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# Centering on Ministry



Published by

The Center for Pastoral Studies  
Anderson College — School of Theology  
Anderson, Indiana

Spring 1985

Volume 10, Number 3

## LEADERSHIP IN THE CHURCH

DR. JAMES W. BRADLEY

The theme of this issue is "Leadership." Some are saying there is a crisis of leadership in many of our churches. The question is being asked, "Who is in charge?" To answer this question one would probably grapple with the definition of leadership, the style of leadership, and the perceived functions of a leader, along with the other issues pertaining to the subject.

One of the meanings which comes from a Greek word for "leader" is "one who shows the way." I like that! The implications for me are exciting.

To show the way, one must know the way. Confidence is required of a leader. The leader shows he/she knows where they are going and what they are doing. And the greatest confidence the leader demonstrates is that he/she is being led! This truth will enable the leader to exhibit confidence and humility.

Our two guest writers, Dr. Marshall Christiansen and Rev. James Edwards, share with us from their respective experiences. From my perspective, these individuals are leaders. I would encourage

you to prayerfully and thoughtfully read, assimilate, and attempt to incorporate their helpful ideas into your arena of service.

If there truly is a crisis in leadership in the Church of God, let's overcome the crisis. Following the encouraging advice and principles of Dr. Christiansen and Rev. Edwards, become decisive leaders, controlled by God, inspiring confidence, maintaining a humble spirit and working with the congregation "to get things (some meaningful, purposeful events) going."

One of the concepts addressed in both articles is that of **servant leadership**. One book by that title is listed in the accompanying reading list. Let me encourage you to explore that concept for ministry. When your **doing** flows from your **being**, others will follow you - you will be the leader!

God has called us to do various tasks and to be pastors, managers, administrators, teachers, missionaries, secretaries, deans, college presidents, etc.. May we lead as we are obedient to our calling. Show the way!

# LEADERSHIP: THE YOKE OF THE SERVANT

DR. MARSHALL K. CHRISTENSEN  
President, Warner Pacific College

Leadership has been called the art of getting things done. How things get done, however, can make all the difference in the world.

Recently, it seems, American corporate officers have made a major discovery -- servant leadership works. Books on excellence in industry and people oriented management have made the best seller lists.

As stated in these manuals for corporate leaders, the example of Christ in the business place is fresh and appealing. Like a new revelation, the concept of servant leadership (not the term generally used in publications for corporate leaders) may do more to transform the work place than high technology.

**Jesus said, "The Son of Man did not come to be served, but to serve." (Mark 10:45)**

In the corporate world this principle translates into respect for individuals. When the first principle of leadership is service to others, relationships are based on dignity. Each person must be treated with respect not merely a means to an end. Successful companies have learned that good employee relations and good customer relations are good for business.

In places where the service principle is practiced, people work hard and produce more. The servant leader creates an environment where employees find meaning in their work and customers enjoy the cheerful smile that makes doing business a pleasure.

**Jesus said, "Whoever wishes to be great among you shall be your servant." (Mark 10:43)**

This concept, applied to the corporate structure, means the executive is a co-worker. An example to others, the servant leader has faith in colleagues and is more interested in finding the way to

accomplish a task than in being the boss.

As a corollary to this principle, such an executive has nothing to hide. Being open, vulnerable, straight-forward and consistent are characteristic of the servant leader. It means being available and responsive.

**Jesus said, "I am among you as one who serves you." (Luke 22:27)**

The successful corporate leader discovers that encouragement sparks new ideas, a sense of team spirit, and high morale. The servant leader is a facilitator, one who recognizes and rewards extra effort. This style of management is often informal and friendly, as well as purposeful and efficient.

The old model of corporate leadership placed the emphasis on being in command, making the tough decisions, meeting production quotas and beating deadlines. The corporate environment was charged with volts of competition. The company consumed human resources, eventually releasing the wasted by-product. This model often featured leaders who exemplified authoritarian dispositions, manipulated people, exercised a will to power, intimidated, and adopted the politics of compromise.

Nothing could be further from biblical principles than the old stereotype of leadership. By contrast, the servant leader gets things done through consensus, cooperation, and the constructive growth of each person.

**"Not by might nor by power, but by my Spirit, says the Lord of hosts." (Zechariah 4:6)**

The biblical concept of leadership begins with total dependence upon God. Acknowledging personal obedience to the Lord, the servant leader demonstrates a spirit of humility and kindness.

Christ was our model of servant

leadership. Intuitively, he recognized the God-given potential of each person.

It would be ironic if the church were to move toward the old style of leadership as management professionals are adopting the servant model. Pastors and lay leaders must put biblical principles into practice.

In all the work of the church, the

servant leadership style can be a witness to the world. The biblical model is not yet widely applied. The corporate world has been receptive; ours will be a much better society, however, as the ministry of the church transforms the concept of leadership throughout society with the servant model.

## LEADERSHIP'S ARTFUL PURPOSES

REV. JAMES L. EDWARDS  
Meadow Park Church of God  
Columbus, Ohio

The outcome of a vote is not always the last word on the effectiveness of leadership. It may only be the beginning of the real opportunity for leadership to express its fullest purposes. What happens after the vote is cast may tell the true leadership story.

Never in his ten years of tenure as pastor of the growing church, had the pastor actually and directly asked for the affirmative votes of the congregation on an issue. On this occasion he did -- and lost. The issue was controversial and the leadership had asked for an unusual three fourths majority vote to determine the action. The vote was barely two thirds. What could have been a tragic loss of confidence and even a crisis in continued leadership became another opportunity for the church to draw on its strengths and to move toward more significant goals. The outcome of the vote was permitted, by effective pastoral leadership, to become "a decision not to decide," as our Quaker friends may put it. It was also a church's way of putting a difficult and controversial question on hold until a time when consensus emerges or the question becomes inconsequential through other developments. Lyle Schaller (1974) reminds us that a "no" vote is sometimes merely the way to get the question on the agenda of the church for further development and later adoption in a more acceptable form.

The account of one congregation's actions in rejecting the request of the pastor provides several illustrative points in a consideration of the purposes of

leadership. If the leadership under consideration is pastoral, then the purposes of that leadership will be carried out in a pastoral context and style. In this instance, that means the issue of unity of the whole body of the church is a concern at least equal to other concerns. A sensitivity to the importance of one issue as related to other issues and goals, a sense of timing and of priorities and an awareness of personalities and individuals in the various clusters within the congregation are all a part of broader pastoral concerns.

The purposes of leadership will also be expressed in context of the pastor as teacher. This means that even in an apparent loss, or in controversy and potential conflicts, there are important lessons of a pastoral nature to be taught: such as, how to lose and remain committed and Christian; and how to face differences and hold tenaciously to the common commitments.

Barnard says, in his classic work on leadership (1968), the function of leadership is to lead. For the pastor, the purposes of leadership must be affirmed in a pastoral context with the strength of tenderness, the wisdom of a visionary and the care of a teacher. In this context, then, consider four purposes of leadership.

**The first purpose of leadership is to lead.** The first purpose of leadership is not to win, or to be first, or to be representative, or to live in the comforts and benefits of one selected to leadership. The first purpose of leadership is to lead.



Leadership ultimately involves understanding the wishes and needs of a group and organizing in such a way as to attain the efforts of the group to achieve those wishes and fill those needs. It does mean getting others to do what the leader wants done, but, more significantly, it means getting others to find common wishes and goals and then giving themselves to accomplish those tasks which will be fulfilling for all.

Leaders are not called upon to know all or to do all. They are called upon to organize with balance and perspective the efforts of many, keeping the good of the many at the center of the effort. Balance can be found with regard to short-term and long-term issues and within consistent values.

Within such a balance, the leader must lead. She or he must accept the clear mandate to bring confident focus, timing, cooperation, coordination and all the value dimensions to the tasks. Somewhere within the psyche of any group, organization or body, the question must finally be answered for the sense of congruity, security and effectiveness, "Who's in charge here?" How one is "in charge" is another question, but the leader must lead.

**The second purpose of leadership is to sponsor the vision.** It is not necessary for the leader to create the vision. That may come initially from others, or best, may be derived as a product of the life of the group as a whole. But the vision needs sponsorship. The vision needs to be articulated and expanded. It needs to be focused into performable challenges. A vision which is sustained into some purposeful life expression will ultimately have to be a shared vision. In time it will not matter who initiated that vision. Ownership will become widely shared if the vision is to become a reality. It will have to be shaped, organized and take on some predictable forms. But it will first need a quality of sponsorship only an effective leader can give.

**The third purpose of leadership, which is pastoral, is to expand the meanings.** This notion may best be illustrated out of the pastoral experience derived in completing a major building project. With

large sums of money to be raised and hundreds of small and larger decisions to be made, even a successful building project can become short-sighted in its effects on the people involved. Much talk about money, architectural style, colors and furnishings can get the job done, but may miss the larger opportunity related to the overall mission of the church. To expand the meanings, in this instance, is to acknowledge and celebrate throughout the project, how the building relates to kingdom goals and to the outreach mission. Congregational care ministries may need to be emphasized at this time. The stewardship lessons on the giving of loving service may need to be stressed.

One congregation began its building project with the writing of a congregational "Statement of Mission and Identity," written with wide participation and adopted unanimously. On the basis of that statement, architects were interviewed and design work was done. In the end it was easy to celebrate just one important element in an expanded sense of mission as the building was dedicated. Leadership which expands meanings enriches tasks which help persons to grow.

**Fourth in this list of purposes for leadership is the need for leadership to reproduce itself.** Effective leadership will have some disciples. That is why style, form and all the broader issues of leadership are so important. Good or bad, leaders will reproduce themselves.

Sharing a task a leader might most efficiently do himself or herself is one way a leader pays attention to this vital purpose. Claiming, exposing, expanding the gifts of others is a vital part of this task. The pastor of a very gifted congregation began to ask himself and leaders with him how the church could become a center for talented persons of industry, education, the professions, to use those well-developed secular skills to do kingdom work. Such a question resulted in sophisticated marketing research, computerization of some planning models, financial forecasting, stewardship education, construction management, documentation, creative writing and advertising, and more.

Another part of this same purpose is the willingness to allow other leaders to emerge within the group or congregation. The effective leader will not allow the mission to be limited to his own gifts and abilities. In his or her security, the leader will attract persons more gifted than himself or herself to accomplish the mission.

Two cartoon-like images explore the purposes of leadership. One is of the drum major of the band taking a turn while the band marches on, then desperately attempting to get back to the front, while yelling, "follow me." A band without a sense of commitment to a leader can be a dangerous thing on parade!

The second caricature is also musical. It is that picture of the conductor, artistically swaying to the music of the symphony he leads. On rare occasions it is apparent that he is cueing an entrance or setting a change in tempo. At other times one is not sure whether he is leading or simply enjoying. Clearly, he is not following. It is in this artistry that we begin to see the art of leadership. Leadership is not a science or some rote task. Instead, leadership will emerge within the personality of the leader out of the context of the group allowing leadership to develop. Do great churches have great leadership or create great leadership? Yes, and yes.

## LEADERSHIP

### *A Selected Reading List*

Bubna, Donald L. *Building People Through a Caring Sharing Fellowship*, with Sarah M. Ricketts. Wheaton, Ill.: Tyndale House Publishers, Inc., 1978.

Barnard, Chester I. *The Functions of the Executive*. Cambridge, Mass.: Harvard University Press, 1968.

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Galloway, Dale E., *The Fine Art of Getting Along With Others*. Old Tappan, New Jersey: Fleming H. Revell Company, 1984.

Greenleaf, Robert K. *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*. New York: Paulist Press, 1977.

Peters, Thomas J. and Waterman, Robert H. *In Search of Excellence*. New York: Harper and Row, Publishers, 1982.

Schaller, Lyle E. *The Change Agent: The Strategy of Innovative Leadership*. Nashville: Abingdon Press, 1972.

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# NEWELL LECTURESHIP IN BIBLICAL STUDIES

June 19 - 21, 1985

(DURING INTERNATIONAL CONVENTION  
OF THE CHURCH OF GOD)

**SUBJECT:** "Preaching From Old Testament Poetry"

**GUEST LECTURER:** Dr. Douglas K. Stuart

Dr. Douglas Stuart is Professor of Old Testament at Gordon-Conwell Theological Seminary. Dr. Stuart received his Bachelor of Arts degree from Harvard in 1964. He spent two years in graduate study at Yale Divinity School and received his Ph. D. degree in Harvard in 1971.

He is the author of several articles in major magazines and journals including **The Journal of Biblical Literature**, **Christianity Today**, and the **Bulletin of the American Schools of Oriental Research**. His books include **Studies In the Early Hebrew Meter**, **Old Testament Exegesis** and his latest book which he recommends reading for the lectures, **How to Read the Bible For All Its Worth**.

## SCHEDULE OF FOUR LECTURES

- |                              |                          |
|------------------------------|--------------------------|
| (1) Wednesday, June 19, 1985 | 10:00 a.m. to 12:00 Noon |
| (2) Thursday, June 20, 1985  | 1:15 p.m. to 3:00 p.m.   |
| (3) Friday, June 21, 1985    | 10:15 a.m. to 12:00 Noon |
| (4) Friday, June 21, 1985    | 1:15 p.m. to 3:00 p.m.   |

## LOCATION

Anderson College Campus - Decker Hall, Room 133

## COST

Four Lectures - \$15.00

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*Dr. Dwight L. Grubbs, Associate Professor of Applied Theology  
at the Anderson School of Theology will be our lecturer.*

**Thursday, June 20, 1985**

7:30-9:00 a.m.

School of Theology, Adam W. Miller Chapel

THEME: “Ministry With a Growing Edge”

Lecture 1: “The Growing Edge of Prayer”

Chairperson: Dr. James W. Bradley

Leader: Dr. Dwight L. Grubbs

**Friday, June 21, 1985**

7:30-9:00 a.m.

School of Theology, Adam W. Miller Chapel

THEME: “Ministry With a Growing Edge”

Lecture 2: “The Growing Edge of Worship”

Chairperson: Dr. James W. Bradley

Leader: Dr. Dwight L. Grubbs

**Saturday, June 22, 1985**

7:30-9:00 a.m.

7:30-9:00 a.m.

School of Theology, Adam W. Miller Chapel

THEME: “Ministry With a Growing Edge”

Lecture 3: “The Growing Edge of Preaching”

Chairperson: Dr. James W. Bradley

Leader: Dr. Dwight L. Grubbs

(No charge or registration necessary)

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