

## ABSTRACT

AN ANALYSIS OF SYSTEMS THAT TRAIN AND RELEASE SERVANT LEADERS  
FOR THE EDIFICATION OF THE CHURCH  
AND THE EVANGELIZATION OF THE WORLD

by

Timothy James Ferrill

The purpose of the proposed study was to analyze systems that train and release servant leaders for the edification of the Church and the evangelization of the world. The operating hypothesis is that healthy churches are training and releasing people for servant ministry. My hope was to develop a team model of ministry into the culture of the churches I serve as lead pastor. Based upon the doctrine of the Trinity, the church can find precedence for a lay-releasing model for ministry. The project compares and contrasts the traditional model of ministry with a team model of ministry by looking at the theology of the *laos* and *diakonia*. The biblical foundation for training and releasing servant leaders is rooted and grounded through the entire canon; however, for the sake of time and space, I have limited my research to six particular passages to give credence and authority to the training and releasing of servant leaders for the edification of the Church and the evangelization of the world. The final section addresses the historical precedence of lay-releasing ministries. I chose to look at the Wesleyan model and the Frazer model of lay releasing.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
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presented by

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FOR THE EDIFICATION OF THE CHURCH  
AND THE EVANGELIZATION OF THE WORLD

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Ministry

by

Timothy James Ferrill

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## **CHAPTER 1**

### **UNDERSTANDING THE PROBLEM OF THE STUDY**

The night I received the call forever changed my life. The call was from God to full-time ministry. I was nine years old and had just finished reading, for the first time, these powerful words of Jesus:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.  
(Matt. 28:18-20)

As I finished reading these words, I heard the still, small voice of the Spirit say to me, with the force of a thousand cannon, “Do it!” I knew what was being asked of me because I was born into a United Methodist pastor’s home. I was a preacher’s kid, a “PK.” Those words of the Spirit have been the most convicting I have ever received. They have brought purpose and destiny to my life and future even in times and seasons of discouragement. I never doubted from that divine moment that I was created for a much larger purpose than myself. This life philosophy is one I still hold today, not just for myself but for every person.

Since people are created in the image of a great God who happens to do great works, as God’s children the church should not be or do anything less. God has called everyone to greatness, since all are to be like God. God has bestowed upon every person certain talents and abilities to bring glory to him and his kingdom. The Bible calls these talents and abilities spiritual gifts. The Apostle Paul writes in 1 Corinthians 12, all people are to serve in their spiritual gifts with uniqueness, but also in unity. The metaphor he uses is that of a human body:

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ.... In fact God has arranged the parts of the body, every one of them, just as he wanted them to be.... Now you are the body of Christ, and each one of you is a part of it. And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. (1 Cor. 12:12, 18, 27-28)

The Apostle Paul says that each person is like the individual parts of the human body and are to be working in unity towards a common end. The Church of Jesus Christ has been gifted and called to fulfill the Great Commission, not as separate individuals but together as a body. I suspect this unity is not occurring in the many churches in the world today.

As mentioned earlier, I was raised in a pastor's home. That experience was both an asset and a liability to my perception of the church. As a PK, one sees the good and the bad of the community of Christ. Many times, the blessing and the curse are one and the same thing. For example, growing up, I became aware of how many of the church systems operated. There are clear boundaries and expectations put on the pastor by many of the people. The pastor was paid to minister to the needs of the people, while the people were to receive the ministry of the pastor. "After all, that is what we are paying him for," one parishioner commented. I call this the traditional model of ministry. In the traditional model, the pastor does the majority of the ministry, and the people do next to nothing. On certain occasions, the people would assist the pastor, but it was very clear who was to do the majority of the ministry.

As a little child, I remember watching the Lone Ranger on Saturday mornings. The Lone Ranger was a masked man, who wore a white hat and rode a white horse called Silver. He would at the end of every show rush in and save



the day from the bandits. On certain occasions, the Lone Ranger's companion, Tonto, would assist him in the rescue, but it was very clear who the real hero was, the Lone Ranger. In the traditional model of ministry, pastor's function much like the Lone Ranger. Pastors are the ones wearing the white hats, riding the white horses, and saving the day, the majority of the time all by themselves. It sounds great to a pastor starved for the spotlight but is often times detrimental to one's health and sanity as a pastor. In the real world, pastors crash and burn in ministry and often do so in life because of this model. What began as a tremendous source of blessing and fulfillment for the pastor has now become a source of burden and despair. The result is that the people in the pew still have needs that go unmet. Unfortunately, this traditional model of ministry is followed by the vast majority of pastors in the world. The reason for this short fall is because it is the model they were taught in both Bible College and Seminary. The end result is unhealthy pastors who, in turn, produce an unhealthy congregation. This traditional model of ministry is not only unwise, it is unbiblical. George Hunter, III questions if the church will ever abandon the traditional model of ministry. He makes the case that church leaders should help the laity discover their gifts for service so that they can "experience the growth and fulfillment that comes only from involvement in ministry" (To Spread the Power 146).

Though God calls pastors into full-time ministry, he does not intend for them to do the work of the ministry alone. The Apostle Paul gives insight into the will of God for those called to full-time ministry:

It was he (God) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's 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.  
(Eph. 4:11-13)

God intends for church leaders to equip and empower the church for servant ministry. Therefore, the call I received and am still seeking to obey is to train and release servant leaders for the edification of the Church and the evangelization of the world. The call was not to fulfill the Great Commission by myself but, rather, to train and release others in their area of Spirit giftedness for the ministry of service. In the words of Dr. Dale E. Galloway, former Dean of the Beeson Pastors Program on the campus of Asbury Theological Seminary, “Only what is shared in ministry multiplies” (Build the Dream Team 5).

A contemporary metaphor for the body of Christ would be that of a football team. On a team individuals are each gifted in areas that others on the same team are not. Some of the members are small, while others are large. Some are fast, while others are slow. There are offensive and defensive players on each team. The defensive team has one common goal: keeping the offensive team from scoring. The offensive team has one common goal: putting the football in the end zone. The offense is led by a quarterback who huddles the team together and calls out the play before each down. The quarterback receives his direction from the coach on the side line, who receives his orders from the offensive coordinator up high in a sky box through a radio headset. The offensive-coordinator up in the sky box is God the Father who communicates the game plan to the coach on the side line, Jesus Christ the Son. He, in turn, relays the message to the quarterback, the pastor, who in turn communicates the game plan to the team, the church. The third member of the Trinity, the Holy Spirit, is living inside the team members giving them power

and strength to fulfill the mission; thus, the pastor or church leader is not the only person in the game. Christians are all in the game. The team model of ministry is the most effective model of ministry.

The team model of ministry says as Christians are all in the game together working towards a common goal: the edification of the Church and the evangelization of the world. The team model is not only a wise model of ministry, but it is the biblical model to which the Apostle Paul alludes in 1 Corinthians 12 and Ephesians 4. In order for the Church to fulfill the Great Commission, Christians must begin serving and ministering as a team. Christians can accomplish this by serving in the different areas of the churches ministry to which they are gifted by the power of the Holy Spirit, taking their places as members of one body, one team, and one church. This process begins with the pastor, who is responsible for training and releasing servant leaders for ministry. Rick Warren, senior pastor of Saddleback Community Church in southern California also believes in this philosophy of ministry:

The greatest need in evangelical churches is the release of members for ministry. A Gallup poll survey discovered that only 10% of American church members are active in any kind of personal ministry and that 50% of all church members have no interest in serving in any ministry.... The encouraging news that Gallup uncovered is this: 40% of all members have expressed an interest in having a ministry, but they have never asked or they don't know how. (365-66)

When pastors begin to train and release the church for servant ministry amazing works of God's grace and mercy will begin taking place in the hearts and lives of not only those leaders but those being ministered through their ministries.

### **The Biblical/Theological Foundations of the Study**

Moses is the "senior pastor" of three million people. He has seen God

perform mighty signs and wonders. He is often in the presence of God for forty days and nights. When he comes out to speak the word of God, his face shines like the sun. He is used of God to deliver the Decalogue to the people of God. The Bible calls him the meekest man to have ever lived, yet when one observes Moses' leadership style they will find he is operating under the traditional model of ministry.

Moses is the sole authority, the only person equipped and empowered to lead, govern, or judge the people of God, or so he thought. One day Moses' father-in-law, Jethro, who is a priest himself, visits Moses and observes his model of ministry and leadership. He has these words of correction and instruction to Moses:

What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties, and tens. Have them serve as judges for the people at all items but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied. Moses listened to his father-in-law and did everything he said. (Exod. 18:17-24)

Jethro is advising Moses to shift his model of ministry from the traditional to the team. He and his people would remain healthy if he would do so.

Recorded in the Gospels is the team model of ministry. Jesus did not use the traditional but rather the team model of ministry. If there was anyone qualified to do ministry alone, Jesus would be the person, yet he chooses to recruit, train, and release others to serve with him in servant ministry. Jesus

calls fisherman to join his team:

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fisherman. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. (Matt. 4:18-20)

Jesus eventually calls twelve men to full-time ministry. He trains them over a period of 3½ years and then finally releases them to continue his servant ministry in the world. The team model of ministry was the one the first century church also operated in after the example of Jesus:

They devoted themselves to the apostles' teaching and to the fellowship to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. (Acts 2:42-44)

The New Testament states that each member of God's family is a servant minister, and each is called to a church that is a ministering community (Stevens 144 - 45). Throughout Church history, the team model of ministry has been the one God blesses time and time again, while the traditional model of ministry is the one God does not. One such example is John Wesley's ministry paradigm shift from the traditional to the team model of ministry, which will be presented at the end of Chapter 2. The team model of ministry flows out of trinitarian theology. God the Father sent the Son. God the Son sent the Spirit. God the Spirit sends the Church.

### **The Purpose of the Study**

The purpose of the proposed study was to analyze systems that train and release servant leaders for the edification of the Church and the evangelization of the world. The operating hypothesis is that healthy churches are training and releasing people for servant ministry. My hope was to develop a team model of

ministry into the culture of the churches I serve as lead pastor.

### **Research Questions**

This study makes use of six research questions that analyze systems of training and releasing servant leaders for the edification of the Church and the evangelization of the world.

#### **Research Question #1**

What understanding and experience have you had of being trained and released for servant ministry prior to the implementation of The Equipping Church Guidebook system for lay development?

#### **Research Question #2**

What changes have occurred in your understanding and experience about being trained and released for servant ministry after the implementation of The Equipping Church Guidebook system of lay development?

#### **Research Question #3**

Which components of The Equipping Church Guidebook system were most significant in developing your understanding and enhancing your experience of being trained and released for servant ministry?

#### **Research Question #4**

What other intervening variables might correlate with the observed changes in the leadership team of the Illinois City United Methodist church?

#### **Research Question #5**

What is your understanding and experience of the system being used in your local church to train and release servant leaders for ministry?

#### **Research Question #6**

What is your understanding and experience of being trained and released

for servant ministry as a lay leader in your local United Methodist church?

### **Definition of Terms**

The following definitions bring clarity to the terms used in the study and assist the reader in understanding concepts that may be introduced.

#### **Traditional Model of Ministry**

*The traditional model of ministry* is a model in which the clergy do the majority of ministry and the laity do a minority of the ministry.

#### **Team Model of Ministry**

*The team model of ministry* is a model in which the clergy and the laity are in ministry together.

#### **Servant Leaders**

*Servant Leaders* are persons who have been trained and released to serve in an area of ministry that matches their spiritual gifts.

#### **Spiritual Gifts**

The concept of “*spiritual gifts*” refers to those supernatural gifts of the Holy Spirit bestowed upon Christians for special servant ministry.

#### **Training**

*Training* is the preparing of servant leaders in their area of Spirit giftedness for the work of servant ministry.

#### **Releasing**

*Releasing* is the commissioning of servant leaders in their area of Spirit giftedness for the work of servant ministry.

#### **Edification**

*Edification* is the building up of the saints through preaching, teaching, studying and conversing with one another.

## **Evangelization**

*Evangelization* is the conversion of the entire world to the saving grace of Christ.

### **The Context of the Study**

The context of the study was both internal and external. The internal study was done in the Illinois City United Methodist Church in Illinois City, Illinois, where I serve as lead pastor. Illinois City is a small rural community in northwest Illinois. The church just celebrated its one hundred and fiftieth anniversary of Christian ministry to its community. The church has a regional outreach of twenty miles. Before I performed the internal study, I analyzed the system the church was using to train and release servant leaders before my arrival by surveying and interviewing the leadership team before the leadership training course. The external study was completed with surveys and interviews with twelve other United Methodist lead pastors and one lay leader from each of the twelve churches.

### **The Methodology of the Study**

The first phase of the study was internal. I surveyed and interviewed a core group of identified leaders in my local church before and after the leadership training course. The second phase of the study was external. I surveyed and interviewed twelve United Methodist lead pastors and one lay leader from their church to evaluate their system of training and releasing servant leaders for Christ - centered ministry. I processed and evaluated all the surveys, that were quantitative, and all the interview questions, that were qualitative, to discover effective systems of training and releasing servant leaders for Christ-centered ministry.



## **The Participants of the Study**

The first participants chosen for the study were lay leaders in the local church I currently serve as lead pastor. These persons were identified by the church Administrative Council chairperson and the Pastor-Parish Relations chairperson. These persons were to have exhibited leadership capabilities in the life of the church prior to my appointment as their lead pastor. The laity identified served as the leadership team in my local church and participated in the surveys and interviews before and after the leadership training course. The members of the leadership team were expected to attend a weekly two-hour seminar on The Equipping Church Guidebook for ten weeks.

The second group of participants chosen for the study were twelve United Methodist churches and their lead pastors from across the Illinois Great Rivers Annual Conference and the nation. The twelve United Methodist churches used in the external study were identified by myself and my district superintendent. The twelve United Methodist church's were Frazer United Methodist Church (UMC) in Montgomery, Alabama, Christ UMC in Fort Lauderdale, Florida, Faithbridge UMC in Houston, Texas, Grace Fellowship UMC in Houston, Texas, Ginghamburg UMC in Ginghamburg, Ohio, Shiloh UMC in O' Fallon, Illinois, Christ UMC in Fairview Heights, Illinois, New Horizon UMC in Champaign, Illinois, Aldersgate UMC in Marion, Illinois, Christ UMC in East Moline, Illinois, First UMC in Springfield, Illinois, and Calvary UMC in Bloomington, Illinois. These churches and their lead pastors were chosen on the following criteria: They place a high priority on training and releasing laity for servant ministry, and their local church has an effective lay-developing and lay-releasing system already in place.

The third participants chosen for the study consisted of one lay leader who had been trained and released for servant ministry within each of the previous twelve United Methodist churches identified. The lay leaders surveyed were chosen on the following criteria: They must have gone through their churches' entire system of lay training, be currently serving in some area of servant ministry, and have exhibited leadership capabilities within the lives of their local United Methodist church. These persons were chosen by their lead pastor to ensure all the requirements were met.

### **Description of the Project**

The project analyzed systems that train and release laity for servant ministry through the following four phases.

#### **Phase One:** Literature

I read and researched books, articles, and magazines that pertained to and addressed the training and releasing of servant leaders for the work of the ministry.

#### **Phase Two:** Survey

I prepared a survey to be completed by the leadership team of the Illinois City United Methodist Church before and after the leadership training course. I prepared a survey to be completed by twelve other United Methodist lead pastors and one lay leader of their choice.

#### **Phase Three:** Interview

I interviewed the leadership team from the Illinois City United Methodist Church before and after the leadership training course. I also interviewed each of the twelve United Methodist lead pastors and one of their lay leaders once they completed the survey.

#### **Phase Four: Process**

I evaluated the three prior phases in regards to each church's system of training and releasing servant leaders for ministry in light of the researched data.

#### **Data Collection and Instrumentation**

Six researcher - designed instruments were used for the proposed study. The survey instruments used measured the data quantitatively. The interview instruments used measured the data qualitatively.

#### **Instrument One: The Servant Leader Survey**

The Servant Leader Survey was administered to the leadership team of the Illinois City United Methodist Church, which utilized a pre-study and post-study design with no comparison group. The surveys were administered to test their understanding and experience of being trained and released for servant ministry. The system used for training was The Equipping Church Guidebook. The Servant Leader Survey evaluated The Nine Outcomes of The Equipping Church Guidebook (Appendix B).

#### **Instrument Two: The Servant Leader Interview**

At the beginning and end of the leadership training course were semi-structured interviews conducted with members of the Illinois City United Methodist Church leadership team to evaluate their understanding and experience of being trained and released for servant ministry (Appendix D).

#### **Instrument Three: The Lead Pastor Survey (The Servant Leader Survey)**

The Servant Leader Survey was administered to twelve United Methodist lead pastors to analyze their system of training and releasing the laity for servant ministry (Appendix C).

#### **Instrument Four: The Lay Leader Survey (The Servant Leader Survey)**

The Servant Leader Survey was administered to one identified lay leader within the previous twelve United Methodist churches identified to analyze their churches system of training and releasing servant ministers from a lay perspective (Appendix C).

#### **Instrument Five: The Lead Pastor Interview**

A semi-structured interview was conducted with the twelve United Methodist lead pastors after the survey to analyze the effectiveness of their churches training and releasing system of servant ministers from a clergy perspective (Appendix F).

#### **Instrument Six: The Lay Leader Interview**

A semi-structured interview was conducted with one of the identified lay leaders within the same twelve United Methodist churches identified to analyze the effectiveness of their churches training and releasing system of servant ministers from a lay perspective (Appendix G).

#### **Delimitations and Generalizability**

The findings from this study will hopefully contribute to churches that desire to train and release their laity for servant ministry. The systems emerging in the study were tested in the Illinois City United Methodist Church where I serve as the lead pastor. Future research may build on the successes, failures, and findings contained in this study. The application of the research findings to other contexts should be general while the delimitations may be geographical or denominational in nature.

#### **Dissertation Overview**

Chapter 2 includes a review of the literature from a theological, biblical,

and historical perspective. Chapter 3 gives the detailed steps of how the research was implemented and recorded. Chapter 4 reports the quantitative and qualitative data of the project. Chapter 5 includes the evaluation of the data and conclusions found and also gives a summary of the project.

## **CHAPTER 2**

### **REVIEW OF LITERATURE**

#### **Traditional versus Team Model of Ministry**

I looked forward to physical education class more than any in school. When I was in other classes I would often think about it. I thoroughly enjoyed athletics and any form of exercise. One day my physical education teacher said to the class that we were going to play a new game. I can remember thinking to myself, "Great! I wonder what it is?" The teacher said, "Today we're going to play tug-of-war." Tug-of-war is played with a very long and thick rope and consist of having two teams on opposite ends of the rope. In the middle of the two teams is a line on the floor, and the object of the game is to pull the other team across the line. The team that does wins the game. I do not remember who won that day in the third grade, but I remember learning this lesson: the more a team pulls together, the greater their chances of winning. If the team did not pull together they would lose together. Success became dependant upon the unifying power of the team.

Perhaps if Christians began "pulling-together" our churches, communities, and the country would be a better place. If churches begin to pull together then this would mean the church would no longer leave the ministry up to a few "paid" ministers; rather, the entire body of Christ would see themselves as ministers of the gospel of Christ. If churches would begin teaming together perhaps an event that has never taken place before would occur-the conversion of the world.

In order for global salvation to occur, I believe the role of pastors is to develop themselves as servant leaders. Once they have been developed, they

need to go and develop other servant leaders. The question in the minds of many pastors is, “How?” This first section seeks to review the literature as it relates to the previous question.

### **The Training of Servant Leaders**

John C. Maxwell says, “Everything rises and falls with leadership.” (Develop the Leader within You 1). Although leadership is very important, to say “everything rises and falls with leadership” would be to place all of the responsibility upon one or two persons, which is the traditional model of ministry. I believe most everything rises and falls with leadership. This places the responsibility upon a group of people, which is the team model of ministry.

Here are just a few definitions of leadership from some of the foremost authorities on the subject. Peter Northhouse says, “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal” (qtd. in Galloway, 20/20 Vision 55). Dwight D. Eisenhower says, “Leadership is the ability to get a person to do what you want him to do, when you want it done, in a way that you want it done, because he wants to do it” (qtd. in Galloway 55). Jim Kouzes and Barry Posner believe, “Leadership is the art of mobilizing others to want to struggle for shared aspirations” (qtd. in Galloway 55). Leadership is the ability to influence and impact those around ones leadership. A spirit-filled leader influences and impacts those around him or her and calls them to live for Christ.

This section on leadership addresses the ways servant leaders can grow personally, and how servant leaders can train and release other servant leaders around them.

In order to be healthy and effective, servant leaders must develop

personally and professionally. If either of these areas are under developed they will show up in their lives as a growth areas. Servant leaders must be healthy spiritually and personally in order to be effective professionally. Too many times in the corporate and church world, burnout or exhaustion personally destroys one professionally. In order to have an eternal impact upon the world a servant leader must know and maintain this balance of health in life and ministry.

The first step to leading a healthy and effective life as servant leaders is to have a growth plan. A franchising consultant once told Laurie Beth Jones, “A good idea is worth one dollar, the plan for implementing that idea is worth a million dollars” (87). Once leaders have a growth plan it only a matter of implementing the plan for success to occur in the life of the servant leader.

### **Developing Personally as Servant Leaders**

Growing up, I always had a love for athletics. As I entered junior high school my physical education teacher, who happened to be my baseball, basketball, and track coach, took me into the weight room. I must admit, before that day, my ideal of lifting weights was helping Mom carry the groceries in from the car. My coach said to me, “If you are ever going to be successful in sports, Tim, you have to pay the price in this room. This room will determine whether you will be an average athlete or an above-average athlete.” I determined right then and there I was going to be an above-average athlete. I determined that I was going to pay the price in that weight room to be stronger and faster than my opponent. Little did I know how high the price would be, but beginning that day I started lifting weights. I can still see that weight room in my mind’s eye. The room was square, and the weight machines were set up along the walls of the room. In the weight room was the bench press, the



dumbbells, the sled, the lat-pulls, and the military press. The set up made it easy for the persons lifting because all they had to do was jump in at any point and go around the room in order to get a full-body workout. My coach warned me not merely to lift the weights in the areas that I liked but to lift especially in the areas I did not like. For example, if I liked lifting weights that strengthened my upper body and never gave any attention to my lower body I would be out of balance and under-developed physically. Many times he emphasized, to achieve maximum potential a person must be disciplined in a full-body workout.

God also has a “weight room.” God has a weight room for all Christians to receive a full (spiritual) body workout. It has lots of different machines that focus on particular parts of the body. God, like my coach, wants all his children to be developed in order to beat the opponent. God’s machines are called spiritual disciplines. God has given the Church spiritual disciplines to help develop into the image of Christ. In practicing these spiritual disciplines, servant leaders pay the price to be healthy and developed. Without the daily practice of spiritual disciplines, servant leaders will soon grow weak in certain areas of their lives to the detriment of Christ’s ministry. Servant leaders must be intentional about practicing a spiritual full-body workout. There are seven spiritual disciplines that aid the development of servant leaders: prayer, Bible study, small groups, private and public worship, fasting, meditation and memorization of Scripture, and mission and outreach.

A strong, personal relationship with God is at the core of every servant leader. Maxwell says, “In the church, potential leaders are totally disqualified if they are not godly persons with Christian disciplines in their lives” Develop the Leader within You (23). The practice of these seven spiritual disciplines will be

absolutely vital for every servant leader in order to remain healthy emotionally and spiritually. Servant leadership begins with a commitment to growing and developing oneself personally through these seven spiritual disciplines in order to be developed into the image of Christ. From this core commitment, one can begin seeking ways to grow and develop professionally as a servant leader.

### **Developing Professionally as Servant Leaders**

There are many ways to develop personally as a servant leader and there are many ways to develop professionally as a servant leader. There are three kinds of people in the world-those who do not know what is happening, those who watch what is happening, and those who make things happen (Galloway, 20/20 Vision 22).

The first step to developing professionally as servant leaders is to have a “can-do” attitude in ministry. If servant leaders are ever going to develop professionally, they will have to be the ones to make it happen. Developing professionally as servant leaders begins with the servant leader. Possessing a can-do attitude means not stepping down or shrinking back in the time of adversity. Jones uses the acronym WOWSE to affirm herself in the midst of adversity and fear. WOWSE means “With or Without Someone Else” (127). Jones says to herself, “I will build this company with or without someone else” (127). Many years later, Mrs. Jones had a very successful advertising agency. She has since sold the agency, currently writes books, and is often asked to be a conference speaker on leadership.

Many times, in the heart and life of the servant leader, ministry is difficult and trying. Servant leaders need to find encouragement and strength to continue pursuing God’s purpose and direction in trying times. A Scripture that

has given many servant leaders confidence to press on is found in the book of Philippians 4:13: "I can do all things through Christ who strengthens me." With Christ servant leaders can do anything, even the impossible, not because of their ability or talent but because of Christ working in and through them.

The second step in developing professionally is to catch a "God-sized" vision. Galloway says, "All effective leadership begins with vision. Vision is seeing that which is not yet here visualizing something before it is. Vision is the clear mental picture that leads people to reach out to the future" (20/20 Vision 42). If servant leaders do not have a vision for their future, they will forever remain stagnant in life and in ministry. Servant leaders must catch a vision for life and ministry that will motivate them to be someone they have not yet become and to do something they have not yet done.

Maxwell tells a story of Helen Keller who was once asked, "What would be worse than being born blind?" She replied, "To have sight without vision" (139). This principle of vision motivates students to go to college, study for final exams, and complete those demanding projects. The vision of owning and running their own business someday motivates them to press on. Bill Hybels says, "Before a church can be grown it must first grow in the mind, heart, and soul of the leader" (qtd. in Galloway Leading with Vision 13). Rick Warren says, "A clear purpose not only defines what you do, it defines what you don't do" (87). Andy Stanley says, "The vision of an organization acts as its magnetic north. You will know what God has put in your heart before you know how he intends to bring it about. A divine vision necessitates divine intervention" (Visioneering 55). The vision God has cast for servant leaders' ministry is what should fuel their passion to see it come to pass. Vision brings purpose and

relevance to servant leader's lives and ministries. Without God and the power of the Holy Spirit granting a servant leader vision ministry would be directionless.

The third step to professional development is being a lifetime learner. God places the call to be lifetime learning upon every servant leader. Servant leaders can become lifetime learners in three ways: by reading great books, by attending great conferences, and by talking with great people.

By having a can-do spirit, catching a God-sized vision, and by being lifetime learner servant leaders will grow and develop professionally in ministry. Once servant leaders are trained in ministry, they must begin to train other servant leaders for the work of the ministry.

### **Training People to Be Servant Leaders**

The true measure of whether or not servant leaders has been adequately trained for ministry is whether or not that leader can train others:

If you really want to be a successful leader, you must develop leaders around you...The key to surrounding yourself with other leaders is to find the best people you can, then develop them into the best leaders they can be. Great leaders produce other leaders. Those closest to the leader will determine the success level of that leader. (Maxwell, Developing the Leaders around You 15)

The only way a servant leader will be a success is to share the vision and ministry with others. Galloway says, "Only ministry that is shared multiplies" (Sharing 1). Servant leaders must always be looking around for persons to develop as potential leaders, even if those persons do not know their potential as leaders. Moses' father-in-law, Jethro, is a servant leader who sees Moses' potential and flaws. Moses' flaw was that he was not developing other servant leaders, but rather doing everything himself, which is the traditional model of ministry.

Servant leaders should not continue operating in a traditional models of ministry when God has given a team models of ministry to follow. Moses calls people to be servant leaders; the church should do no less. The way leaders

gain followers is by calling people to kingdom causes that have worthy goals and eternal results built into them.

John Wesley was very proficient in his ministry at defining for the servant leaders he was training what his vision was for ministry. “Wesley did not leave to chance the organization of lay ministries. Leaders selected people for various ministries with care. Each ministry had a ‘job description.’ People were then developed for various roles. Their performance was observed and ‘coached’” (Hunter, Church 121). The reason the Wesleyan Revival occurred at all is because Wesley was committed to equipping and empowering the laity for servant ministry. Hunter notes also that “John Wesley evolved into the understanding that the church’s ministry to Christians, and to non-Christians, is primarily entrusted to the laity” (122). Maxwell says, “The ideal equipper is a person who can impart the vision of the work, evaluate the potential leader, give him the tools he needs, and then help him along the way at the beginning of his journey” (197). The Word of God is clear that the best way to reach the world for Christ is to train and release other people as servant leaders. Five defined ways are available for training and releasing others to become servant leaders.

The first way to train and release servant leaders is by casting a “God-sized” vision:

Leadership without vision is like following an explorer without a compass. All effective leadership begins with vision. Vision is seeing that which is not yet here visualizing something before it is. Vision is the clear mental picture that leads people to reach out to the future (Galloway 20/20 Vision 4)

One important principle I have learned about the principle and power of vision was that before I could be it I had to first see it. This is the power of vision in the life of a servant leader. The book of Proverbs 29:18 says, “Without

a vision, people perish.” The prophet Habakkuk says, “Record the vision and inscribe it on tablets, that the one who reads it may run. For the vision is yet for the appointed time; it hastens toward the goal, and it will not fail. Though it tarries, wait for it; for it will certainly come, it will not delay” (2:2-3). Stanley believes that “all God-Ordained visions are shared visions. Painting a verbal picture is the essence of vision casting” (85). Once servant leaders catch the vision of God, they must cast it before other servant leaders so they might fulfill the vision God has for them.

The second way to train and release servant leaders is by helping them discover their spiritual gifts: “A leader’s success can be defined as the maximum utilization of the abilities of those under him” (Maxwell 197). Servant leaders are to aid those around them to discover their God-given talents, gifts, and abilities. Hunter believes, “There are many ministries, and everyone is gifted for some ministry” (To Spread the Power 122). The Apostle Paul, in 1 Corinthians 12, gives a list of many God-given gifts for ministry in the body of Christ. In today’s church is blessed to have many resources to help discover those spiritual gifts God has so graciously given. One way to help people discover their spiritual gifts is to follow the acronym PET: Passion, Experience, and Talent. Servant leaders can ask those they are training and releasing what they are passionate about, what they are experienced in, and what natural talents they have.

A third way of training and releasing servant leaders is by preparing them for ministry: “Jesus as a CEO was eager and intent upon hiring people he felt could replace him. He did not hoard or guard the power of his office. He kept teaching and sharing and demonstrating it so team members would learn

that they, too, had the power to do what he had done” (Jones 151). “Jesus envisioned, selected, and trained a small group to expand and perpetuate His service as a teacher, preacher, and healer” (Galloway, Small Group 57).

Galloway believes, “Leaders must build individuals together into teams and empower them for their ministry...Build leaders and leaders will build ministries” (39) William Yeoman lists nine things to give servant leaders to help them develop in ministry. He says, “Let them know what’s expected, keep them informed, give them control, give them start to finish responsibility, make them champions, give them feedback, give them appreciation, help them learn and grow, be approachable” (qtd. in Galloway, 20/20 Vision 126).

A fourth way to train and release servant leaders is by modeling leadership principles before them. Walking along the Sea of Galilee, Jesus recruited twelve disciples to model after him the ways of the kingdom of God. For the next 3½, the disciples did not leave Jesus’ side, except at his direction. Albert Schweitzer once said, “Example is not the main thing in influencing others, it is the only thing” (qtd. in Stanley Visioneering 177). Servant leaders, therefore, must model the leadership they desire for their apprentices to follow. One way to do model ministry is to invite servant leaders to come on calls to the hospital, so they can see ministry modeled before them.

A fifth way to train and release servant leaders for ministry is by releasing them to go and do ministry. In Matthew 10 Jesus calls the twelve disciples to himself and gives them power to drive out demons and to heal every disease and sickness. He empowers the disciples to do what he has taught and modeled before them. No doubt they were scared and full of fear; nevertheless, they discovered their own God-given power to perform miracles. Jesus

understood this fifth principle of servant leadership: the principle of releasing servant leaders for ministry. Jesus released his disciples to lead.

Other ways to train servant leaders could be to have them read leadership books, attend conferences, seminars, or retreats where they will directly receive leadership skills. Jones records how Florence Littauer once stood on a platform with twenty-six other authors of whom she had helped write their own books. As she stood there with all those authors, she said, “If you think I am proudest of my books, you are wrong. I am most proud of the people I have helped to become writers themselves” (91). She did not define her success in terms of her products but in terms of the people she had trained. Had she been an insecure author, she might have tried to lessen the competition. Instead, she was busy training her replacements. Jesus trained twelve men to be his replacements in the ministry of teaching, preaching, and healing in the earth. Servant leaders in ministry today are to do no less.

The most effective way to train and release servant leaders for ministry is to give them opportunities for leadership. “The truth is that good ideas, noble intentions, brilliant inventions, and miraculous discoveries go nowhere unless somebody forms a team to act on them. Whoever forms a team to carry out the best ideas wins. Jesus formed a team” (Jones 91). On the field of leadership, people grow and learn the most about ministry, not in a classroom. Galloway defines a disciple as a “disciplined one: who has learned from a designated teacher by example, instruction, and experience over a period of time” (Small Group 14). He also says, “Leaders must build individuals together into teams and empower them for their ministry” (20/20 Vision 70).

Jesus was a master at training and releasing those disciples around him



for servant ministry. Pastors today would be wise to model his leadership. Maxwell says, “A leader who produces followers limits his success to what his direct, personal influence touches. A leader who produces other leaders multiplies his influence, and he and his people have a future. True success comes only when every generation continues to develop the next generation, teaching them the value and method of developing the next group of leaders” (197-98).

### **The Calling upon Every Servant Leader**

The last instruction Jesus ever gave to his disciples before his Ascension was to go and reproduce what he had begun in them in the hearts and lives of others:

All authority in heaven and earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age. (Matthew 28:18-20)

Jesus has a monumental task to fulfill, one he received from the Father. He recognizes the only way to accomplish his mission is to make it a “co-mission.” Jesus recruits, trains, and empowers servant leaders to change the world through his power and grace. Christians have been given the Great Commission to reproduce other servant leaders throughout the earth, until all men and women have heard the good news of Christ and his love.

A difference exists between becoming a Christian and making a disciple. One becomes a Christian in a moment; one becomes a disciple over a lifetime. Becoming a disciple of Christ is a process not an event. Jesus calls the Church to make disciples of all nations, not merely to invite them to become Christians. The Great Commission given to the first-century Church is to be fulfilled, and it

will be fulfilled in one generation. The twenty-first century Church is that generation of people. Perhaps the traditional model of ministry is one of the major roadblocks in our path to accomplishing our goal of global salvation. May the Church in America and around the world begin living out of the mandate and calling of Christ to go and make disciples, and to do it through the team model of ministry he lived out before us in the Scriptures.

The rest of Chapter 2 is designed to analyze effective systems of training and releasing servant leaders theologically, biblically, and historically. Studying the literature in each of these three areas will illuminate the importance of shared ministry. Precedence both theologically, biblically, and historically for the principles of training and releasing of servant leaders for the edification of the Church and the evangelization of the world will be given.

### **A Theological Perspective for Servant Leadership**

The first section addresses the theological perspective of servant leadership. As the people of God, understanding of whom God is and what God desires to do in the earth flows out of theology.

#### **A Theology of the Trinity**

The Bible begins with, “In the beginning God” (Gen. 1:1). After only three words, a person is faced with the personhood of God. Whether readers want to or not, they are called upon to form an opinion of God. The word for one’s opinion of God or thoughts about God is *theology*. The word theology comes from two Greek words: *theos*, which means *God*, and *logia*, which means the *study of*. Theology simply means, *the study of God*.

Within the broad scope of the word theology exist many specialized theologies. These different theologies make studying and learning about God

simpler to understand. For example, *Christology* is the study of Christ.

*Pneumatology* is the study of salvation. *Hamartiology* pertains to the doctrine of sin. *Eschatology* is the doctrine of the end times. *Ecclesiology* is the study of the church.

For centuries, the Trinity has been the central doctrine of the church anchoring covenantal communities while providing the model of ministry capable of edifying the Church and evangelizing the world. The foundation for theology should be grounded in and upon the doctrine of the Trinity. Once a people's theology of the Trinity is established, they will then be able to understand how all the other theologies go together. Everything flows out from the Trinity: God the Father, God the Son, and God the Holy Spirit. Everything finds its source in the triune God. This includes the theology of training and releasing servant leaders. Before there was anything, there was the Triune God: "In the beginning God" (Gen. 1:1).

The doctrine of the Trinity is critical for understanding God's purposes in servant ministry. The three persons of the Godhead are separate but equal. They serve together in unity while at the same time being independently different in function (Stevens 146). Only a trinitarian theology can provide the proper balance needed for a team model of ministry. Within the theology of the Trinity, find a model for establishing community, for offering to Christ and one another in love, and for sending servant leaders out in ministry to a lost world.

At the very heart of the Trinity is the concept that God is a community unto himself. From this triune community, the Church discovers the team model of ministry. The Godhead exemplifies for the Church a community that delights in the distinctiveness of each person while celebrating the fullness of

their communion between one another. The Godhead is to be understood as a community of three individual personalities. They exist to support and glorify one another in the love they share together. God reveals himself as love in the doctrine of the Trinity. This love is expressed by all the persons of the Godhead entering into, participating in a communal relationship. The orthodox theologian John D. Zizioulas says, "The nature of God is communion" (134).

The three members of the Trinity-Father, Son, and Holy Spirit-are constantly giving and receiving from one another. This communitarian spirit within the Godhead, the Church sees the premier model for servant ministry. The communion and intimate love within the Godhead serves as a catalyst for sending servant leaders into the world. The nature of God's love should flow to others through the Church. The sending of the Church into the world flows out of the love the Father, Son, and Holy Spirit share. The sending of the Son by the Father and the sending of the Holy Spirit by the Son leads to the sending of the Church.

### **A Theology of the *Laos***

The Greek language has two words from which derive the term *laity*. One word is *laikos*; the other is *laos*. *Laikos* means uneducated masses, persons who are not specialists, who know little about the subject matter. In contrast, *laos* means people. In the New Testament, it generally means "the people of God." *Laikos* never appears in the New Testament. In contrast, the New Testament repeatedly uses the word *laos*.

As mentioned earlier the theology that describes the church is ecclesiology. If servant leaders are to have a proper theological system that trains and releases the laity in ministry, they must recognize the importance of

a healthy ecclesiology:

We will find the amazing fact that, notwithstanding the often great, even crucial significance of the laity, they have never become really theologically relevant in the church's thinking about itself. Therefore, in raising today the lay issue in the church, one raises at the same time the demand for a new ecclesiology. (Kraemer 48-49)

The reality for many laity in church is they do not view themselves as ministers called or gifted to serve Christ and his kingdom; therefore, they leave the ministry to paid professional clergy. In the traditional model of ministry, clergy are taught that authentic ministry only occurs when ordained professionals are doing it.

For the traditional model of ministry to be changed into a team model of ministry, it will have to reverse its current path and adopt a new ecclesiology:

This new ecclesiology is not a theology for the laity, but rather a theology of the laity. A theology of the laity is not making theology palatable for laity. Rather, it is creating a theological foundation that says that all believers are ministers and have an active role to play within the kingdom of God. (Garlow, Partners 25)

The Church does not send itself out into the world the Church is sent by the triune God. The Holy Spirit is the one that equips and empowers the Church to fulfill its mission; thus, the calling upon an individual's life or a particular Christian community of faith does not come from human beings but from God.

Using the Trinity as a theological foundation for a lay-releasing model creates unity in the midst of diversity. Laity, then, should understand they are called by God to play an important role in his kingdom. Although the Church possesses a variety of different gifts, the incarnational service of Jesus establishes the mission of the Church (Stevens 145). A proper understanding of ministry must begin with the theology that all Christians are ministers. Once

the Church's theology of the *laos* is grounded upon the doctrine of the Trinity, it is then able to turn and look at mission with purpose and focus. The mission given to the Church by Christ is found in the theology of *diakonia*.

### **A Theology of the *Diakonia***

Ministry that has its foundation in the doctrine of the Trinity presupposes that service is an expectation of all within the Christian community. "Service is the expression of the relational love within the Triune God through the whole people of God in the empowering presence of the Spirit. Every person in the Church is a minister and for reasons that are theological, are called to serve in the kingdom" (Stevens 144-45). As God the Father sent Jesus and the Holy Spirit to a deprived world, the Church is to continue sending God's love to the world through the members of its community. The Church's sending is modeled after the divine sending. Jesus' words to his disciples after his resurrection from the grave are the ones given for their divine sending.

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."  
(John 20:21-23)

The Bible shares that God the Father sent the Son into the world and now the Son is sending the third person of the Trinity, the Holy Spirit, to send the Church into the world. If the Church is to understand of the *diakonia*, as it relates to the training and releasing of the laity for ministry, then it must begin with Jesus' purpose and mission statement.

Jesus makes his purpose and mission clear when he says, "I did not come to be served, but to serve, and to give my life as a ransom for many" (Mark

10:45). The Greek term for the word *ministry* is *diakonia*, which means *to serve*. In another passage Jesus gives his ministry position by saying, “I am among you as one who serves” (Luke 22:27). Jesus demonstrated his mission ultimately by dying for the world on Calvary’s cross.

Jesus declares to his disciples, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave” (Matt. 20:26, 27). In simple terms, ministry means servanthood:

Each of you (servant leaders) should look not only to your own interests, but also to the interest of others. Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant... For everyone looks out for his own interests, not those of Jesus Christ. (Phil. 2:4-7, 21)

The Apostle Paul shows the interest of a servant leader is the same as that of Christ Jesus, which is to meet the needs of others before seeking to meet their own. Servant leaders who are called to ministry should not look after their own interests but should seek to meet the needs and interests of those they have the honor and privilege of serving. Servant leaders meet the needs of those they serve by fulfilling the law of Christ, the law of love, which is found in what has come to be known as the Great Commandment:

Teacher, which is the greatest commandment in the Law? Jesus replied, “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as you love yourself. All the Law and the Prophets hang on these two commandments.” (Matt. 22:37-40)

By loving God and loving others, the Church will then be able to take on the position of servants and walk in the loving footsteps of Jesus who sets the example of how to equip and empower people for ministry. God values service in his kingdom. When a saint arrives in heaven, their greeting from the Lord will

be: “Well done, my good and faithful servant” (Matt. 25:21). A correlation exists between doing and being a faithful servant. Servants are good because they are faithful to the ministry that God calls and gifts them to do. In the eyes of God, servants are not only professional clergy, but anyone who claims the name of Christian.

Servant leaders are not, therefore, to serve whenever the opportunity is convenient or commendable only. According to the Apostle Paul, every Christian is to “serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does” (Eph. 6:7-8).

Each one should use whatever gifts he has received to serve others, faithfully administering God’s grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. (1 Pet. 4:10-11)

One day, the great conqueror Joshua stood up in front of the people of God and made this declarative statement and invitation: “If serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve....as for me and my house, we will serve the Lord” (Josh. 24:15). As Joshua in essence states, service is a choice. The choice must be made daily by those who are called to follow in Christ’s example of servant ministry.

Once a Christian makes this choice, they place themselves in positions to be trained and released as servant leaders. The Church must always remember to “keep our spiritual fervor serving the Lord” (Rom. 12:11). For “it is the Lord Christ we are serving” (Col. 3:24) not self or our own personal interests.



## **A Biblical Perspective for Servant Leadership**

Six accounts in the Bible give credibility to the training and releasing of servant leaders for the edification of the Church and the evangelization of the world. This section looks at the precedents in Scripture to provide a biblical basis for the team model of ministry.

### **A Historical Account from Exodus 18:17-24**

Moses was one of the greatest leaders in all of the Bible and of history. Before he became a great leader he first had to change his leadership style from the traditional model to the team model. The following passage teaches about his transition:

What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputed to him. Teach them the decrees and laws, and show them the way to live and the duties they are to perform. But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties, and tens. Have them serve as judges for the people at all items but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied. Moses listened to his father-in-law and did everything he said. (Exodus 18:17-24)

Three significant problems arise when doing ministry the way Moses did it: burnout, dissatisfaction, and codependence.

Burnout is when a person has no more energy to serve, work, or minister. One of the contributing factors why most pastors suffer from burnout is because they are operating in the traditional model of ministry. Jethro, Moses' father-in-law, in his wisdom and experience as a leader, warns Moses against heading down the road that leads to burnout.

In every organization, marriage, church, and family, levels of satisfaction and dissatisfaction exist. Most pastors believe they can make other people happy. They constantly try to please everyone. Many times the result is a dissatisfaction with themselves because of ministerial and emotional compromises. They also grow dissatisfied with the ministry because of the demand to please people. Pastors will never be able to please everyone. In fact, if everyone is pleased with their leadership, they are most likely not in God's will.

Many pastoral leaders think they have to do all the ministry by themselves. This attitude and philosophy creates an unhealthy codependency on the leader. The people are codependent on Moses for all their leadership and spiritual needs. Moses' father-in-law, Jethro, advises him to shift his model of ministry from the traditional model to a team model of ministry. By transitioning his leadership style, Moses and his people remained healthy. When Moses is the only one in ministry he is actually prohibiting gifted and talented people from serving. Once Moses followed Jethro's leadership principle, there was an instant multiplication of servant leaders being trained and released in servant ministry. A leader is not someone who does the work of ten people. A leader is someone who gets ten people to do the work of ten people. A leader is someone who gets one-hundred people to do the work of one-hundred people. A leader is someone who gets one-thousand people to do the work of one-thousand people. In Moses' case, thousands of people benefit in his change from the traditional model of ministry to a team model of ministry.

Moses did several things when he received this advice from his father-in-law, Jethro. He discerned in his heart and observed the people that evidenced

leadership traits and qualities. He chose capable leaders to join him in leading the people of God. He then trained the leaders in the ways of the law. He placed the leaders where he wanted them to be so as to serve the needs of the people more effectively. He gave the ministry to the people without looking over their shoulders. He gave the authority of his position and office to his leadership team. As a result of the previous six steps, Moses was then able to lead a more balanced life and could give his full attention to the things of God.

In essence the “Jethro principle” is about accomplishing more in less time. As a result of Moses’ delegation of leadership and ministry, the people are able to take ownership of the ministries God has gifted them to perform. Anytime the people have ownership, they will be more committed and supportive of the cause and mission. When leaders do not allow the people to have ownership of ministry, they are only hurting themselves and the church. The principle is if others can do tasks 80 percent as well as the leader, then the tasks should be delegated to them.

People learn ministry best by doing ministry. Often leaders will not allow the people to have ownership because they believe they will not do ministry in the correct way. I find ten possible reasons why most pastors do not put the Jethro principle into practice.

The first reason is ignorance. Many pastors simply are not informed as to many of the leadership principles they need to guide and direct the church. They do not observe while they are reading either the biblical text or other books to learn leadership principles within the text.

The second reason is control. Some pastors want complete control and do not want to share any of the ministry with the laity.

The third reason is tradition: “We’ve never done it that way before.” These words are often called the last seven words of a church. The reason is because past traditions are prohibiting the church from furthering its ministry.

The fourth reason is wrong models. The majority of today’s pastors are given faulty models and systems of leadership; therefore, they will never be successful leaders.

The fifth reason is the trust factor. The pastor either does not trust the people, or the people do not trust the pastor.

The sixth reason is fear. The acronym for the word FEAR is False Evidence Appearing Real. There are many reasons the mind gives for a pastor to fear. Two of those reasons are fear of failure and embarrassment.

The seventh reason is insecurity. Unfortunately God does not remove all insecurities when he calls people to pastor. Pastors are real people with real issues. Many times insecurity is why many pastors lead out of the traditional model of ministry and not the team model.

The eighth reason is a lack of information. Some pastors simply lack the proper training and education to be the best leaders they could be for God’s glory.

The ninth reason is ego. Every person on the planet has an ego. Too many times, however, the egos of pastors get in the way of their ministry effectiveness.

The tenth reason is because of a Messiah complex. Many church leaders think they are the solution to everyone’s problems or questions. Rather than directing the people to the Lord or to other servant leaders, these pastors try to take on the full load of the ministry all by themselves. Not only does the

Messiah complex damage the laity, but often times it damages the ministry of the leader.

### **A Gospel Account from Matthew 4:18-20**

Two thousand years ago, God became a man in the person of Jesus. This event is called the *Incarnation*. The word incarnation means, “*the act of taking on flesh,*” or simply the “en-flesh-ment” of God. God chose to take on human form, to be made in human likeness, and to minister within those limitations. When one studies the life and ministry of Jesus, they learn countless things about the Son of God. One learns that he is Savior, counselor, teacher, healer, deliverer, and friend. Jesus is also the premier servant leader. The four Gospels, which detail Jesus’ life, death, and resurrection, show the ministry model Jesus uses as a servant leader. The Gospel accounts show that Jesus does not use the traditional model of ministry, but rather the team model of ministry.

If anyone was trained and released to do ministry alone, it is was Jesus. He chooses not to do ministry alone but rather chooses to recruit, train, and release other servant leaders to do the work of the ministry with him. The first people Jesus called to join him in the ministry are laypeople with full-time jobs. They are ordinary people with ordinary gifts of service:

As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fisherman. “Come, follow me,” Jesus said, “and I will make you fishers of men.” At once they left their nets and followed him. (Matt. 4:18-20)

Jesus does not call the religious leaders of his day to join him but calls people who know very little about God and the ways of his kingdom. One could speak of five stages of engagement Jesus makes toward the fisherman.

The first stage comes when Jesus goes to where they are. He does not

expect other servant leaders to come to him. Instead, he walks and lives among them so as to build relationships with potential servant leaders. Simon and Andrew are already leaders of their own fishing fleet with employees under them.

The second stage is evidences when Jesus sees them working. They are not lazy, nor are they sitting around making excuses for not working. This is a very important principle for servant leaders.

The third stage comes when Jesus invites them join him. He extends the invitation to the fishermen to join him in the work of servant ministry.

The fourth stage occurs when Jesus challenges the disciples to live beyond themselves. He gives them a greater vision for their lives-saving the countless souls of humanity. He challenges them to leave ordinary and predictable lives for extraordinary and unpredictable lives, ones that will bring them and others purpose and meaning.

The fifth stage has the fishermen moving towards Jesus. Immediately they left everything and followed him. The relationship, invitation, and challenge Jesus gave compelled the people to follow his leadership. Peter and Andrew left everything to follow Christ. When people are called today to go deeper and higher than they have ever been, they respond with overwhelming immediacy just as the two fishermen.

All in all, Jesus invites and challenges twelve laypeople to follow him. Once he has his core group of servant leaders in place, he begins to teach them the ways of the kingdom of God and the purpose for which they are called. Jesus makes the meaning of ministry crystal clear when he says, "I did not come to be served, but to serve" (Mark 10:45). The Greek term from which

scholars derived the word *ministry* is *diakonia*, which means “to serve.” Jesus declares to his disciples, “Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave” (Matt. 20:26-27). Ministry means servanthood.

Pastors are to remind the people of God that serving is their Christian vocation. Ministry is not about them and their needs, it is about others and their needs. People discover their purpose in life when they align their lives with the cause of Christ and that cause is serving one another in the love of God. Jesus said it this way, “Whatever you do unto the least of these, you’ve done it unto me” (Matt. 25:40). When servant leaders stop to ponder the true meaning of this text it is extremely humbling and convicting.

No greater biblical account is given of true servanthood than the account of Christ Jesus washing his disciples’ feet. This model of servanthood is the standard Jesus calls all Christian disciples to follow after:

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him....When he had finished washing their feet, he put his clothes on and returned to his place....Now that I, your Lord and Teacher, have washed your feet you also should wash one another’s feet. I have set you an example that you should do as I have done for you...Now that you know these things, you will be blessed if you do them.  
(John 13:2-5, 12, 14-15, 17)

The person who usually washed feet was the lowliest person in the house, usually a slave. The task of washing dirty feet was not envied or coveted by anyone. Jesus, the Son of God, on the evening before his crucifixion does not choose to teach on the kingdom of God. He does not go into the streets of

Jerusalem for one more night of miracles. He does not preach against his enemies. One of the last things Jesus does with his disciples is wash their feet. What an example Jesus set for his disciples and every servant leader to model after him. “Now that you know these things, you will be blessed if you do them” (John 13:17). These are the words Jesus shares with his disciples after washing their feet. Jesus gives the key to being blessed as servant leaders. The blessing is in knowing him as Lord and serving people sacrificially as he did.

The ministry of service Jesus began does not end when he ascends into heaven and takes his place at God’s right hand. It continues today in the lives of his disciples, his servant leaders. William Barclay notes, “Acts is the second volume of the story which has no end. The gospel was only the story of what Jesus began to do and to teach. Jesus’ earthly life was only the beginning of an activity which knows no end” (17). Servant leaders have the honor and privilege of carrying on precisely what Jesus began. In one sense, the Incarnation continues today. God continues to dwell through his Spirit in human flesh—in his body, the body of Christ, the Church. God was in Christ and God is in his servant leaders. The lesson of the book of Acts is that the life of Jesus goes on today through his Church.

God’s Holy Spirit inhabits the lives of those servant leaders who are willing to be used in loving others with the love of Christ. The infilling and outpouring of Christ love in the world is what servant ministry is all about: God at work in and through the lives of his Church. “We might refer to all this as Incarnational Theology. Incarnational Theology means this: when we reach out and touch other people, it is not we who actually touch, but Christ who touches through us. As we begin to touch others in our ministry, we discover that the



hand touching them is not our own. It is the hand of Christ. The Incarnation, in this sense, continues on in us. The omnipotent, omniscient, omnipresent God chooses, for reasons inexplicable, to work through us” (Garlow, Partners 36).

### **A Historical Account from Acts 2:42-47**

Jesus calls twelve men to full-time ministry and then trains them over a period of 3½ years and then, finally, releases them to continue his work of servant ministry in the world. The first century church operates in the team model of ministry that Christ lived before them:

They devoted themselves to the apostles’ teaching and to the fellowship to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. (Acts 2:42-44)

This account shows how servant leaders are trained and released by the apostles, who are directly trained and released by Jesus to edify the Church and to evangelize the world. The apostles developed the disciples as servant leaders through teaching, fellowship, sacraments, and prayer. Once the disciples are trained they are then released as servant ministers where signs, wonders, and miracles are performed through them by the Holy Spirit.

### **A Historical Account from Acts 6:1-7**

In the sixth chapter of the book of Acts the church is experiencing continued church growth as a result of the initial training and releasing of the laity in Acts 2. One of the challenges of church growth is how to continue training and releasing more servant leaders so as not to burn out those already serving nor stunt further growth. The apostles teach many principles in the sixth chapter of Acts the church would be wise to follow:

In those days when the number of disciples was increasing, the Grecian Jews among them complained against those of the

Aramaic-speaking community because their widows were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word." This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith. (Acts 6:1-7)

The church makes a much-needed adjustment in the development of the ministry in Acts 6 so as not to stunt further spread of the gospel of Jesus Christ. The apostles do four things to continue the training and releasing of the servant leaders. First the apostles recognize the current number of leaders as insufficient to the number of converts to Christianity. As a result some of the ministry duties are unfulfilled. Second the apostles call a meeting of all the lay ministers who have been trained and released in servant ministry to address the church's problem. Third the apostles give responsibility and ownership to the laity for choosing leaders from among those recently converted to join them in servant ministry. The act of empowerment gives the entire group responsibility to reach a solution that would benefit the entire church as well as them. This act of empowerment also developed them even more as leaders because for the first time they were multiplying their ministry through the laity. Fourth, the apostles pray and lay hands on those who are chosen by the laity to serve with them in servant ministry. The result of these four steps is the further spread of the word of God and increased converts to the Christian faith. More people were being evangelized and edified in the faith as a result of the increase

in laypeople being trained and released for servant ministry. The Apostles multiplied their ministry by developing more leaders through those already serving in Christian ministry.

The New Testament attests in numerous passages that each member of God's family is a servant leader and each is called to a church, which is a ministering community (Stevens 144-45). Throughout Church history the team model of ministry is the one God chooses to bless, while the traditional model of ministry he does not. The team model of ministry flows from the theology of the Trinity. God the Father sent the Son. God the Son sent the Spirit. God the Spirit sends the Church.

### **An Epistle Account from Ephesians 4:11-13**

Even though God calls pastors into full-time ministry, he does not intend for them to do ministry alone. The Apostle Paul gives instruction on what pastors are called by God to do:

It was he (God) who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's 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.  
(Eph. 4:11-13)

The Apostle Paul gives three distinct purposes for those called to serve as apostles, prophets, evangelists, pastors, and teachers. They are to prepare God's people for service, do the work of the ministry, and edify the body of Christ. When servant leaders follow this biblical principle of training and releasing the laity, the church flourishes. When servant leaders do not follow these principles, the church perishes.

The word *prepare* in verse twelve is sometimes translated *equip*,

*complete, or perfect.* God intends for those in church leadership to train and release his people for the work of the ministry. When the laity are trained and released, they edify the Church and evangelize the world for Christ. If a person is a Christian, that person is a servant minister. Jesus Christ calls all of his disciples to servant ministry.

Laypersons have been defined as the unemployed of the church. God never intended for layperson to be defined in this way. Elton Trueblood, sometimes called the grandfather of the lay ministry movement, states this idea powerfully: “If the average church should suddenly take seriously the notion that every lay-member—man or woman—is really a minister of Christ, we could have something like a revolution in a very short time” (29). This revolution will liberate laypersons to become more fully what they already are in Christ—ministers in the true biblical sense. The coming liberation will not be *from* something but rather a liberation *to* the ministry of servanthood.

Dr. Thomas Gillespie, president of Princeton Theological Seminary, warns that the revolution “will be realized only if the ‘nonclergy’ are willing to move up, if the ‘clergy’ are willing to move over, and if all God’s people are willing to move out” (32). Laity should be trained and released for ministry rather than merely passive recipients of ministry. A pastor’s primary assignment is to equip and empower servant leaders for ministry. Pastors are to be equippers of the flock, not merely keepers of the flock.

Clifford Wright illustrates the role of the church in the following three ways. First, he notes that Christians are called into the church from the world. In other words, they are gathered. Second, believers are then sent into the world. They are scattered; they are sent out to bring others back into the

church. Finally, Christians are sent out, scattered once again, for the purpose of evangelizing more for the cause of Christ. Those servant leaders sent by Christ and his church are not merely to extract others from the world, but they are to change the world. The reputation of these early servant leaders was they “turned the world upside down” (Acts 17:6). The ministry of God’s people is as much in the world as it is in the church. Pastors can learn many things about servant leadership from the apostle Paul, but they can also learn from the apostle Peter.

### **An Epistle Account from 1 Peter 2:4-5, 9-10**

The apostle Peter joins Paul in emphasizing all the people of God, not just the clergy are called to servant ministry. The New Testament Greek word for Church is *ekklesia*, which comes from a combination of words meaning “called out.” The Church is first called into a special relationship with God and others. The Church secondly is called to serve God and others. A person’s significance in life comes from being called to know God. A person’s purpose comes from being called by God for the work of the ministry. The apostle Peter writes about this calling to Christian ministry and he calls it the priesthood of all believers:

As you come to him, the living stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ...But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.  
(1 Peter 2:4-5, 9-10)

The apostle Peter uses six terms to describe the followers of Jesus Christ. The first biblical phrase is, “living stones”; the second, “holy priests”; the third,

“chosen race”; the fourth, “King’s priests”; the fifth, “holy nation”; and, the last, “God’s own people.” God intends for his people to be an entire kingdom of priests standing between him and a world desperately in need of him. The prophet Isaiah reminds all servant leaders that “you will be called priests of the Lord, you will be named ministers of our God” (Isa. 61:6). The fulfillment of this ancient dream is occurring today in the local church.

### **A Historical Perspective for Servant Leadership**

Not only does God give a precedent through a theological and biblical perspective of equipping and empowering servant leaders for ministry, but he gives historical precedence as well.

#### **The Wesleyan Model**

Throughout the course of Church history many pastors have trained and released servant leaders for the edification of the church and the evangelization of the world, but none has done perhaps more effectively than John Wesley. Wesley was born the son of an Anglican pastor. He was one of the youngest of seventeen children. Wesley was homeschooled by his mother, Suzanna Wesley, and required to memorize Scripture as well as the Latin and Greek languages. Wesley, himself eventually became an Anglican priest. After a crisis within his own soul, he opened his heart to the saving work of God’s grace through faith one evening on Aldersgate Street. Wesley was never the same. From that moment on, he had a fire that would never be quenched. Soon after his heart-warming experience, he began to use lay preachers to bring revival to England and eventually America.

When exactly Wesley first released the first layperson to preach is unknown. Many speculate that the lay preacher was a man by the name of

Humphreys, while others feel that it may have been John Cennick. Tradition claims a man called Thomas Maxfield. According to the account, Wesley failed to arrive in London in time for one of his preaching engagements. After waiting for Wesley to arrive, Maxfield finally stood up and exhorted the congregation. When Wesley heard about Maxfield speaking, he was furious. While Wesley was on his way to rebuke Maxfield, he was confronted by his mother, Suzanna. She reminded him that Thomas Maxfield was as called to ministry as he was. Wesley pondered and meditated upon his mother's wisdom and, as a result, began equipping and empowering lay preachers for servant ministry.

In just a short period of time a team of servant leaders had been trained and released to transform England for Christ. Hunter says that the Methodist movement "went quite beyond the 'priesthood of all believers' it actually entrusted virtually all the ministry to the laypeople" (To Spread the Power 123). Wesley did not train or release servant leaders because he had a theology of the *laos* or of the *diakonia*. He discovered, almost by accident, the laity were the most efficient and effective means to achieve the edification of the Church and the evangelization of the world. Often, Wesley's actions came first while his theology was later informed. Wesley utilized laity of his day and time by default, not by design. Anglican Bishop Stephen Neill makes a similar point regarding Wesley's class leaders, noting that the utilization of the laity was a "calling of the layman into responsible activity in the church on a scale that had hardly ever been before" (Mathison Every Member in Ministry 87). Wesley released the laity to serve as lay preachers, class leaders, local preachers, band leaders, stewards, and preachers. James L. Garlow says that Wesley "probably had the most extensive network of laypersons trained for ministry ever known in the

history of Christianity” (Partners 77). Wesley was completely dependent upon the lay movement to spread the gospel of Christ. The foundation for the Wesleyan revival was the lay movement. Pastors today can learn from Wesley’s commitment to training and releasing the laity.

Wesley trained 653 lay preachers during his half century of active ministry. Between 1739 and 1765, he trained 193 lay preachers. From 1765 to 1790, he trained 460 lay preachers. Of the 653 persons trained, 374 continued to work with him throughout their life-spans. In other words, his attrition rate was reduced over the years. He became more effective in the selectivity and training of laypersons (Partners 64). The class leaders were responsible for training and releasing people into servant ministry. At the end of the nineteenth century the circuit rider began to vanish and more clergy chose to settle down into specific communities with their families. This shift marked the gap in Methodism that separates the clergy and laity today (Watson 47).

One of Wesley’s lay preachers, Francis Asbury, was sent to America in 1771 at the age of twenty-six. He later became the first bishop of American Methodism. The major reason Methodism spread across this country at such an unparalleled pace was Asbury’s extensive deployment of lay preachers. The Reformation gave voice to the priesthood of all believers, but Wesley’s genius for mobilizing and equipping laity for ministry made the doctrine come alive.

Methodism would not have existed without its extensive utilization of the laity. From its inception, it was primarily a lay movement. The uniqueness of Methodism was not so much the fact that it used the laity but the extent to which they were employed. Franz Hildebrandt suggests that “the scale on which Wesley recruited these forces in the service of Methodism was something of a



revolution in church history” (77).

Garlow states that “from the Wesleyan perspective, laity are called to ministry, gifted for ministry, to be trained for ministry, and sent into ministry” (Partners 21). Any difference between clergy and laity, is based upon function, not essence. For the people called Methodist being equipped and empowered in ministry was a core value. Wesley desired all persons in his societies to be proactive in serving others in the spirit of Christian love. He believed that true disciple’s of Christ would be known for their acts of mercy through their acts of service. Wesley concluded the only way to impact the world for Christ was through releasing the laity in ministry. The Methodist movement’s growth is directly correlated with its system of training and releasing their society leaders and lay preachers in servant ministry:

The hope for an effective, aggressive, and enabled church in our world today is for laypeople to take back the work of the church and allow their shepherds to go about the business of casting vision and equipping them. It will only be as pastors and laypeople become passionate about the commission of Christ and join their hearts and hands to fulfill His assignment that nations will pause long enough to see if we are real and sincere. (London 91)

Pastors in church leadership today must recognize the need to train and release all of God’s people for servant ministry if the body of Christ is ever going to be edified and the lost ever evangelized for the glory of God.

Those who lived in prior centuries have much to contribute to present-day thinking about the role of laypersons in servant ministry. Pastors and laypersons alike can harvest great dividends by exploring the ministry of the laity, such as the Wesleyan movement. Servant leaders are part of a long, rich heritage, a heritage that repeatedly affirms that all God’s people are gifted and called by God to join the unending procession of those who have been trained

and released for Christian ministry.

### **The Frazer Model**

John Ed Mathison is an ordained United Methodist pastor in the state of Alabama. He has over thirty years of ministry involving the laity in servant ministry. Mathison is the Senior Pastor at Frazer Memorial United Methodist Church (UMC) in Montgomery, Alabama, where they have been experiencing unprecedented growth in ministry involvement. They have over 90 percent of their laity involved in some type of ministry. During the greeting time each Sunday Mathison invites the people to share the ministries of which they are a part of at Frazer UMC. They host church conferences throughout the year and have become known primarily for their “Every Member in Ministry Conference,” which features over two hundred lay ministry opportunities. Frazer is a contemporary model of how to train and release servant leaders in the life of the church (Every Member in Ministry 5).

The people at Frazer UMC believe church growth comes as a result of an individual’s witness and service in the world. They have discovered a church grows when Christians share their faith stories with persons who are alienated from God or are not involved in the life of the church. Therefore, the goal and vision of their leadership team is to assist all members in developing their faith and gifts, for the purpose of being deployed to reach their community for Christ.

When asked the secret to his success, Mathison replies, “The involvement of the laity in meaningful ministry” (Every Member in Ministry vii). When people get excited about ministry, this spirit becomes contagious in the life of the church. The best motivation for ministry comes when lay-people relate their excitement to other lay people. It becomes an epidemic of

momentum in their hearts and lives. As lay-people listen to others share about their specific ministry area, they begin to think about their own areas of ministry. Christian A. Schwarz agrees that the most effective tool for training and releasing laity is through the actual participation in ministry. Engaging laity in ministry is the key to their growth. Schwarz goes on to say that “this on-the-job experience yields higher-quality training with a smaller investment of energy” (72-73).

The local church grows when members invite others to visit and become a part of the church. God uses people to bring people to church. When people discover that their spiritual gifts and make a difference in the life of another person, that experience brings a new and deeper meaning to their lives. People are searching for a place where they can use their talents in an eternal way. The people of God discover the abundant life of Christ as they lose themselves in his service.

Training and releasing laity must be a core value in the ministry of every church. Training and releasing servant leaders in vital ministry becomes, therefore, extremely important that all members find their place within the ministry of the local church. When people join an organization, they will often rise or fall to the level of expectation placed upon them by the leaders. The sooner people are employed in the life and ministry of the church, the more serving in ministry will mean to them. The process of development takes place when people freely volunteer their time and talents in the ministry of the church verses being recruited by the pastor or a staff person looking for a warm body. The volunteer system is also the most effective way to deal with ministry burnout.

The leadership team at Frazer UMC believes the volunteer style of ministry is more effective than the recruitment style for the following reasons. When a staff member approaches a lay-person to fill a position in ministry, the laity will usually do so out of duty rather than desire. The church does not have the capacity to determine the gifts and talents of individual members without asking them. When laypeople prayerfully consider their own spiritual gifts and then volunteer to be employed in servant ministry, their involvement promotes ownership of the decision. The volunteer ministry system communicates that the lay-person is a uniquely gifted individual whom God has called to servant ministry. A volunteer system allows lay-people to select the areas where they have a particular interest. Pastors must remember that in order for this volunteer system of assimilation to be effective it must be communicated continually from all the church leadership, paid and unpaid. When people join the church, then they will own the core values of the church and participate in it through the many ministry opportunities offered them.

The leadership at Frazer UMC also emphasizes the importance of a timeline once a person has been trained and released to be a servant leader. Many laypersons are reluctant to get involved in a ministry of the church because they are afraid they might have that particular responsibility for years. They suggest a one-year timeline at Frazer. While Frazer has a one-year timeline on a specific ministry, a person can re-volunteer for the same ministry the following year. Three reasons are given for this ministry philosophy. First, the people are involved in ministry that matters to them. Secondly, the people choose the ministry in which they are involved. Thirdly, the people know the timeline when they give their commitment to that ministry will be finished.

The sooner people are trained and released in servant ministry after they become members, the more effective the volunteer ministry system will be. When people feel properly trained, they have confidence to perform their ministry in a meaningful and purposeful way. The volunteer ministry model opens the door of the possibilities for servant leadership.

The work of the church is greatly hindered by the traditional model of ministry. Often, the professional staff within a church assumes too much responsibility for the ministry and fails to turn it over to the laity. The primary role of the pastor is not to do the ministry solely, but rather to train and release the laity for the work that God has called and gifted them to do. The function of professional staff is to train the volunteers for servant ministry. Development happens when perceived needs are strategically matched by the person who has the gift to meet that particular need. The matching of needs to the gifts of people is essential to servant ministry effectiveness. Meaningful ministry motivates people, and motivated people remain active in the church. Lay involvement takes place when church leaders engage the laity in meaningful servant ministry:

The most effective and exciting ministries are those that are designed to meet a specific need which laity perceive. Discover the need, then allow lay persons to volunteer to meet that need. All ministries should be based upon the perceived needs of people. When specific gifts of lay people are employed to meet specifically perceived needs, ministry becomes exciting, invigorating, and motivating. (Mathison Every Member in Ministry 8)

Just as meaningful ministry engages the laity, another form of ministry that disengages them is called maintenance ministry. Maintenance ministry is not based on the mission of reaching hurting and lost people; rather, it is based upon keeping the “machinery” of the church running. Churches that operate

from this mind-set have a difficult time getting laity involved in the life of the church. Instead of training and releasing the laity in a ministry, these churches often place their laity on a committee where they atrophy to death spiritually. Most people are not interested in maintenance ministries, but they are extremely interested in missional ministries that meet the needs of those around them.

A church discovers the needs of the people around their community by simply paying attention to them. A church must care about what they care about and then start engaging the people in conversation and dialogue around their interest. A church can also begin to know and engage their community by reading the newspaper and watching local television. Many of the felt needs of the community are published daily. All the church has to do, then, is match servant leaders with their unique gifts to that specific ministry for the presence of Christ to work his grace and mercy in their lives.

Precedence is given theologically, biblically, and historically for the principles of training and releasing of servant leaders for the edification of the Church and the evangelization of the world. From the study of literature in each of these three areas, enlightened has been shared as to the importance and effectiveness of the team model of ministry verses the traditional model of ministry of lay development. As ministry is shared with the laity, the influence and impact of God's presence is experienced by not only those in ministry, but also by those who are being trained and released through ministry.

**CHAPTER 3**  
**DESIGN OF THE STUDY**

**Problem of the Study**

Pastors have been educated in Bible colleges and seminaries for years to be chaplains rather than captains of local churches. These institutions have trained and released their graduates to go into the world not to make disciples, but to only care for the Christian disciples already in church. Therefore, the majority of pastors called by God have done exactly as they were schooled. The result has been the failure to fulfill the divine mandate to reach the world with the gospel of Christ. I call this model of ministry the traditional model where the pastor does the majority of ministry while the laity sit idle in the pew. The traditional model is a destructive and disobedient model of ministry for the pastor and the laity according to the Great Commission Jesus gave to the Church. Clergy and laity both have been charged with a biblical mandate from the Lord to go and “make disciples” by teaching followers to obey Jesus’ commands and to serve him in ministry:

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.  
(Matt. 28:18-20)

Jesus’ call, is first a call to be a disciple and then secondly to go and make disciples. Every Christian is called and gifted by God to be a servant leader. Christians are to lead others to Christ and teach them how to live the abundant life of fully devoted disciples. This empowerment requires spiritual growth on the part of not only the pastor but of the people who are sent out into their communities and world. Spiritual growth and maturity occurs when instruction

is given, received, and applied in the life of Christian disciples. The problem in many churches have today is the abundance of teaching being given and received but very little of it is being applied. Christian discipleship and ministry is responding to Christ's call to come and be and then go and do. When Christian disciples are trained and released to go out into the world, they are to utilize their spiritual gifts for the purpose of servant ministry. When this empowerment does not occur the result is spiritual stagnation in the life of the Christian disciple and the church:

Religious knowledge, conviction, and emotion require expression in service, or character becomes untrue and faith unreal. A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and open forums, and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth and newly experienced emotion in definite witness-bearing, unselfish service to others, and resolute warfare against evil. (Mott 44)

The traditional model of ministry that the majority of pastors have been using is prohibiting the spread of the gospel of Christ through communities and world.

Pastors are not simply called to be the chaplains of the flock, but also to be the captains of the team. One of pastors' primary purpose according to the Apostle Paul is "to prepare God's 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" (Eph. 4:12-13). Pastors and churches in order to grow and multiply must abandon the traditional model of ministry for what I call a team model.

The team model of ministry places the clergy and the laity in ministry together. "The primary task of pastoral leadership is equipping the body for



ministry....Many churches affirm the ministry of all believers but do not in fact structure leadership in such a way that it actually reflects and makes operational the ministry of all believers” (Eller 105). Unfortunately the vast majority of church’s today do not operate in this team model of ministry. The churches affirmation of this ministry philosophy is in word only, not in deed. Therefore, pastors and a few dedicated laymen and laywomen are overburdened with the bulk of ministry responsibility while the majority of congregations have little or no involvement. This traditional model leads to ministry being performed out of a sense of duty rather than joy, often leaving clergy and laity both unfulfilled. The result of this model is often discouragement, depression, and dissension by those dedicated clergy and laity. The end result for many is spiritual apathy, complacency, and burnout. The Great Commission given to the Church by Christ is not completed but compromised when pastors and laity are not trained and released for servant ministry. For many communities that need to be reached for Christ, this is the condition of the majority of churches.

### **Purpose of the Study**

The purpose of the study was to analyze systems that train and release servant leaders for the edification of the Church and the evangelization of the world. I did this in two different ways. The first way was to evaluate the nine outcomes of Leadership Network’s lay training program known as The Equipping Church Guidebook with a core group of leaders from the Illinois City United Methodist Church. My hope is to develop into the culture of the church, a team ministry model that trains and releases Christian disciples for servant ministry. The second way was by evaluating the training and releasing systems of twelve lay releasing United Methodist churches through surveys and

interviews with their lead pastors and twelve identified lay leaders of their choice.

### **Research Questions**

To accomplish the study's purpose, I divided the study into two key components: the evaluation of the leadership team at the Illinois City United Methodist Church prior to and after The Equipping Church Guidebook system and the evaluation of twelve successful lay-releasing United Methodist churches and their systems of training and releasing servant leaders for ministry.

The first question identifies the understanding and experience of being trained and released for servant ministry prior to the study by the leadership team at the Illinois City United Methodist Church. The second question identifies changes in understanding and experience of being trained and released for servant ministry after the study by the leadership team at Illinois City United Methodist Church. The third question identifies components of The Equipping Church Guidebook system that were most significant in influencing the leadership team's understanding and experience of being trained and released for servant ministry. The fourth question identifies possible intervening or confounding variables that were not controlled in the research design. The fifth question identifies the understanding and experience of effective systems of training and releasing servant leaders by twelve United Methodist lead pastors. The sixth question identifies the understanding and experience of effective systems of training and releasing servant leaders by twelve lay leaders within those twelve identified United Methodist churches.

#### **Research Question #1**

What understanding and experience have you had of being trained and

released for servant ministry prior to the implementation of The Equipping Church Guidebook system for lay development?

The answer to this research question provides a foundation of the leadership team's understanding and experience prior to the introduction of the independent variable, which for this study is The Equipping Church Guidebook system of lay development. Without this reading it would be impossible to determine how much, if any, change occurred in the leadership team's understanding and experience of an equipping system for servant ministry. This question enabled the evaluation of The Equipping Church Guidebook system and its effect, or lack thereof, towards developing an equipping church culture within the leadership team.

### **Research Question #2**

What changes have occurred in your understanding and experience about being trained and released for servant ministry after the implementation of The Equipping Church Guidebook system of lay development?

This research question assumes that the implementation of an equipping church model enabled people to function according to their spiritual gifts and abilities. The working hypothesis of the study is that people experience joy and fulfillment when they are trained and released to serve in a ministry area that matches their Spirit giftedness. The pre-study and post-study surveys and interviews measured how the equipping ministry system impacted the leadership teams understanding and experience towards servant ministry. This question sought to address whether the nine outcomes of The Equipping Church Guidebook were achieved.

### **Research Question #3**

Which components of The Equipping Church Guidebook system were most significant in developing your understanding and enhancing your experience of being trained and released for servant ministry?

The Equipping Church Guidebook system results in nine key outcomes for servant ministry (Appendix B). The Servant Leader Survey (Appendix C) evaluates the leadership team's success in achieving these nine key outcomes through asking forty-five questions with five questions addressed to each outcome. This research question identified which areas of The Equipping Church Guidebook system were most effective in developing the leadership team for servant ministry.

### **Research Question #4**

What other intervening variables might correlate with the observed changes in the leadership team of the Illinois City United Methodist Church?

The fourth question aided in identifying any possible intervening or confounding variables that were not controlled in the research design. Potential intervening variables in this study included gender, age, level of involvement in the life of the church, and the number of years an individual has attended the Illinois City United Methodist Church. These variables have been controlled by their placement on the pre-surveys and post-surveys.

### **Research Question #5**

What is your understanding and experience of the system being used in your local church to train and release servant leaders for ministry?

This question was asked of those twelve lead pastors who already had an effective system of lay releasing in their church. It also sought to identify any

common characteristics of lay development with the twelve United Methodist lead pastors. The fifth question identifies the understanding and experience of effective systems of training and releasing servant leaders by twelve United Methodist lead pastors and their common denominators that make their systems effective.

### **Research Question #6**

What is your understanding and experience of being trained and released for servant ministry as a lay leader in your local United Methodist church?

This research question sought to discover any common characteristics among those lay leaders who have been trained and released for servant ministry through their local United Methodist church. The sixth question identifies the understanding and experience of effective systems of training and releasing servant leaders by a core group of twelve lay leaders within those twelve identified United Methodist churches.

### **Sample**

The first sample of participants chosen for the study were identified lay leaders in the local church I currently serve as lead pastor. These persons were identified by the church Administrative Council chairperson and the Pastor-Parish Relations chairperson to have exhibited leadership capabilities in the life of the church prior to my appointment as their lead pastor. The members of the leadership team were expected to attend a weekly two-hour seminar on The Equipping Church Guidebook for ten weeks. The laity identified served as the leadership team in my local church and participated in the surveys and interviews before and after the leadership training course.

The second participants chosen for the study were twelve United

Methodist lead pastors across my annual conference (The Illinois Great Rivers) and the nation, as well as twelve lay leaders of their choice. The twelve lead pastors also participated in the survey and interview process. The twelve United Methodist lead pastors used in the external study were identified by myself and my district superintendent. These pastors were chosen on the following criteria: They place a high priority on training and releasing laity for servant ministry and their local church has an effective lay-developing and lay-releasing system already in place.

The third participants chosen for the study consist of those twelve chosen lay leaders who have been trained and released for servant ministry within those twelve United Methodist churches. These persons must have gone through the entire system of lay training, be currently serving in some area of servant ministry, and have exhibited leadership capabilities within the lives of their local United Methodist church. These persons were chosen by the twelve lead pastors to ensure all the requirements were met.

### **Instrumentation**

Six designed instruments were used for the study. The survey instruments used measured the data quantitatively. The interview instruments used measured the data qualitatively.

#### **Instrument One: The Servant Leader Survey**

The Servant Leader Survey was administered to the leadership team of the Illinois City United Methodist church, which utilized a pre-study and post-study design. The survey was administered to test their understanding and experience of being trained and released for servant ministry before and after the leadership training course, The Equipping Church Guidebook. The Servant

Leader Survey which was designed and tested by the Rev. Todd Daningburg of the Valley Chapel Free Methodist Church in Warsaw, New York and is used and adapted by his permission (Appendix C). The survey design developed out of the nine expected outcomes of the equipping ministry model. Appendix A depicts the Equipping Church System while Appendix B describes the nine outcomes for servant ministry.

Todd Daningburg developed five statements that addressed each of the nine outcomes for a total of forty-five statements, I adapted and modified his questions to apply to my specific study. Appendix H shows the survey design and the question distribution by outcomes. Respondents were asked to identify their level of agreement or disagreement with the statements on a five-point Likert scale, with 1 being strongly disagree and 5 being strongly agree.

The pre-study and post-study surveys were measured to indicate any changes in the leadership teams understanding and experience of being trained and released for servant ministry.

### **Instrument Two: The Servant Leader Interview**

At the beginning and end of the leadership training course were semi-structured interviews conducted with each member of the Illinois City United Methodist Church leadership team to evaluate their understanding and experience of being trained and released for servant ministry. The interviews addressed the following issues: Did The Equipping Church Guidebook affect their understanding and experience of being trained and released for servant ministry? Did the leadership training course contribute to the overall health and vitality of the Illinois City United Methodist Church? (Appendix D).

**Instrument Three: The Lead Pastor Survey (The Servant Leader Survey)**

The Servant Leader Survey was administered to twelve United Methodist lead pastors to evaluate their systems of training and releasing servant leaders for the edification of the Church and the evangelization of the world from a clergy perspective. This survey sought to discover common characteristics among lay training and releasing congregations (Appendix C).

**Instrument Four: The Lay Leader Survey (The Servant Leader Survey)**

The Servant Leader Survey was administered to one lay leader within the previous twelve United Methodist Churches identified to evaluate their churches system of training and releasing servant leaders for the edification of the Church and the evangelization of the world from a lay perspective. This survey sought to discover common characteristics among lay leaders who had been trained and released for ministry (Appendix C).

**Instrument Five: The Lead Pastor Interview**

A semi-structured interview was conducted with twelve United Methodist lead pastors after the survey to evaluate the effectiveness of their churches training and releasing system of servant ministers from a clergy perspective. This interview sought to discover any variables which the survey did not discern in their local church system of training and releasing their laity for servant ministry (Appendix F).

**Instrument Six: The Lay Leader Interview**

A semi-structured interview was conducted with one lay leader within the previous twelve United Methodist Churches' identified after the survey to evaluate the effectiveness of their church's training and releasing system of servant ministers from a lay perspective. This interview sought to discover any



variables that assisted them in being trained and released for ministry that the survey did not discern in their system of lay releasing (Appendix G).

All the semi-structured interviews were informal and allowed me to clarify questions, define word meanings, and ask follow-up questions to ensure validity of answers given by the interviewees. The reliability of the interviews was maintained by a consistent use of the interview format and sequence of questions and the careful adherence to stating the questions as written. I conducted all interviews and surveys.

### **Data Collection**

I used two systems of data collection, one internal and one external. The internal system compiled data from the leadership team of the Illinois City United Methodist church. The external system compiled data from the twelve United Methodist lead pastors and one of their identified lay leaders who had been trained and released for servant ministry.

#### **The Internal System of Data Collection**

An introductory meeting was held at the Illinois City United Methodist Church for any persons interested in participating in the leadership training course The Equipping Church Guidebook. The vision of the proposed project and the expectations of the ten-week leadership course were shared at the introductory meeting. Persons willing to commit to a pre-study and post-study survey, the leadership training course, and a pre-study and post-study interview were invited to sign up for the leadership training course upon the conclusion of the introductory meeting. The leadership team was selected from those persons who signed up for the leadership training course. The leadership training course began two weeks later with the leadership team taking the

Servant Leader Survey (Appendix C). Confidentiality was assured by the use of the respondent-created codes. The respondent-created codes used the beginning initial of their mother's maiden name and the last four digits of their social security numbers. At each administration of the survey, the respondents were instructed to enter the same code. This method of coding allowed me to track changes in the individual respondents over time as well as note the composite for the entire researched sample.

Upon the completion of all the pre-study surveys, I set up appointments for the following week with the leadership team to conduct their pre-study interviews (Appendix D). Interviews were transcribed and then subjected to qualitative data analysis.

Once the pre-study surveys and interviews were completed the leadership training course began with all members of the leadership team. The members of the leadership team were expected to attend a weekly two-hour seminar for ten-weeks on The Equipping Church Guidebook.

After the leadership training course concluded post-study surveys were distributed to all members of the leadership team (Appendix C). Once all the surveys were completed, I set up post-study interviews with the leadership team for the following week (Appendix D). Then I compiled the data from the surveys quantitatively and the data from the interviews qualitatively for the research project and noted any changes in the leadership team's understanding and experience of being trained and released for the edification of the Church and the evangelization of the world.

### **The External System of Data Collection**

The twelve United Methodist lead pastors used in the external study were

identified by myself and my district superintendent. These pastors were chosen on the following criteria: They place a high priority on training and releasing laity for servant ministry and their local church has an effective lay-developing and lay-releasing system already in place. Once these lead pastors and churches were identified I then called the lead pastors to see if they and one identified lay leader of their choice would be willing to participate in the proposed research project. I also used this phone call to set up a time for the Lead Pastor Interview and Lay Leader Interview (Appendixes F and G).

Upon the said agreement, I mailed a cover letter (Appendix E) and a self-addressed, stamped envelope, the Lead Pastor Survey (Servant Leader Survey; Appendix C) and the Lay Leader Survey (Servant Leader Survey; Appendix C) to each of the twelve lead pastors. These surveys were completed and mailed back to me at least two weeks prior to the scheduled interview. After the surveys were received, I compiled the data quantitatively. The Lead Pastor Interviews (Appendix F) and the Lay Leader Interviews (Appendix G) were conducted over the phone. After the interviews I entered the data qualitatively.

Upon the completion of the leadership training, I compared and contrasted the Illinois City's leadership team responses with those of the twelve lead pastors and their twelve identified lay leaders. I looked for common denominators that assist in the training and releasing of servant leaders for the edification of the Church and the evangelization of the world. For analysis purposes all pre-surveys and post-surveys were color coded as follows: The pre-surveys were green and the post-surveys were blue.

### **Variables**

The independent variable of the proposed research project was

Leadership Network's equipping ministry system, The Equipping Church Guidebook. The leadership training system was implemented sequentially after the introductory meeting, the pretest survey, and the pretest interview. The leadership training course began in September 2003 with the leadership team meeting where I introduced the theological, biblical, and historical concepts of a training and releasing system of servant leaders. After the leadership meeting, we met weekly for ten weeks for the leadership training course.

The dependent variables of this study were the cognitive, behavioral, and attitudinal changes in relation to the training and releasing system experienced by the leadership team. My hope was that the entire culture of the Illinois City United Methodist Church will be changed by the call to be trained and released for servant ministry. The chief end of the research project is to see the whole body of Christ mature spiritually, achieve Christ's mission of reaching lost people, and begin living out their call to ministry by being trained and released to serve in their area of Spirit giftedness.

Intervening variables that might influence or explain outcomes include age, gifts, graces, gender, preferred learning style, number of years attending Illinois City United Methodist Church, and the level of involvement in ministry at the outset of the study.

### **Data Analysis**

In regards to the pre-survey and post-surveys (the quantitative data), I analyzed them by using analysis of variance. In regards to the pre-interviews and post interviews (the qualitative data), I analyzed them by comparing and contrasting any common denominators that contributed or prohibited the training and releasing of servant leaders. I created a table to draw together

these data entries for the quantitative analysis. The quantitative and qualitative findings answered the stated research questions contained in the study.

## **CHAPTER 4**

### **FINDINGS OF THE STUDY**

#### **Systems that Train and Release Servant Leaders**

The purpose of the study was to analyze systems that train and release servant leaders for the edification of the Church and the evangelization of the world. I accomplished the purpose of the study in two different ways. I accomplished the purpose by first evaluating Leadership Network's lay equipping program known as The Equipping Church Guidebook, with a core group of leaders from the Illinois City United Methodist Church. By using The Equipping Church Guidebook as a tool to analyze and identify a system that trained and released servant leaders I was able to test the effects of the system upon the local church. To develop into culture of the church, a team ministry model which trains and released Christian disciples for servant ministry is my hope for all churches. The second way I accomplished the purpose of the study was by evaluating the training and releasing systems of twelve lay releasing United Methodist churches through surveys and interviews with their lead pastors and twelve identified lay leaders of their choice. The study made use of six research questions that analyzed systems of training and releasing servant leaders.

#### **Profile of Subjects**

The first sample chosen for the study consisted of thirty people, age 16 and over. This sample included those who serve on the leadership team at the Illinois City United Methodist Church in Illinois City, Illinois. These people were discerned to have leadership qualities and have exhibited leadership capabilities in the life of the church prior to my appointment as their lead

pastor. The members of the leadership team are expected to attend a weekly two-hour seminar on The Equipping Church Guidebook for ten weeks.

The second sample chosen for the study consist of twelve United Methodist lead pastors. These pastors were chosen on the following criteria: They place a high priority on training and releasing laity for servant ministry, and their local churches have effective lay-developing and lay-releasing systems already in place.

The third sample chosen for the study consisted of those twelve chosen lay leaders who had been trained and released for servant ministry within those twelve United Methodist churches. These persons must have gone through the entire system of lay training, be currently serving in some area of servant ministry, and have exhibited leadership capabilities within the lives of their local United Methodist church. These persons were chosen by the twelve lead pastors to ensure all the requirements were met.

The General Demographic Information of the clergy and laity who participated in the study was as follows (Appendix H). The age breakdown is displayed in Table 1. The gender breakdown is displayed in 2. The marital status is displayed in Table 3. The average number of children per household is displayed in Table 4. The length of persons attending that local congregation is displayed in Table 5. The current relationship to the local congregation is displayed in Table 6. How people first came to attend that local church is displayed in Table 7. The ministries attended on a regular basis by the laity are displayed in Table 8. The ministries attended on a regular basis by the clergy are displayed in Table 9. The ministries the laity are currently serving in are in Table 10. The ministries the clergy are currently serving in are in Table 11.

## **Findings of the Study**

Six designed instruments and six research questions were used to discover the findings in the study. The survey instruments used measured the data quantitatively. The interview instruments used measured the data qualitatively.

### **Instrument One: The Servant Leader Survey**

The Servant Leader Survey was administered to the leadership team of the Illinois City United Methodist church, which utilized a pre-study and post-study design. The survey was administered to test their understanding and experience of being trained and released for servant ministry before and after the leadership training course, The Equipping Church Guidebook, produced by Leadership Network. The survey design developed out of the nine expected outcomes of the equipping ministry model. Appendix A depicts the Equipping Church System while Appendix B describes the nine outcomes for servant ministry.

Todd Daningburg developed five statements that addressed each of the nine outcomes for a total of forty-five statements. I adapted and modified his questions to apply to my specific study. Appendix H shows the survey design and the question distribution by outcomes. Respondents were asked to identify their level of agreement or disagreement with the statements on a five-point Likert scale, with 1 being strongly disagree and 5 being strongly agree.

The pre-study and post-study surveys were measured to indicate any changes in the leadership teams understanding and experience of being trained and released for servant ministry.

### **Instrument Two: The Servant Leader Interview**



At the beginning and end of the leadership training course were semi-structured interviews conducted with each member of the Illinois City United Methodist Church leadership team to evaluate their understanding and experience of being trained and released for servant ministry. The interviews addressed the following issues: Did The Equipping Church Guidebook affect their understanding and experience of being trained and released for servant ministry? Did the leadership training course contribute to the overall health and vitality of the Illinois City United Methodist Church? (Appendix D).

**Instrument Three: The Lead Pastor Survey (The Servant Leader Survey)**

The Servant Leader Survey was administered to twelve United Methodist lead pastors to evaluate their systems of training and releasing servant leaders for the edification of the Church and the evangelization of the world from a clergy perspective. This survey sought to discover common characteristics among lay training and releasing congregations (Appendix C).

**Instrument Four: The Lay Leader Survey (The Servant Leader Survey)**

The Servant Leader Survey was administered to one lay leader within the same twelve United Methodist churches identified to evaluate their churches system of training and releasing servant leaders for the edification of the Church and the evangelization of the world from a lay perspective. This survey sought to discover common characteristics among lay leaders who assisted them in being trained and released for ministry (Appendix C).

**Instrument Five: The Lead Pastor Interview**

A semi-structured interview was conducted with twelve United Methodist lead pastors after the survey to evaluate the effectiveness of their churches training and releasing system of servant ministers from a clergy perspective.

This interview sought to discover any variables which the survey did not discern in their local church system of training and releasing their laity for servant ministry (Appendix F).

### **Instrument Six: The Lay Leader Interview**

A semi-structured interview was conducted with the one lay leader within the same twelve United Methodist Churches' identified after the survey to evaluate the effectiveness of their church's training and releasing system of servant ministers from a lay perspective. This interview sought to discover any variables that assisted them in being trained and released for ministry that the survey did not discern in their system of lay releasing (Appendix G).

All the semi-structured interviews were informal and allowed me to clarify questions, define word meanings, and ask follow-up questions to ensure validity of answers given by the interviewees. The reliability of the interviews was maintained by a consistent use of the interview format and sequence of questions and the careful adherence to stating the questions as written. I conducted all interviews and surveys.

### **Data Collection**

I used two systems of data collection, one internal and one external. The internal system compiled data from the leadership team of the Illinois City United Methodist church. The external system compiled data from the twelve United Methodist lead pastors and one identified lay leader who had been trained and released for servant ministry within each of the twelve churches identified.

### **The Internal System of Data Collection**

An introductory meeting was held at the Illinois City United Methodist

Church for any persons interested in participating in the leadership training course The Equipping Church Guidebook. The vision of the proposed project and the expectations of the ten-week leadership course were shared at the introductory meeting. Persons willing to commit to a pre-study and post-study survey, the leadership training course, and a pre-study and post-study interview were invited to sign up for the leadership training course upon the conclusion of the introductory meeting. The leadership team was selected from those persons who signed up for the leadership training course. The leadership training course began two weeks later with the leadership team taking the Servant Leader Survey (Appendix C). Confidentiality was assured by the use of the respondent-created codes. The respondent-created codes used the beginning initial of their mother's maiden name and the last four digits of their social security numbers. At each administration of the survey, the respondents were instructed to enter the same code. This method of coding allowed me to track changes in the individual respondents over time as well as note the composite for the entire researched sample.

Upon the completion of all the pre-study surveys, I set up appointments for the following week with the leadership team to conduct their pre-study interviews (Appendix D). Interviews were transcribed and then subjected to qualitative data analysis.

Once the pre-study surveys and interviews were completed the leadership training course began with all members of the leadership team. The members of the leadership team are expected to attend a weekly two-hour seminar for ten weeks on The Equipping Church Guidebook.

After the leadership training course concluded post-study surveys were

distributed to all members of the leadership team (Appendix C). Once all the surveys were completed, I set up post-study interviews with the leadership team for the following week (Appendix D). Then I compiled the data from the surveys quantitatively and the data from the interviews qualitatively for the research project and noted any changes in the leadership team's understanding and experience of being trained and released for the edification of the Church and the evangelization of the world.

### **The External System of Data Collection**

The twelve United Methodist lead pastors used in the external study were identified by myself and my district superintendent. These churches and pastors were chosen on the following criteria: They place a high priority on training and releasing laity for servant ministry and their local church has an effective lay-developing and lay-releasing system already in place. Once these lead pastors and churches were identified I then called the lead pastors to see if they and one identified lay leader of their choice would be willing to participate in the proposed research project. I also used this phone call to set up a time for the Lead Pastor Interview and Lay Leader Interview (Appendixes F and G).

Upon the said agreement, I mailed a cover letter (Appendix E) and a self-addressed stamped envelope, the Lead Pastor Survey (Appendix C) and the Lay Leader Survey (Appendix C) to each of the twelve lead pastors. These surveys were completed and mailed back to me at least two weeks prior to the scheduled interview. After the surveys were received I compiled the data quantitatively. The Lead Pastor Interviews (Appendix F) and the Lay Leader Interviews (Appendix G) were conducted over the phone. After the interviews I entered the data qualitatively.

Upon the completion of the leadership training, I compared and contrasted the Illinois City's leadership team responses with those of the twelve lead pastors and their twelve identified lay leaders. I looked for common denominators that assist in the training and releasing of servant leaders for the edification of the Church and the evangelization of the world. For analysis purposes all pre-surveys and post-surveys were color coded as follows: The pre-surveys were green and the post-surveys were blue.

### **Research Question #1**

What understanding and experience have you had of being trained and released for servant ministry prior to the implementation of The Equipping Church Guidebook system for lay development?

The qualitative research discovered that 77 percent of the laity did not understand how to be trained or released for servant ministry prior to the implementation of The Equipping Church Guidebook system for lay development. The vast majority of the laity had never been trained to do the ministries they were currently serving in the local church. Of the laity 23 percent did understand and have some type of training for servant leadership either in the local church or through lay-speaking school.

### **Research Question #2**

What changes have occurred in your understanding and experience about being trained and released for servant ministry after the implementation of The Equipping Church Guidebook system of lay development?

The qualitative research discovered that 100 percent of the people who went through the leadership training course on The Equipping Church Guidebook experienced significant education and edification in regards to

servant leadership. All said, in effect, that they were trained and released for servant ministry after the leadership training course. The most significant changes shared were in regards to (1) the Old and New Testament theology of servant ministry (2) the theology of the Trinity, *Laos*, and *Diakonia*, and (3) the developing process personally and professionally as servant leaders. All realized their calling to be in servant ministry not only for the edification of the Church but for the evangelization of the world.

### **Research Question #3**

Which components of The Equipping Church Guidebook system were most significant in developing your understanding and enhancing your experience of being trained and released for servant ministry?

I measured the findings of the Servant Leader Survey's forty-five questions quantitatively by percentages and by means to identify the areas of The Equipping Church Guidebook system that were the most effective in developing the leadership team for servant ministry (Appendix H). The following Table 4.1 also gives the percentages and means of both the clergy and laity surveyed at a glance:



Question #1 is, Are the churches mission, vision, and values clear for most who attend? The clergy and the laity both strongly agreed that churches that train and release the laity for servant ministry have clear mission, vision, and values.

Question #2 is, Are people are selected for ministry based primarily on their spiritual gifts? There was some disagreement between the clergy and the laity found in this question. The laity said they were not selected for ministry based upon their spiritual gifts, while the clergy said that they were.

Question #3 is, Is prayer is strongly emphasized in the local church? There was consensus that prayer was strongly emphasized in churches where servant ministry was taking place.

Question #4 is, Does the church care about reaching new people for Christ? The emphasis on reaching new people for Christ was a very strong trait in churches that were successful in developing people for ministry.

Question #5 is, Has the congregation helped develop your relationship with Christ? In churches that have systems that train and release people for ministry the core value of a personal relationship with Christ is a top priority.

Question #6 is, Does the church offer regular guidance in understanding and using your spiritual gifts? Spiritual gift's is one of the areas that both clergy and laity identified as a growing edge. The church must offer more guidance in terms of training and releasing servant leaders for ministry.

Question #7 is, Are people aware of what ministries are in the life of the church that reflect their gifts? The average lay-person does not know what ministries in the church reflect the kind of gifts they have from God for servant ministry. Clergy can aid them by having them take a spiritual gift inventory and



then based on that plug them into a ministry that will match their gifts.

Question #8 is, Are people required to undergo training before participating in any ministry? The majority of churches have no requirement for training people before they are placed in ministry settings. The task of the clergy is to see that such opportunities for growth and development take place in the local church.

Question #9 is, Are people recognized and appreciated for their service by staff and team leaders? A big discrepancy between the clergy and the laity in regards to whether they feel recognized and appreciated. The clergy need to tell the laity how much they appreciate their labor of love and the laity need to tell the clergy how grateful they are for their leadership and guidance.

Question #10 is, Does the church emphasize the importance of every believer having a ministry? Another wide gap is identified between the clergy and the laity serving in many local congregations. The clergy believe they do emphasize the importance of each believer, but the laity do not.

Question #11 is, Do the ministry teams place a high priority on having unity among the team members? Both the clergy and laity sense that church unity is a priority and a must for Christ like servant ministry.

Question #12 is, Do people have a clear idea of what is expected of them in areas of ministry? The lack of communication between the clergy and laity are seen in this question. Often times the clergy believe the laity know what is expected from them because they come to church and sit in their pews every Sunday, but the reality is they do not know what they are supposed to be doing in Christian ministry.

Question #13 is, Are there many ministry opportunities for new people to

establish relationships in church? Most of the churches identified that the opportunities for new people to become involved are limited. When asked why in the interviews, they responded by explaining the majority of ministry positions are already filled.

Question #14 is, Is there an importance placed upon Spiritual gifts in the church? Both the clergy and the laity contend that there is a high importance placed upon discovering one's spiritual gifts in the life of the church.

Question #15 is, Are people aware of their passions in life and how they relate to their ministry? This was surprising to me that most clergy and laity do not know what their passions are for ministry. I believe the best way to discover that is by taking a spiritual gift inventory.

Question #16 is, Do people know how to get involved in the ministry of this church? Both the clergy and the laity discerned by the involvement of the laity in their local church that people are aware and understand how to get involved in the life and ministry of the local church.

Question #17 is, Do people get regular feedback about their effectiveness in ministry? The clergy and the laity both identified that there needs to be regular feedback even after people have been trained and released for servant ministry.

Question #18 is, Are people growing spiritually due to their involvement in servant ministry? The clergy and the laity agree that the number one factor in regards to their spiritual growth is their direct involvement in the ministry and life of their local congregation.

Question #19 is, Does the church have a clear strategy to help people develop and grow spiritually? This question stunned me because I would have

thought the results would have been completely opposite, but they were not. More laity believed their church had a clear strategic plan that they were following when the majority of clergy did not believe that.

Question #20 is, Do people that want to serve know who can assist them in connecting in ministry? The clergy and the laity know who can assist them when they need help in servant ministry.

Question #21 is, Is there good communication about the various ministries throughout the church? In almost all the churches surveyed and identified, the clergy and the laity both agreed they experienced good communication between church members and the church leadership.

Question #22 is, Is the process for becoming a member clearly communicated throughout the church? The clergy contended that the membership process was clear when the laity were not as sure of their church's process.

Question #23 is, Is the biblical basis for every believer for having a ministry important at this church? The answers to this question in the survey shocked me the most. Both the clergy and the laity had some that thought a biblical basis was not that important in the process of servant ministry.

Question #24 is, Do people care deeply about and are they committed to their ministry at this church? Both the clergy and the laity believe there are committed and compassionate people caring for those in the life of the church.

Question #25 is, Are people regularly asked how they are doing in their ministry areas? The clergy stated that they did regularly ask for people to become involved in servant ministry. Nevertheless, the laity believed were not being asked to join the pastor or staff in servant ministry.

Question #26 is, Are people satisfied with the level of guidance they receive in their area of ministry? Most people surveyed were satisfied with the level of guidance and direction they received from church leadership.

Question #27 is, Are some people overworked in ministry at this church? Both the clergy and the laity sense there were some in the church who were overworked while at the same time there was a larger percentage that believed they were not.

Question #28 is, Is the biblical basis for helping people discover their gifts for ministry taught here? The clergy and the laity are involved in growing together through their spiritual gifts based upon the biblical record.

Question #29 is, Do the ministry teams clearly understand their role in the mission of the church? The majority of ministry teams in the local church are very much aware of their roles as well as ministry expectations.

Question #30 is, Are there numerous opportunities for getting involved in ministry at this church? In all the churches surveyed there was an overwhelming opportunity to become involved in servant ministry.

Question #31 is, Is helping people get involved in the life of the church a high priority? Both the clergy and the laity understand that the main priority of the church is to help people in their time of need.

Question #32 is, Does the church actively help people take the next steps in their spiritual growth? The clergy and the laity understand the number one influence in their spiritual growth was the church. And if they wanted to experience further growth all they had to do was become involved in the ministries and programs in the local church.

Question #33 is, Do people often do ministry because no one else will do

it or because of some guilt that they feel? The percentages were almost equally spread over the likert scale on this question. This is one area of the church leadership would be wise to investigate as to people's motivation for performing ministry.

Question #34 is, Does the church have a clear process for helping place people in areas of ministry? Some laity were unsure of the process the church cared for people on its rolls.

Question #35 is, Are people often affirmed for the ways they serve in the life of the church? Both the clergy and the laity sense they are being affirmed at some level.

Question #36 is, Are people burned out by the many ministries they are currently participating in? The spread is almost evenly matched between the clergy and the laity in regards to being burned out in ministry.

Question #37 is, In this church is there an understanding that every Christian is called by God to be in ministry? There was a big difference between the clergy and the laity in regards to their understanding and interpretation of the priesthood of all believers among church leaders.

Question #38 is, Are ministry teams highly valued and encouraged in this church? The survey showed a discrepancy between the clergy's and the laity's value on the team model of ministry. The discrepancy is probably due to the fact that the majority of churches surveyed are operating out of the traditional model of ministry mentioned in Chapter 2.

Question #39 is, Do the leaders in the church regularly support people serving in there area of ministry? There needs to be more affirmation and support between church staff and servant leaders volunteering their time and

talent.

Question #40 is, Are there many ways to get to know others on a personal basis at this church? Both the clergy and the laity sense good community relationships being made by both members and visitors.

Question #41 is, Does the church offer a clear biblical guidance in why and where to serve in ministry? I am shocked at this statistic. Some clergy and laity that don't believe their church offers regular biblical guidance for daily living and for servant ministry.

Question #42 is, Do people experience great joy and fulfillment through serving in ministry? The vast majority of clergy and laity have a deep sense of joy in serving others in Christian ministry.

Question #43 is, Do people receive orientation into a certain ministry before they begin serving in that ministry? Some clergy and laity that did not believe they received adequate orientation into their current ministry placement. One would be wise to go over the spiritual gift inventory results with the laity again and employ them in areas that will ignite their gifts and passions for ministry.

Question #44 is, Do people receive yearly evaluations in their area of ministry by a team leader? Many of the churches have no evaluations for clergy or laity in their ministry. This is something every area of servant ministry should do for those in which ministry department so as to get regular feedback and correction.

Question #45 is, Do people feel as if the staff and team leaders care about what they do in the church? The majority of clergy and laity believed that their church leadership genuinely cares about what is going on in their lives

and ministries.

#### **Research Question #4**

What other intervening variables might correlate with the observed changes in the leadership team of the Illinois City United Methodist Church?

Findings were examined to determine if the intervening variables of age, gender, marital status, and number of children under the age of eighteen still living at home made a difference in the outcome of the test. No significant differences were observed based upon intervening or confounding variables.

#### **Research Question #5**

What is your understanding and experience of the system being used in your local church to train and release servant leaders for ministry?

Out of the twelve Lead Pastor Interviews the following were identified common denominators of lay development in the United Methodist churches they pastor.

1. The most common system of training and releasing servant leaders for ministry was through their local church membership class and specialized training within the different ministry areas of the church.
2. Each annual conference offers lay speaking school for lay leaders to attend to get advanced training and development for ministry.
3. Disciple Bible Study training was another common denominator between these top twelve churches.
4. People were more likely to become involved in ministry if a fellow lay-person would invite them to do so rather than a staff person.
5. A high expectation is placed upon the members of these local churches to serve in their respective local church.

6. The most influential person in the church was the directing pastor.

### **Research Question #6**

What is your understanding and experience of being trained and released for servant ministry as a lay leader in your local United Methodist church?

When I interviewed each of the lay leaders from the twelve United Methodist churches they expressed their understanding and experience of being trained and released for servant ministry.

1. All Christians are called to be in servant ministry.
2. All Christians are to discern what gifts or talents they have been given by God to serve in servant ministry.
3. The lay leader has the responsibility of attending training courses either in the local church or ones the annual conference offers.
4. The lay leader has the responsibility to recruit more servant ministers for involvement in ministry.
5. When laypersons are not trained and released for servant ministry, they experience a high level of anxiety and discomfort in the task that they have been given to perform. Nevertheless, when the laity are trained and released in a certain ministry and given the proper tools to do the ministry they will have a high level of confidence and assurance about ministry.
6. Most people are not involved in ministry simply because they feel inadequate for such a task. Therefore, they never get involved to the extent they would if they were trained and released.
7. Laypersons want to be involved in the ministry of their local church. They just need assurance of their gifts and training to do so.



## **CHAPTER 5**

### **SUMMARY AND CONCLUSIONS**

The purpose of the study was to analyze systems that train and release servant leaders for the edification of the Church and the evangelization of the world. I accomplished the purpose in two different ways: (1) by analyzing and testing Leadership Network's lay-equipping program known as The Equipping Church Guidebook to see if the traditional model or team model was the most effective in developing people for ministry. By taking thirty lay leaders from the Illinois City United Methodist Church where I serve as the lead pastor through a leadership training course, and (2) by analyzing the training and releasing systems of twelve lay-releasing United Methodist churches through surveying and interviewing their lead pastors and one of their lay leaders.

Therefore, the purpose of this chapter is to interpret the findings of this study, reflect upon these findings from a biblical and theological perspective, and evaluate the results of this study. It also reflects on the limitations as well as further study opportunities.

#### **Major Findings in the Study**

A number of major findings were discovered in the study. The first was

that the majority of clergy and laity are operating in the traditional model of ministry. This model of ministry has limited the effectiveness of not only the clergy but also the laity as it relates to the fulfillment of the Great Commission of the Church by Christ Jesus. As a result of doing ministry in the traditional model, church growth has been stunted, and many clergy and laity experience burnout that has led to the ineffectiveness of servant ministry. The second major finding was that churches who do operate in the team model of ministry are growing healthy vibrant congregations that are reaching their community and region for Christ. The ministry is being shared between clergy and laity alike thus not overloading one or the other. Ministry is something that both clergy and laity are excited and passionate about in the team model of ministry. The third major finding in the study was that regardless of whether a church operated in the traditional model or the team model of ministry very little education as to the biblical mandate for the priesthood of all believers exists, meaning some clergy and laity knew they were supposed to be doing the work of the ministry but did not know of a clear biblical calling to servant ministry. The fourth major finding was that with a clear process of assimilation in, through, and out of the church people were developed personally as Christian disciples and professionally as servant leaders. Without a clear process of assimilation that communicated the churches' vision and values and gave the laity tools for successful servant ministry, people drifted into stagnation of faith and service. The Bible gives a clear mandate for every Christian to be about the work of servant ministry. According to the Apostle Paul, every Christian is to "serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does" (Eph. 6:7-8).

This is the calling upon every Christian disciple:

Each one should use whatever gifts he has received to serve others, faithfully administering God's grace in its various forms. If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. (1 Pet. 4:10-11)

Whenever people are encouraged to employ their gifts and talents in God's kingdom work in the world, great things take place.

### **Evaluation and Interpretation of Data**

I evaluated and interpreted the data from the study in regards to the nine identified outcomes of The Equipping Church Guidebook by Leadership Network (Appendix B).

1. The church will demonstrate an equipping culture.

The study showed in Question 8 that the laity disagreed with the clergy in regards to attending mandatory training. The majority of the laity saw no such requirement in their local churches. The findings discovered in Question 26 that the people in the church were satisfied with the guidance they had received from the clergy in regards to the demonstration of an equipping culture. The survey showed in Question 43 that people received some type of orientation into their specific ministry area.

2. Ministry teams will consist of people with healthy relationships and will clearly understand their role within the mission, vision, and values of the church.

The research discovered in Question 1 that both the clergy and laity agreed the church had a clear understanding of its mission, vision, and values. The study also showed in Question 11 that the clergy and laity placed a high

priority on unity. The data proved clergy and laity believe in the importance of healthy and vibrant relationships in order to fulfill the mission and vision of the church. The research showed in Question 29 that the ministry teams in the local congregation understood their roles as they relate to the mission and vision of the church. It also showed that ministry teams were the most effective way to fulfill the mission and vision of the church.

3. The church will have a defined and functioning support system for administration, strategy, and prayer.

The research showed that the laity believed more so than the clergy that prayer was emphasized in the local church. The data showed that the priority of prayer in the local congregation is more internalized in the laity than it was with the clergy. The data determined according to question 19 that the laity believed more than the clergy that their church had a clear strategic plan in place for fulfilling the local church's mission and vision.

4. The church will have a clearly defined process for assimilation.

The research showed in Question 13 numerous ways new people could become involved and assimilated into the life of the church. This data tells that the clergy understand the process of assimilation more so than the laity. The data proves in Question 20 that people who want to serve in the life of the church know the process of assimilation that will assist them. Question 22 showed the process of membership was clearly communicated to people in the congregation on behalf of the clergy. The laity were not as sure of this process.

5. The church will have a strong biblical foundation for understanding the basis for service and a process for helping people grow into Christian maturity.

The data determined in regards to looking at Question 18 that the clergy and laity agreed that the best way to develop as a disciple of Christ was to be involved in the life and ministry of the local church. The data gathered for Question 28 was surprising to me. Both the clergy and the laity alike did not see the importance of having a strong biblical foundation for understanding the basis for servant ministry. The research also showed in Question 37 the most significant contrast in the study in regards to the calling of every Christian disciple to servant ministry.

6. The church will have a clear process for helping people discover and understand how their spiritual gifts, personality, passion, and experience combine to determine the best possible places for ministry.

The research determined that the clergy more so than the laity believed that people were placed in ministry positions according to their spiritual giftedness. In Question 14 both the mean scores for the clergy and the laity were exactly the same when asked about the importance of spiritual gifts. The data determined in Question 16 that there was a contrast between the clergy and the laity in regards to people being aware of their passion for ministry. Research discovered that the majority of laity do not know their areas of passion for servant ministry.

7. The church will have a clear process for placing people in ministry that fits their gifts, personality, passion, and experience.

The research showed in Question 30 numerous ways for lay persons to become involved in their area of giftedness or passion. The data determined that the laity were less aware of this process than the clergy. The data determined in Question 38 that ministry teams were highly valued in the church more so by

the clergy than by the laity. The survey showed the discrepancy between the clergy and the laity's value on the team model of ministry. Most likely this is due to the fact that most churches are operating out of the traditional model of ministry rather than the team model of ministry.

8. The church will have a clear process of preparing people for ministry.

The research study showed in Question 10 that the clergy believed in the importance of every believer involved in ministry while the laity did not believe this to be true. The research showed in Question 16 a contrast between the clergy and the laity in regards to people knowing how to get involved in the life and ministry of the churches. The data determined that the clergy are more aware of the process of preparing people for ministry more so than do the laity in the church.

9. The church will provide intentional opportunities for recognition of its ministry volunteers and reflect upon their ministry.

The data determined from Question 9 a wide gap between the clergy and the laity in regards to whether the church often recognized and appreciated their people for serving in ministry. Question 44 showed that probably the lack of support or encouragement came as a result of not having yearly evaluations for them in ministry. Research showed that if evaluations were given the clergy and the laity both would recognize all the other was doing in servant ministry.

### **Implications of the Research Findings**

The research findings discovered many implications for the training and releasing of servant leaders for the edification of the Church and the evangelization of the world. The first implication was that the majority of laypersons had never received intentional training in regards to serving in a

particular ministry. As a result most of the ministry duties being performed were done so either by the clergy, the staff, or a few lay leaders who were burned out as a result of carrying the majority of the church's ministry responsibilities. The second implication found across the majority of churches was that many of the laity did not participate in some type of membership class where expectations, ministry opportunities, or church structure was shared. The only introduction to the church and its programs was often a one-hour meeting with the senior pastor. The third implication the research found was that the vision and mission of the church was not explained or taught in the membership class. The fourth implication the data produced was no intentional guidance had been provided on behalf of the church staff to assist the laity in discovering their spiritual gifts and connecting them to the appropriate ministry that would enable them to serve in their area of giftedness. When asked in the Servant Leader Interview if the laity were serving in an area of ministry where they felt gifted, the majority said, "No." The fifth implication of the research project discovered was that many of the laity experienced burnout and stress as a result of not being adequately trained for the ministry they were currently serving in.

### **Possible Contributions to Research Methodology**

Some possible contributions to the research methodology I discovered crucial to the training and releasing of servant leaders for the edification of the Church and the evangelization of the world are as follows.

1. Equipping churches are intentional about the process of assimilation of the laity from the time they join the church and attend a membership class to the time they answer the call to servant ministry and attend a leadership

development class.

2. Equipping churches are intentional about communicating the vision, mission, and core values to the laity, not just in a membership class but throughout all its ministries and programs.

3. Equipping churches aid and assist the laity to discover their spiritual giftedness and passions and then connect them to the appropriate ministry in the church so they do not experience burnout or a lack of motivation for the ministry.

4. Equipping churches are also intentional about specialized training within each ministry area. For example, if a person was gifted to serve in the children's ministry, once those gifts were identified the staff would then help them join the children's ministry team where those area chairpersons would give in-depth training before being asked to serve.

5. Equipping churches realize the level of comfort and satisfaction within the ministry is directly related to a person's personal and professional development. Therefore, they are very intentional to have monthly leadership training events to train and release servant leaders with God's Holy Spirit for the work of servant ministry.

### **Results of the Research to Previous Studies**

The results of the research to previous studies discovered the majority of churches operated in the traditional model of ministry rather than the team model. Churches that are intentional about training and releasing the laity for ministry are the only ones that will see the ministry grow beyond that of the pastor and staff. When churches do not have a system of assimilation in, through, and out of the local church and back into the life of the community,



too many times the laity will remain spectators of the pastor and staff and not become team members with them in servant ministry. When Christ commissioned the Church to go and make disciples of all nations, he did so with the intention that every Christian believer would be in ministry, not just the pastor or the staff.

### **Limitations of the Study**

I encountered a few limitations in the study. The first was that the study was limited to thirteen United Methodist churches the findings were applicable only to those in that particular portion of the body of Christ. The second limitation was that the study was only given those already serving in the life and ministry of their local churches. The outcome of the study might have been different if given to the entire congregation in each of the thirteen churches studied. The second limitation was that the study only analyzed the training and releasing of servant leaders from The Equipping Church Guidebook rather than from a wider variety of leadership development resources. Nevertheless, no limitations were encountered in regards to gender, age, or years one had been a member of that local church.

### **Unexpected Findings within the Research**

I discovered a number of unexpected findings in the research project. The first was that a large percentage of both the clergy and the laity surveyed and interviewed did not see the value of the biblical text in regards to the precedence Scripture places upon the priesthood of all believers. Many of the clergy and the laity still believed in the traditional model of ministry where the pastor, the staff, and a few key lay leaders performed the vast majority of the ministry rather than sharing the entire ministry with every Christian disciple

and employing them in their areas of passion and giftedness.

The second unexpected finding was that the majority of the laity did not know the mission, vision, or values of their local churches. They assumed the churches had them but were not aware of what they were nor were they able to share them with me from memory.

The third unexpected finding within the research was that the pastoral and staff leadership did not offer guidance to the laity in regards to how they might become trained and released for servant ministry.

The fourth unexpected finding within the research was little to no intentional training opportunities were offered in areas of giftedness. If the laity did take a spiritual gift inventory and it showed a strength or ability in a particular ministry area, the staff person would direct them to that ministry, but when they were ready to serve no further guidance was given to develop or train them.

The fifth unexpected finding within the research was that the laity did not have a clear understanding of the membership or leadership process of assimilation into and through the church and back out into the community.

### **Further Studies**

One of the areas of further study would be to give the survey to an entire church rather than just to those already serving in the local church. The results could be quite different especially in how the entire church understands the importance of laypersons being trained and released for servant ministry.

Another area of further study would be to interview a majority of the church members and randomly ask them further questions about how they understand their local churches' systems of assimilation and development of servant

leaders. Another area of further study might be to give the survey to various denominations and to find any difference in their understanding of training and releasing servant leaders for the edification of the Church and the evangelization of the world.

### **Summary**

As I mentioned in Chapter 1 I grew up in a United Methodist pastor's home. For years I watched and observed my father recruit, train, and release the members of his local parish in Christian ministry. I saw how the church became alive and active as people began to move from being spectators to becoming participators not only in the church but also in their community. As more and more lay-persons were developed for servant ministry, the healthier and larger the church became. What my father did intuitively I have spent the greater portion of the past ten years studying and analyzing. Lay ministry is the subject my father and I are so passionate about, hence it made perfect sense for me to research it in this dissertation project. The Bible, history, and current church growth literature all point to the reality that churches who are actively and intentionally training and releasing their members for ministry are increasing in converts, disciples, and leaders. Equipping churches recognize the difference between viewing their lay ministers as volunteers and servants. Volunteering is something a person does for a civic organization that has a specific start and finish time. Being a servant minister in the kingdom of God is a lifetime vocation to which every Christian is called. When clergy and laity alike catch this divine vision and calling to ministry, the Church will be edified and the world evangelized.

Only a few aspects of ministry bring me more satisfaction than coaching

others through the discovery process of their God-given gifts, training them in their areas of giftedness, and then releasing them to team up with the Holy Spirit in making an impact for Christ in the earth. This passion gripped my heart propelling me to analyze systems within the body of Christ that were training and releasing servant ministers in our world today. Through this experience, God has impressed upon me the importance of lay-releasing systems within the local church. If the Church is ever going to fulfill the Great Commission of Christ in this generation, every Christian disciple and every Christian church must be about training and releasing servant leaders for the edification of the Church and the evangelization of the world.

## **APPENDIX A**

### **THE EQUIPPING MINISTRY SYSTEM**

1. Why Equipping Ministry? Clarify the purpose to all involved.
  - What are the biblical Imperatives of equipping ministry?
  - What is changing in society to make equipping ministry more urgent?
  - What is changing in the church to make equipping ministry more urgent?
  - How has God preceded you?
  - What needs in your church will this address?
2. What is Equipping Ministry? Look at the house plans....talk to the engineers.
  - Characteristics shared by equipping churches.
  - Building a healthy, equipping ministry culture.
  - Identifying the elements of an equipping ministry system.
  - Building teams and integrating roles.
  - Using generic house plans in your church planning.
3. Where is your culture now? Survey the site.

- Assessing your church's current balance.
  - Assessing your church's current culture.
4. Where is your structure and program now? Survey the existing structure.
    - Assessing your church's structure.
    - Assessing your church's current program emphasis.
    - Assessing and updating an existing equipping ministry system.
    - Assessing readiness for change in your church.
  5. Where do you want to be? Prepare the architectural drawings.
    - Where do you want your culture to be?
    - Where do you want your equipping ministry system to be?
    - Translating dreams into vision.
    - Evaluating Progress: How will you know when you get there?
  6. How are you going to get there? Draw the blueprints and lay the foundation.
    - Developing a strategy.
    - Hiring a Director of Equipping Ministry.
  7. How will you prepare for change? Get your hard hat on.
    - Protest or concerns about equipping ministry.
    - Tips for managing the inevitable resistance to change.
    - Suggestions before you get started.
    - Common mistakes to recognize.
  8. Building the equipping ministry system: Prepare
    - Assimilation ministries
    - Biblical foundation
  9. Building the equipping ministry system: Connect

- Discovery process
- Matching and placement: church connections
- Matching and placement: community connections

#### 10. Building the equipping ministry system: Equip

- Training
- Affirmation
- Feedback
- Evaluation
- Ongoing Leader Development
- Recognition
- Reflection

## **APPENDIX B**

### **THE NINE OUTCOMES OF THE EQUIPPING CHURCH GUIDEBOOK**

1. The church will demonstrate an equipping culture.
2. Ministry teams will consist of people with healthy relationships and will clearly understand their role within the mission, vision, and values of the church.
3. The church will have a defined and functioning support system for administration, strategy and prayer.
4. The church will have a clearly defined process for assimilation.
5. The church will have a strong biblical foundation for understanding the basis for service and a process for helping people grow into Christian maturity.
6. The church will have a clear process for helping people discover and understand how their spiritual gifts, personality, passion, and experience combine to determine the best possible places for ministry.
7. The church will have a clear process for placing people in ministry that fits their gifts, personality, passion, and experience.
8. The church will have a clear process of preparing people for ministry.



9. The church will provide intentional opportunities for recognition of its ministry volunteers and reflect upon their ministry.

(Leadership Network: used by permission)

### **APPENDIX C**

#### **THE SERVANT LEADER SURVEY**

##### *Part I: General Demographic Information*

1. Code: (First initial of your mother's maiden name, the last 4 digits of SS #)

My Servant Leader Code is: \_\_\_\_\_

2. Age range:  16-24  25-39  40-54  55-69  70-99

3. Gender:  Male  Female

4. Current marital status:

Single (never married)  Married  Divorced  Widowed

5. Status of your children:  Number  Number living at you home

6. How long have you been attending this local congregation?

0-1 years  2-3 years  4-5 years  6-10 years  10

7. What is your current relationship to this local congregation?

Member  Attendee  Visitor

8. How did you first begin attending this local congregation? Through a...

Friend  Family member  Advertisement  Mailing

9. What ministries do you attend on a regular basis (Twice a month or more)?

Worship  Sunday school  Small group  Women's group

\_\_\_ Men's group \_\_\_ Prayer group \_\_\_ Bible study \_\_\_ Youth group  
 Other (Please list) \_\_\_\_\_

10. What ministries do you currently serve in (Twice a month or more)?

\_\_\_ Worship \_\_\_ Sunday school \_\_\_ Small group \_\_\_ Women's group  
 \_\_\_ Men's group \_\_\_ Prayer group \_\_\_ Bible study \_\_\_ Youth group  
 Other (Please list) \_\_\_\_\_

### The Servant Leader Survey

#### Part II: Survey Statements

Thank you for volunteering to participate in The Servant Leader Survey. Please respond to each statement below on the scale of 1 to 5. A response of 1 indicates strong disagreement with the statement. A response of 2 indicates disagreement with the statement. A response of 3 indicates a neutral or unsure response to the statement. A response of 4 indicates agreement with the statement. A response of 5 indicates strong agreement with the statement. Please circle only one number per question.

1. The mission, vision, and core values of this church are clear for most who attend.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

2. People are selected for leadership based primarily on their spiritual gifts.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

3. Prayer is strongly emphasized in the life of this congregation.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

4. The church cares about reaching new people.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

5. This congregation has helped my relationship with Christ grow.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

6. The church offers regular guidance in understanding and using my spiritual gifts.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

7. People know what ministries are in the life of the church that reflect their gifts.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

8. People are required to undergo training before participating in any ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

9. People are recognized and appreciated for their service by staff and team leaders.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

10. The church emphasizes the importance of every believer having a ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

11. Ministry teams place a priority on having unity among the team members.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

12. People have a clear idea of what is expected of them in areas of ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

13. There are many opportunities for new people to establish relationships in church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

14. There is an importance placed upon spiritual gifts in this church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

15. People are aware of their passions in life and how they relate to their ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

16. People know how to get involved in ministry at this church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

17. People get regular feedback about their effectiveness in ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

18. People are growing spiritually due to their involvement in servant ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

19. The church has a clear strategy to help people develop and grow spiritually.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

20. People who want to serve know who can assist them in connecting in ministry.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

21. There is good communication about the various ministries in this church.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

22. The process for becoming a member of this local church is clearly communicated.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

23. The biblical basis for every believer having a ministry is important at this church.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

24. People care deeply about and are committed to their ministry at this church.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

25. People are regularly asked how they are doing in their areas of ministry.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

26. People are satisfied with the level of guidance they receive in their area of ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

27. Some people are over worked in ministry at this church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

28. The biblical basis for helping people discover their gifts for ministry is taught here.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

29. Ministry teams clearly understand their role in the mission of the church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

30. There are numerous opportunities for getting involved in ministry at this church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

31. Helping people get involved in the life of the church is a high priority.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

32. The church actively helps people take the next steps in their spiritual growth.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

33. People often do ministry because no one else would do it or because of guilt.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

34. The church has a clear process for helping place people in areas of ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

35. People are often affirmed for the ways in which they serve in the life of the church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

36. People are burned out by the many ministries they are participating in currently.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

37. Every Christian is called by God to be in ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

38. Ministry teams are highly valued and encouraged in this church.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

39. Leaders regularly support people serving in their area of ministry.

|                      |   |          |   |         |   |       |   |                |   |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|
| Strongly<br>Disagree | 1 | Disagree | 2 | Neutral | 3 | Agree | 4 | Strongly Agree | 5 |
|----------------------|---|----------|---|---------|---|-------|---|----------------|---|

40. There are many ways to get to know others on a personal basis at this

church.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

41. The church offers a clear biblical guidance in why and where to serve.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

42. People experience great joy and fulfillment through serving in their ministry.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

43. When getting involved in a ministry people receive orientation into that area.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

44. People receive yearly evaluations in their area of ministry by a team leader.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|

45. People feel as if the staff and team leader's care about what they do in this church.

|                        |               |              |            |                     |
|------------------------|---------------|--------------|------------|---------------------|
| Strongly<br>Disagree 1 | Disagree<br>2 | Neutral<br>3 | Agree<br>4 | Strongly Agree<br>5 |
|------------------------|---------------|--------------|------------|---------------------|



## **APPENDIX D**

### **THE SERVANT LEADER INTERVIEW**

1. How long have you been attending this local church?
2. Have you participated in some type of membership class?
3. Was the vision and mission of the local church shared in the membership class?
4. Does this local church have requirements for membership?
5. Were you encouraged and assisted to find a ministry to begin serving in the church?
6. Did you participate in some type of leadership training class to learn about your spiritual gifts for servant ministry?
7. Are you currently serving in an area of ministry that you have been gifted for?
8. Do you feel adequately trained for the ministry in which you are currently serving?
9. Does ministry excite or depress you?
10. Has your understanding and experience of servant ministry deepened as a result of the training you received?

## **APPENDIX E**

### **Cover Letter Mailed to the Twelve United Methodist Lead Pastors**

Date:

Name:

Address:

City, State, Zip code:

Dear Lead Pastor,

Thank you so very much for speaking with me on the phone the other day. I especially want to thank you for your willingness to assist me in my Doctor of Ministry dissertation project for Asbury Theological Seminary. It has always been a desire of mine to learn more about training and releasing the laity for servant ministry. As a lead pastor you and the church you pastor have exhibited that this is a priority for you as well. I am looking forward to speaking with you and one of your lay leaders to learn more about your system of training and releasing.

The purpose of the study is to analyze systems of training and releasing laity for servant ministry. I am currently taking a leadership team from the local church where I serve as the lead pastor through The Equipping Church Guidebook, by Leadership Network. I am using this system as a tool to test its effectiveness in the team ministry model as well as surveying and interviewing other systems of training in twelve other United Methodist churches of which yours is one. I will conclude my research by processing the data to determine common characteristics which enhance or hinder the development of the laity for servant ministry.

Please note the enclosed surveys to be completed by you and the one identified lay leader of your choice. If you would take about twenty minutes to complete the survey and then mail it back to me using the self-addressed stamped envelope I would greatly appreciate it. Once I receive your survey I will then call you again for an interview for further clarity on how your church develops its servant leaders. Know that all of your answers will be kept

completely confidential. If you have any questions feel free to contact me at (309) 791-0119.

Thank you again for your willingness to participate in my Dissertation project. I am looking forward to speaking with you and your lay leader in the near future. May God continue bless you and the wonderful work you and your church are doing to advance Christ kingdom in the earth.

In ministry with you,

Rev. Timothy James Ferrill  
Lead Pastor of the Illinois City and Pine Bluff United Methodist Church's  
Doctor of Ministry student at Asbury Theological Seminary

#### **APPENDIX F**

#### **THE LEAD PASTOR INTERVIEW**

1. How long have you been the Lead Pastor of this local congregation?
2. Does your church have a membership class for new people to connect in?
3. Is the vision and mission of the local church shared in the membership class?
4. Are there membership requirements to join the local church? If so what are they?
5. Are people encouraged and assisted to begin serving in a ministry?
6. Does the church offer people some type of leadership training class to learn more about their spiritual gifts for servant ministry?
7. Are people currently serving in an area of ministry that they have been gifted for?
8. Do the people feel adequately trained for the ministry in which they are currently serving?
9. Are the majority of the people currently serving excited or burned out in ministry?
10. Do people have a good understanding and experience of ministry as a result

of the training they received?

## **APPENDIX G**

### **THE LAY LEADER INTERVIEW**

1. How long have you been attending this local church?
2. Have you participated in some type of membership class?
3. Was the vision and mission of the local church shared in the membership class?
4. Does this local church have requirements for membership?
5. Were you encouraged and assisted to find a ministry to begin serving in the church?
6. Did you participate in some type of leadership training class to learn about your spiritual gifts for servant ministry?
7. Are you currently serving in an area of ministry that you have been gifted for?
8. Do you feel adequately trained for the ministry in which you are currently serving?
9. Does ministry excite or depress you?
10. Has your understanding and experience of servant ministry deepened as a result of the training you received?

**APPENDIX H**

**QUESTION DISTRIBUTION BY OUTCOMES**

**General Demographic Information**

## **The Servant Leader Survey by Percentages and Means**

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