

Liberty University John W. Rawlings School of Divinity

Washington Street Baptist Church: Training Leaders for Community Outreach

A Thesis Project Submitted to  
the Faculty of Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

By

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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### ABSTRACT

This DMIN action research thesis aims to create and implement additional leadership training for those who have completed prior leadership training, explicitly addressing community outreach, the purpose of the church, the outside culture, and the disciplines of a church leader. When Christian leaders go outside the church, connect with the culture, model an authentic Christian life, and use their gifts, the church is influential. When the Christian leader works in the secular arena with people who are not saved, and when the Christian leaders take their skills and training outside the four walls, they change that working community for Christ. The intervention study proposed will provide a pre-training and post-training questionnaire to leaders currently serving for five years or more who have completed the previous training in 2018. The intervention plan also includes a ten-week training provided to the leadership team of Washington Street Baptist Church and concluding with an outreach community project. This study will identify possible benefits of providing a refresher training course to leaders, examine the challenges associated with community outreach and make suggestions for the implementation of regularly scheduled training for leadership to provide community outreach based on biblical principles.

Keywords: community outreach, leadership development, servant leadership, outside culture

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## Chapter 1

### Introduction

According to research completed by Ed Stetzer and Mike Dodson, 70% of North American churches are plateaued or declining.<sup>1</sup> America's membership in houses of worship continued to decline at the end of July 2020, dropping below 50% for the first time in Gallup's eight-decade trend.<sup>2</sup> The Leavell Center at New Orleans Baptist Theological Seminary reports that only 11% of Southern Baptist churches are growing.<sup>3</sup> The decline in church growth is connected to churches not going outside of their own four walls. When churches go outside of the four walls of the church building, growth should transpire. Change is needed for growth to occur.

The typical response to the proposed change for a decline in churches is to plant more churches or create multiple site churches. This solution usually results in more church events, more worship services and not necessarily more churches affecting their surrounding community. The church is to go outside of the four walls and make an impact. There is no need for more worship services, programs, events and gatherings, but for a different type of church that does not do "business as usual." There are many people in Paducah, Kentucky, who have access to the gospel through many social media outlets and several local churches to choose from, so that is not the problem.

The problem is not that the gospel of Jesus Christ is hidden, or a lack of access to Him, but how the gospel of Jesus Christ is lived out in the leadership and followers of Jesus Christ everywhere. The gospel of Jesus Christ is lived aloud amongst the members of Washington Street Baptist Church through serving its community. Washington Street Baptist Church has

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<sup>1</sup> Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville: B&H Books, 2007), 27.

<sup>2</sup> Thomas S. Rainer, *The Post Quarantine Church* (Carol Stream: Tyndale House Publisher, 2020), 25.

<sup>3</sup> Stetzer and Dodson, 25.

been a strong standing pillar in the community of Paducah for 165 years. Washington Street Baptist Church serves the community of Paducah with the love of Jesus Christ, and now is time to serve the community on another level. The next level of serving for Washington Street will consist of spreading Christ's love in ways that are more practical and providing leadership training in the areas of servant leadership and community outreach. This next level will launch Washington Street in a fresh and new direction in the community. Washington Street will never exist for itself and only the membership but will intentionally focus more attention outside of the four walls of the church building. The next level for leadership and serving the community will consist of the following: strategic planning for training of leadership, leadership development, understanding God's purpose for the Church, and becoming acquainted with the culture outside of the Church.

### **Ministry Context**

The “historic” Washington Street Missionary Baptist Church was birthed out of the development of the spirit of emancipation, which brought on a national conflict on the eve of the Civil War. During this time, many black members gave rise to the idea of a black church because they were members of the First Baptist Church, a white congregation in Paducah, Kentucky. The chartered members were former members of the First Baptist Church, and the black members were granted letters of dismissal to organize their congregation. Washington Street Baptist Church is the oldest black church in Western Kentucky.

Reverend George Brent, of the First Baptist Church, offered his services in organizing the new church, as there was not a minister among the slaves. Under his leadership, Washington Street Baptist Church was organized in a small log cabin on its present site on the first Sunday in February 1855.

Marion B. Lucas writes,

Reverend George W. Dupee was called to lead Washington Street in 1858. His training and teaching of the membership in ethics of worship earned him the name “Pappy Dupee.” He ruled with a hickory stick, about two inches thick and three feet long, which he took to the pulpit. Reverend Dupee was the founder and moderator of the General Association of Colored Baptists, and he organized the First District Baptist Association in 1867. During the early years, Washington Street gained prominence and recognition as the largest black Church in Western Kentucky. Reverend Dupee gave 39 years of invaluable service to Washington Street and died in 1897 after preaching, “Ye Must Be Born Again.”<sup>4</sup>

Washington Street Baptist Church is a traditional congregation by its style of worship and a median age of baby boomers and older. A typical service incorporates gospel hymns, classical music, and no contemporary music. On many occasions, my beloved senior pastor has voiced from the pulpit that the church membership is declining. I joined Washington Street in the fall of 2006 and have been a member for 14 years. When I joined the congregation, the largest age group was the boomer generation. I was in my early 30s, and there were very few Generation-X members. I was licensed as an associate minister in 2008, and during that time, I was the youngest associate minister and leader.

In 2008, there were approximately 30-35 leaders at the church, and they were all over 40 years of age. In 2012, I was ordained as an elder and hired to come on board to provide leadership training for leaders.

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<sup>4</sup> Marion B. Lucas, *A History of Blacks in Kentucky* (Frankfort: Kentucky Historical Society, 1992), 57.

The training's core focus was to equip leaders to apply their leadership skills strategically by serving outside of the four walls in Paducah's beautiful community. In 2012, my senior pastor strongly believed that the church would grow if Washington Street served the community.

Although the leaders have completed several leadership training modules in the past, there is still a decline in membership and reaching out to the community. With the new training, leaders will have the opportunity for the next level in serving outside of the four walls and possibly growing the church.

As of 2020, most of the leadership team at Washington Street is now a part of the Builder Generation. They have been incredibly faithful by keeping the church alive and fiercely loyal to the institution. They have made many selfless sacrifices and contributions over the years. Stetzer and Dodson write, “The Builder Generation stuck with congregations in good and bad times. However, in 2015, there were only 28 million Builders left. Another 13,000 Builders die every week. The loyal generation is few and will soon be no more.”<sup>5</sup> As the Builders transition out, so does the traditional culture. The “traditional culture” has been the backbone of the church for many years. Now it is time to train up leaders to reach out to the contemporary culture.

It is time for Washington Street to move to another level in leadership, serving, and church growth by going outside of the four walls and meeting the people's needs in the outside community. Every church leader understands that the congregation must be faithful to the Acts 1:8 command to be witnesses to Jerusalem, Judea, Samaria, and the earth's ends. The practical application of that, of course, is to send trained leaders and local members into our communities and, ultimately, throughout the world. Lewis and Wilkins write, “The good news is that more churches are indeed sending trained leaders and local members throughout the country and the world, but the bad news is that fewer and fewer churches are highly intentional about reaching

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<sup>5</sup> Ed Stetzer and Mike Dodson, *Comeback Churches* (Nashville: B&H Books, 2007), 27.

their Jerusalem, or immediate community.”<sup>6</sup> The good news is that Washington Street is intentional about training leaders and reaching its immediate community.

Furthermore, as Washington Street is a traditional church, it is expected to respond slowly to change, even while change accelerates around it, according to a church administration survey in 2019. Many churches are incredibly slow to change. Hawkins writes, “For most of our American history, the pace of cultural and technological change was sufficiently paced for churches to lag only five to ten years. Now churches are lagging 20 to 30 years as the pace of change increases dramatically.”<sup>7</sup> The culture outside most churches is adapting and accepting the latest trends of technology. It is time for the Washington Street Church to move to another level and significantly influence the community.

The leaders of Washington Street Baptist Church must become outward focused. Sometimes, the natural tendency of church leadership dynamics is to focus inward, especially a church such as Washington Street, which is close-knit and spends time cultivating relationships, celebrating anniversaries, birthdays, and life events. Church leadership must continuously fight against and be wary of an inward focused mindset, the “we four and no more” syndrome. The church cannot be allowed to isolate itself from the world and become an island unto itself, where it exists for nothing greater than itself. God has called the church to be holy and set apart, but it is not a call to separate and be set apart from the community. 1 John 1:7 says, “But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.”

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<sup>6</sup> Robert Lewis and Rob Wilkins, *The Church of Irresistible Influence* (Grand Rapids, MI: Zondervan, 2001), 13-14.

<sup>7</sup> Greg L. Hawkins and Cally Parkinson, *Move: What a 1,000 Churches Reveal About Spiritual Growth* (Grand Rapids, MI: Zondervan, 2011), 237.

As Washington Street has excelled in becoming close-knit and family-oriented, and the members fellowship with one another and walk in the light, it is time to move to another level by taking all of this to the streets.

### **Problem Presented**

The problem this project will address is that the leadership team at Washington Street Baptist Church in Paducah, Kentucky, has successfully completed training in the past, but it needs a refresher training course in servant leadership and community outreach. This training will allow the leadership team to serve the people beyond the four walls more effectively.

The Lord has a special place in His heart for society's marginalized: people who are broken, hurting, in crisis, sometimes forgotten, in great pain, and pushed to the edge of society. When leaders plan strategically, they support those in long-care facilities, transitional rehab housing, and prison. Washington Street Baptist Church does have a benevolence ministry that serves the community. Nevertheless, the community must come to the church for assistance, and the ministry is not led by leaders who have completed training. The leaders of Washington Street who have completed training provide community outreach through their respective ministries that they have been given a charge to lead. However, they sometimes focus inwardly on the members who attend regularly. The trained church leaders of Washington Street must continue intentionally to reach outside of the four walls to society's marginalized and make the church more effective.

Furthermore, leaders sometimes view the worship service as a place that is safe from the world. Worship can quickly become a place for escapism. For a few minutes, through worship, fellowship, and the preached word, leaders can tune out the “awful” world. This kind of behavior causes many leaders to become inward-focused. If this behavior becomes consistent, the same

ministers and leaders will become disconnected from their culture. In the leaders' defense, they spend much of their working time putting out fires, managing budgets and programs, setting church services, writing church policies and maintaining the people they already have. This kind of workload for church leaders is entirely normal and not altogether bad, but a new direction is needed to focus outward.

When church leaders focus inward, the outward is forgotten, and there is no engagement with their culture on the outside. More servant leadership and community outreach training are needed. A dramatic societal shift has taken place. In the 1960s to 1970s, leaders were trained in the programmatic model, which taught that people would naturally affiliate with a Christian church. The "attractional" model was popular, but fewer people are finding church attractive to come to, and it does not matter how outstanding the church programs are if visitors do not enter the church building's four walls.

The community of Paducah is in dire need of the influence of Jesus Christ. It needs the kind of help that social service agencies cannot give alone. Washington Street Baptist Church is unique from a social service agency because it offers the unconditional love of Jesus Christ and accepts people just as they are. The social service agency will provide care for the body but often cannot touch the care of the heart and soul. Washington Street Church can touch both the body and soul through the influence of Jesus Christ.

As mentioned previously, the marginalized are those with whom the church should always connect. They are hurting, broken, and in need of a Savior. Many do not know how to get to the church, but the leaders of Washington Street know how to get to them there.

Washington Street Baptist Church can have a more significant effect on Paducah by making it a better place in which to live. When the leaders of Washington Street participate in additional training and adopt the principles, they will grow exponentially in serving and honoring Christ.

### **Purpose Statement**

The purpose of this Doctor of Ministry study is to create and implement additional leadership training for those who have completed the leadership training, explicitly addressing community outreach, the purpose of the church, the outside culture and the disciplines of a church leader.

When Christian leaders go outside the church, connect with the culture, model an authentic Christian life in everyday formality and use their gifts, the church is influential. The Christian leader can change the community into a Christ-like character. When the Christian leader works in the secular arena with people who are not saved, and when the Christian leaders take their skills and training outside the four walls, they change that working community for Christ.

### **Basic Assumptions**

The thesis research study is anchored in the assumption that the participants will answer the questionnaires honestly. The data gathered by the researchers are valid and reliable for correlation. Professional peers have reviewed the research who have expertise in the field. The research study aims to be timely and relevant to the participants, resulting in an outcome that provides essential knowledge in response to the question. Furthermore, participants have a sincere interest in the research. They do not have any hidden motives, such as receiving a better pay grade, promotion or impressing the pastor or assistant pastor because they agreed to participate.

The research study is secured in the assumption that the participants are Christian leaders. They accepted Christ as their personal Savior. They have recognized that they are sinners (Romans 3:23) and their sin separates them from God. (Romans 6:23). They are also aware that their good works and lifestyle will not save them (Ephesians 2:8-9). They have been born again in the sense that they have experienced a spiritual birth (John 3:1-21).

The research study assumes that the participants are committed Christ-followers. They have made a public and private commitment of their life to Christ. They have offered themselves to God as those who have brought death to life and offered their bodies to him as instruments of righteousness.

The research study is based on the assumption that the participants have completed leadership training offered in the past.

### **Definitions**

This research thesis will use the term “Christian leader.” A Christian leader is very distinctive from other leaders. The Christian leader has been born again by experiencing a spiritual birth, in addition to their natural birth, and has accepted Jesus Christ as a personal Savior. Aubrey writes, “The Christian leader leads in any context whether it is a professed Christian organization or not.”<sup>8</sup> Christian leaders are Christian leaders outside, as well inside, the Christian community. Aubrey adds, “The Christian leader also has the responsibility of leading directing, training, and equipping the congregation, as well as making and maturing believers at home and abroad.”<sup>9</sup> Jesus said, “But ye shall receive power, after that, the Holy Ghost comes upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in

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<sup>8</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker Books, 2003), 15.

<sup>9</sup> Aubrey Malphurs, *The Dynamics of Church Leadership* (Grand Rapids: Baker Books, 1999), 45.

Samaria, and unto the uttermost part of the earth” (Acts 1:8). The author chose “Christian leader” for this thesis in hope that it is used by the local church as a guiding post to launch out into community service.

This research thesis will use the term “community outreach.” Community outreach involves Christ followers reaching beyond the four walls of the Church to show the love of Jesus Christ and to minister the gospel. The Lord then said, “A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another” (John 13:34-35). Moreover, from practical, theological, and evangelistic perspectives, a variety of terms encompass community outreach. Other churches have used terms such as “social action,” “social justice,” “incarnational ministry,” “servant ministry,” and “missional” to communicate the ideas that are expressed through the term “community outreach.” When Washington Street Baptist Church reaches beyond the church's four walls, the community will be blessed and receive the love of Christ through community outreach.

This research thesis will use the term “servant leadership.” A servant leader is one who does not just perform an action to receive the desired outcome; it goes beyond actions to an attitude. McNeal writes,

Servant leadership is an attitude, not a genre of narrowly circumscribed actions. Service is about a desired outcome, not just the type of action a leader takes on behalf of others. Jesus served the rich young ruler when he challenged his value system. He served the woman at the well when he probed her pattern of broken relationships. He even served the Pharisees when chasing them out of the Temple.

In every case those Jesus served made choices of their own in their responses, but that did not negate his acts of service to them.<sup>10</sup>

Servant leadership training will help Christian leaders to view serving as a lifestyle rather than just a one-time event. Serving goes beyond providing a tangible service to meet the people's physical needs outside of four walls. Moreover, it challenges their worldly value system for a Christian Kingdom value system that includes prayer, fasting, worshipping God, and reading the Bible.

This research thesis will use the term “church.” Ecclesiology is the area of theology that seeks to understand all aspects of the church. The word “church” originates from the Greek word “ecclesia,” a gathering or assembly of people. There are many different aspects to the subject of ecclesiology, but for this thesis, it is the nature and purpose of the church. The early church had no significant buildings, at least not what is considered today as church buildings. The first century church was often persecuted and, as a result, frequently met in secret. As Christianity's influence spread, buildings were dedicated to worship and became what we know today as churches. The church consists of human beings, people and not just buildings. Worship, community outreach, training, equipping and fellowship are all conducted by people. The church building facilitates the role of God's people. The church is a body of believers called by God's grace through faith in Christ to glorify Him together by serving Him in this world. The body of believers focuses on worship, edification, and serving with Jesus Christ at the helm of every action. However, the church building is beneficial for Christians and can be used as a powerful tool for ministry. It is a gathering place for the body of believers of Jesus Christ for strengthening, celebrating, fellowshiping and worshipping.

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<sup>10</sup> Reggie McNeal, *Practicing Greatness: 7 Disciplines of Extraordinary Spiritual Leaders* (San Francisco: Jossey-Bass, 2006), 21.

The church is in Jesus Christ. Mark Dever writes, “More than once Jesus said that his people would demonstrate their love for him by obeying his commandments” (John 14:15, 23). Furthermore, the obedience that interests him is not only individual, but also corporate. Together, individuals will go together and baptize, disciple, teach to obey, love, remember and commemorate his substitutionary death with the bread and the cup.”<sup>11</sup>

### **Limitations**

The design of this research thesis is based on a local church in Paducah, Kentucky, the oldest African-American church in Western Kentucky. The goal is for Washington Street Baptist Church to establish a leadership strategy that effectively reaches out to the community and demonstrates the Gospel of Jesus Christ. The strategy is specifically for Washington Street Baptist Church and its local community context, but this strategy has many transferrable principles and applications for other churches in the local community. This research thesis is not a panacea for all church leaders who struggle with reaching out to their community. Instead, it aims to be faithful and trust the Holy Spirit for church growth, impact, and conversions. There must be a willingness to change and incorporate strategic processes, to examine the follow-up system, discipleship system, leadership accountability, volunteering and stewardship systems. Christian leaders must support, provide and apply community outreach to every living because it is the most critical service. For Washington Street Baptist Church to influence the community, its people must work hard on going beyond the four walls.

The limitations of this research thesis could be based on the age of the participants. There are 20 leaders on the leadership team who make up the median age of 55 years old, although there are younger participants.

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<sup>11</sup> Mark Dever, *The Church: The Gospel Made Visible* (Nashville: B&H Publishing, 2012), 45.

Limitations for this research thesis could be based on the culture. The leadership team is African-American. The community outside of the church is predominantly Caucasian. The answers and views will not come from a mixture of races. Although it is 2021, and we have entered into a new decade with the United States being more tolerant of individual rights and accepting of culture, the African-American leaders of Washington Street Baptist Church may struggle with being open to serving Caucasians due to the history of slavery that created generational stress and a lack of forgiveness. Ephesians 4:32 says, “Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.” However, many may not practice that scripture daily. They may answer questions based on what is right to do, instead of what they do every day. They may also exaggerate by embellishing events as more significant than evident. Their recollections of events, situations, and feelings could be questionable.

A limitation of this research thesis could be based on the participants and time. The participants are not a true random sample. The participants are limited to a certain amount of time, and results may be affected by society's operations during the time of COVID-19. The country experienced a substantial shutdown, and everyone has been affected.

Limitations of this research thesis could be based on the sample size. If the sample size is too small, it will be difficult to identify significant data relationships. Statistical tests normally require a larger sample size to ensure a representative distribution of the population, and they are considered representative of groups of people to whom results will be generalized or transferred.

### **Delimitations**

The population of interest for this research thesis is Christian leadership. There is an interest in understanding the church leaders' experiences of Washington Street Baptist Church, who have been implementing community outreach before training. Data is gathered from only

the leaders who have had prior training and who are active members of the leadership team at Washington Street Baptist Church. The researcher is currently employed at Washington Street Baptist Church as the church administrator. The researcher has access to firsthand knowledge and relationship with participants. The population of interest is controlled and easy to manage. A controlled population is a sample from the larger population. When researchers survey entire populations, it becomes tedious and overwhelming. Under time restrictions, a controlled population is easily accessible.

The results and findings are especially for Washington Street Baptist Church to influence the community of Paducah, Kentucky. As stated previously, the Washington Street Baptist Church is the oldest African-American congregation in west Kentucky, with a rich history and vibrant ministry, but there is always room for growth. The attendance is declining rapidly, and new people from the outside community are not attending on consecutive Sundays. There are outreach ministry events, but they are not consistent. The current leadership team has undergone outreach training, but its activity does not result in the expected productivity. The leadership plays such a pivotal and essential role in church growth and community outreach. If leadership is not actively participating in community outreach, the church is not participating in community outreach.

Furthermore, Christian leadership involves taking the initiative to influence others. Impact for the kingdom that is at the core of the definition of biblical leadership – the Christian leader and the godly leader – looks for, pursues, and follows up opportunities to move others positively toward the holiness of character and obedience to the divine plan.

Howell writes, “The Christian leader aspires to decisively influence the character and life-direction of others. That aspiration must translate into a Spirit-energized determination to seize the day of opportunity, whether great or small.”<sup>12</sup>

Christian leadership is not selfish, and it is never about us. We cannot place our needs above the needs of others. Jesus is the example of selflessness. We cannot enter a relationship asking, “What’s in this for me?” “How do I benefit from this?” “How do I gain more with you?” Wallace writes, “We should commit to giving ourselves away selflessly, rather than thinking about ourselves.”<sup>13</sup>

Finch writes, “Jesus came to serve, not be served, Matthew 20:28. Jesus never put His needs above anyone. He became the ultimate sacrifice when He went to the cross to pay for the sins for the world.”<sup>14</sup> We must be an example like Christ and serve with little concern for our own needs but more for others’ needs. Tim Suttle writes, “We are meant to pour out our own lives in the firm conviction that life will never run out because it is continually refreshed by God.”<sup>15</sup> God never intended for us to live in isolation and alone. God designed us to belong to the community and in relationship with others. “We should bear others’ burdens alongside them” (Galatians 6:2).

It is time for the leadership of Washington Street Baptist Church to go outside the four walls and take community outreach to another level.

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<sup>12</sup> Don Howell Jr. *Servants of the Servant, A Biblical Theology of Leadership* (Eugene: Wipf & Stock Publishers, 2003), 3.

<sup>13</sup> J.R. Wallace, *Servant Leadership: A Worldview Perspective*. *International Journal of Leadership Studies*, 2(2), 114-132.

<sup>14</sup> K.P. Finch, “The Image of God: Servant Leadership and Forgiveness.” *The International Journal of Servant Leadership* 2, no. 3 (2007): 204.

<sup>15</sup> Tim Suttle, *Shrink, “Faithful Ministry in a Church-Growth Culture* (Grand Rapids: Zondervan, 2014), 63.

## **Thesis Statement**

If the individuals participate in additional community leadership training and adopt the principles, then Washington Street Baptist Church would be more significant and effective in the community. Others have addressed this problem by training leaders in servant leadership. Evangelism is not the focus here. Living out an authentic Christian life in the community makes the church effective. Leaders must become comfortable building relationships in the community, becoming involved with schools, volunteering groups, health clubs, and other community organizations. They must become passionate about serving people beyond the four walls.

The Book of Acts is a template of what Washington Street should constantly be following, and not occasionally. The Book of Acts relates how the Christian movement originated with the disciples (who were leaders) and positively influenced those in the community around them. The Book of Acts also shows us that Christian leadership development from the congregational perspective did not stop with Jesus and his work with the twelve disciples, and then the seventy. Early local congregations developed and spread as new leaders carried out the Great Commission.

## Chapter 2

### Conceptual Framework

#### Literature Review

According to Alan Roxburgh, “God created the Church not to attract people inside the four walls, but to live as God's people in their own community and neighborhood.”<sup>16</sup> “Ecclesia” means the calling out of the people, meaning that the church must go outside. Roxburgh also agrees that the Church should go beyond the four walls, being who Jesus was on the earth and reconciling the world to himself.<sup>17</sup> The church's primary purpose is to extend beyond the brick and mortar of a physical location and join God in his mission. The church leaders and people mirror Jesus in everyday life, everyday functions, and live it out among their neighbors. George Barna writes that Christians should represent God in the world and not just in the church.<sup>18</sup>

Christians are called to be the light in the darkness and take the opportunity to be the light in many situations outside of the church. When the church leaders refuse to take the church outside of the four walls, the world outside of the church does not have an opportunity to become like Jesus, which is a significant problem. Jesus’ emphasis of His ministry was people driven and serving. Leaders must become passionate about serving people beyond the four walls because Jesus did. Jesus was passionate about the first twelve. Jesus equipped the first twelve leaders to minister in the community. The twelve were to replicate who they were to others in the community by training them as well.

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<sup>16</sup> Alan J. Roxburgh, *The Missional Leader: Equipping Your Church to Reach a Changing World*. (San Francisco: Josey-Bass, 2006), 177.

<sup>17</sup> David Fitch, *Faithful Presence: Seven Disciplines That Shape the Church for Mission*. (Downers Grove: Inter Varsity Press, 2010), 77.

<sup>18</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers for Christ*. (Colorado Springs: Water Brook Press, 2001), 22.

Barna writes, “In order for the today’s leaders to equip and trains others for ministry outside of the four walls they must build organic relationships in the community with others like Jesus did.”<sup>19</sup> When organic relationships are established, modeling Jesus in the community becomes natural and not coerced.

The Lord has a special place in His heart for society's marginalized.

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; therefore, pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Matthew 9:35-38).

The marginalized are broken, hurting, in crisis, sometimes forgotten, in great pain, and pushed to the edge of society. Richard Hamm reports how crowds would follow Jesus in the community and would ask them how He could be of assistance to them.<sup>20</sup> Jesus was all about meeting the people's financial, emotional, relational, and physical needs.

The church is a representation of Jesus, and if Jesus modeled this character, so should the church. The church is told, “Let your light shine before men in such a way that they may see your good works and glorify your Father who is in heaven” (Matthew 5:16). The thought that Christians could ever relate to others in a way that glorifies God is of sacred trust and the utmost privilege. Several themes emerged from this literature review.

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<sup>19</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers for Christ*. (Colorado Springs: Water Brook Press, 2001), 23.

<sup>20</sup> Richard L. Hamm, *Recreating the Church: Leadership in the Post-Modern Age* (St. Louis: Chalice Press, 2007), 219.

## The Outside Culture

Rick Warren reports that church leaders have become lackadaisical and apathetic because they no longer take the time to learn about the people that they need to reach in the community.<sup>21</sup> They do not know the outside culture. While the leaders do have a desire to reach people in the community for Jesus, they do not want to become uncomfortable. Warren also reports that the Church must be sensitive to the local culture.<sup>22</sup> Many Christians, especially those who tend to be conservative in their theology and practice, “abandon the public square,” according to Viars.<sup>23</sup> Clergy and leadership would be included in abandoning the public square as well. Clergy preach from pulpits inside of the sanctuary during the week but have overlooked locations outside of the sanctuary. The pulpit located in the sanctuary is not the only location viable to clergy. The pulpit is also located outside in the public square and can provide opportunities for witness to the community abroad.

It appears that modern Christians are caught up in the contemporary life of “hustle and bustle.” Families need to be driven to soccer games, basketball games, and dance recitals. Families must also provide for their children with clothing, housing, and feeding. Church leaders and staff are busy with ministry programs and schedules. It appears there is too little time to interact with those outside of their churches and families. There is not much time and care for the needs of those around them. Therefore, Patterson says that every Christian leader and church should be aware of the people, situations, strengths, weaknesses and feelings of those around them.<sup>24</sup> The outside cultures’ needs are just as important as their inside needs. Christians must be

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<sup>21</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995), 185.

<sup>22</sup> Warren, 185.

<sup>23</sup> Stephen Viars, *Loving Your Community* (Grand Rapids: Baker Publishing Group, 2020), 17.

<sup>24</sup> Kathleen. A. Patterson (2003). *Servant Leadership: A Theoretical Model*. Dissertation Abstracts International-A, no. 64 (2003): 46.

aware of and in tune with their culture. When the daily discipline of a healthy, well-balanced life requires adjusting schedules and making the outside culture needs a priority, it is always beneficial to the church. Spending time alone with God as a practice of solitude brings spiritual renewal and makes one aware of the outside culture, according to Blanchard.<sup>25</sup>

However, in addition to becoming acquainted with the outside culture, churches must also make more formal decisions about how to function in an often apathetic and sometimes even hostile culture to Christian beliefs. Are there any opportunities for ministry in all of this? Are there any responsibilities? What about the endless political and culture wars? Should church leaders pick a new battle every day? Is the church of Jesus Christ called to be another angry, cynical political action committee? Church leaders face these questions week in and week out when trying to help their congregations navigate these fascinating yet confusing days in which they live, according to Viars.<sup>26</sup> “Christ Jesus came into the world to save sinners, of whom I am the foremost,” Paul affirmed (1 Tim. 1:15). In essence, Paul was the biggest sinner amongst men, but Jesus still saved him. There should never be a question of if we should save sinners, but how.

The church should not ignore the needs of their local community and miss opportunities to proclaim the good news of Jesus Christ. Ken Blanchard mentions, “There are churches in drug-infested areas that have not offered Jesus Christ through feeding, counseling, or housing. At the same time, other churches have launched head-on to meet social needs but lost the purpose of proclaiming Christ as their foundational focus.”<sup>27</sup> Proclaiming Christ to the world outside the church cannot be forgotten, but it must be remembered. Yes, Bill Hull admits, the world is

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<sup>25</sup> Ken Blanchard, *Servant Leadership*, (Nashville: Thomas Nelson Publishing, 2003), 88.

<sup>26</sup> Stephen Viars, *Loving Your Community* (Grand Rapids: Baker Publishing Group, 2020), 18.

<sup>27</sup> Blanchard, 89.

broken and can be scary at times; yes, the world order is damaged and even broken, but God has called Christian leadership to focus on the hope and not the darkness.<sup>28</sup>

### God's Purpose for the Church

Blanchard writes that God's purpose for the church is to serve others and that God planned a life of service for the church.<sup>29</sup> "It is God Himself who has made us what we are and given us new lives from Christ Jesus" (Ephesians 2:10). Long ago, God planned that we should spend these new lives helping others. Patterson admits that the church's purpose was to serve others, and that serving others is the way to serve God.<sup>30</sup> "Whatever you do, work at it with all your heart as working for the Lord and not for men. It is the Lord you are serving" (Colossians 3:23-24). No matter what you are doing, for whom are you doing it? You are doing it for the Lord Jesus Christ. Jesus said, "What you have done for the humblest of My brothers you have done for Me" (Matthew 25:40). He states it positively, "If you feed and clothe others, then you feed and clothe Me. If you have not fed and clothed others, you haven't fed and clothed Me." The greatest honor is to serve the Lord.

The Savior makes it clear through the Gospel of Luke that the church is to be far more than a holy huddle and an inward-focused family that only cares for its own and no one else, according to Aubrey Malphurs.<sup>31</sup> The church has a God-driven directive to promote Christ outward to a dying and lost world that desperately needs the Savior, Jesus Christ. The Savior, Jesus Christ, is never focusing inwardly, but outwardly. He does not pursue people to follow him to a building. Roxburgh goes further in suggesting that the church is never about attracting

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<sup>28</sup> Bill Hull, *The Christian Leader: Rehabilitating Our Addiction to Secular Leadership* (Grand Rapids: Zondervan, 2016), 143.

<sup>29</sup> Ken Blanchard, *Servant Leadership*, (Nashville: Thomas Nelson Publishing, 2003), 100.

<sup>30</sup> Kathleen. A. Patterson (2003). *Servant Leadership: A Theoretical Model*. Dissertation Abstracts International-A, no. 64 (2003): 45.

<sup>31</sup> Aubrey Malphurs, *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leader*, (Grand Rapids: Baker Books, 2013), 175.

people into a building<sup>32</sup> but living as God's people in public space within their very own community. God is not just working inside the church for the believer, but He is working inside the church to prepare leaders and God's people to serve the outside.

The church is often referred to as the Body of Christ, and it is a conglomerate of those who believe in Jesus Christ as their Lord and Savior. The body of Christ transcends gender, race, age, socioeconomic lines, and geography. Viars admits that community and fellowship are essential attributes of the church, and the members are not supposed to live out their faith alone.<sup>33</sup> Weekly Sunday worship serves to gather people for encouragement, support, and strength. Although the church gathers weekly in a physical building, the church extends beyond the physical local building or place of worship. The power of the church exists in the people who gather in the name of Christ and should be seen by their movement in the community and the world.

### Leadership Development

Baumgartner reports that seminary prepares leaders to focus on the ability to understand and study Scripture; that is a good thing, but when leaders go out into the world after seminary, they are not prepared to deal with the world.<sup>34</sup> They spend most of their studies on the inward systems of the church but not the world in which the studies and messages should be presented. Naive thinking holds that preaching and Scripture alone, without serving, will automatically change the world. The world is changing at an accelerated rate, and the church does not know how to reach the world. Baumgartner suggests that one of the purposes of leadership

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<sup>32</sup> Alan J. Roxburgh, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Josey-Bass, 2006), 185.

<sup>33</sup> Stephen Viars, *Loving Your Community* (Grand Rapids: Baker Publishing Group, 2020), 35.

<sup>34</sup> Erich Baumgartner, "Do We Need a New Approach to Christian Leadership?" *The Journal of Applied Christian Leadership*; vol. 11 (2017): 17.

development is to increase the capacity of the leader to bring about personal change, group change, and organizational change.<sup>35</sup>

However, leadership is not only about helping individuals mature. There is a larger scope involved: the mission of God in the world. Leadership goes beyond the change of individuals learning to love God. Baumgartner reports that leadership is about bringing a whole people group together to do what we cannot do alone.<sup>36</sup> When the church leaders and the community work together, they can do far richer things than they themselves could separately. Leadership development aims to lead organizations, institutions, movements, or causes where people groups must work together in different ways so that the larger mission is accomplished. It is the larger mission of God that ultimately needs to be the focus.

Roxburgh says that pastors need to gain a deeper understanding of our society before they can develop the skills to take society into account when creating a church environment that will generate a missional engagement with society.<sup>37</sup> In the case of the pastors and leaders, this would require extensive watching, reading, and attending community group meetings, community discussion with others, and an intellectual struggle to see the world's perspective. Understanding the world does not come easily. It takes place over time and is a result of interaction and consistent relationships with others. Staying close to what is taking place within our society has never been more critical to pastors.

Barna goes further by suggesting that the training of pastors goes outside the four walls by preparing neighborhood groups. The neighborhood group is led by a lay pastor (leader) who has received extensive preparation via a pastoral training process with qualifying tests, classroom

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<sup>35</sup> Erich Baumgartner, "Do We Need a New Approach to Christian Leadership?" *The Journal of Applied Christian Leadership*; vol. 11 (2017): 118.

<sup>36</sup> Baumgartner, 18.

<sup>37</sup> Alan J. Roxburgh, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Josey-Bass, 2006), 198.

teaching, textbooks, written tests, and oral examinations.<sup>38</sup> The neighborhood congregation is the church's primary focal point for nurture and care spiritually. It is the pastor's and the leaders' responsibility to acquire the necessary training to mentor and assist the world. Allen Nauss writes that leadership is a factor in producing effective ministry. Skills such as task orientation and relational orientation are the primary factors in effective leadership.<sup>39</sup>

### Strategic Planning

Baumgartner suggests that the same definitions of strategic planning used in the business sector can be applied to churches. Strategic planning is the process of turning a vision into reality.<sup>40</sup> Planning is a partnership between the church and God. That partnership is combined with a supernatural power that channels through the human efforts of a committed ministry team. Baumgartner further expresses the idea of strategic management as a process and relates it to the church as a managerial process that involves matching ministry capabilities to ministry opportunities.<sup>41</sup>

James Laub suggests that a leader must facilitate the strategic planning process. The pastor, as the leader of a church, is the most logical choice to perform this function. To be a successful leader, the pastor should incorporate the creation of a focused vision or agenda, clearly communicate that vision and its implicit and explicit meaning, and trust in the vision or agenda as well as the people who can accomplish it.<sup>42</sup> David believes that church leaders are finding that they lack the skills and knowledge to implement the planning process. A survey of

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<sup>38</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers for Christ* (Colorado Springs: Water Brook Press, 2001), 145.

<sup>39</sup> Allen Nauss, "Leadership Styles of Effective Ministry." *Journal of Psychology & Theology*, vol. 17 (1989): 64.

<sup>40</sup> Erich Baumgartner, "Do We Need a New Approach to Christian Leadership?" *The Journal of Applied Christian Leadership*, vol. 11 (2017): 25.

<sup>41</sup> Baumgartner, 25.

<sup>42</sup> James Laub. "From Paternalism to the Servant-Organization: Expanding the Organizational Leadership Assessment (OLA) model." *The International Journal of Servant-Leadership*, no.1, (2005): 3.

church pastors to identify the continuing education needs of pastors in the areas of leadership and management skills identified strategic planning as the highest-rated topic.<sup>43</sup> Strategic planning is not a process of prioritizing according to the most urgent matters. Systems must be in place for outreach to flow smoothly. The leaders must identify priorities and focus on the planning process so that the process can accurately and effectively influence the culture.

The missional model incorporates two types of groups: standard small groups geared to personal development and ministry groups geared to external service and outreach. The model thus far has found that people remain in the personal-growth groups for approximately three years before gravitating to the service-driven groups. It is in the outreach-oriented groups that people use their spiritual gifts to serve within the church or community or to address social issues from a faith perspective.<sup>44</sup>

### **Theological Foundations**

A Christian leader should be a servant leader. Jesus could not be clearer: “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves” (Luke 22:25-26). Christian leaders do not grab power but serve others.

Authors have differing opinions on what servant leadership should look like in each situation in the church context. Sometimes servant leaders wash others’ feet (John 13:1-17), but at other times, they rebuke (Matthew 16:23) and even discipline (Matthew 18:15-20). Sometimes they serve at their own expense (1 Corinthians 9:7), but other times they issue strong imperatives (1 Corinthians 5:2; 11:16). Ultimately Christian leadership is to serve others.

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<sup>43</sup> Fred R. David, “Does Strategic Planning Help Churches,” *Journal of the Evangelical Theological Society*, no. 2 (2009): 180.

<sup>44</sup> George Barna, *Growing True Disciples: New Strategies for Producing Genuine Followers for Christ* (Colorado Springs: Water Brook Press, 2001), 141.

There are other factors to consider regarding Christian leaders being servant leaders. Ted Engstrom writes, “To begin with, all Christian leaders have indwelling sin, which means even at the height of their maturity, they will still be defective servants and most Christian leaders have not yet reached their apex of maturity.”<sup>45</sup> To go even further and to add different temperaments, experiences, giftings, and callings will influence how certain Christian leaders tend to serve, and how certain followers tend to perceive that leadership: a genuine follower might interpret a leader’s genuine attempt to serve as an attempt to “lord it over” them (2 Corinthians 1:24). Furthermore, there are wolves dressed in sheep’s clothing, self-serving leaders who, while deceiving their followers, appear for a time to behave like servant leaders, but they are not.

Self-serving leaders’ most important goal is their own comfort and to experience the highest form of self-expression rather than mature growth in the character and quality of the Savior’s life. There is far more concern for self-gratification than for pleasing God and truly serving Him and others, as seen in the life of Jesus. Many how-to-books line the bookshelves in bookstores for the secular world and Christians alike that are targeted to people becoming more successful, experiencing more thrills each day, realizing their potential, improving their diet, whipping themselves into shape, managing their money, and on it goes. Again, while many of these things are important and certainly have their place in a Christian leader’s life, these things take the focus from what is truly at heart—knowing and loving God, and out of that, living as servant leaders in the power of the Holy Spirit.

Christian leadership should exemplify servanthood. However, what exactly is servanthood? Charles Swindoll writes,

Servanthood is the state, condition, or quality of one who lives as a servant. Further, a servant is first of all one who is under submission to another. For Christians, this means

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<sup>45</sup> Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids: Zondervan, 1976), 37.

submission to God first, and then submission to one another. Then, as one in submission, a servant is one who seeks to meet the real needs of others or of the person he is serving. To put it another way, servanthood is the condition or state of being a servant to others, of ministry to others rather than the service of self.<sup>46</sup>

In essence, servanthood means giving of oneself to minister for and to others and to do whatever it takes to accomplish what is best for another.

Jesus Christ's ultimate plan, which produces maximum blessing to the world, outside of the four walls of the Church, is servanthood. Kevin Mannoio writes, "A servant is one who, even when in positions of leadership, seeks to lead and influence others through lives given in ministry for the blessing of others and their needs."<sup>47</sup> The Lord Jesus Christ came as a servant with a commitment to serve. The following biblical passages will demonstrate and instruct Christian leaders to live as Christlike servants and to produce effective ministry.

A servant leader gives themselves in ministry to and for others. Jesus said, "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). The apostle Paul added to this focus when he wrote, "Each of you should be concerned not only about your own interests, but the interests of others as well" (Philippians 1:4). Then, pointing to the Savior as our great example, he quickly added, "You should have the same attitude toward one another that Christ Jesus had." Paul then followed this exhortation with a strong reminder of the humiliation of Christ, who, though being God of very God, emptied himself by taking the form of a slave (Philippians 2:6).

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<sup>46</sup> Charles R. Swindoll, *The Quest for Character* (Portland: Multnomah Press, 1987), 177.

<sup>47</sup> Kevin W. Mannoio and Larry Walkemeyer, *15 Characteristics of Effective Pastors* (Ventura: Regal Books, 2007), 80.

A servant leader seeks the glory of his Master. Moreover, his/her Master is not his/her reputation or ministry constituency; it is God. Jesus said, “The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood” (John 7:18). A Christlike leader is a bondservant of Christ, (Ephesians 6:6) and demonstrates over time that Christ—not public, position, financial security, or approval—has his primary loyalty. In this, he “swears to his own hurt and does not change” (Psalm 15:4).

A servant leader sacrificially seeks the highest joy of those he/she serves. This does not conflict with seeking the glory of the Master. Jesus said, “Whoever would be great among you must be your servant, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Matthew 20:26, 28). Whatever is their temperament, capacity, or sphere of influence, they will make necessary sacrifices to pursue people’s “progress and joy in the faith,” which results in the greater glory of God (Philippians 1:25; 2:9-11).

A servant leader will sacrifice his/her rights rather than obscure the gospel. John Maxwell writes, “The servant leader’s identity and trust are not in his calling, but in his Christ.”<sup>48</sup> Paul says, “I have made myself a servant to all, that I might win more of them” (1 Corinthians 9:19). What did this mean for him? It meant, sometimes, he abstained from certain foods and drinks, or refused financial support from those he served, worked with his own hands to provide for himself, dressed poorly, was beaten, went hungry, was homeless, or endured disrespect inside and outside the church (1 Corinthians 4:11-13; 9:4-7). Paul also decided not to marry (1 Corinthians 9:5). Paul’s servant leader expectation may have been set extraordinarily high, but all servant leaders will yield their rights if they believe more will be won to Christ as a result.

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<sup>48</sup> John Maxwell, *Winning with People* (Nashville: Thomas Nelson, 2004), 85.

A servant leader is not preoccupied with personal recognition and visibility. Like John the Baptist, a servant leader sees himself as a “friend of the Bridegroom” (John 3:9). A servant leader is not preoccupied with the visibility of his/her own role. Servant leaders do not view those with less visible roles as less significant, nor do they covet more visible roles as more meaningful (1 Corinthians 12:12-26). They seek to steward the role they have received as best they can and gladly leave the role assignments to God (John 3:27).

A servant leader anticipates and graciously accepts the time or decrease of time because their identity and trust are not in the calling, but in Christ. All Christian leaders serve only for a season. Some seasons are long, some are short; some are abundant, some are lean; some are recorded and recalled, but most are not. However, all seasons end. When John the Baptist recognized the ending of his season, he said, “Therefore this joy of mine is now complete. He must increase, but I must decrease” (John 3:29-30).

#### Conditions of the Servant Leader’s Heart

However, there are conditions of the servant leader’s heart that can hinder servanthood in the Christian leader. The opposite of the servant leader’s heart is self-seeking and self-serving. Many are concerned for their own welfare and interests before those of others. This concern can lead to envy, jealousy, disunity, conflict, discord, disagreement, and division in the Church. This concern is quite evident in the actions of the disciples (Luke 22:24-30). Paul’s teaching and exhortation in Philippians 2 center around the call for harmony among the Philippians, among whom where there was some disharmony (Luke 1:27; 2:2).

## Burnout

Burnout in Christians leaders is a major obstacle. Christian leaders experience burnout in many ways. When looking at Christian leaders, there are integrated parts that make up a greater whole, such as the soul, the body, the mind, and the spirit.

Spiritual burnout occurs when Christians neglect their spiritual nourishment while pouring into the lives of those around them. Many leaders do not have anyone pouring into their lives, and they do not seek professional help to get them the spiritual nourishment, strength, and refreshment they need. Christian leaders need to hear a sermon weekly and participate in worship, scripture reading, and prayer.

Physical burnout can be prompted by a lack of exercise, bad eating habits, dependence on over the counter medication, and nasty side effects of stress and sleeplessness. Craig Parro writes, “The overloaded schedule and stressful lives of many Christian leaders drive them to forget exercise, eat unhealthy foods, and sleep less. When speaking on burnout from ministry, if physical burnout goes left unchecked, it can cause a weakened immune system, aches and pains, a change in appetite, and feeling tired all the time.”<sup>49</sup>

Relational burnout can be caused by strained relationships with other church leaders and members. Daily interactions with counseling people and day-to-day operations can be draining, exhausting, and emotional. Physical exhaustion and drama between church members can make pastors isolate themselves to have a break from relationships that drain their energy.

Furthermore, when burnout is present in the church leaders, the church fails to accomplish what it has been called to do in evangelism and all the aspects of edification because of a lack of servant leaders. One of the clear goals of Ephesians 4:12-13 is the equipping of the

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<sup>49</sup> Craig Parro and Ron Cline, *Finishing Well in Life and Ministry* (Palos Heights: Leadership Resources International, 2018), 81.

saints for ministry for the involvement of the whole body in ministry, according to the gifts and abilities of the saints. In fact, this is a mark of maturity; when speaking of the goal of equipping the saints into mature servants, the apostle Paul said, “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

The condition of a servant’s heart that is absent of humility, as Scripture declares, leads to the loss of God’s power on one’s ministry. “In the same way, you who are younger, be subject to the elders. And all of you, clothe yourselves with humility toward one another because God opposes the proud but gives grace to the humble” (1 Peter 5:5). The lack of humility quenches the Holy Spirit (Galatians 5:13-26).

## Serving

### Jesus Christ as King, Priest, and Prophet

If serving is the Washington Street Baptist Church’s target and goal, what should serving look like for the Church? Serving should look exactly like Jesus Christ, as King, Priest, and Prophet. Three distinctive characteristics demonstrate the redeeming roles of Jesus. The three roles of Jesus Christ provide a model for serving in the church today.

Walter Brueggeman’s *The Prophetic Imagination* speaks strongly to the role of imagination, the action of forming new ideas, and faith in responding to present-day political and cultural powers that dominate our perception and actions. There are royal powers; kings, governors, presidents, and leaders, who perpetuate injustice, destroy imagination, and, in return, create oppression. Brueggeman suggests, “We need to be freed from our usual stereotypes of

foretellers or social protestors.”<sup>50</sup> This kind of injustice and oppression were faced by the prophets in the Old Testament and faced by Jesus Christ. The status quo of the times had to be challenged and changed because they were oppressive. Brueggeman writes that the status-quo living, past and present, centered on the following:

Economics of affluence that we see ourselves as well off that pain is not noticed and that we can eat ourselves around it, Politics of oppression in which the cries of the marginalized are not heard or are dismissed as the noise of kooks and traitors, and religion of immanence and accessibility, in which God is so present to us, this his abrasiveness, his absence, his presence is not noticed, and the problem is reduced to psychology.<sup>51</sup>

The status quo can only be abolished where there is an alternative society. The alternative society was created by both Old Testament prophets such as Moses, Jeremiah, and the New Testament prophet, Jesus Christ.

The life and ministry of Jesus exposed and criticized the oppressive powers of his day. For the status quo to be challenged, Jesus knew that He had to face and overcome the oppressors. Every stage of his life was used to challenge his oppressors, His birth, teachings, miracles, healings, and resurrection. Brueggeman states, “There are never oppressed without oppressors.”<sup>52</sup> Jesus’ ministry focused on the oppressed and challenged the social, religious, economic, and political oppression of the people. Jesus was a social reformer to a degree, He preached good news to the poor. Jesus was a prophet who predicted what God would do in the future to reform this wicked and adulterous generation of his people. He makes himself a stronghold for the oppressed, a “stronghold in times of trouble” (Psalms 9:9) He redeems the

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<sup>50</sup> Walter Brueggeman, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001), 26.

<sup>51</sup> Walter Brueggeman, *The Prophetic Imagination* (Minneapolis: Fortress Press, 2001), 36.

<sup>52</sup> Brueggeman, 86.

lives of the weak and needy from “oppression and violence” (Psalms 72:13); “The Lord works righteousness and justice for all who are oppressed” (Psalms 103:6). Jesus as a servant continuously stayed on the front lines fighting for the oppressed.

Washington Street continues to stay on the front line fighting for the oppressed also. In the local Paducah elections in November 2020, the senior pastor of Washington Street, Raynarldo M. Henderson, was elected as one of the commissioners for the city. The city commission is a form of municipal government that oversees general administration, sets budget, serves and makes policy. What better person to run for city commission other than a pastor? Just the same as Jesus the servant, Pastor Henderson has been on the front line fighting for the oppressed. Pastor’s job is to combat the societal problems within his congregation, now he will combat the societal problems outside of the congregation. Counseling grieving, hurt and broken people are the everyday serving duties of the pastor. Pastor Henderson knows firsthand the needs and struggles of the congregation. The congregation is a small sample of the city of Paducah. Pastor Henderson will serve outside of the four walls, creating policies of justice and righteousness for the oppressed people that he serves.

### Jesus Christ as King

In Mark 10: 35-45, John and James are two disciples of Jesus who have a request of him. John and James demand to sit at his right and his left of Jesus in his glory. They desire Jesus to grant them this one simple request. Even though they had heard Jesus tell of his future suffering and death several times already, the two of them vividly imagined a majestic and triumphant scene with themselves sitting in a position with authority, power and honor at King Jesus’ right and left. They really wanted power and prestige.

Jesus tells them that, basically, they got it all wrong. In Mark chapter 10, Jesus says, “You do not know what you are asking.” John and James believe that following Jesus will lead to respect, high status, and admiration, but that is not who Jesus is. Jesus continues, “Whoever wishes to become great among you must be your servant, for the Son of man came not to be served but to serve.” Jesus is still in authority, admired, a king, and a great leader, but in a vastly different reality than John and James imagined. Jesus is describing himself as a leader who is also a servant, a king who walks among and with his people and not one who lounges in a high ivory tower far, far away.

When most people think of an earthly king, they think of someone who exerts his/her authority and power over their subjects. They can be a dictator, a bully, or an oppressor. Many earthly kings fit this description, such as Emperor Nero of Rome and Henry VIII of England.

Although Jesus does not fit the description of an earthly king, he is still called a king with authority and dominion over all things. Jesus’ position of a king does not function as an earthly king on earth, but as a position of a king in the spiritual realm. Jesus is willing to serve and die for his subjects. Jesus, as a king, uses his authority to teach people about his father, God, and God’s kingdom. Jesus, as a king, uses his power to heal the sick, raise the dead, give sight to the blind, and give hearing to the deaf. Jesus, as a king, uses his position to live out God’s love in a loveless world.

Jesus Christ, as King, is also a provider. Jesus is filled with compassion to provide a meal for those who were hungry. Jesus is interested in providing food for his people. Jesus takes the leadership and authority to plan for food amid hunger strategically. He gives more than enough. Jesus Christ as King meets their spiritual needs as well as their physical needs. Jesus saw a large crowd and he had compassion on them and healed their sick.

As evening approached, the disciples came to him and said, “This is a remote place, and it is already getting late. Send the crowds away, so they can go to the villages and buy themselves some food.” Jesus replied, “They do not need to go away. You give them something to eat. We have here only five loaves of bread and two fish,” they answered. “Bring them here to me,” he said. And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. The number of those who ate was about five thousand men, besides women and children (Matthew 14:14-21).

Jesus Christ, as king, ultimately models how Christian leaders should live by serving their people and using their power to benefit others.

#### Jesus Christ as High Priest

In the Old Testament, God appointed priests to be mediators between God and man. They had the privilege of going before God and offering up the sacrifices required under the law for the people. Annually, the appointed high priest would go before God alone, offering the sacrifice on the Day of Atonement that cleansed the people. Jesus was also a High Priest, but his role was not temporary. He would become the mediator between God and man forever. In his role as High Priest, he removed sins forever between God and man.

First, Jesus said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”— though they were offered in accordance with the law. Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second. And by that will, we have been made holy through the sacrifice of

the body of Jesus Christ once for all. Day after day, every priest stands and performs his religious duties; again, and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at God's right hand (Hebrews 10:8-12).

The high priest also represented the people to God. The high priest went before God on behalf of the people because of their sins. When leaders use Jesus Christ as Priest for a serving model, they go before God on behalf of the people with sacrifices in fasting, prayer, and teaching. They also have the responsibility of making sure that the people they represent live a holy and consecrated life. Washington Street Church has opportunities for congregational fasting and prayer at the beginning of the year and around advent. Congregational prayer is carried out every week for an hour and testimonies of healings are constantly pouring in through the week to the church leaders.

#### Jesus Christ as High Priest: The Order of Melchizedek

Daniel Chesbro writes, "The effectiveness of Christ's priestly work is tied to its superiority over the old covenant order, and this superiority is due to Jesus' being, "a high priest forever after the order of Melchizedek"<sup>53</sup> (Hebrew 6:20). Jesus' priestly ministry involves both the sacrifice of Himself and His ongoing intercession for His people. The book of Hebrews explains how salvation was effective in His priestly ministry and the work of the old covenant priests was not. Chesbro also writes,

Jesus' priestly ministry involves both sacrifice of Himself and His ongoing intercession for His people. The book of Hebrews explains that salvation was effective of the priestly

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<sup>53</sup> Daniel Chesbro, *The Order of Melchizedek: Love, Willing Service, & Fulfillment* (Milan: Simon & Schuster, 2010), 58.

ministry of Jesus, but not for the Old Testament prophets. Although Jesus descended from the tribe of Judah, He could not serve in the priesthood that Moses describes, namely, the Levitical priesthood (Hebrews 7:14). Yet, that does not mean our Lord is unqualified to be our High Priest; rather, it means His high priesthood derives from a different and superior priestly lineage. Hebrews 7, quoting from Psalm 110, makes an extended argument that Jesus' priestly qualifications come from His belongings to the line of Melchizedek with respect to the priesthood. Melchizedek, whose name means "king of righteousness," was the ancient priest-king of Salem (Jerusalem), and he gave a blessing to Abraham after the patriarch rescued his nephew Lot from a confederacy of Canaanite rulers. Abraham, in turn, paid tithes to Melchizedek. The author of Hebrew uses this episode to show that Melchizedek's priestly ministry existed prior to and was superior to the work of the Levitical priests.<sup>54</sup>

It is great news to know that Jesus Christ holds an eternal priesthood. Every Christian can be confident, knowing that we are secure in Him forever. Our salvation is fixed in the power of the eternal High Priest after the order of Melchizedek, Jesus Christ our Lord, to preserve us.

Today as Christians, we have the joy of direct access to God through Jesus Christ. Every Christian can come boldly to the throne of grace. According to Ephesians, "We have boldness and confident access through faith in Him" (Ephesians 3:12). Offering a sacrifice is still a tradition for Christians. Offering animal sacrifices of goats and bullocks is no longer needed, but sacrifices of repentance, love, joy, prayer, praise, thanksgiving, and kindness are needed. "We are a holy priesthood to offer up spiritual sacrifices wholly acceptable to God through Jesus Christ" (1 Peter 2:5). We are to offer our lives as a "living sacrifice" (Romans 12:1), "Services of

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<sup>54</sup> Daniel Chesbro, *The Order of Melchizedek: Love, Willing Service, & Fulfillment* (Milan: Simon & Schuster, 2010), 58.

love as a fragrant offering, a sacrifice acceptable and pleasing to God” (Philippians 2:17), and “A sacrifice of praise and thanksgiving” (Hebrews 13:15).

### Jesus Christ as Prophet

God presents a beautiful picture of the Lord Jesus Christ, a true prophet of God who would be raised up from the nation of Israel. Other scriptures foretell of this coming prophet who would speak only the word the Lord and who would be the seed of Abraham, through Isaac and Israel. He would come from the house of Judah and would be from the kingly line of David (Jeremiah 23:5). Jesus Christ as prophet would enjoy intimacy with God that He would not do or say anything by His own initiative. He would speak only things that He heard from His Father God in heaven. Jesus would prove to be unique in every way. He would be obedient to His Father’s instructions, ultimately to the point of death on the cross.

The Lord your God will raise up for you a prophet like me from your midst, from your brothers, him you shall hear. The Lord said to me, “They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put my words in his mouth, and he shall speak to them all that I command him.” It shall come about that whoever will not listen to my words which he shall speak in my name, I, myself will require it of him (Deuteronomy 18:15, 17-19).

Leaders who model Jesus Christ as a prophet must intentionally model their lives around hearing God’s voice through devotions, Bible study, wise counsel and sound teaching. The Church meant everything to Jesus, and He sacrificed everything for her. To be spiritual leaders who serve like Jesus Christ as king, priest and prophet, there must be a willingness to give of themselves sacrificially.

Jesus Christ is the ultimate prophet, king, and priest, and so are His followers who serve Him and bear witness to Him when they follow in those capacities.

### **Theoretical Foundations**

Christian leaders must become servant leaders. A Christian leader is not just any ordinary leader but also called by Christ to obey and model Him. The Christian leadership has a mandate and a mission to serve outside of the four walls to the surrounding community. When the church leadership participates in the necessary training for serving the community, only then will Christ be modeled.

The term “leadership” is familiar to all people. Depending on with whom you speak, the definition of leadership will vary. Despite your socio-economic, marital, educational, or employment status, anyone can function as a leader. Daniel Goleman writes, “Everyone at some point in their lives participates in leadership within his or her spheres of impact, and everyone does so with or without refined reflections about leadership.”<sup>55</sup> Various leadership models of leadership exist at the theoretical level. In this theoretical framework, however, the focus is on a specific model of Christian leadership. There is a stark difference between a leader and a Christian leader. Hanna writes, “The model, presented by leadership, is a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal, which is, serving others by leading and leading others by serving.”<sup>56</sup>

The local gym in Paducah on the weekend is usually packed. There is a small space for Zumba, which is a very popular aerobics class. At the start of Zumba on a Thursday night, the instructor began dancing to the music, and within seconds the class was dancing in unison with

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<sup>55</sup> Daniel Goleman, Richard Boyatzis and Anne McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston: Harvard Business School Publishing, 2002), 25.

<sup>56</sup> Martin Frederick Hanna, “What is “Christian” About Christian Leadership?” *Journal of Applied Christian Leadership*, no. 1 (2006): 21.

her. At some point, the instructor stopping dancing and began to yell the instructions. The class could clearly hear the instructions, but one by one they stopped dancing. While they had the capability to accomplish the dance, they were more assured when the instructor worked with together with them. Simply telling what to do next was not enough. The class was lost without their leader doing the same work. Leadership is not simply about yelling orders but working alongside those whom you lead.

John Dyck suggests, “The Christian Leadership Center model for Christian Leadership may be evaluated and its implications explored.”<sup>57</sup> When a church explores the model of Christian Leadership, the church trains up leaders who are Christian to serve the people in their congregation. In return, the leaders put the interest of others above their own, serve alongside the people who fill the pews and become servant leaders. The exploring of the Christian leadership model produces more servant leaders.

Hanna suggests, “A model of Christian theology as a study of God, which is as Christ-centered, biblical, and relevant to the world in which we live.”<sup>58</sup> As stated previously, the difference between a leader and a Christian leader is that a Christian leader is Christ-centered. A leader that is Christ centered automatically becomes relevant to the world in which they live. To study Christ and to live like him is to study the people where we live and serve them in the same way as Jesus did. Jesus focused on serving people throughout his ministry and every Christian should do the same. The Apostle Paul writes, “For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.

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<sup>57</sup> John Dyck, The Distinction Between Normative Theology and Metatheology. *Harvard Theological Review*, vol. 63 (1970): 453.

<sup>58</sup> Martin Frederick Hanna, “What is “Christian” About Christian Leadership?” *Journal of Applied Christian Leadership*, no. 1 (2006): 21.

For the whole law is fulfilled in one word: You shall love your neighbor as yourself’ (Galatians 5:13-14).

Christian leadership is not given the name by what the leader says alone, but by modeling the attributes of Jesus Christ. Jones writes, “The Christ-centered characteristic corresponds to the term ‘Christian leadership’ because the disciples, or followers, of Christ and are called Christians.”<sup>59</sup> True authentic Christian leadership can always be evaluated by how well the leader exemplifies the biblical characteristics of Jesus Christ. Christian leaders should exemplify the biblical characteristics of leadership, if not, the leader is not an authentic Christian leader. Malphurs writes, “The biblical characteristic provides a way of evaluating the Christian authenticity of Christian leadership.”<sup>60</sup>

Cornelius Plantinga writes, “The characteristic of relevance to the world encourages the evaluation of Christian-leadership theory according to leadership research in general.”<sup>61</sup> Dodd acknowledges, “That in leadership literature, more spiritual leadership topics have increased.”<sup>62</sup> Although more spiritual leadership topics have increased for the church, not enough research has been given to different models of spiritual (Christian) leadership. Furthermore, Hunt writes, “It appears to leadership researchers that there is not enough study that has been given to different and various models of spiritual leadership.”<sup>63</sup> However, we will explore the Christian Leadership Center model (CLC). Malphurs states, “The Christian leadership Center model or (CLC) has four

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<sup>59</sup> Laurie Beth Jones, *Jesus, CEO: Using Ancient Wisdom for Visionary Leadership* (New York: Hyperion Books, 1995), 45.

<sup>60</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 50.

<sup>61</sup> Cornelius Plantinga, *Engaging God’s World: A Christian Vision of Faith, Learning and Living* (Grand Rapids: Eerdmans, 2002), 36.

<sup>62</sup> Brian Dodd, *Empowered Church Leadership: Ministry in the Spirit According to Paul* (Downers Grove: InterVarsity Press, 2003), 100.

<sup>63</sup> Jerry Hunt, Explosion of the Leadership Field and LQ’s Changing of the Editorial Guard. *Leadership Quarterly*, vol. 16 (2005): 6.

elements: The influence of the Holy Spirit, the dynamic, relational, partnership process, and the implementation of servant-leadership.”<sup>64</sup> The four elements are explored below.

### The Influence of the Holy Spirit

One goal for a Christian leader is to shape other leaders at the local church, and this is a calling that Christian leaders must make a priority. Their spiritual gifts should be identified and as, Paul says, “stirred up” (2 Timothy 1:6). The Christian leader releases disciple-makers and empowers gospel announcers throughout the earth. When Christian leaders do their job of releasing disciple-makers, the people pour into training and equipping courses, ministry opportunities flourish, and personal discipleship is cultivated. The fruit of the labor is manifested through changed lives, and people grow. Biblical knowledge of the gospel increases; living out doctrine becomes easier; ministry skills expand, and devotional life intensifies, but is that sufficient?

The Holy Spirit is active in Christian leadership recruitment, selection, and leading. Luke begins the book of Acts, “Dear Theophilus, in the first volume of this book I wrote on everything that Jesus began to do and teach until the day he said good-bye to the apostles, the ones he had chosen through the Holy Spirit and was taken up to heaven” (Acts 1:1). The Holy Spirit guided Jesus in selecting His leaders. That same pattern continued throughout Acts. The presence of the Holy Spirit was a qualifier for leadership when choosing seven leaders to care for widows (Acts 6:3-6). The Holy Spirit guided the selection of two leaders, Saul and Barnabas, and commissioned them to preach the Gospel in Salamis (Acts 13:2-5). The Holy Spirit chose and appointed leaders to shepherd the Church. Acts 20:28 says, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the Church of God,

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<sup>64</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 60.

which he bought with his blood.” The Holy Spirit also guided Gideon to take charge over the Abiezrites. “The Spirit of the Lord came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him” (Judges 6:34).

Hanna writes, “The Holy Spirit’s first leadership initiative is conviction.”<sup>65</sup> Conviction calls for a human response in confession. Hanna asks the question, “How is the conviction-confession synergy relevant to Christian leadership and leadership research in general?”<sup>66</sup> There is an overwhelming overlap between leadership and management in the research literature, and the distinction between the two roles comes up in frequent discussion. Bass writes, although leadership is applied in management.<sup>67</sup> “It is completely different in the role of management,” writes Blanchard.<sup>68</sup> Several researchers suggest that leadership identifies the path to make things flow smoothly in the best way possible and is not interested in maintaining the status quo, but management maintains the status quo. This does not mean that management is bad for desiring to keep the status quo, for it may be a good thing.

However, Nelson says, “At the same time, a leader has gained followers when he or she has persuaded others to confess or admit that there is a problem and that they can participate in its solution.”<sup>69</sup> Mediocre leaders demonstrate an attitude of opposition to confess and correct mistakes. Malphurs says, “Effective leaders make themselves vulnerable by modeling a willingness to admit, acknowledge, apologize, accept, and then to act.”<sup>70</sup> Where there is a conviction, there is Christian forgiveness towards God and each other.

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<sup>65</sup> Martin Frederick Hanna, “What is “Christian” About Christian Leadership?” *Journal of Applied Christian Leadership*, no. 1 (2006): 22.

<sup>66</sup> Hanna, 22.

<sup>67</sup> Bernard Bass, *Bass & Stogill’s Handbook of Leadership: Theory, Research, and Managerial Applications* (New York: Free Press, 1990), 120.

<sup>68</sup> Ken Blanchard, *Servant Leadership* (Nashville: Thomas Nelson Publishing), 2003.

<sup>69</sup> Alan Nelson and Stan Toler, *The 5 Secrets to Becoming a Leader* (Ventura: Regal, 2002), 56.

<sup>70</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 50.

Christian leadership cultivates communities where people forgive each other consistently, and it is a lifestyle. This lifestyle concept is part of the relational process among members of a team nurtured by Christian leadership.

### The Dynamic, Relational, Partnership Process

Christian leaders must become relational with those whom they serve. Being relational is living in relation to other Christians and non-Christians in recognition of an interconnectedness. Christian leaders make it a priority to interact with others, being grounded, clear, generous, humble, centered, and kind.

Malphurs writes, “Leadership is a dynamic relational process of influencing the thinking, behavior, and actions of others toward a shared purpose.”<sup>71</sup> Similarly, one of the insights of feminist research, Regan writes, “is that relational leadership is dynamic.”<sup>72</sup> Jesus referred to conversion as a new birth through the Holy Spirit, without which one cannot enter heaven’s kingdom (John 3:3). For a Christian leader to live out a dynamic relational life with others, they must be born again with a new birth. It is impossible for a Christian leader to connect with others on a relational level without Christ.

Furthermore, the notion of conversion or new birth is vital to the debate concerning whether leaders are born or made. Peter Drucker says, “Leaders are partly born and partly made,”<sup>73</sup> and Ford says Christian leaders are “made through a new birth in the Spirit.”<sup>74</sup> Christian leaders are made through the new birth in the Spirit. Hanna writes, “The relation between conversion and repentance is dynamic. Repentance is directly related to the reception of the Holy

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<sup>71</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 50.

<sup>72</sup> Helen Regan and Gwen Brook, *Out of Women’s Experience: Creating Relational Leadership* (Thousand Oaks: Corwin Press, 1995), 44.

<sup>73</sup> Peter Drucker, *The Practice of Management* (New York: Harper and Row, 2006), 36.

<sup>74</sup> Leighton Ford, *Transforming Leadership* (Downers Grove: InterVarsity, 1993), 150.

Spirit, to the adding of persons to the church and to the maturing of members of the church. Paul writes, “I travail in birth again until Christ is formed in you.”<sup>75</sup> When Christian leaders are truly born again, the Holy Spirit is received and the church grows. The Holy Spirit inspires Christian leaders to assist others in conversion. Conversion creates community, and community creates team leaders. Clarke writes, “Christian leaders are not only born; they are born into a church community. This corporate result of conversion-repentance is relevant to the strong move in leadership circles toward team-development.”<sup>76</sup> No conversion, no converts. No converts, no church community. No church community, no team leaders.

A vital strategy for Christian leadership is developing an authentic and sincere team ministry and team leaders. Paul refers to the church as “the body of Christ” (Ephesians 4:12). The body of Christ is imperfect, but what they witness to is still perfect. They witness to the perfection of Jesus Christ. Christian leaders model the techniques in which dynamic relationships among unique people possibly demonstrate a flourishing unity in diversity. The Christian leadership team-ministry concept must endeavor to keep the unity of the Spirit (Ephesians 4:3). Christian leadership must come into the unity of the faith. (Ephesians 4:13). The head leader is Jesus Christ, the ministry and team ministry leader are in harmony with Him. Jesus is a servant leader, and therefore, Christian leaders are servant leaders to the world outside of the four walls of the church.

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<sup>75</sup> Martin Frederick Hanna, “What is “Christian” About Christian Leadership?” *Journal of Applied Christian Leadership*, no. 1 (2006): 23.

<sup>76</sup> Andrew Clarke, *Serve the Community of the Church: Christians as Leaders and Ministers* (Grand Rapids: Eerdmans, 2000), 65.

## The Implementation of Servant Leadership

Hanna writes, “The concept of servant leadership is presented in the Christian Leadership Center definition in serving others by leading and leading others by serving.”<sup>77</sup> Robert Greenleaf models leadership that is defined as servant-leadership. Malphurs writes, “Robert Greenleaf, a Quaker Christian, presented the concept of servant leadership as a model that works in the non-Christian world.”<sup>78</sup> Greenleaf writes,

A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the accumulation and exercise of power by one at the “top of the pyramid,” servant leadership is different. The servant leader shares power, puts the needs of others first, and helps people develop and perform as highly as possible.<sup>79</sup>

The Greenleaf Center for servant leadership defines the term without any reference to Jesus Christ. However, for the Christian leader, Jesus Christ is the focus of servant leadership because obedience plays an important role. Hanna writes, “Only those who follow God’s lead as servants are qualified to be leaders.”<sup>80</sup> The servant leader obeys the character of Jesus Christ and models it.

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<sup>77</sup> Martin Frederick Hanna, “What is “Christian” About Christian Leadership?” *Journal of Applied Christian Leadership*, no. 1 (2006): 22.

<sup>78</sup> Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker, 2003), 50.

<sup>79</sup> Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 2002), 10.

<sup>80</sup> Hanna, “What is “Christian” About Christian Leadership?” *Journal of Applied Christian Leadership*, no. 1 (2006): 22.

## Jesus the Ultimate Servant Leader

Jesus was the ultimate servant leader. He said that he did not come to be served but to serve (Matthew 20:28). Jesus was worthy of being worshiped as King, but yet, humbly washed the feet of the one who would betray him along with his disciples (John 13:1-7). Scotty Smith writes, “The humility and servant love of Jesus are to inhabit, inform, shape and fuel every relationship in which we participate as God’s people. Jesus chose a towel and basin, not a scepter and title, to define leadership. Foot washing, not power taking, is the way of the gospel.”<sup>81</sup>

Developing influential Christian leaders into servant leaders cannot be ignored in the church. It cannot be an afterthought. A strong strategic plan must be devised and implemented well. It takes resources, intentionality, and time to develop others into responsible servant leaders. Jesus dedicated three and a half years to developing, equipping, and training the disciples for servant ministry. Leadership training programs must become an ongoing vital pillar for the church. The elders must commit, just like Jesus. Without the proper training of leaders and servant leadership, community outreach will not manifest outside of the four walls. For the church to be effective, leaders must be trained and released.

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<sup>81</sup> Scotty Smith, *Restoring Broken Things* (Nashville: Thomas Nelson, 2005), 42.

## **Chapter 3**

### **Methodology**

#### **Intervention & Implementation Design**

##### **What Are the Purpose and Objectives of the Project's Intervention?**

The challenge is that the leadership team at Washington Street Baptist Church in Paducah, Kentucky, has successfully completed training in the past, but should complete a refresher training course in servant leadership, leadership development and community outreach. This training will allow the leadership team to serve the people outside of the four walls more effectively and to develop new leadership skills. It is time for Washington Street to go to another level in reflecting Jesus Christ. The Lord has a special place in His heart for society's marginalized: people who are broken, hurting, in crisis, sometimes forgotten, in great pain, and pushed to the edge of society.

The leaders at Washington Street Baptist Church who volunteer for this study completed an additional module of training with an added component of servant leadership. In 2018, leadership training was offered to directors, co-directors, and assistant directors. The training was completed once a month for the entire year. The intervention will provide a 10-week training session, a pre-training and post-training questionnaire and community outreach project to leaders currently serving for five years or more and who have completed the previous training in 2018. The participant will complete the pre-training questionnaire before the training and the post-training questionnaire after the completed training. The allotted time for completion of both questionnaires was approximately 30 minutes.

The researcher is looking forward to Governor Andy Beshear lifting the COVID-19 restrictions. If COVID-19 restrictions have not been lifted by Governor Andy Beshear, the leadership training will be completed through Zoom, a video communication that can function as a virtual classroom. If the restrictions are lifted, the training will be held on the campus at Washington Street Baptist Church. The training will consist of two hours on a Saturday morning between 9:00 a.m.-11:00 a.m. for ten consecutive weeks of classroom teaching/lecture style. Two books will serve as training resources, Stephen Viars, *Loving Your Community: Proven Practices for Community-Based Outreach Ministry* and Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership*. The Senior Pastor and Elder Culkin (researcher) will facilitate the courses. At the end of the training on the tenth week, the participants will complete a community outreach project.

The leaders who volunteer to participate in the training are 18 years and older and serve as directors, co-directors, and assistant directors at Washington Street Baptist Church. The ministries of interest for this training are the following: Health and Wellness, Children’s Church, Men’s, Women’s, Education, Music, Sunday School, Sunday School teachers, Children, Youth, Deaconesses, Deacons, Associate Ministers, Trustee Board, Intercessory Prayer, Transportation, Usher, Nursery, W.A.S.H. Ministry (Witnessing, Assisting, Serving, Helping), R.E.A.C.H (Revitalize, Edify, Available, Compassion, Helps).

#### Project Teaching Schedule

9:00 a.m. - 9:10 a.m.	Opening Prayer and Welcome
9:10 a.m. - 10:15 a.m.	Lesson
10:15 a.m. - 10:30 a.m.	Break
10:30 a.m. - 10:50 a.m.	Questions/Comments
10:50 a.m. - 11:00 a.m.	Closing Prayer and Adjourn

Being Leaders: The Nature of Authentic Christian Leadership, by Aubrey Malphurs

**Week 1: Part I. A Christian Leader, The Leader's Core**

Questions for Group Discussion:

- Is a Christian Leader a leader only in a Christian context such as the church or is he or she a leader in not necessarily Christian contexts as well?
- According to the Bible, who in the early church do you think were the equivalent of today's pastors? Why do you believe this? What difference could this make in the church?

**Week 2: Part II. A Christian Leader, The Leader's Core**

Questions for Group Discussion:

- According to Scripture, how did the people serve or function in their churches? What passages would you use to support your position? How clearly does the New Testament clarify these functions?

**Week 3: Part I. A Servant Leader, The Leader's Heart**

Questions for Group Discussion:

- Do you agree that Christian leadership is servant leadership? If yes, why? If no, why not?
- What is your definition of a servant leader? How would you support your definition from the Bible?

**Week 4: Part II. A Servant Leader, The Leader's Heart**

Questions for Group Discussion:

- What are some common expectations that congregations place on their pastors that are misconceptions of servant leadership?

## **Week 5: A Credible Leader, The Leader's Trustworthiness**

Questions for Group Discussion:

- How important is credibility to your leadership?
- Why do you think it is so hard for people to trust others?
- Why is a leader's character so important to developing trust with followers? If you were prioritizing the eight requirements discussed for developing credibility, where would you place character? Why?
- What is leadership competence? Have you ever attempted to follow an incompetent leader? If so, what was it like?
- Why is clarity of the leader's direction so important to building credibility?

Loving Your Community: Proven Practices for Community-Based Outreach Ministry by Stephen Viars

## **Week 6: Loving in the Name of Christ**

Questions for Group Discussion:

- Describe and discuss some of the ways your congregation tends to receive positive feedback when it comes to loving your community.
- What are some of the success stories? How can you build on them?
- Describe and discuss some of the ways your congregation tends to receive negative feedback when comes to loving your community. What are some of the improvements?
- On a scale of 1 to 10, how would you rank your congregation's ability to love your neighbors?
- What are the implications of your analysis?

## **Week 7: Meeting Your Community's Pressing Needs**

Questions for Group Discussion:

- How would you rank your church's level of engagement in meeting pressing needs in your community?
- Is there evidence that you love your community?
- What are some of the low-hanging fruit that is described in detail in the book?
- Are there needs that could be met now with little or no financial investment?
- Which principles from the book of Titus chapter 3 is your group already following?  
Which ones need more work?
- What is the logical place to start—the next step you could take as a congregation to minister to your community?

## **Week 8: Caring for the Welfare of Your Community**

Questions for Group Discussion:

- What are the greatest kinds of needs and their location in your community?
- How would you rate your group's current level of concern for your community?

## **Week 9: Planning Community Project: Laundromat Ministry**

- For those who enjoy the privilege of having washers and dryers at home, doing the laundry is usually convenient. However, for those who need to use laundromats, it can be a boring and monotonous experience because they are in need of coins; they lug their dirty laundry around, sit and wait for their laundry. We use a laundromat outreach ministry to provide coins and refreshments. This community outreach project can brighten up people's days and show them the love of Christ.

## **Week 10: Executing Community Project (No Group Discussion)**

Laundromat: Speedwash on Kentucky Avenue.

- The leadership team at Washington Street will conclude the 10-week training sessions with a community outreach project at the Speedwash laundromat in Paducah, Kentucky. The owner of the Speedwash laundromat is extremely delighted that the leadership team will provide free services to his customers, especially during the Christmas season. The leadership team will pool together their personal money to collect a total of \$600 to purchase 60 laundry cards worth \$10 each. All customers will receive a laundry card without any stipulations and a packet of information about Washington Street that includes service times, descriptions of ministries, information cards, and the plan of salvation.

### **How Will the Intervention Make a Change in the Problem?**

The intervention would make a change in the problem by re-training in leadership development, introducing a newly added component of servant leadership, which is the action learning method of leadership training and ending with a community outreach project. Adults learn faster and more effectively when action is involved. All of the participants who are being trained have current areas of ministry. The intervention will equip the participants with new leadership development and servant leadership skills that will assist them in being successful to continue their leadership role in community outreach.

### **How Will You Inform or Involve Those in the Project?**

All leaders at Washington Street Baptist Church who match the project criteria will receive a recruitment email. A detailed flyer will be posted on all bulletin boards at the church. Announcements will be made during Sunday worship service.

### How Will You Get the Participants' Consent?

The participants will sign a leadership project consent form on the first day of the leadership training.

### Will You Need Any Other Resources or Other Personal Preparation?

The researcher is responsible for ensuring that the participants receive books, materials, and notebooks. The church will cover the cost for the senior pastor and researcher (elder), gift card to Walmart for all participants, and any scholarships that the facilitators may suggest.

### What is Currently True Regarding the Problem You Want to Address?

The leaders of Washington Street Baptist Church have not gone outside of the four walls to provide community outreach as a team in a long time. We have a benevolence ministry that provides financial assistance for qualified applicants to receive help, but they must come to the church. Community events are held, but all events are typically on campus. There are other events planned throughout the year, but the senior pastor gives leadership to those events. The senior pastor usually plans and executes all church community outreach projects in their entirety. Very seldom does the leadership team become involved to contribute. The leadership of Washington Street should initiate, plan, and execute all community outreach from start to finish.

### When and How Will You Begin the Project?

The researcher will implement the project the second weekend in October 2020 and continue through December 2020. COVID-19 restrictions are loosening somewhat, and the number of people gathering in one church setting has increased to 50 people in Kentucky. The researcher has every intention to begin the 10-week training sessions in person with the leaders, but if COVID-19 restriction do not change, she can accomplish the same results through video conferencing. The researcher will begin the 10-week training session with a welcome and

introduction video, while explaining the importance of the project and how this will benefit the leader's team, the church, and the community. Also, every participant will know the value of input, time, sacrifice, and service given towards this project. They will also be assured that the project is not for the researcher's personal advantage, but to the advantage of the leadership team, the church, and the community. The researcher will extend an open invitation to the leaders to participate. If they opt out of the project, no adverse action will be taken against them. The results of the of the project will be provided to the entire leadership team and the church.

The researcher will email a pre-test questionnaire to the leaders participating in the project and they will receive instructions to drop off completed questionnaires at the church in a selected mailbox or email. The researcher received written permission from IRB to begin the church project on September 25, 2020. See Appendix D for IRB approval. A trial period to evaluate intervention for the church project will be six months.

What are Your Criteria for Evaluating and What do You See as a Successful Outcome in this Intervention?

- a. *Relevance* is a measure of the extent to which my development interventions meet the needs of the church and the community located outside of the four walls of the church.
- b. *Efficiency* is a measure of the relationship between outputs, i.e. the products or services of an intervention, and inputs, i.e. the resources that it uses.
- c. *Effectiveness* is a measure of the extent to which the intervention's intended outcomes, i.e. its specific objectives – intermediate results – have been achieved.
- d. *Impact* is a measure of all significant effects of the development intervention, positive or negative, expected, or unforeseen, on its beneficiaries and other affected parties.

- e. *Sustainability* is a measure of whether the benefits of a development intervention are likely to continue after external support has been completed.

A successful outcome in the intervention would be for the leadership team of Washington Street Baptist Church to complete the 10-week training course, learn and apply leadership skills, grow spiritually, reflect the heart of Jesus Christ in serving and to gain momentum and excitement to continue other outreach projects in the community.

#### In What Specific Ways Will the New Approach be Compared to the Old Approach?

The new approach will be compared with the old approach in several ways. The leadership team of Washington Street has previously completed training sessions in 2018. The facilitators for the training included the senior Pastor and the researcher. The meeting took place every first Sunday between 4:00 p.m.- 6:00 p.m.

However, the new approach will focus on servant leadership, leadership development, and reflecting the heart of Jesus Christ while serving.

The old approach focus:

- 1) Character development
- 2) Spiritual formation
- 3) Learning leadership principles and skills
- 4) Developing group unity and accountability

#### What Specific Tools Will You Use to Gather Data and Measure the Effects of the Intervention?

To analyze intervention processes, the researcher will use data triangulation: questionnaire data, pre-test and post-test, observations and the 10-week training sessions.

### Will You Keep a Reflective Journal During the Entire Project to Bracket Out any Biases?

As far as data collection is concerned, the researcher will establish a baseline or starting point and continue throughout. She will use her data from the previous training session that was completed in 2018. She will determine whether there are any trends in the data before the onset of the intervention.

The researcher will analyze the data at the beginning and throughout the project, which will allow her to adapt or alter any information that is needed, and to adapt or alter the intervention to respond to the information that she will acquire. The researcher will use a reflective journal for data collection and review it often so that it can lead to improvements in her work.

### How Will You Explain the Project to the Participants?

All participants will receive a detailed email about the project with flyers that were submitted to IRB.

### What Will You Do if Some Do Not Want to Participate, or They Drop Out?

A participant can leave the research study at any time or choose not to participate. No adverse reaction or condemnation will occur. When withdrawing from the study, the participant should inform the researcher that he or she wishes to withdraw. A participant may provide the research team with the reasons for leaving the research, but it is not required. Participation is voluntary. The major results and findings of this thesis will be discussed in the following chapter.

## Chapter 4

### Quantitative Data Results

In this chapter, the researcher will carefully analyze the pre- and post-training questionnaires, the 10-week training session, and observations.

#### Training Observation

The church project training sessions began in the second weekend of October 2020 with 20 members of the leadership team in attendance at the Washington Street Missionary Baptist Church's small fellowship hall. Class participation reached an unanticipated 100% each week. The leaders at Washington Street are not unfamiliar with attending training sessions but attending a training session for a consecutive 10-weeks was unfamiliar. During the welcome portion of the first lecture, several participants expressed an intention to not complete all the training sessions due to other obligations, but they did ultimately complete all lectures. Some participants arrived late for the classroom sessions due to unexpected circumstances.

Those leaders who initially claimed they were unable to attend all sessions chose instead to prioritize attending the lecture sessions expressly because the first session was extremely impactful and inspiring. The leaders also remarked that, rather than acting as simply another addition to their cumbersome schedules, it was a form of "therapy" that removed emotional distress and was spiritually detoxifying. It served as a chance for the leadership team to gather and not only learn but to build fellowship that they had missed when COVID-19 gathering restrictions were in place. Other participants chose to participate solely because the researcher asked; after the first training session, however, they became genuinely and deeply involved with gaining knowledge to help them develop further as a leader—attending not out of obligation to the researcher who is their elder, but out of their own desire and willingness to participate.

During the lecture sessions, a particular statement was repeatedly uttered: “This is helping me!” The participants took time to describe how the training sessions not only helped them with outreach but with applying their gained knowledge in their daily lives. The leaders declared they would be more deliberate in future decision-making, whether the choices relate to their health, relationships, finances, marriages, or other areas. They learned how to be more focused, make the best choices, and become more thoughtful so as to cultivate a stronger sense of self and identity in leadership at both church and home. Additional feedback included that a leader displays leadership in their own lives, makes intentional decisions that serve both their own interests and those of the people under their care in the church and at home.

Other leaders shared that learning with a small group of peers was important. They appreciated that the training sessions were small and focused on only a few particular aspects of church leadership. The leadership sessions flowed together and were easy to understand. This also made the leaders comfortable to share their own personal experiences and knowledge. Sharing one’s personal experience can build a community of spiritual scholars in the classroom, which can then expand to prayer partners outside of the classroom and to a more intimate and personal setting. The training sessions were not a simple information download, but rather the beginning of relationship-based leadership. The small group opened the door for personal discovery during the training sessions. The leaders were able to ask questions, involve themselves in the lives of others, and be vulnerable with their peers. There was a freedom to discuss one another’s lives through an open line of communication.

Additionally, the training sessions led the leaders to realize that if there was a time for the church to reach out to the community, it is now. COVID-19 has been an extremely challenging period for the entire world and certainly every participant in the training. It has affected the

stability of the church, jobs, food availability, and personal relationships. The needs of the community have grown exponentially, making it challenging and at times impossible to meet those needs alone. However, when contributions are made as a group, these needs can be met without difficulty. The leadership group realized that there is strength in numbers. The teaching sessions equipped and mobilized the leaders to meet the needs of each other and their neighbors both separately and collectively. They can be a blessing by simply sharing what they already have such as toilet tissue, disinfectant wipes, or even a carton of eggs. It does not take a great quantity of wealth to make a significant difference. Rather, it takes a willingness to step up and serve one's neighbors. During the difficult times, one reminder remains present: there is a continuous opportunity to be the expression of Jesus' love in a tangible way.

The senior pastor added that the teaching sessions, "fanned the flame" for him. He had not facilitated a training for the leadership team since early 2020. He admitted that he missed being with the leadership team, but that the teaching sessions reminded him why he accepted his calling to become a pastor. He was particularly excited about the opportunity to be part of a team filled with the Holy Spirit and surrendered to Jesus Christ. He realized that his equipping and teaching had not been in vain, and that he could see God at work. The excitement was clearly heard through his teachings, and he would make statements such as "The church is being the church!" He was encouraged to find that leaders were interested in providing more aid to the community, showing excitement upon hearing that some had visited members in the hospital without being asked and that others took the initiative to help community members not affiliated with Washington Street. He was also heartened to find that the church was modeling itself after what the church was called to be, which is the reflection of Jesus Christ as a servant without his supervision. He appeared elated, ecstatic, overjoyed and energized.

In the past, the leaders have had disparate views on community outreach. They all expressed a desire to participate in community outreach, but other factors took primary consideration, including finances, time, and availability. There was certainly pushback in the past and little excitement. Perhaps the leaders were burned out and tired, or perhaps COVID-19 allowed the leaders to rest. The senior pastor had successfully encouraged the leaders in the past, but this time the leaders were equipped and encouraged during the training sessions for 10 consecutive weeks. The leaders were receiving the tools and knowledge to conduct community outreach by taking notes, asking questions, and engaging in the training sessions.

Momentum continued to build with each teaching session. A clear vision for community outreach was cast, which excited the leaders. The leadership team wanted to plan monthly community outreach events for the next six months, but the senior pastor set a date in February for a planning meeting. In March 2021, the senior pastor began a sermon series on the subject of community outreach, which was well-received by the congregation. After the first sermon, many members signed up to volunteer for future community outreach projects.

The community outreach project at the Speedwash laundromat was welcomed warmly. The owner of the Speedwash laundromat was delighted that the leadership team at Washington Street was providing free services to his customers, especially during the Christmas season. The leadership team pooled their personal money to collect a total of \$600. There were 60 laundry cards worth \$10 each. All 60 cards were dispersed within 3 hours, with all customers receiving a card with no stipulations. Many of the customers were surprised to be receiving a free \$10 laundry card. In addition, though, they also received a packet of information about Washington Street that included service times, descriptions of ministries, information cards, and the plan of salvation. Many of the leaders conversed with the customers and shared their personal

stories about when they received Jesus Christ as their Lord and Savior. The leadership team engaged with the customers with ease, collected 75 completed information cards with 25 indicating no church membership anywhere. The leadership team has contacted the 25 indicating no church membership. Of those, 10 of have since visited a worship service, and the remaining 15 have not responded.

#### The Researcher's Personal Observation

The researcher became a member of Washington Street Baptist Church in the fall of 2005. She was licensed as an associate minister in the fall of 2008. In 2012, she was ordained as the first elder and first clergy outside of the senior pastor to be hired full time and receive a salary in the 157-year history of the church. There was another woman ordained before the researcher, but she was not employed and did not receive a salary at Washington Street. During the beginning employment and ordination, it was a radical change for the church. The church and the researcher had to overcome the extreme change together. The change was uncomfortable but needed, according to the senior pastor. Although the researcher and congregation were able to overcome the radical and often uncomfortable changes brought by the new position, feelings of frustration, ambivalence, and doubt lingered within the researcher. The researcher was unaware of those emotions until her academic mentor brought them to her attention during the early stages of writing. He did so with considerable grace and kindness, which prompted the researcher to immediately pray and ask for a change of heart. Her sincerest desire is for the congregation to know that she is delighted and honored to lead such a wonderful congregation.

When the researcher allowed God to change her heart and give her wisdom, she began to see the congregation from an entirely new perspective. She was humbly reminded that more uncomfortable situations will occur in the church, and that the church is filled with complicated,

difficult people try to follow and be like Christ—people whose attempts nonetheless remain flawed. The church is comprised of imperfect people, and she is one of them.

The leadership training sessions marked a pivotal shift in her thinking and leading as well. Throughout the sessions, she could clearly see the divine at work, observing that God is at work in the life of the researcher, the leadership team of Washington Street, and in the community. God has not only revealed Himself in the Bible, but he has provided so many visible signs. The researcher herself has observed several signs: including spiritual growth and becoming harmonious with the leadership team. The pastor, researcher (elder), and leadership team were able to work together for 10 consecutive weeks. The researcher set aside all personal feelings and plugged into the fact that Jesus' priority for leaders is love for his church and for that love to be spread into the world. Jesus' love for the church should overflow from the leaders to the congregation and outside to the community. Harmony exists when all parties involved are focused on a purpose. The purpose for the research project was to bring leaders and the senior pastor together to move outside of the four walls of the church and serve the community. When the church serves the community, God is at work.

The researcher also gained a greater appreciation for the leadership team at Washington Street. Many on the team shared their personal struggles during the pandemic and how they weathered them. This was an eye opener for her. She realized that they needed the Savior just as much as she needed him. In addition, the leadership team was doing considerable work behind the scenes. The needs of the people were met not only by the senior pastor and the researcher, but many times by the leadership team as well. Many of the leaders were visiting the sick and listening to those who were suffering. The researcher realized that the leaders were giving and working just as much as she was.

What was also eye-opening was that several leaders were really doing full-time ministry work while maintaining a full-time professional job. During the third week of the teaching sessions, the researcher began to give praise and positive acknowledgement to the leaders for allowing God to be at work through them so exceptionally. She was profoundly moved and came away with a greater appreciation for the leaders. When the leaders received public praise from the researcher, they began to give weekly public praise to her as well. This was not apparent before the training began.

In addition, the researcher evolved from working on this project to having a real healing experience from the divine. When the researcher began the project, her focus was on implementing and completing it to earn her doctoral degree. She did have compassion for the leaders, and she was interested in the leadership team receiving leadership development and growing spiritually. However, the researcher was entirely unaware that the research project would include spiritual growth for her. Although she was the facilitator, she was also the student. She needed the 10-week training to refresh and motivate her for the community outreach project just as much as the team she led did. As the researcher observed Jesus Christ heal, restore, and rebuild the leaders right before her eyes, she observed herself having the same experiences.

The project accomplished all it sought to accomplish. Excitement and motivation were garnered for future community outreach projects.

#### Age Observation

Over half of the participants have served in some capacity of leadership for over 20 years. The ages of the participants ranged from 32 to 72 years. This is noteworthy because, at intervals, the older leaders and younger leaders have found it difficult to relate to one another during leadership meetings. They younger leaders would like to work with the older leaders but would

often feel unseen and misunderstood. Similarly, the older leaders would like to work with the younger leaders but are unsure how to do so successfully. As mentioned earlier, the peer-to-peer learning was a benefit for the leaders. During the training sessions, both groups were able to share their life stories, giving each other permission to ask questions that sought to understand rather than judge. During the training sessions, learned from and understood one another. There was a natural flow between the older and younger leaders.

### Secondary Education Observation

Several of the leaders did obtain a secondary education degree in their professional fields of study. The senior pastor and elder obtained master's degrees at accredited seminaries. The senior pastor obtained an M.Div., and the elder obtained a Master's in Christian Ministry. The leadership team continues to learn regularly because several members are educated. Many members of Washington Street include professionals for whom continued education is assumed if not required. This allows them to understand the great impact that continued training can have on their spiritual leaders. The senior pastor had planned to begin monthly leadership development beginning in April 2021, but the training has been postponed to the beginning of July 2021.

## **Qualitative Data Results**

### Pre-Training Questionnaire Results

A pre-training questionnaire was emailed to all participants prior to the first training session. All participants were asked to answer all questions truthfully and honestly in two to three sentences. Questions with answers are listed below:

- What community service outreach is Washington Street Baptist Church known for in this community? More than 80% answered the Back-to-School Bash.

The other 20% answered the Seasoned Citizen Luncheon. Both events attract over 500 people from the community annually.

- As a leader, how does your heart reflect God's heart?
  - When looking for a new king, the Lord said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him: for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16: 7). Having God's heart is taking the time in knowing God's people, the challenges they face in lives and their circumstances. Having God's heart is listening intently to the needs of the people and helping meet their needs by creating opportunities to do so. Having God's heart is also counseling the people that leaders lead.
  - When a leader has the heart of God- sensitivity to the suffering and the brokenness of people lives and giving hope where there is no hope. Leaders do not criticize or belittle those that are suffering, but the leaders jump in and help rebuild better lives.
  - Having a heart of God is reaching for the lost sheep who desire to return home to God. The leader with this kind of heart will go out of his or her way to bring home the lost sheep. The leader with the heart of God is never inconvenienced to lead someone to salvation.
  - Having a heart of God is being active and present in the earth, while being in touch with his heart and his will. The world does not know who God is, so therefore every Christian leader must reflect the heart of God through living out

Godly actions in daily situations. Other examples, loving those who hurt you, turning the other cheek and forgiving members at the church who hurt you.

- Having the heart of God requires the strength of the Holy Spirit and occasionally can be difficult. The leader must constantly stay connected to God to have his heart and to not become distracted by the tactics of the enemy.
- As a leader, how do you show a real, genuine sense of being Christ's servant, modeling it and recognizing the people in your care as His children?
  - A leader must be transparent and vulnerable with the people whom they serve. All leaders have imperfections, and I am included. I have my own flaws, quirks, shortcomings and weaknesses. I am in need of the Savior just as much as the people that I serve are in need of the Savior. I must decrease so that God can increase. Jesus said that whoever desires to be first must become a servant.
  - A Christian leader best models Christ when serving others before serving themselves. The goal is serving with humility and not with pride.
  - People matter more than programs and personal agendas. It is not about getting your way but rather what is for the good of everyone. Church leaders are in place to serve people by building them up, expressing appreciation and encouragement. The role of leadership is not about manipulating the people with praise to gain their cooperation, but rather, genuinely seeking to edify others in all you say and do. You are there to serve all types of people, even the unlovable and critical people in your care. The role of leadership is not about what makes the leader feel good or affirmed, but loving others while serving.

- How do you know if your leadership mindset comes from God's Word or from the latest trend? Not all participants answered the question.
  - The leadership mindset comes from God's Word when there is real tangible evidence of change in someone's life. The people that I serve begin to sound and look like the word of God. The leadership focus is winning the outside community for Christ and not putting focus only on the current members.
  - When a worship leader is only focused on performance-based worship. Sunday service should be dedicated to ushering in the presence of God and not a concert. It does not matter who played the best or worst. Although you do want quality music.
  - Every leadership mindset should come from the Bible. The leadership mindset should be referenced from God's Word. If a leader cannot back up their mindset with God's Word, they are following the latest trend.
- Do your personal goals take a back seat to service, love, and care? Most participants answered with yes and did not give a descriptive answer.
  - There should be a balance between personal goals and serving the people. My personal goals cannot always take the backseat to service, love and care. If I do not provide service, love, and care to myself first, I cannot provide those to others. I take sabbath weekly and set up boundaries to serve others. I am not available at all times during the week for the people I serve. I have a family and their needs come first; however, I do set up times that members can reach me.
  - I must practice a regular routine spending time with God, fasting, worship and reading God's Word. I must relate to God as a daughter before I relate to him as a

leader. My marriage must be healthy, and my foundation must be solid. When my foundation (personal goals) is solid then I can provide service, love and care. I strive daily to have a strong foundation so that I can be available to serve the people.

- At the beginning of each year, I pray to the Lord for guidance with my personal and professional goals. If I am not growing in these two areas, I cannot help those that I serve to grow in these areas.
- This has been a really trying year and I have been totally consumed with my personal situations. I have not had the time to serve the way that I have been trained to serve God's people. I need care, love and service myself. The senior pastor and elder are aware my situation. I am hoping that the training sessions will help me better a leader.
- How are you available to others as Christ was?
  - In the world of technology and instant media, I can be contacted by telephone or social media. I made a lot of house calls. If the members could not meet me, I could meet them.
  - There is an elderly lady who lives next door to me. When I cook dinner, I always cook enough for her. I also run errands for her when she is not able to do so.
  - Leaders take the time out to meet with members over zoom when they have personal issues that need solving. They also meet with others over coffee and lunch. Sometimes leaders are available to pray with people who need it. Leaders also are a sounding board to those who are struggling by creating an atmosphere

where struggling members can speak freely without judgement. Leaders also are providing emotional and spiritual support to members.

- Keeping my mind, heart and eyes open for divine appointments.
- Establishing a common ground with others and meeting them where they are.
- Please give an example of how your goals include your spiritual growth and that of the team.
  - Intentionally growing in my prayer life by developing a daily prayer time and weekly in-depth topical study.
  - Learning how to explain the gospel to an unbeliever. Learning how to cultivate healthy relationships with people I love and those who I serve with. Learning how to effectively communicate my emotions with those who I serve with. Learning how to appreciate my church family in tangible ways. Developing a prayer time for myself and the team together.
- Since you completed the leadership training in 2018, how have you applied it to your leadership role?
  - Leading by example more. Instead of telling people what to do, I show them and live it out in front of them.
  - I serve people with the spirit of humility.
  - I use soft skills when communicating with the people that I serve.
  - I serve people in love and purity.
- When was the last time you participated in a church community outreach project?
  - Answers varied from last year, three years ago, two years ago, five years ago, and even eight years ago.

## Post-Training Questionnaire Results

A post-training questionnaire was emailed to all participants after the community service project. All participants were asked to answer all questions truthfully and honestly in two to three sentences. Questions with answers are listed below:

- What parts of the classroom training challenged you to serve differently?
  - The training session titled loving in the name of Christ challenged me tremendously. Sometimes I struggle with relating to the people who live around me. I am single without any children and it is hard to relate to a lesbian couple with children who just moved next door to me. My flesh would want me to look down on them because they are not living out the principles of the Bible, but instead I should approach them with love, kindness, and gentleness. I need to allow God to change my heart.
  - Although I am employed and have not been affected by Covid-19, I must remember that others have been affected. I must be sympathetic and sensitive to those around me.
  - Opportunities to serve my neighbor come in many ways. I can give financially, mow a lawn, tutor a school age child or send an encouraging text message.
  - I do not have to serve alone. God has given me a helper, the Holy Spirit.
  - Serving should be at the core of who I am as a Christian. Serving should not just be a one-time event, but ongoing. I must incorporate serving in my daily schedule. I must look for opportunities to serve someone every day.

- Instead of criticizing and ignoring the people who are hard to love, I must obey Jesus and love them anyway. Out of my obedience to Christ I must push past my feelings. Obedience is not about feelings.
- What are some of the highlights from the training?
  - It was exciting to see Pastor and elder teaching together. They were on one accord. They were deeply knowledgeable of the material. I could feel the passion they both have for the ministry and community outreach. I am excited to be one of the leaders at WSBC.
  - The training was highly informative and served as a refresher.
  - I was given strategies to become a better leader not only in the church, but also in my personal life.
  - Helped me to make better decisions.
  - Helped me become more community driven.
  - Having all the leaders together for 10 weeks was thrilling. I know more about the leaders I serve with and I have a better understanding of why they do what they do.
  - We had an opportunity to speak our heart in a safe place.
  - The bar was raised for us as leaders in this training. Pastor and elder are definitely taking us to another level in community service and leadership development.
  - There were a lot of prayer after the training sessions. Pastor and elder gave us an opportunity to pray, repent and ask God to give us strength for the next level of community service.

- Sometime the training sessions felt like we were having a Sunday worship service without the preaching and singing. You could feel the presence of the Lord in all of the sessions. The training sessions went over the time limit, but no one complained because we were having such a great time.
- What did you enjoy about the community outreach project?
  - The people that we helped were so grateful. Some of them even cried.
  - Our giving back to the community renewed some of the people's faith in the Jesus Christ. They realized that the church still cares.
  - I did not realize that so many people were hurting and needed help. I have not been affected by Covid-19. It was a real eye opener to see how the people responded when receiving a \$10 gift card for laundry. Some people even cried.
  - If the church is going to meet the needs of the community, the church must be present in the community. It was amazing seeing Washington Street go out in numbers and provide aid to those in need.
  - We were being Jesus in the flesh. It felt so good. It is one thing to help someone you know, but different to help someone you do not know.
  - I was very nervous and apprehensive about participating in the community project because I did not have a relationship with anyone at the laundromat. Once I arrived at the laundromat with the leaders, I felt comfortable. It was not so bad after all.

- What can we improve as we move forward with other community outreach projects?
  - Have a prayer meeting before the community outreach project.
  - More training sessions about community outreach.
  - Others answered no improvements necessary.

After collecting the qualitative data through the pre-training and post-training questionnaires, I attempted to understand the leadership team and their present leadership competencies. I gained a deeper understanding of the church leadership team after both the pre- and post-training questionnaires and the 10-week training session. The research assisted me in my analysis. It also improved the leadership members' understanding of themselves and one another.

## Chapter 5

### Conclusion

#### General Reflection of the Study's Purpose and Overview

Washington Street Baptist Church can proceed to another level in reflecting Jesus Christ and becoming a greater influence on the community when its leaders receive training in the following focus areas: servant leadership, leadership development and community outreach. The study examined these three focus areas. It began by stating the problem and then by identifying the purpose. Finally, the study developed a thesis around these three leadership areas.

First there was the *problem*: The leadership team of Washington Street Baptist Church has successfully completed training in the past, but it required a refresher training course in servant leadership, leadership development, and community outreach. This training will allow the leadership team to more effectively serve the people beyond the four walls of the church. Second, there was the *purpose*: to create and implement additional leadership training for those who have successfully completed the training in the past, explicitly addressing community outreach, the purpose of the church, the outside culture and the disciplines of a church leader. When Christian leaders take their work outside the church, connect with the culture, model an authentic Christian life in everyday formality and use their gifts, the church becomes influential. The Christian leader can transform the community into a Christ-like character. When the Christian leader works in the secular arena with people who are not saved and when the Christian leaders take their skills and training outside the four walls, they change that working community for Christ.

Third, there was the *thesis*: If the leaders participate in additional community leadership training and adopt the principles learned in the 10-week training sessions, then Washington Street Baptist Church's community work would be more significant and effective.

The conclusion is that the leaders of Washington Street Baptist Church were able to advance their leadership capacity following completion of a 10-week training course and community outreach event. The training sessions allowed everyone involved to grow closer to each other, including the senior pastor and first assistant. These sessions began a momentum to create and implement more community outreach events.

#### How Do the Research Project Results Compare to the Information Gleaned from Previous Studies or the Published Work Analyzed in the Literature Review?

The research done on the church, leadership development, and community outreach reasonably supported the literature review themes. *Theme One*: Serving outside the four walls of the church. The church is created to go outside of the four walls in order to reach the community for Jesus Christ. In general, authors have acknowledged that the church's primary purpose is to extend beyond the brick and mortar of a physical location and join God in His mission. The church leaders and members should mirror Jesus in everyday life, everyday functions and among their neighbors. Christians are called to be the light in the darkness and specifically to take every opportunity to be the light outside of the church. When church leaders fail to ensure the church reaches outside the four walls, the world outside of the church does not have an opportunity to become like Jesus, which is a significant problem. Many leaders expressed that the church should meet the needs of the community; in fact, this study's participants embodied this by responding to the needs of the people during COVID-19.

*Theme Two:* The church should learn outside culture. In general, the authors acknowledged that the church cannot be influential if it does not take the time to learn about community they need to reach. The church should not ignore the needs of their local community and miss opportunities to proclaim the good news of Jesus Christ. When the leaders completed the community outreach event at Speedwash, they talked and listened to people that day. The leaders walked away from the experience with a deeper understanding of the local culture and, as a result, will find more opportunities to serve them.

*Theme Three:* Christian leaders should not only train to understand and study Scripture but also be prepared to manage the real world, real people and their real issues. In general, authors have acknowledged that leaders cannot focus the majority of their studies on the inward systems of the church and neglect the world in which the studies and messages should be presented. In this research, the leaders experienced more opportunities for training to serve the community.

#### Review the Study's Findings in Light of the Theological and Theoretical Framework

*Theme One:* The difference between a leader and a Christian leader. In, general authors have acknowledged that every Christian leader should be converted, and conversion begins in the heart. A Christian leader does not reflect God's heart by possessing inherent goodness; rather, they must be converted. No one is made right with God by their own justification or works. Conversion is God's job, though leaders must be willing participants. A Christian leader is someone who intentionally decides to submit their lives to Jesus Christ, who has accepted Christ as their personal savior. Many of the leaders remarked that they were converted and had willingly made the decision to give their lives to Jesus Christ. This is extremely important to the leaders at Washington Street.

*Theme Two:* Christian leaders should be a servant leader. In general, the authors acknowledged that leaders should exemplify servanthood. A servant is foremost one who is under submission to another. For Christians, this first means submission to God, and then submission to one another. The leader must also have the heart of Jesus Christ. A servant leader will sacrifice their rights rather than obscure the gospel. Many of the leaders had sacrificed their personal freedoms temporarily to help someone in need. For instance, instead of having dinner at a restaurant one night, one of the leader's families decided to eat at home and give the money that would have otherwise been spent on the meal to a person in need.

*Theme Three:* Conditions of the Servant Leader's Heart. In general, authors have acknowledged that the opposite of the servant leader's heart is self-seeking and self-serving. Many can become concerned for their own welfare and interests before those of others. This concern can lead to envy, jealousy, disunity, conflict, discord, disagreement and division in the Church. Physical, relational and spiritual burnout can lead to such demise. It is extremely important that leaders have a mentor who can provide emotional support and spiritual guidance.

*Theme Four:* Jesus Christ as King, Priest, and Prophet. In general, scholars have acknowledged that serving should look exactly like Jesus Christ as King, Priest, and Prophet. Jesus' ministry focused on the oppressed and challenged the social, religious, economic and political oppression of the people. As king, Jesus Christ ultimately models how Christian leaders should live by serving their people and using their power to benefit others. Jesus Christ, as high priest, went before God on behalf of the people and their sins. When leaders use Jesus Christ as Priest for a serving model, they go before God on behalf of the people with sacrifices in fasting, prayer and teaching. They also have the responsibility of making sure that the people they represent live a holy and consecrated life. As a prophet, Jesus Christ only spoke the words he

heard from the Father. Leaders who model Jesus Christ as a prophet must intentionally model their lives around hearing God's voice through devotions, Bible study, wise counsel and sound teaching. The Church meant everything to Jesus, and He sacrificed everything for her.

Washington Street Baptist Church must continue to give sacrificially to the community.

#### What Did the Researcher Learn While Implementing the Project?

The year 2020 was a very traumatic year for both the members of Washington Street and the community at large. In addition to the COVID-19 pandemic, issues of racial justice, public healthcare, a fight for democracy and financial instability all occurred at the very same time, which proved exhausting for many. The vicious murder of George Floyd and other African-Americans was appalling and dreadful and added to the exhaustion. It was as if the world had turned back time to relive the Civil Rights events of 1968, or to revisit when anti-Black violence consumed the United States in the summer of 1919. Furthermore, the church completely stopped having congregational worship services and gatherings for the majority of 2020 due to the pandemic. Many members were separated from their church family and their biological families when they needed both to survive. There seemed to be a loss of hope when the study first began in October, and the 10-week training served as a period of "healing" to fight the overall sense of pessimism among the participants. It allowed some of the church to come back together.

Although the church is not defined by the building itself, the physical building does allow the church to come together. The members can be vitally connected by feeling what the others feel, allowing them to contribute to each other's lives in an intimate way.

Paul says that through the life in the church we are all maturing in the faith of Jesus, growing up to the full measure of the fullness of Christ (Ephesians 4:13). Hebrews 10:24-25 says, “Do not neglect to meet together, but rather stir up one another to love and good works and encourage one another.” This acts as a reminder of the vital role that the church plays in pivotal moments of both the individual and congregational struggle.

#### How Might the Results Apply in Other Settings?

The results from this study can directly apply to any church looking to expand their community outreach. The problem this study revealed is likely present in most churches in the United States.

#### Recommendations for Washington Street Baptist Church and the Leadership Team

The result of the 10-week training sessions for the leaders of Washington Street extended beyond the researcher’s expectations. If the leaders were to participate in refresher training sessions with added components of servant leadership and community outreach, Washington Street would greatly enhance its efforts at taking the church outside its four walls and serving the community. The leaders at Washington Street did just this and more. During the training sessions, the leadership developed a momentum on which they want to build. Throughout the 10 weeks, the leaders became energized, healthy and ready to serve the people of God with a new zeal. They realized that the health of the church is directly related to the health of the pastor and the leaders. Remaining sufficiently healthy to continue to impact the community is essential for Washington Street Baptist Church. It is highly recommended that the leaders be trained once per quarter with additional training components such as Bible Study for leaders only, mentoring, and conference attendance—in addition to implementing community outreach projects at least once per quarter.

- Bible Study for Leaders Only. Paul wrote, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16-17). The Bible is filled with individuals facing life challenges, moral choices, and situations that are relevant to every leader today. Bible Study will continue to expand the leaders’ abilities to minister and share God’s truth. The Bible is a living and active book. It is a living word, a word vibrant with life, a word that carries the power of life and the power of transformation. When the living word is persistent in a leader’s life, it transforms, giving power and vibrancy. The Bible is one of the leader’s greatest tools in life and ministry. Scripture is His blade to do heart surgery on all of those who serve him. God can help the leader examine their attitudes, behaviors and words to determine whether they are in line with His will. When the leaders of Washington Street engage in scripture study together, their work will overflow to those that they lead. When the leader becomes stronger in the word of God, the people who follow become stronger in the word of God as well.
- The Senior Pastor should lead the Bible Study. There was considerable excitement from the senior pastor when he facilitated the training sessions. The researcher could see a transformation as he connected with and poured into the leaders each week. Many questions were asked about the scripture references used in the training material, and the senior pastor comfortably answered all scripture-related questions with skill, knowledge, and grace. When he led the teaching sessions, the conversations broadened. There was a connectedness between the senior pastor and the leaders that the researcher had not previously observed. In that moment, the senior pastor and the leaders were in a mutually beneficial relationship with each other, and the Bible was the bond that held them

together in love and understanding. This type of expression must expand from a single moment to an ongoing occurrence.

- **Mentoring.** Every leader is a mentor, and every leader needs a mentor. Mentoring flows from the personal relationships that God establishes between leaders, which helps to develop healthy rhythms in daily living and in success through the provision of emotional support, spiritual guidance, prayer, accountability, training and skill development. Leaders must be able to rely on other experienced leaders and must use their own experience to help someone navigate through life.
- **Attending Conferences.** Attending church conferences allows leaders to recharge and network with peers. There are new ideas, new information, and new trends to understand, as well as fresh insights of the word that have not been heard before. There are new facets of preaching, serving, leadership and many different areas of outreach to learn. The church is not static, and every effective leader at Washington Street must be constantly learning to keep their work fresh and exciting. Conferences are among best ways to accomplish this. While attending a conference, leaders are reminded that there are new ways to approach some of the challenges they continue to face. When attending workshops, hearing speakers, and sharing with other leaders in a casual setting, new insights are gained. One breakthrough idea at a conference can change the course of ministry.

During the 10-week training sessions, the researcher observed many leaders expressing how overwhelmed they had become with ministry. Leaders face pressure-packed schedules weekly and often require designated relaxation time so that they are able to actually maintain that frenetic schedule. Though church conferences are not considered vacations, they can fill a

similar role. The opportunity to set some leadership pressures aside for a brief time will help leaders to regain the energy they require to face the challenges of ministry.

- More Community Outreach Projects. When the Washington Street leaders engaged with the community for the outreach project at Speedwash Laundry, they were deeply transformed. The community was blessed and could see Jesus at work through the lives of the leaders. Community Outreach will be the culture of Washington Street rather than a series of sporadic events. When everyone uses their talents and gifts, the community wins.

In conclusion, this study seeks to make Washington Street Baptist Church more effective in the community. It allows the leaders to raise their awareness of leadership development, exposure to biblical training, and experience in community outreach that changes their lives forever. When Christian leaders go outside the church, connect with the local culture, model an authentic Christian life in everyday formality, and use their gifts, the church is influential. The Christian leader can transform a community into a Christ-like character.

Outreach is a primary responsibility of the church. God does not call Christians to hold one-time events or “seasons” of outreach ministry, but rather He calls on Christians to be dedicated both to Him and to reaching others in their everyday lives. Without effective, sustained outreach, a church cannot fulfill its purpose and ultimately cannot survive.

The primary purpose of community outreach is not just meeting needs in the community but creating a foothold for evangelism in a person’s life. As Rick Warren writes, “Anybody can be won to Christ if you discover the keys to his or her heart, the most likely place to start is with the person’s felt needs.”<sup>82</sup>

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<sup>82</sup> Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan Publishing House, 1995) 45.

The community has many different needs—intellectual, social, emotional, financial, physical, material and spiritual—and outreach can be a long-term fixture in the community of Paducah.

Washington Street Baptist Church is one of the oldest and strongest churches in the community of which I am aware. I believe that God is not finished with you yet, and that the best is yet to come. The leadership team has prepared well, believes in their calling, and has sacrificially given of themselves just as Jesus Christ did. Now that new life has been breathed in you, breathe out that new life to those in the community who need it the most.

## Appendixes

### Appendix A

#### Pre-Training Questionnaire

Instructions for Pre-Training Questionnaire: Please answer all questions truthfully and honestly.

Give a 2-3 sentence answer. Please set aside 30 minutes to complete this questionnaire.

- 1.) What community service outreach is Washington Street Baptist Church known for in this community?
- 2.) As a leader, how does your heart reflect God's heart?
- 3.) As a leader, how do you show a real, genuine sense of being Christ's servant, modeling it, and recognizing the people in your care as His children?
- 4.) How do you know if your leadership mindset comes from God's Word or from the latest trend?
- 5.) Do your personal goals take a back seat to service, love, and care?
- 6.) How are you available to others as Christ was?
- 7.) Please give an example of how your goals include your spiritual growth and that of the team.
- 8.) Since you completed the leadership training in 2018, how have you applied it to your leadership role?
- 9.) When was the last time you participated in a church community outreach project?

## **Appendix B**

### **Post-Training Questionnaire**

Instructions for Post-Training Questionnaire: Please answer all questions truthfully and honestly.

Give a 2-3 sentence answer. Please set aside 30 minutes to complete this questionnaire.

- 1.) What parts of the classroom training challenged you to serve differently?
- 2.) What are some of the highlights of the training?
- 3.) What did you enjoy about the community outreach project?
- 4.) What can improve as move forward with other community outreach projects?

## Appendix C

### Project Teaching Schedule

9:00 a.m. - 9:10 a.m.	Opening Prayer and Welcome
9:10 a.m. - 10:15 a.m.	Lesson
10:15 a.m. - 10:30 a.m.	Break
10:30 a.m. - 10:50 a.m.	Questions/Comments
10:50 a.m. - 11:00 a.m.	Closing Prayer and Adjourn

Being Leaders: The Nature of Authentic Christian Leadership, by Aubrey Malphurs

#### **Week 1: Part I. A Christian Leader, The Leader's Core**

Questions for Group Discussion:

- Is a Christian Leader a leader only in a Christian context such as the church or is he or she a leader in not necessarily Christian contexts as well?
- According to the Bible, who in the early church do you think were the equivalent of today's pastors? Why do you believe this? What difference could this make in the church?

#### **Week 2: Part II. A Christian Leader, The Leader's Core**

Questions for Group Discussion:

- According to Scripture, how did the people serve or function in their churches? What passages would you use to support your position? How clearly does the New Testament clarify these functions?

### **Week 3: Part I. A Servant Leader, The Leader's Heart**

Questions for Group Discussion:

- Do you agree that Christian leadership is servant leadership? If yes, why? If no, why not?
- What is your definition of a servant leader? How would you support your definition from the Bible?

### **Week 4: Part II. A Servant Leader, The Leader's Heart**

Questions for Group Discussion:

- What are some common expectations that congregations place on their pastors that are misconceptions of servant leadership?

### **Week 5: A Credible Leader, The Leader's Trustworthiness**

Questions for Group Discussion:

- How important is credibility to your leadership?
- Why do you think it is so hard for people to trust others?
- Why is a leader's character so important to developing trust with followers? If you were prioritizing the eight requirements discussed for developing credibility, where would you place character? Why?
- What is leadership competence? Have you ever attempted to follow an incompetent leader? If so, what was it like?
- Why is clarity of the leader's direction so important to building credibility?

Loving Your Community: Proven Practices for Community-Based Outreach Ministry by Stephen Viars

### **Week 6: Loving in the Name of Christ**

Questions for Group Discussion:

- Describe and discuss some of the ways your congregation tends to receive positive feedback when it comes to loving your community.
- What are some of the success stories? How can you build on them?
- Describe and discuss some of the ways your congregation tends to receive negative feedback when comes to loving your community. What are some of the improvements?
- On a scale of 1 to 10, how would you rank your congregation's ability to love your neighbors?
- What are the implications of your analysis?

### **Week 7: Meeting Your Community's Pressing Needs**

Questions for Group Discussion:

- How would you rank your church's level of engagement in meeting pressing needs in your community?
- Is there evidence that you love your community?
- What are some of the low-hanging fruit that is described in detail in the book?
- Are there needs that could be met now with little or no financial investment?
- Which principles from the book of Titus chapter 3 is your group already following?  
Which ones need more work?
- What is the logical place to start—the next step you could take as a congregation to minister to your community?

## **Week 8: Caring for the Welfare of Your Community**

Questions for Group Discussion:

- What are the greatest kinds of needs and their location in your community?
- How would you rate your group's current level of concern for your community?

## **Week 9: Planning Community Project: Laundromat Ministry**

- For those who enjoy the privilege of having washers and dryers at home, doing the laundry is usually convenient. However, for those who need to use laundromats, it can be a boring and monotonous experience because they are in need of coins; they lug their dirty laundry around, sit and wait for their laundry.

We use a laundromat outreach ministry to provide coins and refreshments. This community outreach project can brighten up people's days and show them the love of Christ.

## **Week 10: Executing Community Project (No Group Discussion)**

Laundromat: Speedwash on Kentucky Avenue.

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## INSTITUTIONAL REVIEW BOARD

### Appendix D

September 25, 2020

Latasha Culkin  
Galen Johnson

Re: IRB Application - IRB-FY20-21-182 Washington Street Baptist Church Training Leaders for Community Outreach

Dear Latasha Culkin and Galen Johnson,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study does not classify as human subjects research. This means you may begin your research with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your study is not considered human subjects research for the following reason:

Your project, as described, is considered a quality improvement activity, which is not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46.102(l).

Please note that this decision only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**

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