disciples were told "precisely what their mission will be. Their mission is now to teach doctrine or to proclaim the risen One. They must certainly attend to those aspects—witnessing to the Risen One, proclaiming the gospel, planting communities—but in the end everything revolves around one goal: making disciples for Jesus" (Pagola, 2012, p. 251).

As the conquering resurrected monarch, Jesus entrusted his disciples with the leadership of his church. He is "the sent one who in turn sends his followers to complete God's mission" (Isaak, 2011, p. 244). The commission of Jesus pronounces the entire world to be a mission field—"its diverse peoples and communities being the 'many' (Matt 26:28) for whom Jesus shed His blood" (Mitch & Sri, 2010, p. 370). As Isaiah prophesied (53:11), he bore the iniquities of many and they were justified. This is the corresponding "all nations" of Matthew 28:19a. Rankin (cited in Lawless & Greenway, 2010) states that God's passion is for the peoples from all nations. In order to carry out God's mission, we have to share in his passion to see people from all walks of life worship and serve him.

In Matthew 28:19b, Jesus said, "baptizing them in the name of the Father and of the Son and of the Holy Spirit." Here, Jesus indicates that baptism is a part of the process of making disciples. Jesus himself was baptized by John (Matt 3:13-17). Jesus' baptism was an occasion marked by the voice of his Father expressing pleasure in him. The occasion was also made significant because the Spirit of God descended like a dove upon him. Now, the presence of these three—Father, Son, and Holy Spirit—will also

substantiate the occasion when a disciple is being baptized into God's kingdom, hence the directive by Jesus for disciples to be baptized in the name of the Father, the Son, and the Holy Spirit.

The participation of the Spirit and that of the Father in the process of salvation through Jesus Christ—Messiah and Son of God—is here acknowledged. In Isaiah's prophecy of the suffering servant (52:13-53:12), he who bore the iniquities of the people did so in obedience to God the Father. When Jesus stood up in the synagogue and pronounced the fulfillment of God's year of Jubilee (Luke 4:16-21), he did so by the anointing of the Holy Spirit. Equally, when people accept Jesus Christ as their Lord and Savior, they ought to be baptized in the name of the "Three" who work together in order to effect their salvation.

Baptism is a translation of the Greek word $\beta\alpha\pi\tau\acute{\iota}\zeta\omega$ (*baptizō*). It means, literally, "to immerse." The word finds its importance within the context of Matthew 28 because this chapter chronicles the resurrection of Jesus Christ—an event that was preceded by his death and burial in Matthew 27:45-61. This is important for the disciple of Jesus Christ who gets baptized for there is a relationship between baptism and Jesus' death, burial, and resurrection. The connection is explained in Romans 6:3-6:

> [3]Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? [4]Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. [5]For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, [6]knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

When disciples are baptized, they are participating spiritually in the death, burial, and resurrection of their Messiah. The resurrected Lord authorized and empowered this

transaction (Matt 28:18). This experience allows the disciple to comprehend the profundity of servant leadership in addition to the depth and value of the Messiah's love for his people. Just as important as being actually immersed in water physically, the believer is immersed spiritually in the life and passion of Jesus Christ.

In his final words of commission to his disciples (Matt 28:20), Jesus asserted this, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." As disciples carry out their Master's will in "going," "baptizing," and "teaching," the presence of Jesus will be with them (John 14:16-18, 19-21, 25-27). Now they are called to be διδάσκολοι (*didaskaloi)* (teachers). Teachers who constantly rely on Jesus—teachers who are servants (Phil 3:12, 13). Their reliance on him means that they have nothing to fear in carrying out the mission of God.

"If many Christians today have lost a sense of Jesus' presence and purpose among them, it may be because they have lost sight of the mission their Lord has given them. Those who would be his disciples must prepare the way for his future coming and his kingdom, as John the Baptist did for his first" (Keener, 1999, p. 721).

Conclusions and Correlations

Jesus' authority is the result of his humiliation and resurrection. In light of his authority, he has authorized and empowered the church of God to carry out the mission of God—bringing the gospel to the world in order to make disciples.

Disciples of Jesus are those who heed the call of Jesus, learn from Jesus, live like Jesus, and serve like Jesus. They understand their role of being tutored into the lifestyle which is reflective of their Teacher. With Jesus, the disciples *(μαθητής)* are being transformed in order that they may be able to make disciples *(μαθητεύσατε).* As Jesus

builds community with his disciples, his disciples build community with others. Consequently, service is at the heart of discipleship—service to God and service to humanity. A disciple is therefore a servant leader—one who is submissive to the will of God. By way of correlation, Isaiah 52:13-53:12 prophecies the suffering of the Messiah as ordained by God. Luke 4:16-21 announces the arrival and fulfillment of the Messiah's purpose signified by the Holy Spirit. In Matthew 28:18-20, the Messiah sends his disciples—in a manner similar to how he was sent—to fulfill God's mission in the earth.

The notion of submission is inherent in all three passages: In Isaiah, the Servant submits to God. In Luke, Jesus submits to the Holy Spirit. In Matthew, Jesus commissions his disciples to a path of submission to the mission of God.

Servant leaders are not fearful of submission, neither are they apprehensive about collaboration. Rather, they accept both as ways of being in order to do the work of ministry and to accomplish God's mission. Similarly, Jesus Messiah, the Holy Spirit, and the Father work together in order to accomplish the mission of making disciples.

In addition to the correlations mentioned above, some significant principles were gleaned from this theological reflection that could assist in addressing the stated problem. The principle of movement is one such notion. The dynamism of the servant of Isaiah 52:13-53:12 is pictured as he moves toward his ultimate accomplishment. He grows up (53:2) as a root out of dry ground. He moves from stage to stage suffering various humiliations, until "he bore the sin of many and made intercession for the transgressors" (53:12). Movement is also a feature of Matthew 28:18-20, noticeably so in the directive to "go" (28:19). This principle of movement may be advanced to encourage board members regarding the dynamism of God's business. That becoming insular without

having a healthy external focus is antithetical to the movement of God. God's movement seems to be driven toward those who are in need of his care (Luke 4:16-21), people who are not a part of his kingdom.

Another concept that may give assistance to addressing the stated problem is the principle of alertness. Alertness allows the believer to recognize that the movement of God is already established and taking place. Jesus' birth (Isa 53:2; Matt 1:20-24; John 1:14), life (Luke 2:52; 4:16-21), death (Isa 53:12; Matt 27:32-66), and resurrection (Matt 28:1-8, 18-28) testify to the establishment of His movement. Believers who exemplify alertness may come to understand that God's movement is preceding and proceeding even without their input. Presenting the principle of alertness may help to motivate a desire to participate as opposed to being left out.

A third principle is that of finality. The servant gives his life (Isa 53:12). The world comes to an end (Matt 28:20). Jesus' allusion to the year of Jubilee (Luke 4:21) as being fulfilled in his life and ministry prefigures that final restoration of all things in the new heaven and new earth (Rev 21:1-8; 22:1-5). People will live in eternal freedom and this world will be restored from all its ill. This may help to address the stated problem by creating a sense of urgency in board members. The principle of finality urges the complacent to move before the end comes.

A fourth and final principle is that of love. The servant song of Isaiah 52:13-53:12 is a palpable expression of the love of God. This passage demonstrates the degree to which God will make his love known to mortals. Luke 4:16-21 illustrates the depth and reach of God's love ("the poor," "the broken hearted," "the captives," and "the oppressed"). Enjoining the principle of love may help to move board members to

beneficial action for people who are suffering outside the walls of the church. Love is the warp and woof of being missional.

CHAPTER 3

LITERATURE REVIEW

Introduction

The project which forms the practical portion of this Doctor of Ministry degree

was done in collaboration with the All Nations Seventh-day Adventist Church Board.

This group of leaders were guided through a process of leadership development which

helped to sharpen their abilities and improve their knowledge of what it means to work as

a missional team. In addition, board members were guided into the launching of a

ministry which benefits their community.

Therefore, this literature review will focus on two areas: leadership and the

missional church. The development of leaders is key to any system or organization

(Kouzes & Posner, 2012; Maxwell, 2007). Consequently, three selected aspects of

leadership will be reviewed: the value of vision in leadership, the importance of ethics,

and transformational leadership. As far as the missional church is concerned, a statement

will be made indicating some of the benefits of transformational leadership for the church

that operates from a missional perspective. This is not a comprehensive review of the

literature which pertains to these areas of emphases.

Leadership

Through the decades of the 1990s and even in the 21st century, there have been

varying descriptions of leadership (Northouse, 2013). Delineations from the imposition of the leader's will during the 20th century, the group classifications of the 1950s, and the transformational approaches toward the end of the century and into the first decade of the current century (Northouse, 2013), demonstrate the varied perspectives of leadership.

In addition to the diverse descriptions or definitions of leadership, there have also been varying theories of leadership over the years. Thomas Carlyle's strong-man theory of the 1840s was challenged by Herbert Spencer's situationist theory in the 1880s. Adding to the plethora was influence theory: adaptive and relational, along with organizational theories of leadership, especially from the last half of the 20th century to the present (S. Bell, Class notes from CHMN 747, Christian Leadership, 2014).

The shifts in leadership conceptions can also be categorized in terms of notions "before world war two and after world war two" as is expressed by Rejai and Phillips (2004, p. 189). They posit four questions that emerged as important to pre- and post-war formulations of leadership theories:

1. Does the leader have a vision?

2. Does he/she have the skill to communicate that vision?

3. Does he/she have the skill to mobilize follower support? and

4. Does he/she have the skill to turn his/her vision into a shared vision?

Rejai and Phillips (2004) report that questions (1) and (2) figure prominently into configurations before World War II and questions (1) through (4) are all prominent features in leadership conceptions after World War II.

As different notions of leadership theory have come and gone over the decades, authors and academics seem to have agreed in moving away from leadership's being

exclusively dependent upon the innate traits of the leader. A broad-based reality, which

articulates that an individual can be educated or cultured for leadership, is now more

common place (Allender, 2006; Brotherton, 2013; Goleman, Boyatzis, & Mckee, 2002;

Heifetz, Grashow, & Linsky, 2009; Herrington, Creech, & Taylor 2003; Kouzes &

Posner, 2012; Northouse, 2103). As Kouzes and Posner (2012) observe, "Leadership can

be learned. It is an observable pattern of practices and behaviors and a definable set of

skills and abilities" (p. 335). Whether nature or nurture, one fact is not lost sight of—and

that is, the important role that leadership plays in creating, establishing, and growing

organizational culture and effectiveness (Schein, 2010).

The Value of Vision

Leadership is complex and has inherent difficulties (Dollhopf & Scheitle, 2013),

but "while perilous, it is an enterprise worthy of the costs" (Heifetz & Linsky, 2002, p.

1). In light of its inherent complexities and dangers, leadership requires skills and

abilities that will make its tasks as effective as possible. One of the recurring required

aptitudes in the leadership literature is that of being a visionary (Bolman & Deal, 1994;

Burke, 2004; Guise, 2012; Hesselbein, Goldsmith & Somerville, 2002; Nanus, 1992;

Senge, 2006; Toler & Brecheisen, 2003).

Guise (2012) argues that all of what is done has to be verified through the filter of

vision. In addition, he maintained that in order for the vision to be realized, there has to

be intentionality on the part of those involved. Puccio, Murdock, and Mance (2007)

reflect a similar thought: "Having clarity in what you want to accomplish creates a

singular lens through which creative efforts can be focused" (p. 110.).

Bolman and Deal (1994) reason, "leadership is needed to foster, purpose, passion,

and imagination. Particularly in times of crisis or rapid change … we look to leaders …

for hope, inspiration, and a pathway to somewhere more desirable" (p. 77). This need for

a more satisfactory way is what defines vision. A vision is a future that is preferred and

more desirable than the present set of circumstances (Puccio et al., 2007).

Burke (2004) contends that the leader who is authentic will articulate a

compelling vision and when that vision is presented, she/he must be ready to answer at

least three questions: "Where are we going? the destination question. How do we plan to

get there? the roadmap question; and Why bother? the value versus cost question" (p.

104). Burke's emphasis seems to be that of a vision defined or pronounced to the people

by the leader. He says, "You, the leader, must describe your vision and help your team

see the value of going for it" (p. 111).

Senge (2006) argues for shared vision. He contends that the vision for the

organization is arrived at when individuals are encouraged to have personal visions.

According to Senge (2006), a shared vision is built through a collaborative effort in

which individuals are given the opportunity to express their personal vision. Senge

(2006) further suggests that through this type of cooperative effort, the organizational

vision will be "ours" as opposed to something imposed by the leader.

From the perspective of leadership, one could say that Burke's (2004) is a vision

shared—the leader to the led. Senge's (2006) is a shared vision—the leader and the led.

Lest this be misunderstood, Burke (2004) is not advocating pure dictatorship. In fact, his

position calls for the leader to encourage and solicit the followers' acceptance and

support for his vision. However, he calls for the leader to bring the vision to the

organization and then motivate and encourage support for the vision.

A challenge to be mindful of, as far as Burke's (2004) viewpoint is concerned, is that of inadvertently creating leaders who really do not listen to their constituents, one in which those who are being led feel as if they do not actually have a voice in projecting the future of the organization. However, a positive in this view is the fact that it affirms the importance of a leader being proactive in leading.

A challenge that one might be confronted with in the pursuit of Senge's (2006) shared vision is that of deciding which way to go—after having heard from multiple visionaries. Nevertheless, a positive in this view is the fact of collaboration—leader and people—participating and lending voice to the future of the organization. To be clear, Senge (2006) was not advocating for the leader to be ignorant as to where she/he would like to see the organization go. On the contrary, Senge's (2006) view represents the notion that, as the leader envisions the future, he invites and advocates for others to do the same in order that a vital connection may take place. The path to the future for the organization becomes richer and will be more commonly held. This, according to Senge (2006), will garner "commitment" and not just "compliance" (p. 192).

Therefore, it seems appropriate advocate for achieving the vision of the organization through a shared collaborative effort. This seems appropriate because it is apparently more important and probably easier to garner support for *our vision* than for one person's outlook. The shared vision approach appears to strengthen the tie between members of the organization and deepen their steadfastness from top to bottom. "Vision turns an organization's core ideology or sense of purpose into an image of the future … shared, it imbues an organization with spirit, resolve and élan" (Bolman & Deal, 2013, p. 250).

Authorities on the subject of leadership agree that visionary leadership is essential to organizational success. They acknowledge that one of the best practices of exemplary leadership is the leader's ability to "inspire a shared vision" (Kouzes & Posner, 2012, p. 104).

<center>The Importance of Ethics</center>

Another characteristic quality that supports the upholding of good leadership is the virtue of being ethical. Johnson (2015) argues for the importance of leaders to exemplify quality character. He posits that character, time and again, makes the difference between success and failure. Therefore, it is crucial for leaders to develop "positive traits of virtues … through direct interventions or indirectly by modeling … learning from hardship, establishing effective habits, determining a clear sense of direction, and examining our values" (p. 78). Here, Johnson (2015) reflects on the inner aspect of leadership ethics—the character of the leader. This is significant and he is not unique in his argument for the importance of leadership that is based on an ethical character (Holian & Prysby, 2015; Liborius, 2014; Manby, 2012; Sarros, Cooper, Hartican, & Barker, 2011).

Brown (as cited in Barling, 2014) has been on the forefront of studies that seek to give meaning to the notion of ethical leadership. They highlight the universal commonality of such conduct as "honesty, trustworthiness, fairness and care" (p. 19). That leaders seriously consider the ethical ramifications of their decisions is a key component of Brown et al. (2000). This is demonstrated in the questionnaire that was developed as a result of their comprehensive study.

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The questionnaire serves as a measurement for ethical leadership. It is reported as follows in Barling (2014):

> My boss … listens to what employees say. Disciplines employees who violate ethical standards. Conducts his or her personal life in an ethical manner. Has the best interest of employees in mind. Makes fair and balanced decisions. Can be trusted. Discusses business ethics or values with employees. Sets an example of how to do things the right way in terms of ethics. Defines success not just in terms of results but also the way that they are obtained. When making decisions, asks, "What is the right thing to do?" (p. 20)

Employees would be asked these ten questions and given the opportunity to answer on a scale of 1 to 5: 1 is strongly disagree and 5 is strongly agree. This was a timely contribution to the scholarship and practice of ethical leadership.

Drawing again on Brown et al. (2000), Demirtas and Akdogan (2014) argue that "ethical leadership refers to the display of behaviors consistent with appropriate norms, which are visible through leader's actions and relationships" (p. 59). In this pivotal study, they concluded that ethical leadership may positively affect the organization both directly and indirectly. Directly, organizational commitment is produced and stimulated, and turnover is lessened. Indirectly, awareness of ethical climate is influenced.

As a consequence of these ethical indicators, "more than at any other time in our history, we hold our leaders to a higher standard of conduct both on and off the job and this conduct must be modeled to followers in an overt manner" (Pucic, 2014, p. 669). In this article, Pucic (2014) demonstrates that ethical leadership creates an atmosphere of fairness in organizations and stimulates professional fulfillment of its subordinates. He also validates the positive role that ethical leadership plays in creating loyalty to an organization.

Research also indicates that ethical leadership influences innovation in the

workplace and as a result may predict "individual innovative work behavior" (Yidong &

Xinxin, 2013, p. 451). One hallmark of their research is that it reconnoitered and

confirmed the inspiring characteristic of ethical leadership. This is opposed to dealing

with inherent inspirational dynamics, as far as enabling or forecasting innovation and

innovative behavior is concerned.

The influence of ethical leadership may be experienced on an individual,

organizational, and/or global level. In dealing with global citizenship and ethical

leadership, Poff (2010) gives consideration to how a sustainable future might be

achieved. She states, "Any version of an ethical leadership compass must include

competence of effectiveness with values such as integrity, honesty, trustworthiness, and a

commitment to virtue as well as to service to the organization" (p. 13). Her contention is

that globalization necessitates such a compass because of its interconnectivity. Morality

and or immorality may have far-reaching effects, as was indicated, for example, in the

2008 global financial meltdown.

Consequently, from large scale to small, individual to industry, leaders have a

responsibility to do what is necessary for the promotion of ethics and ethical conduct

(Makaroff, Storch, Pauly, & Newton, 2014). It has been reputed that "leaders can take

action to establish ethical practices within organizations. Apart from developing the

formal documents on ethical conduct, leaders need to demonstrate ethical leadership in

their daily behaviors, decisions and actions" (Toor & Ofori, 2009, p. 533). Leaders may

send appropriate communications about ethics and institute transparent rewards and

reprimand arrangements. They "can do a lot to create an ethical organizational context"

(Toor & Ofori, 2009, p. 544).

The demand for ethical leadership reaches also to institutions that are in charge of preparing leaders for their role in the world (Caldwell & Jeane, 2007). After investigating ten articles authored by experts in leadership and ethics, regarding the ethical responsibilities of schools of business, Caldwell and Jeane (2007) came to an affirmative conclusion. They assert, "To create a morally virtuous business community … business schools and business departments must invest in a continuing dialogue about their ethical duties to society and thoughtfully examine both their roles and the benefits that can come from honoring the responsibilities of ethical leadership" (p. 4).

This appeal for ethical leadership has been prominent over the past twenty years (Poff, 2010, p. 11). Wren (1995) offers contributions from industry leaders, scholars, and practitioners. Kidder (1995) contributes an article dealing with common ground in ethical, human values which was the result of his interview with "men and women of conscience… ethical thought leaders within their different cultures" (p. 501). The question that he asked them was what they would include in a global code of ethics if they were given the opportunity to create one. Kidder (1995) then listed and commented on those particulars of moral conduct or code of ethics that the respondents have in common. These included love, truthfulness, fairness, freedom, unity, tolerance, responsibility, and respect for life (pp. 502-506).

Kidder's interviewees included, but were not limited to, former first lady of Mozambique, Graça Machel; Harvard University ex-president, Derek Bok; philosopher and author, John W. Gardner of Stanford University; and former prime minister of Lebanon, Salim El Hoss. It was apparent among those who were interviewed that the need for a code of ethic in leadership was paramount. The importance of a code of ethics,

according to Kidder (1995), can be realized in its potential to bring "consensus and agreement" while forming a "foundation for building goals, plans and tactics, where things really happen and the world really changes" (p. 508).

Kilts (2007) writes regarding putting the right team in place in order to face challenges effectively, "People who like to cut corners and shade the truth" are not going to be on his team (p. 140). He also states, commenting on the public persona of the company, "Never try to deceive or prevaricate. That's not only bad ethical behavior, it also never works" (p. 278). Kilts (2007) places a high premium on intellectual integrity and especially on those parts of integrity that have to do with "honor, ethics and good practice" (p.140). Integrity helps create trust. Leaders will be trusted when their constituents are aware that they operate within a code of ethics or a certain parameter of moral standards (Bowen, 2008).

Another leader of commerce who champions ethical leadership is Warren Buffett. Ovide (2011) writes about the ethics of Warren Buffett who believes that doing what is right is just as important as being seen to do what is right. Ovide's (2011) article is basically a reaction to a recently-sent memo by Buffett to Berkshire Hathaway managers. The following paragraph serves as an example of Buffett's ethical priority:

> The priority is that all of us continue to zealously guard Berkshire's reputation. We can't be perfect but we can try to be. As I've said in these memos for more than 25 years: We can afford to lose money – even a lot of money. But we can't afford to lose reputation – even a shred of reputation." We must continue to measure every act against not only what is legal but also what we would be happy to have written about on the front page of a national newspaper in an article written by an unfriendly but intelligent reporter. Sometimes your associates will say 'Everybody else is doing it.' This rationale is almost always a bad one if it is the main justification for a business action. It is totally unacceptable when evaluating a moral decision. (Ovide, 2011, para. 2)

Authors, academicians, scholars, and practitioners alike agree that ethics in

leadership is essential for effectiveness. It is important that leaders model ethics and allow themselves to be held accountable for ethical leadership (Hunter, 2004).

<p style="text-align:center">Transformational Leadership</p>

Transformational leaders have a depth of understanding of the essential standards of society and also understand the emotional and social needs of people (Boonstra, 2013). "Transformational leaders are curious, explorative and have broad interests. They have a learning attitude, and know themselves with their strong and weak sides" (Boonstra, 2013, p. 171). The leader who is transformational is in touch with his/her personal self. His/her personal growth and development is just as crucial (Frick & Spears, 1996; Fuda, 2013) as the development of those whom she/he leads. Transformation leaders are inspiring and they listen to others (Boonstra, 2013, p. 172). They seek to influence and empower for a greater good. As Bass (1985) suggests, "To achieve follower performance beyond the ordinary limits, leadership must be transformational. Followers' attitudes, beliefs, motives and confidence need to be transformed from a lower to a higher plane of arousal and maturity" (p. xiii).

The father of the transformational school of thought is probably Robert Greenleaf. He studied and wrote extensively on the subject of servant leadership, a form of leadership which is transformational in value. Regarding servant leaders, Greenleaf (1996) stated, "Those being served [by such a leader] grow as persons; while being served, they become healthier, wiser, freer, more autonomous, more likely themselves to become servants" (p. 40). Notice the transformation to "healthier," "wiser," "freer" states of being. Greenleaf (as cited in Howell, 2013) has been very influential over the years (beginning in the 1970s) when he published his pivotal work *Servant Leadership*. In it,

Greenleaf (as cited in Howell, 2013) championed the notion of leaders who inspire the best and highest good in their followers. Greenleaf (as cited in Mckenna, 2013) also argued for the concept of a shared vision as far as leaders' relationship with their followers is concerned.

Greenleaf was the forerunner of James McGregor Burns (Ciulla, 1998). Burns (as cited in Ciulla, 1998) does extensive work in the area of leadership. He draws a line of demarcation between transactional leadership and transformational leadership. Burns (Ciulla, 1998) bases his thought on Maslow's hierarchy of needs. He argues that while transactional leaders meet those needs of their followers that are on the lower spectrum of life's desires, transformational leaders on the other hand, appeal to and try to meet the needs that are on the higher spectrum of life's necessities—needs that are more altruistic in value and substance.

On the other hand, McKenna (2013) cautions Christian leaders to be aware that Burns' transformational model is probably not ideally Christian, and offers instead, his incarnational model which also upholds a transformational ideal. McKenna (2013) contends that incarnational Christ-centered leaders will be "mature models, wise mentors, and compassionate mediators" (p. 87). As Ciulla (1998) brings out in her comment on Burns' transforming leadership, both the leader and the led are raised to heights of moral aspiration (p. 113).

Transformational leaders have a noteworthy effect on organizations too. Research has shown that organizational commitment is positively associated with transformational leadership (Dunn, Dastoor, & Sims, 2012). This study was conducted from a cross-cultural perspective in the United States and Israel. Seven hundred fifty employees in the

United States and 400 in Israel were surveyed by an international research and development company. Linking a reputable model of transformational leadership—Kouzes and Posner's leadership practices—and a reputable organizational commitment model—Meyer and Allen's 3-Component, the study shows transformational leadership behavior to have positive and substantial effects on organizational commitment (Dunn et al., 2012).

Similar conclusions were reached in Leach (2005) regarding the organizational commitment of nurses. This study showed that the relationship between nurse executives, nurse managers, and floor nurses were positively effective for organizational commitment when transformational leadership was practiced.

Benefiel (2005) write regarding spiritual leadership in organizations and the benefits thereof. She argues for more spirituality in organizations and gave examples of organizations that work successfully from a spiritual perspective. As far as Benefiel (2005) was concerned, spirituality does not necessarily take a religious connotation. She defines it in a broader sense, that spirituality is "the human spirit, fully engaged" and includes the "intellectual, emotional and relational depth of human character, as well as the continuing capability and yearning for personal development and evolution" (p. 9).

Regarding the organizations and leaders she highlighted, Benefiel (2005) concludes that they are aimed at leadership for transformation. They understand that both the leaders' and the organizations' journey is "more about transformation than the gifts they receive" or the "material rewards" they may gain (p. 39). Reflecting a leadership that is "characterized by compassion, service, respect, and wisdom" (p. 39), these

organizations show that being transformational is just as important as experiencing financial success.

Other studies have also shown that transformational leadership positively affects organizational commitment (Tahir, Abdullah, Ali, & Daud, 2014). The positive effect has likewise been seen in the area of innovation in organization and the matter of perceived leader effectiveness (Botma, Botha, & Nel, 2012; Doherty & Danylchuk, 1996).

In his review of *Transformational Leadership* by Bass and Riggio (2006), Kramer (2007) notes their argument "that transformational leaders help develop adaptive structures that are in place before crises develop. Transformational leaders rise above employing simply defensive responses to crises, help followers to focus their attention on longer-term goals, and inspire them to greater effort" (p. 152).

The prominence and value of transformational leadership is also echoed in the research and findings of Bell, Dudley, and Tilstra (2005). They suggest that there needs to be a better form of leadership development in the curricula for ministerial graduate programs that are accredited by the American Association of Theological Schools (ATS). One of the main tools in their research chest was Kouzes and Posner's (2003) five essential leadership practices: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart. For each of these five categories, they found that graduates of the ATS seminary that was studied scored lower than their counterparts of three other non-ATS programs. The comparison was made with graduates who were working in ministry "four or more years" (Bell et al., 2005, p. 76).

Bell et al. (2005) deal with the formation of leaders who are in a ministerial educational process. They compare the transformational effects of the three selected

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programs. Among other findings they conclude, "the mission of graduate theological education calls for a paradigm revision that accomplishes integration of theory and practice and theological reflection and leadership skills within a professional learning context inclusive of coaching" (p. 76). In essence, they advocate for curricula that are more transformational.

The literature investigated shows that transformational leadership is inspirational. The leader cheers on and motivates those who are being led to be better in both their professional and personal lives. Transformational leaders take a collaborative approach to leadership. They are also idealistic. They point to a higher value for being and doing and a future that is preferable to the present state of affairs. They are the consummate visionaries. These leaders understand the value of people and the notion that their development as human beings or leaders is important for organizational commitment and a climate of creativity. The leader who is transformational does not sit in the ivory tower and dictate to the people below him. Contrarily, he/she comes to where the people are and co-operates with them in a modeling, mentoring manner.

Relating to the three aspects of leadership that have been discussed, one might argue that being visionary and or being ethical are features of transformational leadership. Therefore, they could have been dealt with as a subset of the transformational topic. However, one could also posit that one could be a visionary, be ethical, or display other good characteristics without necessarily being transformational. For example, the leader may express and explain his/her vision for the organization and garner support for his/her vision through manipulation or the use of fear. Having gained such support, the vision may very well be accomplished and the leader dubbed as visionary.

Contrary to the former, transformational leaders inspire a shared vision. The vision is realized based upon the shared aspirations of leader and follower. The leader invites those who are being led into a collaborative process of visioning for the preferred future of the organization. As it relates to ethics, the possibility exists for each to have his/her own. In relationship to an organization, the leader may be reasonably ethical, as well as the other members within the system. The leader may even encourage ethical behavior and depend on individuals to be ethical based upon their "better selves" or their consciences. Transformational leadership on the other hand, encourages collaboration in a process that helps the organization to arrive at an agreed upon set of core values (Benefiel, 2005). This will help to create the ethical culture, climate, or spirit of the organization in a transformational manner, and aid the organization to grow together in its future.

Having certain good traits, skills, or characteristics is not necessarily an indication that one is transformational in his or her leadership. Hence the effort in this paper is to deal with the matters distinctively.

Based on the body of sources reviewed, the following definition of transformational leadership is hereby proffered: Transformational leadership is an inspirational relationship between leader and follower, whereby the leader accepts the mandate of evoking within the follower hope for betterment personally and socially.

The next segment of this review will look at the missional church, at the end of which, a statement suggesting some of the benefits of transformational leadership to the missional church will be made.

The Missional Church

Defining Missional Church

The notion of integrating mission and the church has been planted and is now growing in the world of missional ecclesiology (Nikolajsen, 2013). This is a legacy of the well acclaimed and much respected scholar, theologian, and missiologist of the 20th century, Lesslie Newbigin (Nikolajsen, 2013). Integrating mission and church means dealing with mission as part of the life and function of the church as opposed to it is being just an add-on or supplement. The central feature informing the former is the *missio Dei* or the mission of God. Newbigin (as cited in Hoffmeyer, 2001) states, "The mission is not ours but God's. We are invited to participate in an activity of God which is the central meaning of creation itself" (p. 108).

Newbigin's career included his service as a missionary to India, leadership positions in the ecumenical movement, and a return to England where he continued his illustrious career and calling (Nikolajsen, 2013). While in England, a 1984 project known as the British Council of Churches, later given the name, the Gospel and Our Culture (GOC), arose to study mission in Western culture (Nikolajsen, 2013). By the mid-1990s, its American counterpart was developed as the result of a 1984 lecture that Newbigin gave at Princeton Theological Seminary. In the tradition and influence of Newbigin, the North American segment of GOC seeks to address a "missiology for North America" (Nikolajsen, 2013, p. 258).

Many books and numerous articles have since been written on the subject. However, according to Nikolajsen (2013), the first publication to use the term Missional Church was Guder (1998). Guder's was a project undertaken by six ordained ministers

from differing denominational backgrounds, including Guder who was its editor. This work distinguished the term missional as "the essential nature and vocation of the church as God's called and sent people" (Guder, 1998, p. 10). As such, these authors contended that a missional ecclesiology has to be (a) biblical, (b) historical, (c) contextual, (d) eschatological, and (e) practiced (Guder, 1998, pp. 10-11). The actual phrase used is "can be practiced, that is, it can be translated into practice" (Guder, 1998, p. 11).

The above suggests that the church which is missional must be grounded in the Bible and that "biblical perspective" should be made clear (Guder, 1998, p. 10). In addition, the church has to give attention to current and previous ecclesiological movements and worldwide realities that guide its present-day expression. Furthermore, an understanding of the current cultural context is needed so that a being and doing church can be "incarnational" (Guder, 1998, p. 10). Besides that, the church is "dynamic and developmental" (Guder, 1998, p. 11) as it moves toward the promised end of time. Ultimately, "the basic function of all theology is to equip the church for its calling" (Guder, 1998, p. 11), that of fulfilling its practical role in society.

Duraisingh (2010) argues for a *concursus Dei* as opposed to a *missio Dei.* He posits this in order to move the church more meaningfully into its missional purpose. The reason, he cited, is that "though the missional calling of the church is acknowledged by all, often mission remains just a function among many other more pressing tasks in congregations" (p. 7). Even though he presents this opposing viewpoint with various citations to uphold his position, Duraisingh (2010) still had God as the central and prominent figure in his proposition. He defines *concursus Dei* as "divine accompaniment," based on "God's unceasing accompaniment with creation, calling and

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evoking its participation in God-movement as God leads it patiently and persuasively, both in judgment and grace, to its future in God's future" (p. 20).

Duraisingh (2010) says that the concept of *missio Dei* came to be used to ratify what he calls a "church-shaped mission" (p. 14). However, in all of the arguments he presented, he did not deal with *missio Dei* from Newbigin's perspective. He speaks about the Trinitarian origin of it and the depreciating of a central role of the Holy Spirit in missions. However, one can also see in that Trinitarian basis a clear important and substantial role of the Spirit of God. Guder's (1998) main argument for *missio Dei* is "God the Father sending the Son. God the Father and the Son sending the Holy Spirit. And God the Father, Son and Holy Spirit sending the Church" (pp. 3-4).

From the *missio Dei* perspective, "mission is regarded as the essential nature and calling of the church" (Nikolajsen, 2013, p. 261). This strikes a similar tone as Duraisingh's (2010) "mission-shaped church" because an organism is usually shaped by its essential nature and calling. The evidence presented by Duraisingh (2010) is not overwhelming enough for it to cause a polar shift from *missio Dei* to *concursus Dei*. Furthermore, there has not been a tidal wave of scholarly literature arguing for *concursus Dei* as opposed to *missio Dei*.

The call of *missio Dei* is for the church of God to get back to the nature and purpose of its calling. It is a manifestation of "God's dream to heal and restore creation, of liberation, justice, peace, wholeness, flourishing—a wondrous comprehensive vision. … It is God's mission" (Spellers, 2010, p. 33). The church that is operational from this perspective is being missional. They are accomplishing the missional work of God as they embrace its incarnational reality and fulfill its divine purposes (Frost, 2011).

The original context that the founders and proponents of *missio Dei* wanted to address was that of Western cultures. However, the missional church movement is more internationalized and the context is wherever there is a need for disciple making (Niemandt, 2010; Richardson, 2013; van Gelder, 2009). Therefore, a renewed emphasis in the study of the book of Acts has emerged, investigating the various ways in which the apostles dealt with the challenges of differing contexts as they lived the mission of God and stood to its demands (Goheen, 2011; Hirsch, 2006; Niemandt, 2010). From this, we are reminded that being missional is to be crucially incarnational.

The major ecumenical conferences of 2010 were researched in Niemandt (2012). This study sought to understand how their procedures and official papers added to the progression of the current missional ecclesiological movement. The conferences were Edinburgh 2010, the World Community of Reformed Churches and Lausanne III. Niemandt (2012) summarized his findings in the following quotation:

> This missional ecclesiology begins in the heart of the Triune God, is determined by *missio Dei* as a restatement of Trinitarian theology and focuses on God's life of communion and God's involvement in history. It aims at drawing humanity and creation in general into this communion with God's very life. The following contours of an emerging missional ecclesiology became visible: an *incarnational* approach to church; *relationality* in the community of believers; the role of the *kingdom of God*; *discernment* as the first act in mission; *imago Dei* and creativity; the *ecclesia* and *local community* and finally *mission and ethics*. (p. 9)

In his comments on mission and ethics, Niemandt (2012) offered this bit of insight: "The missional church is transformational. It exists for the transformation of the community that it serves, through the power of the gospel and the Holy Spirit" (p. 9). Note the gravity given to the notion of transformation.

Woods (2014), program secretary for mission enabling with the Council for World Missions, writes: "Congregations … in order to fully realize God's promise of life

in all its fullness, need to rediscover their missional calling and mission needs to rediscover the role of congregations as communities of witness and transformation. Mission is not something we can outsource; it should be the very essence of congregational life" (p. 81).

Breen (2013) writes on how to lead missional communities and how to revive the ideals of being together on God's mission. He develops and describes a process of discipleship by way of what he calls Missional Communities or MCs. Communities for learning and growing consisting of 20-40 people, MCs espouse an ethic of the growth and development of leaders and group members as they engage in the essential work of reaching their neighborhood with the good news of Jesus. Breen (2013) writes from his personal experience and practical knowledge having gone through the development and processes of leading and being a part of MCs. He emphasizes that mission and/or the making of disciples has to be the core and main reason for the groups to function effectively. In other words, it ought to be the essence of their life, as stated by Woods.

Keller (2012) adds to the missional discussion. He deals with the notion of being balanced in the approach that mission takes in reaching a city environment. He also espouses discipleship as a means for members to minister in the world. In his discussion of what he terms missional community, Keller shows this community as reaching out to save, reaching in to support and equip, ministering in word and deed, and cooperating with other churches for the cause of the community.

Cauley (2011) resonates a similar tone. He studied and compiled numerous articles in which Ellen G. White, cofounder of the Seventh-day Adventist Church, used the word "missionary." Cauley wanted to know how White used the word and in what

contexts it was utilized. Cauley (2011) writes, "Excluding the instances when she is

referring to the medical missionary work, I found that often the word could be substituted

for the phrase "disciple making" (p. 1).

Cauley (2011) lists important lessons that he gleaned from his study. Some of

these lessons are in the following list:

> (1) God's agenda, for His people, is to create a missionary enterprise (2) All followers of Jesus are to become missionaries (3) The cities are special mission fields and therefore special methods must be employed. Some of the methods are: Meetings in homes (small Bible study groups), teaching and implementing the concept that every member is a missionary, lay training, emphasizing the biblical devotional practices and a close walk with God, and all pastors and congregation in a region working collaboratively. (p. 1)

As the church heeds the call to be more of a "missionary enterprise"—engaging

our communities and cities in a manner which advances the kingdom of God (Ford &

Brisco, 2013)—God's vision of salvation to the world may be realized.

Having reviewed the aforementioned literature, my definition of the missional

church is as follows: The missional church is a body of believers who understand

themselves to be called and sent by God to cooperate with Him in the process of

transforming this world through the Gospel of Jesus Christ.

<div align="center">

Selected Ways Transformational Leadership
May Benefit the Missional Church

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First, transformational leadership inspires a shared vision. A church that is

missional is centered on the shared purpose or vision of reaching the world with the good

news of the gospel of Jesus Christ. A leader who is transformational will be able to

collaboratively motivate and mobilize members around the preferred future of life in

Christ here and or life in the Kingdom of Heaven.

Second, the missional church values the training and development of its leaders and members alike. Transformational leaders understand that the organization's movement is as critically important about its internal maturity as it is about its external endeavors. As Benefiel (2005) notes, they understand that the "journey is more about transformation" (p. 39) for leaders and followers than any successes externally. They could benefit the missional church as they emphasize and put into practice an ethos of personal and organizational development. According to Boonstra (2013), leaders who are transformational have a disposition and demeanor which embrace learning.

Third, the church that is missional recognizes the need to work based upon a selfless motivation. They have to reach out to their community in a manner which is entirely for the benefit of that community. The transformational leader encourages "transformation from a 'lower' [selfish] to a 'higher' [selfless] plane of arousal and maturity" (Burns, as cited in Ciulla, 1998). The missional church could do well with this type of leadership which cheers on and emboldens the organization to advance to such levels of Christ-like sophistication.

Fourth, the missional church is an incarnational movement. This means that the church goes where the people of the world are in order to minister to them. The mission calls for a modeling association with those who are being ministered to. Through their inspirational quality, transformational leaders model the way of achieving better results in life and business. This characteristic value cannot be shown from a distance. Transformational leaders inspire by associating with those whom they lead. They do so in such a manner that modeling may occur. In this, the missional church may find value.

A fifth benefit of transformational leadership to the missional church can be realized in the value placed in people. The missional church is squarely focused on the development of people for the Kingdom of God. Transformational leaders find it most meaningful when they lead people to better themselves. They espouse within themselves and motivate in others, an idealistic way of being. This concentration on the person as opposed to an institution may benefit the missional church because the missional church finds its most inspirational expression in making people's lives better for the glory of God.

Conclusion

The 20th through the 21st centuries have evidenced a variety of expert perspectives regarding how leaders should live and execute their calling. The distinctions of being a visionary, ethical, and/or transformational leader figure prominently within the academic and practical contexts.

Transformational leaders are uniquely qualified to motivate individuals and society to embrace a better way of living and a better future. As such, they are distinctively competent to lead in the missional church. The missional church has a mandate to restore humanity through similar means by which transformational leaders function. Systems, whether in the missional church or in secular organizations, may thrive or meet their demise based on the leaders' effectiveness or the lack thereof.

CHAPTER 4

PROJECT STRATEGY DEVELOPMENT

Introduction

All Nations Seventh-day Adventist Church has a very willing and cooperative church board. The vast majority of board members are sincere in their efforts to be of service for their Master. However, as time progressed toward more missional methods of being church, the church had not moved with the times. This board and consequently, the members of the congregation, have not intentionally developed missional procedures that are sustained and inculcated in the life of the church.

Based on my pastoral perspective, All Nations needed to be more centered on a community orientation. The programs of the church tended more toward an internal focus rather than an external motivation. This meant that maintaining the ebb and flow of church life seemed to be of higher value than extending outward to minister to the wider community in which the church resides.

The focus on such a community-based orientation will allow the congregation to exemplify Jesus' words, "For even the Son of Man did not come to be served, but to serve, and to give his life a ransom for many" (Mark 10:45). Service is at the heart of this way of being and servant-leadership, in particular. Hence, the focus on the All Nations Seventh-day Adventist Church Board for the implementation of this project.

Objective

The purpose of this project was to assist the leaders of this board to develop competencies for the task of implementing a ministry endeavor that would benefit the community in which the church is located. A secondary intent was to show that this group of leaders could come to understand what it means to work as a missional team. The critical value of missional teamwork can be realized when church leaders work together as opposed to working in contradistinction to each other. The project was also designed for the leaders to gain a richer understanding of some core principles that are necessary for servant leadership.

Dimension and Procedure

The project was divided in two parts: (a) theory and (b) practical. The original plan was to conduct the theory segment from June to November of 2016—meeting on a monthly basis. The practical section was planned for December 2016 to May 2017. However, as will be explained, various encumbrances caused the project procedures to be realized in an 18-month period. The first part took eight months and the second took 10 months. Both segments were arranged to be processed in a manner which reflects a biblical ideal for personal development and community outreach. An additional part of the plan was to use extra-biblical texts to support the project process.

Theoretical

The intent of the theoretical phase was to guide board members through a course of leadership development. Teaching topics were to include the heart of servant leadership, servant leadership and discipleship, and the priority of service. Our strategy

was to cover the six-month period by teaching each topic in two parts. The plan was for selected invited guest presenters and me to teach the subjects. Classes were to be held once per month from June to November 2016.

The focus of this theoretical section of the project was rooted in the being of the leader as opposed to his/her doing. Being has to precede doing, inasmuch as it is out of our being that we do. As we think, so we are and so we do.

McNeal (2011) points out that "the missional church focuses on being church more than on doing church. This perspective comes out of an inherent understanding of our being the people of God partnering with Him in His redemptive mission in the world—across all domains of culture" (p. xiii). In light of this, the design was to include in the first meeting with the group of leaders a questionnaire to determine their understanding of (a) the church's mission: (b) their responsibility as leaders, and (c) what the relationship between the church and the community should be (see Appendix A for a detailed copy of this questionnaire). It is entitled Questionnaire for Board Members.

The heart of servant leadership was planned to be founded in the Servant Song recorded in Isaiah 52:13 to 53:12. The proposed extra-biblical text in support of this subject matter was *A Work of Heart: Understanding How God Shapes Spiritual Leaders* by Reggie McNeal. The purpose was to teach about humility as a core value for the appreciation and grasp of servant leadership. The servant leader is one whose way of being models the ideal of humility.

The proposed process of transformation for church board members was to engage an in-depth examination of the Servant Song. Our intent was to have a discussion and distillation of themes such as "being other-centered" and "expressing unconditional

regard." These themes emanating from the Servant Song were intended to be used to teach the importance of the leader's internal self-development as he/she prepares to reach out to the "many" (Isa 53:11).

The "many" of Isaiah's Servant Song was to be seen as a reference to a wider community, as opposed to just the servant's inner circle. Everything about God seems to be inclusive and not exclusive. This was another proposed important learning for the leaders in this process. God through Jesus Christ intentionally invites the world to be a part of the "many" (Matt 28:18-20). He calls everyone according to his grace (Eph 1:7; 2:8-9) and he expects us to relate in a similar manner as we minister to our fellow human beings.

As McNeal (2011) states, "We learn from Jesus that the heart of God is big, eager to welcome others into relationship with Him. And we learn that the heart of God breaks, for He ruptured it for us on the cross. Wonderfully, we also discover that the heart of God is hopeful, for He eagerly anticipates all His children coming home" (p. 70). The very notion of servant leadership springs forth from who God is. Love is His great draw, subjectively from His perspective (He is love) and objectively from the perspective of the "many" who are motivated by His love. Our purpose was to show that at the heart of servant leadership is the all-encompassing, other-centered, heart of God.

People are drawn to God because His heart was revealed in the sacrifice of His Son Jesus Christ. God is the quintessential servant leader. It is, therefore, crucial for the servant leader to pursue the heart of God. In so doing he/she will be transformed into God's likeness because of his/her being a person after God's own heart. He/she will develop, consequently, a heart like God's.

In the continuation of this theoretical portion of the project, our plan was also to expose board members to the subject of "servant leadership through discipleship." The main scriptural passage for this was Matthew 28:18-20. In addition, selected chapters from Bell (2014) were intended to be referenced as a means by which the learning experience on this subject matter could be enhanced (see Appendix B).

The strategy was to study discipleship by exploring the term "make disciples" (Matt 28:19). As was stated previously, a disciple is one who learns from Jesus, lives like Jesus, and serves like Jesus. The Greek word which is translated "make disciples" is μαθητεύσατε (*mathēteusate*). It is a derivative of the word μαθητὴς (*mathētēs*) which means a disciple. Discussed at length in the preceding chapter, it was shown that the disciple was a pupil who learned from his teacher or master. This was done by shadowing the teacher and emulating his teachings—even living with him and like him.

In the case of Jesus, he calls his disciples to a lifetime of following him, in order to learn from him, live like him, and serve like he does. Further, he sends his disciples to make disciples who will follow his standards set forth for the kingdom of God. Jesus does not send his disciples to make disciples for themselves. The commission to his disciples clearly states that they were to teach the things that were taught to them by Jesus himself (Matt 28:20).

Accordingly, a key component for this phase of learning was to be the notion that the church board members are called and sent to be representatives of the mission of Jesus Christ. The purpose was for this board of leaders to recognize the former as crucial to their development. Even the one called and sent by Jesus is being discipled by him.

When Jesus commissions his disciples to "go," even their "going" is a means by which

Jesus disciples the disciples.

Reflecting on the journey of Jesus' disciples in the New Testament, Patterson (as

cited in Bell, 2014) states, "The discipleship process developed them as leaders, and,

under the influence of the indwelling Spirit, these sent men planted the Christian church

and changed the world—forever. Discipleship has as its goal the making of a leader who

remains a follower of Jesus" (p. 369). The mission of God can only be represented in the

life of those who are willing to walk intentionally in relationship with Jesus. When the

leader becomes cognizant of his/her need for the indwelling power of Christ (John 15:1-

5), then he/she begins the journey of transformation. This is the invitation of Jesus to

discipleship—being with Him in such a way that one's life is transformed through

discipleship.

Bell (2014) explains it in this manner:

Leadership development begins with the spiritual transformation of the person. It
means transforming the life to servanthood. Humility, commitment, and willingness
to sacrifice come from a converted heart. The primary relationship we experience in
leadership is with our Lord. He provides not only community, but also Himself in the
presence of the Holy Spirit. We go with the Holy Spirit, guided by His counsel,
taught through His providential instruction, empowered by His presence and gifts,
filled by His intimate indwelling presence. To lead without the presence of the Holy
Spirit denies the biblical foundation of leadership. (p. 391)

The intent here was to teach that servant leadership through discipleship will

materialize if the student takes seriously his or her personal development. With such a

mentality, he/she can be properly guided toward the service orientation that was planned

to be introduced in the second half of the project. Propositional was the notion that being

should be foundational and precedent to doing. In this way, the student may enter into

service with the appropriate motive.

The intention to highlight the reality of the mission of God was brought to bear in this segment of instruction. This was proposed especially in view of God's calling and sending His church. God shapes those whom He calls (Matt 4:19) in order that they may play their part in the accomplishment of His mission. In the scripture passage above, Jesus said to John and James, "I will make you" This is an indication of Jesus' willingness to enter into a developmental process with those whom he calls. Some of that development was "on the job training," so to speak. An array of the disciples' richest moments of learning took place in situ: wedding at Cana (John 2:1-12); meeting with woman at the well (John 4); Jesus' walking on water (Matt 14:22-33); and so on. At other times, He reasoned with and taught them (Matt 5-7; John 14-17; Luke 10). Jesus was intentional about preparation for mission and did so in both theory and practice. Hence, the intended method of this project process.

The whole of human consciousness—mind, body, spirit—is designed to bring honor and glory to the Creator (Ps 139:14; Mark 12:30). Therefore, the strategy is to teach that the mission of God ought to be that endeavor which the church seeks to accomplish regardless of the community in which it is situated. The church is the body of Christ who is its creator. Consequently, it glorifies God in mission because it was born of the heart of God. Rightly engaged in a process of development through the Spirit, leaders should employ a heartfelt expedition of the mission of God. Moskala (cited in Bell, 2014) intimates, "the greatest demand in our contemporary, consuming, and self-centered society is for leaders to serve others wholeheartedly and unselfishly" (p. 79). A wholehearted and unselfish motivation will positively impact the undertaking of the mission of God because God is pleased with such magnanimity. In this, God is glorified.

The honor and glory given to God will have far reaching effect. As Matthew 5:13-16 states:

> You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

The plan was also to lead board members into learning about the authority that Jesus has invested in his church. The proposal was that his disciples/servant leaders have this authority. The notion of the believer's authority was to be viewed as a sub-theme of servant leadership through discipleship.

When one is genuinely in the process of discipleship with Jesus through the Holy Spirit, that individual is empowered by Christ to allow himself/herself to be a vessel through which other disciples can be made (Matt 28:18-20). Jesus' authority is also the leader's authority. The leader can go and make disciples because he/she has the full authority of heaven and earth.

The intent was to explore the meaning of this authority, especially in light of what it may or may not be for a leader's confidence or the lack thereof. This was also meant to assist in allaying some fears that existed among this group of leaders.

In his examination of the life of David, McNeal (2011) observes the following leadership lesson: "It took raw courage, significant 'chutzpah,' for David to go up against Goliath. … David inquired about the reward, but no amount of reward could engender by itself the courage it took to face Goliath. …This character quality had to come from within; it could not be generated from extrinsic motivations" (p. 25).

McNeal (2011) continues, "Many spiritual leaders do not lead from courage. They

lead from fear. Fear of being disliked, fear of losing income, fear of failure, fear of conflict … Those who are fear dominated may even suit up for battle each day and visit the battlefield to skirmish. However, they are playing not to lose rather than playing to win" (p. 25).

Courage and confidence as opposed to fear and dismay come from the leader's understanding of that supreme authority in which she/he is sent. Jesus declared, "All authority has been given to me in heaven and on earth. Therefore, Go" (Matt 28:18-20).

The third and final topic for this theoretical portion of the project process was proposed to be the priority of service. The principal Bible passage to be used was Luke 4:16-21. The planned companion text was *I Will: Nine Traits of the Outwardly Focused Christian* (Rainer, 2015).

There are no two ways about it: servants serve and servant leaders lead the way in serving. Jesus profoundly exemplified this in his life. For Jesus, service was not a question, it was an exclamation. He served without equivocation or apology. From beginning to end, his life demonstrated God's call to work on behalf of others. The cross of Calvary was his crowning act of service.

Being consumed by the Spirit of God, Jesus declared in the synagogue his purpose for coming to earth. In Luke 4:16-19, he asserts, "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord." What an example of servant leadership!

The strategy for the teaching and discussion process was to make note of Jesus'

disposition toward people who are in need. The poor, the brokenhearted, the captives, the

blind, the oppressed, are all causes to which he came to devote himself. Our goal was to

explore as a group of leaders, whether or not we have devoted ourselves to, at least

helping, in fulfilling the needs of our fellow human beings.

In Jesus' statement of Matthew 20:25-28, he made the point to his disciples that

being unselfish and becoming the servants of others are the ways in which they must live.

That they should not behave like the Gentiles did, who lorded their authority over others,

was part of Jesus' main teaching here. Interestingly, Rainer (2015) put this passage in

what he calls "modern vernacular." It is as follows:

> Hey church members: I know that the world says put yourself first. Look after number one. But that's not the way you are supposed to do it. Stop complaining about the music style and what you want. Stop demanding church leaders to do things the way you would like them to be. Stop trying to get your way in church business meetings. Instead, put others first. Put your desires last. Become a servant instead of a whiner and complainer. (p. 49)

The All Nations Church Board is not completely similar to this portrayal by

Rainer. It is not completely dissimilar, either. However, the need to become more

servant-oriented is a valuable admonition which was worthy of exploration by the leaders

involved in this project. A church that is not serving humanity is not living its mandate as

the called and sent of God. When the church prioritizes its internal affairs to the neglect

of the cries of humanity, then it has lost its reason for being.

Rainer's (2015) aim in his work was an attempt to move people to make a

difference in the lives of others—to become people who say "I will" to serving. We

intended, therefore, to explore individual in relation to corporate responsibility. What are

these responsibilities and how does one affect the other? The aim was to discuss these in

light of Luke 4:16-21. Jesus himself was a champion of individual responsibility (John

4:34). His willingness was known to people who came in contact with him (Luke 23:39-43; Luke 8:4-56). They pursued him because of their awareness of his inclination to serve.

Reading from Isaiah 61:1-2, Jesus was effectively saying in Luke 4:18, 19 that he was the One in whom Isaiah's prophecy has come to life. In fact, he said in Luke 4:21, "Today this scripture is fulfilled in your hearing." In light of this, the proposed instruction for All Nations board members included an exploration of what it meant to fulfill God's mission in our community. Interestingly, God did not fulfill the prophecy by sitting in heaven and orchestrating the affairs of the universe so that things fall into place. For the fulfillment of this prophecy, He became flesh and dwelt among us (John 1:14). Jesus the Son of God was in a church, in the town of Galilee, on the Sabbath day. He was reaching out to the people where they were. He was in their common place of gathering with them, speaking and interacting with them. Surely, this notion of an incarnational approach to realizing the mission of God should figure prominently in the tutoring of this group of leaders. The aforementioned was especially true as we were setting our sights toward the practical segment of the project.

In bringing the theoretical segment to a conclusion, the three concepts that were projected were further explained (see Figure 1). The figure shows how one subject matter related to the other.
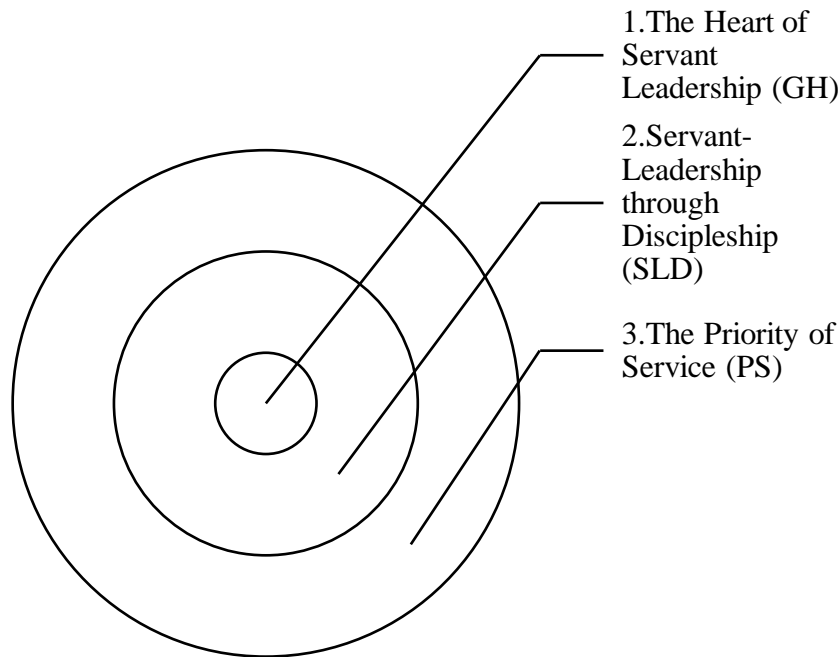
1.The Heart of Servant Leadership (GH)

2.Servant-Leadership through Discipleship (SLD)

3.The Priority of Service (PS)

Figure 1. Flow of relationship and result.

At the center or core of the diagram is the heart of servant leadership. The statement was made earlier that at the heart of servant leadership is the all-encompassing, other-centered, heart of God. God's church is called to reflect the unselfish heart of God and to advance that as the core of its existence. "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13). The central focus of servant leadership is seen when the church lovingly extends itself for the sake of others.

The second concentric circle is servant leadership through discipleship. The leader's development is shown here. It is an intentional process that the leader engages in to facilitate his/her maturity. As he/she pursues the heart of God, he/she is guided by the Holy Spirit into the molding of his/her heart. This circle depicts that the tutelage of the servant leader emanates from the loving heart of God.

McNeal (2011) informatively suggests six instruments employed by God to shape

the leader. They are as follows: "culture: meeting the world … call: figuring out why we are here … community: connecting with other's hearts … communion: rehearsing for eternity … conflict: learning to die so we can live … and commonplace: discovering that the ordinary is extraordinary" (pp. 71-186).

These were intended to form a basis for further discussions on how the Spirit of God works in the leader's life as the project process continues. The board members were also to identify ways in which they could identify with any of these means by which God was shaping their hearts.

The third aligned circle is the next natural outflow of the life that is living in pursuit of the heart of God—the life that is being transformed by the Spirit of God. Such a leader makes service a priority (Isa 52:13-53:12; Isa 58:6-9; Matt 28:18-20; Luke 4:16-21). Service flows out of the type of people they are being transformed into, namely, disciples of Jesus Christ. The service that God's servant leaders are called to cannot be instigated through the leaders' own inclinations. Leaders need to find their source of impulsion from abiding in the presence of God, thereby gaining all that they need in order to fulfill their call to service (John 15:1-8).

<center>Practical</center>

The practical portion of this project now comes to view. Our plan was that the team of board members should choose a ministry endeavor which would benefit the community and exemplify their missional teamwork ability. The question provoked was whether they could stay focused as a team in order to accomplish the task at hand.

The first couple of months were intended to be spent in needs assessment. The MissionInsite software was to be utilized to ascertain demographic information regarding

<center>70</center>

the church's immediate community. The plan was to use this tool to plot, for example, a three-mile radius around the address of where the new church building is to be located. Such a plot would reveal demographic information and trends which should assist the team in making a choice of ministry that would be pertinent to the needs of the community.

Data such as the community's ethnic make-up, average educational and income levels, distance of residences from the church, and amount of single parent homes could be identified through this software. The MissionInsite software could also show other churches that are within the community of interest and their location in proximity to All Nations. Types of businesses located in the area would also be recognized. With the latest census information and more at their fingertips, the intention was to arm this group of leaders with the ability to engage mission from a pointed and informed perspective.

In addition to the information that was to be gleaned from MissionInsite, it was purported that board members also canvass the community. The strategy was to divide board members in groups of twos or threes, and each group was to canvass designated areas within a specific three-mile circuit. This was a crucially important recommendation. If the church's only attempt to understand their community is through computer software, then it has not comprehended what it means to be mission-focused. Like Jesus, the church has to move among the people of the community, experience their laughter, their tears, and their heart's desire. To notice their body language and gesticulations would prove priceless. Hence the plan to speak with community members, in addition to studying it through the MissionInsite software.

A questionnaire was to be used to interact with the community and gain

information that can only be gleaned when one human being speaks to another. A sample of this questionnaire is provided in Appendix A. It is entitled Community Survey.

Our purpose was to study together the responses gleaned from interacting with the community along with those garnered from MissionInsite. Relationships between the two were to be noted and categorized. Through careful and prayerful study of this information, a relevant ministry was to be chosen.

In addition to studying and comparing the information that was received, it was our intention that the choice of the particular ministry should be based on answering the six interrogatives: Who? What? Why? Where? How? and When? Who was going to benefit from this missional ministry endeavor? What would the actual ministry be, what was it supposed to accomplish, and what would the size and scope be? Where was it going to be located? How was it to be implemented? When was it supposed to start? The question of how will address finances and personnel. Here the church at large may come into play.

The church as a whole would already have been told about the procedure that the board was to follow. The plan was to solicit their involvement from the beginning of the project process, and for them to keep the board in their prayers. They were to be kept informed about the progress of the endeavor. Before the ministry endeavor was put into effect, church members were to be recruited to assist in its implementation—depending on the type and scope of the ministry that was chosen.

The implementation of this project was intended to be followed by ongoing assessment procedures. Monthly (or as needed) designated meetings would be put in place in order to evaluate whether or not the ministry was fulfilling its purpose. The

meetings would follow a similar interrogative process to that which had occurred just

prior to the actual implementation of the ministry. Individuals were to be assigned

responsibilities according to the checks and balance findings. Such were the plans for

managing and realizing the dimensions and procedures of this missional ministry.

Teaching Approach

The proposal was to allow instruction during the theory phase to take the form of

interactive PowerPoint seminars. There would also be group discussions around selected

topics that are relevant to the subject matter being considered. The plan was also to

incorporate assigned readings, as well as verbal reports on those readings in the teaching

approach. In addition, at the end of the theory, the leaders were to be given a similar

questionnaire as that which was given at the beginning. Another questionnaire was

planned to be given two months into the implementation of the ministry endeavor. The

intention was to discuss the results in order to help advance learning and make

improvements where necessary. Such was the planned approach for teaching this group

of leaders.

The next chapter reports on the process of implementing this project.

CHAPTER 5

PROJECT IMPLEMENTATION

Introduction

Throughout the process of implementing this project, those involved were met

with varying degrees of difficulties. However, they were able to experience a sense of

accomplishment because their hard work throughout the project process resulted in a

ministry that currently benefits their community. The details of this ministry are

articulated in the following account of how the project was implemented.

Prose

It is customary for the All Nations Church Board to meet on the second Sunday of

each month at 5:00 p.m. The process was explained to the board before starting the

project. In conjunction with that explanation, an agreement was made to have the board

meet at 4:00 p.m. instead, in order to dedicate an hour to matters relating to the project.

This proved to be an efficient way to proceed because board members' commitments did

not allow them to meet regularly on another day, apart from the second Sunday of each

month. In May of 2016, the project started as board members were asked to give written

responses to the first questionnaire.

The questionnaire had five areas of inquiry: (a) What do you understand the

mission of the church to be? (b) How should the church carry out its mission? (c) What is

the role of the church board? (d) How should the church board fulfill its role? and (e) How should the church and the community relate to each other? This was done to get a basic gauge of the board members' understanding of their purpose. It also served to gain an understanding of how they comprehended the relationship between the church and the community.

The responses to the questions asked were compared with a second set of responses given to the same questionnaire toward the end of the project process. The results of this comparison were tabulated and will be shown in a table later in this chapter. This comparison was done to ascertain whether or not any developments in understanding occurred throughout the process.

The first segment of the project (the theory) went from May 2016 to January 2017. In May, the first questionnaire was given, and in June, the first presentation on servant leadership was made. What was intended to take six months took nine. There were two months that board meetings were cancelled because other matters occupied the attention of the board. Most of these matters related to the fact that the church was in the middle of a major building project. The building project caused a high level of frustration within the ranks of church members when it took an unexpected turn. Of course, the board was not immune to this malady, and threatened to completely derail the Doctor of Ministry (DMin) project.

In spite of congregational and board backlash due to the derailment of the building project, the PowerPoint presentations were completed. Four major topics were presented over the period June 2016 to January 2017. These included servant leadership (Isa 52:13-53:12); discipleship (Matt 28:18-20); authority (Matt 28:18); and the priority

of service (Luke 4:16-21). Servant leadership and priority of service were done in two

segments (see Appendix B for outline of presentations).

In light of the extracurricular negativity, board members were willing to go only

to a certain point of involvement with the DMin project. This resulted in the curtailing of

the teaching and assessment methods. The plan was to make copies of segments of

McNeil (2011) that were relevant to particular topics and give assigned readings outside

of board meeting. That did not take place. The level of interests had to be constantly

gauged, especially in light of the people's disaffections. Great pains were taken not to

push and prod too much. It became critical to do what was necessary to allow at least a

modicum of learning to take place and for the process to move along prayerfully.

Participation and Information

For the 2016/2017 calendar year, the board consisted of 21 members. The average

regular monthly attendance at board meeting was 17. Of those 17, nine members

participated in the DMin project from the beginning through to completion. Seven of the

nine members did the first and the second questionnaires. Two of the nine did only the

second questionnaire though they went through the process from the beginning to end.

Six board members participated from about the three-month point and continued to the

end. They did not complete any questionnaires.

However, their participation is noteworthy because of their excitement expressed

during the selection and implementation of the ministry. As time passed, they became

more participatory and less skeptical. Interestingly, they helped to energize some of those

who were diligent enough to participate from start to finish. Their main interest was

placed in the practical segments of the process. Remarkably, throughout the process,

these six individuals were the most positive and the most encouraging.

Figure 2 (below) illustrates the main points addressed in the previous paragraphs. It also illuminates the range of answers (0 - 5) that board members gave to the five questions on each questionnaire. Zero to three represent an average satisfactory response to the questions and three to five indicate an above average satisfactory response to the questions. Letters "A" through "I" are pseudonyms for each board member who did at least one questionnaire. The grey and dark bars respectively show the difference or similarity in responses by board members to the two questionnaires.
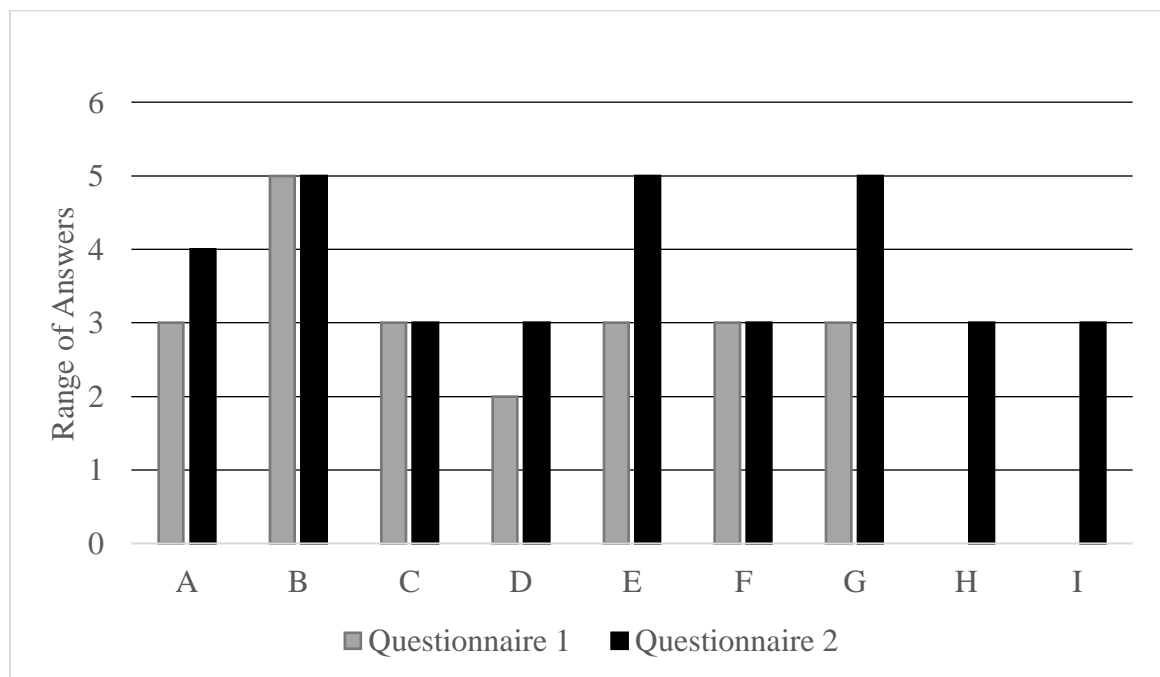

Figure 2. Combined questionnaires result.

Five of the seven people who did both questionnaires improved their understanding and or remained at the above average level throughout the project process. This signals that some growth and development took place among board members. One

board member, "D" improved in development from below average to an average level. "H" and "I" are the two mentioned earlier who only did the second questionnaire. Their responses reached the average level of acceptability. Board members "C" and "F" remained at the same average level of acceptable response to both questionnaires.

In addition to the questionnaires, the board attempted a community survey (see Appendix A). This enlisted the participation of the community in the surrounding area where the new church facility will be. There was also some assistance from a few members of the congregation to carry out the survey.

In the afternoon of June 3, 2017, 18 people went out to engage their community. This included eight from the church board and ten regular members of the congregation. One of the eight was board member "I" who had done just one of the questionnaires. Board members participated in different ways during this proceeding. The survey had six relatively easily understood questions. It was designed from the perspective of needing to hear from the community, with an understanding of what the church was capable of doing. Therefore, the central concentration of the survey was questions relating to food, shelter, and clothing. There were also questions relating to prayer requests and their desire to see any changes in the community. The response from the church to participate in the survey was a bit lower than expected. It was promoted in a timely manner. However, the fact that half the board members participated is also an indication of the level of missional interests.

The survey garnered 22 responses from approximately 50 homes and some passersby who were approached. The results varied from several requests for prayer, to the need for food, and implementing youth programs in the community. The majority of

the responses for food were not because of the individual's need for food. They were answering according to what they thought the church should be providing. Clothing also appeared, but similar to the food highlight, the persons interviewed did not have that specific need. However, it showed what some community members' expectations of a church were.

Interestingly, the prayer requests were for family situations and upcoming surgeries. There was one respondent who was scheduled for open heart surgery in the upcoming week. The survey also resulted in the church's getting a few names and phone numbers. The church also received some words of encouragement because of their interest in the community. Some community members were rude, while others were very deferential toward the group of surveyors.

In March 2017, another participant who played a role in the project process was Dr. Peter Bath of Florida Hospital. He was, at the time, the Regional Vice-President for mission and ministry for the hospital's west Florida holdings. He was invited to present information to the board that the hospital system had acquired in their study of the Pinellas County area. St. Petersburg is in Pinellas County. Along with those statistics and demographics, he also presented how to move from vision to implementation of an idea.

Dr. Bath's lecture centered around the adult population of Pinellas county 2011-2012. Some of the vital information that came from his presentation was that 25.44% of the residents do not have medical insurance. Around 16.56% is considered food insecure (limited or uncertain access to food) at some point during the year. Approximately 19.2% of the adult population is without social or emotional support. Thirty-three percent of the county's adult population who were screened had high cholesterol in 2013. Twenty-nine

percent of the adults screened have high blood pressure.

In addition to Dr. Bath's presentation, the board found some obesity statistics for the county. In 2013, data showed that 26.4% of county residents were obese (http://www.flhealthcharts.com). The board showed an interest in this type of information because these are matters that can be addressed with simple lifestyle changes, and the possibility to implement a ministry through the church's health ministry's department. This information proved to be very important as the board members considered what ministry endeavor they could pursue for the benefit of their community.

As it relates to health insurance, the board discovered that for the years 2011-2015, 19.2% of the residents under 65 years of age were without health insurance (https://www.census.gov/quickfacts). Furthermore, the board also looked into statistics and demographics for the City of St. Petersburg. The church is in the city of St. Petersburg, hence the interest in this information. Partnering with Pinellas county schools and the Pinellas education foundation, the city of St. Petersburg operates the Mayor's Mentoring Program (http://www.stpete.org/community). The city's statistics reveal that the program works. Youth who are mentored are 52% less likely to skip school. They are 59% more likely to get better grades and 46% less likely to get involved in drugs. This was investigated as a possible ministry for the church to implement in collaboration with the city's program.

It was difficult to find information that was specific to the city of St. Petersburg. Most of the data acquired was from county, state, and or national statistics and demographics. Notwithstanding, a representative of the church board was also able to make contact with St. Petersburg's Bay Front Hospital—the largest health structure in the

area. The intent was to learn about their volunteer system in order to initiate a possible relationship for ministry.

A number of volunteering opportunities were discovered. These included, but were not limited, to the hospital gift shop; running errands within the hospital precincts for patients and or nurses; or being a receptionist. Volunteers can also be a companion to patients in order to help with their mobility or just sit and read with them. They could also help at the nurses' station with various errands. Anyone who was interested in becoming a volunteer would have to file an application with the hospital's human resource department. An important part of that process is the completion of a detailed background check.

With this accumulation of information, the church board, under my direction, prayerfully contemplated what choice of ministry to undertake for the benefit of their community. However, before the ministry is introduced in this chapter, it is worthwhile to share briefly some of the problems encountered during the process and how they were dealt with.

Problems

Most of the problems that were encountered stemmed from the fact that the church's building project was thrown off course. There was a palpable sense of apathy coming from within the ranks of the board members. In some meetings, the atmosphere was heavy with indifference toward the DMin project process. There were four months that the board just wanted to take care of regular church business without spending that first hour discussing the project. The willingness to proceed was all but gone during this period.

Being a microcosm of the congregation, the church board experienced what the congregation was feeling. They also expressed and demonstrated those spiritual and emotional challenges. Feelings of anger and frustration were made known in various ways. The challenge of keeping the board focused and motivated became as real as their expressions of discontent. There was a severe temptation from both the board and my perspective to discontinue the DMin project.

The other main problem faced was the real challenge of trying to move the board into the realm of being community-focused, not intermittently, but consistently. The church needed to be engaged in a ministry for its community that is continuous and sustainable, as opposed to just visiting the community every now and again. Trying to convince the board members of this need was difficult and posed its own set of issues. Some balked at this notion.

There was also the challenge of overcoming the influence of some who chose not to participate in the process. The thought of their influence spreading among the ranks was an ever-present reality.

How were these problems dealt with? I kept a journal. In this journal, thoughts and prayers were recorded. Each step of the way, whatever was encountered, was expressed in journal thoughts and prayers. This helped to keep me focused and spiritually attuned. I also leaned on my mentor for support. Board members were given the opportunity to express themselves—to talk about how they were feeling. They were encouraged to give their thoughts and opinions on matters and I listened to them. The board was also guided into prayers as often as it was possible for them to do so in a group setting. Prayer was paramount in the project process. These measures helped to ease the

burdens, and renew hope for the possibility of accomplishing something.

Progress

When the time came for serious consideration to be given regarding a choice of ministry, I instructed the board to entertain ideas that are financially responsible. I also coached them to choose a ministry that the entire church could participate in. It had to be something they were excited about doing, not something they were going to leave to two or three people to struggle with. Whatever they settled on had to be sustainable over a long-term basis. They were to entertain and think about this as the church was seeking to establish a lasting positive presence in their community.

On June 11, 2017, the board met in my absence to consider prayerfully how they could minister to their community. They engaged in this, critically considering the information that they had gained during the theory process. I had deliberately planned to be absent. The idea was to allow the suggestions to come as organically as possible from among the board members. Sometimes even a pastor's presence can be a distraction. There are members who defer to the pastor for almost everything. In light of the instructions given, the board settled on a few ideas but did not want to choose a particular one without some of my input. Their ideas included starting a food bank; empowering the men's ministry to help with lawn care and fixing light household fixtures; serving breakfast at the church two to three days a week for people who have to rush out to work in the mornings; starting an after-school program where young people are helped with their assignment; starting a youth mentoring program, with the Pathfinders playing a major role; and providing baby diapers for newborns, especially those whose parents were having difficulties providing for their infants.

These choices presented the board with an exciting challenge—at least from my perspective. The board empowered a panel of three—two board members and myself—to meet, prayerfully examine the list, and come back to the board with a recommendation. This was done in spite of the results of the community survey because there was broad agreement among board members that the survey results reflected more of what people thought the church should be doing, as opposed to identifying actual needs. In July of 2017 in its regularly called meeting, it was recommended to the board to adopt the ministry which provides diapers for needy newborns. The process of arriving at that choice was explained. A discussion ensued, followed by a unanimous vote to accept that ministry as an important part of the life of the church. The board also voted two of its members as leaders of the ministry.

Throughout the process, the church as a whole received regular updates. The DMin project process was explained to the congregation each step of the way. They were enjoined in prayer at particular intervals and informed regarding when their active participation would be required. A robust promotion of the ministry took place immediately after the board's decision. Church members' participation was enlisted and the specifications of the ministry were explained.

Each member would contribute by purchasing diapers and that would be augmented from the church budget in order to keep the ministry supplied. Local grocery stores would also be enlisted to help with the supply. The ministry would be open to the public after supplies reached a substantial count. A part of the plan was to identify a storefront or similar type of space within the city that someone would donate as the place of operation. It was agreed that it should be close to where the new church facility would

be located. This necessitated fasting and prayer.

After two months of searching, no such space was located. On Tuesday September 19, 2017, a board meeting was convened at 7:00 p.m. In that board meeting, the struggles to implement the program were lamented. At the end of the meeting, I led a circle of prayer specifically for the baby diaper ministry, and several board members prayed that evening. The next morning, as the head elder was leaving her home to go to work, she caught a glimpse of a news item on one of the local television stations. The news item was enlisting the assistance of the community to help supply a place by the name of Babycycle Diaper Bank (BCDB). The elder, as she was going through the door, motioned to her husband to get the phone number from the news item. She then later phoned me and shared the exciting news of how the Lord was answering the prayers of the church board. Sometime during the day, the elder contacted BCDB, inquired about their operations, and informed them of the church's willingness to be one of their suppliers. Subsequently, some other board members and I visited with BCDB to understand more about their operations and to confirm their legitimacy.

BCDB is part of the national diaper bank network (https://www.babycyclefl.org/). However, this is the only facility of its kind in Pinellas county. They are helping to fulfil a great community need. The church's choice to collaborate with them will directly benefit the community for years to come. The facility's administrators told the pastor that there are mothers who reuse diapers on their babies because of their inability to afford new diapers on a consistent basis. This sometimes lead to babies getting severe diaper rash, infections, and discomfort. In addition, it becomes traumatic for parents when their

baby is ailing and aching and they are unable to ease their discomfort. These needs are mitigated when diapers are provided.

The new church facilities will be at 4200 34th Street South. As it happens, the address for BCDB is 3651 42nd Avenue South. This place is located across the street and two blocks down from where the All Nations new church facility will be. In other words, both BCDB and the new church facility are located at the 42nd Avenue and 34th Street junction. The board members agreed that this was answered prayers. They felt a sense of God's guidance and reaffirmed their commitment to the ministry. Heretofore, the church and I were not aware of a possibility such as this. It was a new venture for them, but they have adopted it as their own. In a very well attended church business meeting October 14, 2017, the church voted overwhelmingly to adopt this ministry as recommended by the board. The vote also included the agreement for the church to make a monthly supply drop-off to BCDB.

The morning of Monday, October 30, 2017 was the first drop-off at the facility. The proprietors responded that afternoon in an email, the relevant contents of which have been copied and pasted below:

> Pastor Mills, again, thank you and your parishioners for the very generous donation. Below, I am listing the itemized list of all that you provided. Diapers: Size New Born – 662; Size 1 – 186; Size 2 – 472; Size 3 -100; Size 4 – 180; Size 5 – 223; Size 6 – 104; Size 3t/4t pull ups – 132. Total Diapers – 2059. Total Wipes – 1650; Diaper Cream – 5; Baby Wash – 1. As you can see there were a LOT of diapers and wipes and they are very, very, very much appreciated. Thanks again, The Babycycle Board.

The managers of the facility were extremely grateful. At the time of the drop-off, there were some mothers in the building inspecting and picking up diapers and other baby-related merchandise. They, too, were happy about the church's contribution to and affiliation with this needed venture.

The second contribution that the church made was on Monday, November 27, 2017. The manager of BCDB sent the following email.

> Pastor Mills, so nice meeting you today! We are beyond grateful for the generosity of you and your congregation. As promised, here are the total numbers: 484 Newborn Diapers; 354 Size1; 160 Size 2; 122 Size 3; 621 Size 4; 133 Size 5; 285 Size 6; 1488 Wipes; 6 Destin Rash Cream; 1 Baby Lotion; 1 Baby Oil. We appreciate you so much! Talk soon, Julie Staffieri, Agency Coordinator, Babycycle Diaper Bank.

The total amount of diapers in this donation is 2,159. This amount shows an increase of 100 diapers. In comparison to the previous donation, it indicates that the interest in this ministry is still apparent. The next contribution which was scheduled for Christmas time 2017 actually took place in January 2018 because of scheduling conflicts with the church and the BCDB. Another contribution was made in March 2018. After assessing the ministry's effect and the church's capabilities, the decision was made to continue every other month during 2018. This accounts for the exclusion of February 2018 in this record. Table 1 illustrates the total contributions thus far.

The board and church members were delighted to know that the second contribution was equivalent to the first they had donated. The total items contributed in January 2018 exceeded expectations, while those in March 2018 were lower than expected. We had a break in February because the decision was made to continue every other month in 2018, as opposed to every month. When the next assessment meeting takes place, the March decline will be studied. Notwithstanding, the leaders and regular members of the church reported that they were encouraged to continue in this endeavor. In an effort led by the head elder, the church agreed to name the ministry "Blessings for Babies Ministry."

Table 1

Account of Contributions

Items	10/17 First Contribution	11/17 Second Contribution	01/18 Third Contribution	03/18 Fourth Contribution	Total Contribution
Diapers	2,059	2,159	1,432	1,161	6,811
Wipes	1,650	1,488	2,832	528	6,498
Diaper Cream	5	6			11
Baby Wash	1				1
Baby Lotion		1			1
Baby Oil		1			1
Pack and Play			1		1
Bed			1		1
Total items	3,715	3,655	4,266	1,689	13,325

Précis

The implementation of this project was not unlike any new venture. The process called for patience on the part of the team of leaders. The temptation to become cynical and apathetic was met with grit and a strong sense of mission.

There was never 100% participation from the original team members (church board). However, important work was achieved. This accomplishment was possible because of the willingness of board members who understood the importance of the mission of a "being" and "doing" church. Their participation and focus were outstanding.

Nevertheless, it should be noted that the team was ultimately comprised of those who became willing participants from the community. This included individuals who were enthusiastic about being interviewed when the community survey was done. It also

included Dr. Peter Bath and the managers of BCDB. The concept of team and its composition was one of the observations made and will be elaborated on in chapter 6.

As the implementation was enacted, a sense of relief prevailed. From the perspectives of both the board and myself, there was a feeling that the church made a positive step. The mission of Jesus Christ was advanced further, even to babies and their parents. This ministry gives new meaning to the Bible verse, "Let the little children come to me, and do not forbid them; for of such is the kingdom of heaven" (Matt 19:14).

CHAPTER 6

EVALUATION AND LEARNING

Introduction

This chapter summarizes the project and highlights the results from its

implementation. It also catalogues some of the important lessons learned throughout the

project process and culminates in recommendations and conclusion. Noteworthy also is

the fact that this project is a beginning phase that will go beyond the project itself.

Summary

The purpose of this project was to develop, implement, and evaluate a strategy

that would create a more meaningful understanding of the church's mission at the All

Nations Seventh-day Adventist Church in St. Petersburg, Florida, and then to launch a

missional ministry that would demonstrate that understanding. Although the whole

congregation was at some degree involved in the project, the bulk of it was geared toward

equipping the church board. To achieve the project purpose, I organized three seminars

on the subjects of "The Heart of Servant Leadership," "Servant Leadership and

Discipleship," and "The Priority of Service." These seminars were aimed at equipping

church board members to develop competencies for the task of implementing a ministry

endeavor that would benefit both the church and the immediate community in which the

church is called to minister. Equipped with this theoretical knowledge, the board and the

rest of the congregation were encouraged to engage their community, first through a community survey, and then, through a ministry which would come out of the analysis of that survey. As a result, the church unanimously voted to develop a ministry that would provide diapers for needy newborns in the community. After adequate investigation and planning, the church chose to partner with the Baby-Cycle Diaper Bank (BCDB), a national diaper bank network, to implement this project.

Evaluation and Results

After developing and implementing this project, the last step was to evaluate its effectiveness. The evaluation was done in two phases. First, the pre-seminars assessment given to the church board was re-administered to ascertain whether or not any developments in the understanding of the church's mission occurred throughout the process. The questionnaire had five areas of inquiry: (a) What do you understand the mission of the church to be? (b) How should the church carry out its mission? (c) What is the role of the church board? (d) How should the church board fulfill its role? and (e) How should the church and the community relate to each other? This was done to get a basic gauge of board members' understanding of their purpose. It also served to gain an understanding of how they comprehended their relationship to the church and the community. Five of the seven board members who answered both questionnaires either improved their understanding or remained at the above average level throughout the project process. This signals that some growth and development took place among board members.

Second, I used personal observations and informal interviews with the church board members, some regular church members, and the managers of BCDB. Questions

such as, What was most meaningful for you about the process that we participated in? Would you be willing to continue your financial support of this ministry? Is the ministry fulfilling its purpose? were used to find the impact of the project on the church and the community it ministers to.

Testimonials from board members indicated that they were elated to be a part of the process. They expressed their joy, especially regarding the choice of ministry that was made. They reported that having the opportunity to help babies made it all worthwhile. As far as selected church members were concerned, they expressed similar sentiments as the church board. However, they also stated that they were happy that their involvement in church life was expanding. Church members were also joyful that they could readily identify how their funds were being used.

With regards to BCDB managers, they expressed their gratitude to me in our interview with them. They also highlighted the fact that their agency has been able to provide more to those in need because of the church's timely and sustained contributions. BCDB managers also attended the church on Saturday, November 16, 2017. They took the opportunity to express their thankfulness and gave a detailed explanation to the congregation of how the church's ministry is helping mothers and their babies.

According to the above-mentioned testimonials and my observations, the process achieved its planned purposes to a large extent. While there were challenges, the objective was met. Board members were led through a series of developments and a ministry was executed. The ministry has proven to be an endeavor that benefits infants, society's most vulnerable. In fact, the church plans to continue the ministry for as long as the church exists. Blessings for Babies Ministry is now one of the community outreach

endeavors of the All Nations Seventh-day Adventist Church of St. Petersburg, Florida.

Lessons Learned

Probably the most significant lesson learned throughout this endeavor is that of being flexible enough to move in different ways than were previously planned. This seems to be especially true of spiritual leadership. Being truly open to the guidance of the Spirit of God is paramount to accomplishing the mission of God in this world.

The former is noted because of the type of ministry the board and the church eventually agreed to participate in. Throughout the studies and preparation, providing diapers for babies was not on anyone's mind. The demographic information from the county and the city did not suggest any such need. Some particulars relating to possible collaborative efforts between these entities and the church did not reveal any such conceptions. It was mentioned almost glibly by a board member and was added to the list of contemplations so as not to leave out anyone's suggestion. However, it was given serious thought when the panel of three met to pray and select a ministry suggestion for the board's consideration. As it happened, the Blessings for Babies Ministry was their choice and the board ratified it. The Holy Spirit guides to where the need is greatest while considering the congregation's ability and its mandate to accomplish the mission of God. The biblical record of the apostles' endeavors in the book of Acts reveals the importance of reliance on the Holy Spirit and appeals to the church of the 21st century to be so inspired. When a church truly relies on the Holy Spirit, the result will be blessings for those who are in need of God's love and grace.

Perhaps akin to the first lesson learned is the matter of the relevance of the church of God in today's world. When the church is guided by spirit-filled leaders, it will find its

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part to play in accomplishing God's mission. Prayerfully contemplating how to reach out to the community will lead to unanticipated ways of addressing society's needs. The church is still relevant today. The Holy Spirit places a church in a community in order to help with specific needs within that community.

Therefore, the church has to be organized for relevance. To recognize that the church is relevant today is not enough. Recognition has to be followed by organization. Relevance will only become such if it is shown to meet the object of its relevance. The question then becomes for whom or what the church's relevance should be apparent. More often than not, the answer to that question will be seen in how the church connects to its community. Relevance is achieved and lived within the context of community involvement. That is where Jesus spent most of his time (Luke 4:16-21), and that is where the church will find its relevance. If the community is in the 21st century and the church is in the 18th century, the church is irrelevant to the community. When the church is organized to recognize and address the community's interests, it will prove to be relevant.

Various lessons regarding leadership were also learned. The importance of inspiring a shared vision was realized. This was true especially for the choice and implementation of a ministry. Board members were given the opportunity to participate in the visioning process. Their suggestions were made and their voices were heard through their participation in the discussions. They were able to share in the process, as opposed to having the process dictated to them. When the ministry implementation took place, the participation level was high because they experienced ownership of the process. They shared in that vision.

During the initial stages of the project process a clear explanation of the destination was given. Some details of how to get there was also articulated. However, every specific waypoint was not given because it was not known. As the project proceeded, the necessary details were brought to focus and the adjustments were made according to what was sensible. The lesson here is that in order to accomplish a vision, it is necessary to have a strong belief in the purpose for which it was articulated. That conviction of purpose has to be stronger than the mere articulation of a vision in order that the vision may be accomplished.

In conjunction with lessons relating to vision, another outstanding matter requiring the attention of leadership was simply the matter of staying the course of the mission. The plethora of threats to the success of this process was overbearing. The end had to be constantly kept in view. The fact of implementing something that would be of benefit to the community really kept the procedures moving. That better view, kept in focus, was really what held my hope and joy intact. The possibility of fulfilling the need of someone who was a member of the community proved to be compelling.

Another lesson in leadership was that of being inspirational, especially in spite of the intervening distractions. There were occasions when I needed to be inspired, as mentioned in chapter 5 in the section entitled "Problems." However, keeping the team inspired proved to be as important as that of my own inspiration. Therefore, the dual task of keeping me inspired, as well as my team members proved to be salient. Undoubtedly, regarding any project, if the leader is not inspired, the process will not move forward because team morale will wane. When both leader and team members are inspired,

success will become apparent. Processing through a shared vision also helps to keep inspiration at an optimum level.

The lesson of being vulnerable was also brought to bear. A leader has to be willing to engage his/her team or an outside source to express concerns about the process. When the task at hand becomes burdensome, as this project became at various times, there has to be an outlet to address doubts and consider options. The lesson that the project process conveyed was that on the other side of vulnerability is strength and renewed hope. A sense of relief ensues and inspiration is heightened.

A very valuable lesson regarding competing demands and timing was also learned. Being involved in a DMin project and a church building project has been excruciating, but this was not a deliberate plan. The building project started two years after I had entered the DMin program. The building program was projected to be finished within a year. Nevertheless, having been in the crucible of negotiating both, I learned a lesson. As a leader, one has to be very careful with the matter of timing. Competing demands can sometimes throw off one's timing. When demands compete, the question that the leader has to settle is whose timing is important. Is it that of those being led? In the case of spiritual leadership, is it God's timing? Or is it the leader's timing that is important? It might even be a combination of all three entities. Whatever the case may be, the leader who understands this matter of competing demands versus timing will allow only what is crucial for the moment. He/she will move with prudence, undertaking the expedient, and shelving the ill-advised.

Another important lesson that was received very well is the importance of team work. Accomplishing the mission of God takes collaborative efforts between the church

and its community. The team is not only comprised of a group of leaders from the church. The team includes resourceful members of the same community whom the church is trying to engage in ministry. Ministry, therefore, has to be a collaborative effort between church and community. With a strong team in place, ministry can indeed be relevant. In meeting the demands of mission, the church has to conceptualize the notion of team from a broader perspective. While the church works with its team internally, there must also be a connection with outside sources. These sources have to be considered team members in order to touch the community effectively. Only as they are considered team members will their importance be noted and the community connection maintained. The church will not be able to influence the community positively unless it has a valid view of the community. One such view to have is that of team members.

Significant, also, was a lesson regarding individuals in process of arriving at a chosen ministry. Along the way, persons were motivated by different interests. Some were more excited during the theoretical portion. Others were more enthusiastic during implementation and the practical aspects of the endeavor. The leader, in each case, has to allow the process to be executed without getting overly negative toward any of the groups described. A modicum of understanding on the part of the leader allows for freedom of expression without the feeling of being forced. People prefer to feel shepherded or guided, as opposed to feeling dictated to. During the process of arriving at a chosen ministry, the leader has to be intuitive enough to understand how to encourage or discourage a certain course of action. He/she has to be able to act with Christ-like sensitivity. The process will continue and individuals will be understanding.

The project process also revealed the implications of learning in smaller group

contexts. In the smaller group context, there are more opportunities for people to participate in their own transformation because ideas can be verbalized and challenged simultaneously. This allows people to have a more vivid experience as their learning takes place. The responsibility for their learning will also be more focused on their efforts in the process, rather than someone preaching to them from a "distant" pulpit in front of them.

In the smaller group context, communication also takes place on a higher plane because people are in close proximity to each other. This gives the opportunity for verbal and non-verbal distinctions to be engaged. When communication occurs on this level, learning becomes easier and more effective because one is more apt to gain understanding in such an environment. The small group setting is a very effective tool for the negotiation of a transformative process.

As far as lessons learned is concerned, another crucial educational development came in the form of the enumeration of a strategy to implement a missional ministry. It is as follows:

1. Develop leaders for the task, clarifying purpose and expected outcome. However, prepare for the Spirit to move in unexpected ways;

2. Study the community in which the ministry is to be implemented. This is done in order to ascertain ministry possibilities as learning about the community takes place;

3. Carefully compare and analyze the information. The data may assist in an appropriate choice of ministry;

4. Make a choice of ministry based on an existing need in the community. In this,

consider carefully what the church can afford financially and what it has to offer in terms of gifts or talents;

5. Get endorsement from the church by teaching about the need that the ministry will satisfy. Appeal to their sense of fulfilling the mission of God; and

6. Be prayerful and purposeful throughout the process. Staying patient will help to keep you on target.

The six indicators may overlap at any given moment. This is not an iron-clad system in which proceeding from one to six is a sacrosanct order that must be followed. The point here is that at least these six elements were identified in order to arrive at a proper choice of ministry for a community. Studying the community may begin the process. Leaders may then be developed according to the results of the study. The church may agree from that point forward. Hence the title of this project, "a strategy," not "the strategy." During the leadership development stage, it is advantageous to begin informing the congregation. Waiting to get their endorsement at the point of implementation, after a choice has been made, is a risky proposition. Keeping the congregation informed during the process alleviates the headache of too many explanations at the end. The important matter, then, is implementation.

Conclusion

Transformational and missional leadership are substantially related to each other. Missional leadership, as represented by Jesus Christ and His followers, has, as its basis, God's desire to transform people's lives. At the heart of transformational leadership is the notion of moving people from a way of being to a better, more altruistic, way of living. There is an uncanny resemblance between transformational and missional leadership.

When one is a disciple of Jesus, being missional and transformational are both enjoined in one's life. Living in such a manner so that the mission of God is achieved necessitates transformational leadership. This was seen in the foregoing process when church board members showed improvement in their leadership development. This aided in their missional endeavor. In addition, the ministry that was realized is currently serving as a method of improving the lives of community residents. The community is being transformed through a missional ministry. Leadership that is Christ-centered will be both missional and transformational. It achieves the mission of God—a mission which endeavors to transform its adherents.

Recommendations

Based on the experience gained and the lessons learned, I would like to make the following recommendation that may help improve future projects and church leaders' missional endeavors:

1. The church board ought to spend significant amounts of time reflecting on and planning for community engagement and ministry development. In the process, a community survey should be made an important part of the annual cycle of church plans. Community leaders also need to be considered as team members in the process of planning. The board needs to affirm that arriving at a ministry endeavor is a balancing act between the church's missional mandate, the need of the community, and the gifts and abilities of the church. With this, a more a balanced approach will be developed for accomplishing the ministry outcomes.

2. Leaders of the church should make mission a priority at board meetings. The agenda and conversation should reflect the significance of service. In their planning

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(especially if mission is a priority) they must be open to the leading of the Holy Spirit when it comes to the unexpected or the unconventional.

3. The church's communication department and/or Clerk should be empowered to acquire and share relevant demographic data periodically with church leaders. This will allow the church to be focused on the latest trends and needs within their community. It will also assist in the formation of community-based or need-oriented ministries.

4. Being a very good listener is of utmost importance. Leaders have to be able to listen to the Holy Spirit, the congregation, and the community. Being able to distinguish prayerfully between these voices will make or break the process.

5. Churches need to emphasize the importance of small group learning for the sake of mission and participating in the mission of Christ. In addition to what was highlighted earlier, small group contexts also help to foster relationships. If a particular project is being considered, this fostering of relationships will enhance camaraderie, thereby bringing more enjoyment to the process. It is also within the context of the small group that effective discipleship may take place. The opportunity to learn of the ways of God and be immersed in a covenantal relationship with fellow group members bodes well for discipleship because of the accountability, and encouragement possibilities.

APPENDIX A

SURVEYS

Questionnaire for Church Board Members

1. What do you understand the mission of the church to be?

_____
_____
_____
_____
_____
_____
_____

2. How should the church carry out its mission?

_____
_____
_____
_____
_____
_____
_____

3. What is the role of the church board?

_____
_____
_____
_____
_____
_____
_____

4. How should the church board fulfill its role?

_____
_____
_____
_____
_____
_____
_____

5. How should the church and the community relate to each other?

_____
_____
_____
_____
_____
_____

Community Survey

1. What do you like best about your community? What make it a good place to live?

   _____
   _____
   _____
   _____

2. Is there anything you would change about your community to make it a better place to live?

   _____
   _____
   _____
   _____

3. How may our church serve you or our community?
   ◯Food
   ◯Helping around the home (fixing broken fixtures, replacing light bulbs, yard maintenance)
   ◯Clothing

4. What particular way can our church pray for you?

   _____
   _____
   _____
   _____

5. How would you suggest that the church helps this community?

   _____
   _____
   _____
   _____
   _____

6. Would you like us to follow up with you as we seek to provide some of these services to our community?
   Name: _____ Email _____
   Phone _____

APPENDIX B

ALL NATIONS SEVENTH-DAY ADVENTIST CHURCH
BOARD LEADERSHIP DEVELOPMENT

All Nations SDA Church Board Leadership Development

1. Servant Leadership characteristics

    A. Isaiah 52:13-53:12

        • Board members read through passage before discussion

        • Humility: vv 2-5, 7-8

        • Being other-centered: vv 6, 11, 12

        • Expressing unconditional regard: seen throughout the entire passage,

            no quid pro quo

        • This begs the question of the importance of leaders' self-development

    B. Heart of God revealed

        • We learn from Jesus that the heart of God is big, eager to welcome
           others into relationship with Him. And we learn that the heart of God
           breaks, for He ruptured it for us on the cross. Wonderfully, we also
           discover that the heart of God is hopeful, for He eagerly anticipates all
           His children coming home. (McNeal, 2011. *A Work of Heart:
           Understanding How God Shapes Spiritual Leaders, p. 70*).

        • Servant leadership derives from who God is (love)

        • Heart of God at the heart of servant leadership

2. Discipleship

    A. Matthew 28:18-20

        • Make Disciples, μαθητεύσατε (mathēteusate)

        • Disciple, μαθητὴς (mathētēs)

        • Learn from Jesus, live like Jesus, serve like Jesus

        • Called and sent to represent the mission of Christ to the world

        • Matthew 4:19 "I will make you"

- Leadership development begins with the spiritual transformation of the person. It means transforming the life to servanthood. Humility, commitment, and willingness to sacrifice come from a converted heart. The primary relationship we experience in leadership is with our Lord. He provides not only community, but also Himself in the presence of the Holy Spirit. We go with the Holy Spirit, guided by His counsel, taught through His providential instruction, empowered by His presence and gifts, filled by His intimate indwelling presence. To lead without the presence of the Holy Spirit denies the biblical foundation of leadership (Bell, 2014. *Servants and Friends: A Biblical Theology of Leadership, p391*)

3. Authority

   A. Matthew 28:18

      - Jesus' authority is also his church's authority

      - Matthew 5:13-16

      - Courage is a product of this authority

   B. McNeal, p. 25

      - David versus Goliath

      - Courage is generated from internal depth of development

      - Many spiritual leaders do not lead from courage. They lead from fear. Fear of being disliked, fear of losing income, fear of failure, fear of conflict … Those who are fear dominated my even suit up for battle each day and visit the battlefield to skirmish. However, they are playing not to lose rather than playing to win.

4. Priority of Service

   A. Luke 4:16-21

      - Servant serve and servant leaders lead the way in serving

      - Jesus is inclined toward those who are in need

      - What is our inclination?

      - Compare Matthew 20:25-28

B. Matthew 20:25-28 in Rainer's words:

- Hey church members: I know that the world says put yourself first. Look after number one. But that's not the way you are supposed to do it. Stop complaining about the music style and what you want. Stop demanding church leaders to do things the way you would like them to be. Stop trying to get your way in church business meetings. Instead, put others first. Put your desires last. Become a servant instead of a whiner and complainer. Rainer, (2015) *I Will: Nine Traits of the Outwardly Focused Christian,* p49

5. Relationship between servant leadership, discipleship, and the priority of service explained via concentric circles diagram

1. The Heart of Servant Leadership (GH)

2. Servant-Leadership through Discipleship (SLD)

3. The Priority of Service (PS)
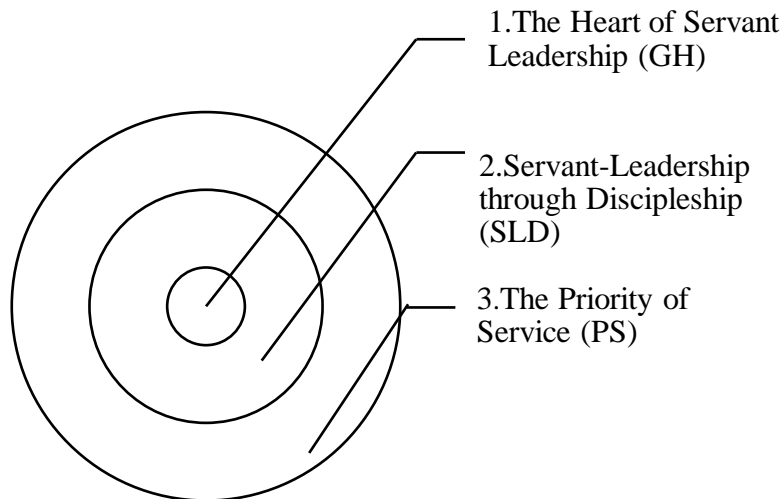
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REFERENCE LIST

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CURRICULUM VITA

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