

# EQUIPPING LEADERSHIP FOR SERVANTHOOD DISCIPLESHIP

A professional project submitted to the Theological School of  
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## ABSTRACT

### EQUIPPING LEADERSHIP FOR SERVANTHOOD DISCIPLESHIP

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The changing practices of ministry will no doubt have an impact on the way the leadership will engage in a transformation to a spirit filled way of doing ministry. This professional project will consist of both leadership training and leadership performance evaluation. The research for this project will explore the training of leadership for servanthood discipleship at Quinn Chapel African Methodist Episcopal Church. Biblical chapters John 6 and 13, and the book of Ephesians, chapters 3 and 4, offers the Local Advisory Committee (LAC) and me, as pastor, a well-rounded approach to the spiritual formation for leadership towards servanthood ministry.

In Quinn Chapel's 163 year history, the leadership practices, the demographics of the faith community, and the works of service have changed. In an endeavor to move the leadership from a frivolous servant to a spiritual servanthood, the project examined the history of spirituality at Quinn Chapel and its impact on the changing practices. The challenge to spiritualize ministry requires the pastor and the LAC to develop a way to transform the leadership's mindset from that of a task-oriented works of service to that of ministry-oriented servanthood discipleship.

The methodology permitted the development of the leadership training that was used as a guideline to enhance spirituality. The results from the evaluation of the project indicated how the training was received by the leadership and reveals their desire to

spiritualize their service to the church and to disciple others to do the same. The time frame was planned from February through March 2015.

The project has impacted the leadership in their understanding of spiritual formation. They enjoyed the spiritual disciplines, Bible Study, the meditations, and the PowerPoint presentation on spiritual formation's direct impact on a ministry. Several developments resulted from this project, including the need to pray about what we do and the desire to equip and serve others with quality servanthood that glorifies God. The leadership's understanding of spiritual formation has led them to develop new ministries.

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according to the riches of His glory, He may grant that you may be strengthened in your inner being with power through His Spirit...” (Eph. 3:16, NRSV).

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## CHAPTER 1

### INTRODUCTION: PROJECT OVERVIEW

To equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup> until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Eph. 4:12-13 NRSV)<sup>1</sup>

We, who are called to serve the Lord, are called to lead in such a way that imitates Christ. Christ demonstrated true spiritual works of service that show authentic service that honors God. The Lord's methods to train the 12 disciples equipped them for ministry. The illustrations and teachings that Jesus demonstrated many years ago are still practiced in the world today. I can imagine that Jesus had some challenges with the disciples, and I come to realize that I would have a greater challenge. I, as pastor, face the challenge to teach, by every means necessary, trying to make every effort to show the leadership at Quinn Chapel how to do works of service that demonstrates how to glorify God in all we do.

I will attempt to show, through this professional project the training at my ministry context and the affects it has on the faith community leaders. Using the resources that enabled me to train the leadership to disciple others to do ministry that demonstrates Christlikeness. To help grasp the concept of the project, I put together

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1. Eph. 4:12-13 (New Revised Standard Version).

*Appendices* that give a description of the events that have occurred throughout this professional project.

During the third year of my tenure as pastor of Quinn Chapel African Methodist Episcopal Church in Atlantic Highlands, New Jersey, the members and I have developed a mission statement for revitalizing the works of service in ministry. This mission statement inspired me to put in place a training curriculum to enhance spirituality as it pertains to the leadership's service. The purpose of this professional project is for the leadership to enhance spirituality in their respective ministries to demonstrate God's worth-ship.

#### Narrative of Concern

Servanthood leadership is relevant in the Christian Church and in the community, because it exemplifies works of service that imitate Christ. After observing the faith community at Quinn Chapel African Methodist Episcopal Church (AME), it was apparent that the works of service were not used to their full potential. People who work in a leadership capacity can bring about change by encouraging spirituality. They were doing their best at what they do, but the evidence of using talents to display works of service that demonstrate servanthood was much needed. It was evident that training was necessary. Developing a training tool is significant because it would direct the leadership in such a way that embodies service to God and honors God.

#### Statement of Problem

Quinn Chapel African Methodist Episcopal Church was founded in 1852 in Middletown, New Jersey. In Quinn Chapel's 163 year history, the leadership practices

have changed from that of genuine and hospitable service to others to that of self-service. Since my arrival approximately six years ago, the leadership has expressed the desire to refresh and spiritually enhance what was practiced over thirty years ago. With that in mind, I asked myself, what can we do to get back to the spirituality of yesteryears? Since I am interested in the servant-hood of the leadership within the context where I pastor, I welcomed the opportunity to serve with the Local Advisory Committee (LAC) to put this project in action. The LAC and I strongly agreed that the leadership of Quinn Chapel has the potential to revitalize the ministries. The goal is to enhance the quality of the leadership's service by enmeshing their physical needs with their spiritual awareness. They will then have the tools to train their respective ministries to integrate spiritual formation into their works of service. What impact will such a change have on how we implement spiritual formation in the ministries? Does it matter to the leadership or the ministry groups? My goal is to address these concerns and to equip the leadership of Quinn Chapel in displaying servanthood at its best to have a well-balanced servanthood to God.

#### Purpose and Significance of Study

The purpose of this project is to cultivate a servanthood leadership attitude throughout Quinn Chapel that will embrace the spirituality of works of service. Equipping the leadership to empower their respective ministries to serve in this manner, will develop disciples for the work of ministry. Quality leadership is essential in developing discipleship and empowering others to do God's will in serving the people. The biblical model for leadership is found in Paul's letter to the Church of Ephesus; "to

equip the saints for the work of ministry...” (Eph. 4:12-13). This project is needed because of the desire to improve the spirituality of the works of service at Quinn Chapel.

### Research Design

The opportunity arises to equip the leadership to use the scriptures that will enhance their knowledge in leading a spirit-filled ministry. These scriptures will be the basis for theological/biblical contexts of servanthood leadership of Quinn Chapel. According to the Apostle Paul, he says, “I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit...” (Eph. 3:14-19, NRSV). This will serve as a biblical reference for prayer in communicating with God in the heart of servanthood.

Another avenue of seizing this opportunity is connecting the stories of the leadership and my stories to scripture. An example of connecting our stories in scripture is shown when Jesus himself teaches principles of servanthood through the illustration of foot-washing. According to the gospel of Jn. 13:8, 15, “Peter said to him, “You will never wash my feet.” Jesus answered, “Unless I wash you, you have no share with me” and verse 15, “For I have set you an example, that you also should do as I have done to you.” These verses tell us that the Lord wants us to have an attitude of humility when serving people.

Lastly, to show the quality of service to God’s people, the story of Jesus feeding the five thousand from the gospel of Jn. 6:12-13, “When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” And verse 13, “So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets.” These stories will interconnect in order

to renew the spirituality of servanthood within the leadership and, to challenge bringing back the spirituality not only at the table of the Lord, but more importantly, to show God, God's worth-ship. My goal is to have the leadership gain an understanding of the sacramentality of servanthood. There were terms used to describe the spirituality of service to emphasize the essence of Servanthood Leadership.

### Theoretical Framework

It was once said that everything in the church is not ministry, but I had to disagree. Ministry is an action word. In the church, it is the services, duties, and responsibilities performed to do the work of the church. Ministry is essential to the service of the church and relevant to the lives in the Christian community. Ministry involves not only serving inside the church but it goes beyond the walls of the church. I saw the need to change some of the terms being used within my ministry site in order to have the congregants think more on a spiritual level; for example, Committee or Organization was changed to Ministry. Changing these terms changed the congregants' mindset on the service and responsibilities and reminded them why the church performs a particular service.

According to the *Westminster Dictionary of Theological Terms*, the term ministry is defined as, "the service to God in Jesus Christ rendered by the church and by individuals through the power of the Holy Spirit..."<sup>2</sup> of which I am in agreement. Ministry is every small or large group of the church who serves to not only seek the lost, assist the needy, equip the saints, and feed the hungry, but to serve God's people. This is

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2. Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox Press, 1996), 174.

of great concern to me, because service is very significant in the church. When true spiritual service is practiced it encourages discipleship. The way we serve can make an impact on the lives of the members of the church and the communities in which it serves.

The following sections will address the need for spiritual works of service from the leadership at my church that calls attention to *Spiritual Formation*. I gave an example of a presentation outlined for the purpose of presenting a curriculum for training for the leadership that is conducive for ministry. The LAC and I have developed plans, in order to have the members stay focused and keep abreast on bringing the physicality to light spiritually. This project gives some highlights on the theological methods, history, methodology, and the evaluation of the project. The goal of this process is to encourage the leaders of the church to be spiritually self-sufficient in leading God's people and include God in all that they do.

The purpose of Equipping Servanthood Leadership for Discipleship is imperative in the Christian community, because it is a way of displaying Christlikeness through works of service. For the purpose of my project, I wanted to show the leadership what it means to serve the Lord. I wanted to do this project in order to develop creative ways to train the leaders of Quinn Chapel. Eph. 4:12-13 which is the scriptural basis for this project, was to give guidance to the leaders in serving God in such a way that others will follow and reaching out in such a manner that their works of service will show the glory of God.

In due course, the aim of *Servanthood Leadership* as Christ demonstrated in the New Testament readings in the gospel of John is to serve others as humble servants of God. What causes us to deter from the service that Christ displayed? Our neediness to want to fix what we see despite the quality of works of service. In other words, as long



as it is done, the mission is accomplished. These was just one of a few questions that were discussed in the LAC group which assist in outlining the purpose of this professional project. Therefore, making this project more meaning in developing events that were spiritually led by the Holy Spirit.

### The Scope

The scope of this project was to plan, develop, and implement a training program that will equip the leadership at Quinn Chapel for servanthood discipleship after which they can inspire spiritual works of service within their respective ministries. The level of training required for the leadership was measured by a consistent methodology through ethnographic surveys, spiritual disciplines, assessments, and learning experiences developed by the LAC. Qualitative data was collected throughout the entire project in every phase. The training was completed by March 2015. The intended results will produce quality works of service (*servanthood leadership*) that honors the sovereignty of God.

### Definition of Terms

Specific terms were used to clarify their usage throughout the project phase. The terms were collected from reading resources, and lectures defined by me as I understood them as they related to this project. One term in particular was used to describe the essence of the spirituality expressed in this project, *Sacramentality*, which I myself have taken on with excitement to convey to my faith community. This particular term took on a new dimension in the faith community's willingness to know more. The term *worship* was use to emphasize demonstrating that God deserves the credit for all we do. The terms can be found in the appendix.

## Research Questions

There were several questions I asked myself going forward on the plans for this project: What do the people know about Servanthood Leadership? And, how can the congregants see God at work in this project? Although I ask these questions, I know that God has a hand in it all. The Lord has been directing me since my days in seminary. I have always had a passion for leading God's people and still today, I have the desire to equip God's people for ministry. The above questions were used for discussion throughout the action phase of the project.

I believe the Lord's primary direction in this project was to equip the faith community to do their best for Christ, in all that we do to glorify and to demonstrate God's worthiness. Throughout my ministry experiences, I have encountered people in the faith community who desired to take on a leadership position, but some were not equipped or qualified to perform the task. I have found myself in many instances not only assisting, but assuming the task to avoid any embarrassment to the individual holding the leadership position. This does not help the individual. The person learns by following their leader. Therefore, putting my vision in action by putting together a program that would help the leaders of the faith community understand how to follow their leader. In all that I do for the saints of God, I put my faith and practices in the Word of God. When God's people know what the scriptures say and put it into practice, our footsteps are guided by the Holy Spirit toward a servanthood leadership that is pleasing to God.

The leadership of Quinn Chapel will be able to see God at work through having the desire to do the work of the church, and learn that the work is all divine. The

leadership that is equipped through the Lord's scoped out plan is a servanthood leadership that will demonstrate quality works of service to disciple others to do the same. Therefore, having knowledge of this, I, as the pastor, will be led by God to lead the people in such a way to help them comprehend their experiences and God's direction in equipping the leadership for servanthood discipleship. I, as the Shepherdess of the faith community where I serve, have demonstrated that in every aspect of my life the sovereignty of God is reflected. Setting this example shows through everything I do in directing the leadership in acknowledging that God is ruler over our lives.

### Summary of Chapters

This chapter gives a brief overview of the research topic for this professional project. The purpose of this study was discussed concerning the need to enhance the leaders in the faith community to spiritualize their works of service to demonstrate servanthood. The research question helped to stay focused on the project's purpose. This dissertation is organized into 6 chapters.

Chapter 2, *Biblical and Theological Methods*, laid the biblical ground work for this project. The process of embedding a leadership training program will encompass all the various ministries of the church and will be examined and define the biblical perspectives that incorporate the many facets of leading God's people. The purpose of this chapter is to gain insight on how Jesus demonstrates servanthood in scripture.

Chapter 3, *Historical Research* investigates my beginnings in ministry and the history of Quinn Chapel by doing an ethnographic survey which shows the ongoing practices of works of service from the leadership from the past to the present. My purpose in this survey will investigate the why and how to initiate dialogue that will

enrich the leadership practices to a level of spirituality that will promote servanthood discipleship.

Chapter 4, titled *Methodology: Project in Action*, addresses the process from beginning to end with the LAC group, the leaders, and myself, including taking the Spiritual Gifts Assessment in order to have a better understanding and knowledge of our gifts/talents. Then, several workshops were conducted for the membership to engage and further assess what it means to have spirit-filled works of service that honors God. A Revival week was held for the spiritual enhancement of the leadership and for equipping them to be servant leaders. Spiritual disciplines such as, prayer and meditation were encouraged during each phase of the project for spiritual transformation. During the Lenten season, I led a six week Bible Study examining what the scripture says about works of service and how the Holy Spirit empowers us to perform them.

Chapter 5, is the *Evaluation Results* of the project. It examines each phase in which a questionnaire survey was given to the membership who participated in the different facets of the project. The outcome of their responses will determine the success of the project.

Chapter 6, *the Conclusion* consists of a summary of the steps taken to complete this project. Several critiques and contributions to Servanthood Leadership will be discussed and emphasis placed on the significance of *Equipping Servanthood Leadership for Discipleship*. The questions mentioned previously were examined and the Local Advisory Committee brought forth some valid comments why this project was essential for the faith community. I gave a few suggestions and recommendations.

## CHAPTER 2

### THEOLOGICAL AND BIBLICAL METHOD

“Leadership was bestowed upon a man who was by nature a servant.”<sup>1</sup>

#### Theological Methods

The African Methodist Episcopal Church (AME) is compelled to meet the needs of the congregations and implement strategies to train in Christian discipleship and leadership. In order to deal with the challenges of this professional project, I used biblical texts that would best articulate, to the Local Advisory Committee (LAC), the effective Christian leadership of equipping the leaders of the church. My understanding of how God is working in my faith community is directing me, solely, to train the leaders to bring spirituality into ministry. My professional project seeks to be aligned with the Word of God to create a training tool in the work of pastoring and shepherding the congregation at Quinn Chapel. The purpose of this chapter is to show how scripture is the groundwork for this project.

I have been pastoring for thirteen years in the A.M.E. Church. I have pastored two churches and both were unique, in their own way, as to leadership styles of service to the church. But one thing both churches had in common, the works of service needed spiritual attention. Presently, I am in my seventh year at Quinn Chapel. The members love the work they do in the church, but something was lacking. During my tenure, I

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1. Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: The Greenleaf Center for Servant-Leadership, 2008), 48, Amazon Kindle edition.

have observed certain ministries lacked spirituality in the service rendered; which did not display an attitude of glorifying God. It is important to demonstrate the love of Christ in all we do, souls will be saved, ministries will flourish, and God's kingdom will grow.

Therefore, if your ministry is not Christ-centered, your ministry will not be effective for spiritual growth. What guided me to choose the following biblical texts was my yearning to do the best for Christ and to show the leaders of my congregation the joy in serving the Lord in the physical and in the spiritual. A phrase I often use, "Only what you do for Christ will last," has contributed much insight to the membership of what we are doing and who we are doing it for.

### Biblical Methods

Four scriptural references used generates the essence throughout this project. The theological and biblical foundation of this professional project centers on Eph. 4:12-16,

<sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup> until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. <sup>14</sup> We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people's trickery, by their craftiness in deceitful scheming. <sup>15</sup> But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, <sup>16</sup> from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body's growth in building itself up in love.<sup>2</sup>

The above passage is the basis that guided me to the formation in my project. This passage of scripture, by the author known as the Apostle Paul, directs the Christian community to equip themselves for the work of ministry. Quality leadership is essential in developing discipleship and empowering others to do God's will in serving the people.

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2. Eph. 4:12-16 (New Revised Standard Version).

This is the evidence of spiritual growth. The initial goal for works of service is set in Eph. 4:12-16. This text challenges the leadership to be united as one group to do the work of ministry together and to recognize their role and or responsibility to one another, as leader of their small group and to the congregation. Everyone becomes spiritually mature together. The title *Equipping Leadership for Servanthood Discipleship* derives from the above text mentioned.

In order to be a servant-leader one must acquire spiritual gifts, commitment, and passion to lead in God's way, and must be a learner and a follower to disciple others to do the same. Two passages from the gospel of John were selected to use as spiritual guidance in this journey of servanthood leadership. The gospels of Jn. 6:2-11 *Feeding the Five Thousand* and Jn. 13:12-17 *Jesus Washes the Disciples' Feet* are passages of scripture that emphasizes the service that is required to follow Christ and to exemplify Christlikeness. Christlikeness is a term meaning, having the love and quality of Christ in the heart felt spirit of Christ in all you do. These passages demonstrate a genuine display of works of service of spirituality in leadership that Jesus illustrated.

Author Dallas Willard states, "Making disciples is a matter of pulling people, of drawing them in through who we are and what we say."<sup>3</sup> Jesus demonstrated this kind of discipleship; feeding the crowd and ministering to the disciples while washing their feet. "Disciples are those who have been so ravished with Christ that others want to be like them."<sup>4</sup> Both passages of scripture impact how the leaders lead their respective ministry to help determine if their group follows. If it is displayed in the matter of Christlikeness,

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3. Dallas Willard, *Living in Christ's Presence: Final Words on Heaven and the Kingdom of God* (Grove: InterVarsity Press, 2013), 16.

4. Ibid.

they will follow. These stories have had an influence on the congregation through illustrations in worship services, Bible Study, and through the preached word. The theological substance of the gospel of John has made a difference in the understanding of servanthood leadership in the faith community.

In Jn. 6:2-11 NRSV, we have the account of Christ feeding the five thousand with five barley loaves of bread and two fish.

<sup>2</sup> A large crowd kept following him, because they saw the signs that he was doing for the sick. <sup>3</sup> Jesus went up the mountain and sat down there with his disciples. <sup>4</sup> Now the Passover, the festival of the Jews, was near. <sup>5</sup> When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” <sup>6</sup> He said this to test him, for he himself knew what he was going to do. <sup>7</sup> Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.” <sup>8</sup> One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” <sup>10</sup> Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they sat down, about five thousand in all. <sup>11</sup> Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted.

The purpose in using this passage of scripture was to show a lesson in Servanthood—to know how to do the work of ministering to others, to know how to walk in the ways of Christ, and to teach and set the example as Christ did. The LAC’s concern was, the leadership understanding the importance of the nature of spiritual leadership in John 6. An article from Frederick A. Rusch titled, *The Signs and the Discourse – The Rich Theology of John 6*, notes that “It is a problem of seeing but not believing, of eyeing the externals, the visible, but never catching sight of the confronting reality, the spiritual.”<sup>5</sup> I explained that our overall purpose is to challenge the leadership to exercise an effective works of service that would promote servanthood and discipleship. This narrative of

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5. Frederick A. Rusch, “The Signs and the Discourse – The Rich Theology of John 6,” *Journal of Religious Leadership* (Augustana College, Sioux Falls, SD): 386-90.



John emphasizes that there is much more than the physical aspect of ministry. The spiritual aspect must have a part in the ministry of God's people.

The passage in Jn. 13:12-17 NRSV, was chosen to show how we as leaders can display Christlikeness as servant-leaders. Jesus demonstrates humility which is one of the primary factors of spiritual leadership when working with God's people. John records these words,

<sup>12</sup> So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?" <sup>13</sup> You call Me Teacher and Lord, and you say well, for *so* I am. <sup>14</sup> If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example, that you should do as I have done to you. <sup>16</sup> Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. <sup>17</sup> If you know these things, blessed are you if you do them.

John's gospel in this narrative suggests that servant-leaders must be motivated, possess confidence, and exemplify Christ in all we do, in order to serve others.

The aim of my project was entrenched in all of the above passages mentioned. These scriptural passages have enabled me to connect the stories of leadership along with my stories. The passage on Jesus washing the disciples' feet is an excellent illustration of servanthood leadership and discipleship. These stories have afforded me the opportunity to integrate spirituality within the leadership of the church and, to challenge bringing back the spirituality not only at the table of the Lord, but more importantly, to show God God's worth-ship. Jesus is the perfect leader to follow. The Lord displays an attitude of humility and demonstrates learning to disciple and to serve others.

Likewise, I have chosen Eph. 3:14-19 NRSV, as the passage to guide this project with prayer and meditation in communicating with God.

<sup>14</sup> For this reason I bow my knees to the Father of our Lord Jesus Christ, <sup>15</sup> from whom the whole family in heaven and earth is named, <sup>16</sup> that He would grant you,

according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,<sup>17</sup> that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,<sup>18</sup> may be able to comprehend with all the saints what *is* the width and length and depth and height—<sup>19</sup> to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.

A prayer that was selected to ask God for direction recorded in the A.M. E. Church hymnal that says,

Direct us, O Lord, in all our doings, with Your most gracious favor and further us with Your continual help; that in all our works begun, continued and ended, in You, we may glorify Your holy name, and finally, by Your mercy obtain everlasting life; through Jesus Christ our Lord. Amen.<sup>6</sup>

The quintessence of this project, was to design it in such a way that it transforms the way we do leadership—a leadership of spiritual transformation.

Spiritual transformation is necessary in the life of the church in order to minister and disciple others into leadership. In the gospel of John, according to the passages in the 6<sup>th</sup> and 13<sup>th</sup> chapters, Jesus demonstrates a leader's role of humility. This is an act of servanthood that catches the attention of Christian leadership. According to author, Gregory G. M. Ingram,

The selection and election of leaders in the church must not be influenced by worldly wisdom, wealth, or social status. The prime consideration must be spirituality. When a church, ministry, or organization follows a set of human criteria based solely on secular standards to identify leaders, it asks for trouble, grieves the Holy Spirit, and results in spiritual death. Leadership without considering spiritual qualifications always leads to unspiritual administration.<sup>7</sup>

Christian scholarship continues to be an ongoing practice of the A.M.E. Church. It is imperative that not only does the Church uphold the physicality of the Church, but

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6. African Methodist Episcopal Church, *African Methodist Episcopal Hymnal* (Nashville, TN: The African Methodist Episcopal Church, 1986), 776.

7. Gregory G. M. Ingram, *Equipping the Saints for Service* (United States: Gregory G. M. Ingram, 2006), 30.

moreover, the spirituality in ministry is very significant, as well, in the operations of an ever-changing society. The leadership of the Church strives to abide by the Word of God to instill a spiritual quality of works of service that aligns with God's Word. According to Jinkins, an author by the name of Rowan Williams writes, "Theology begins as a celebratory phenomenon, an attempt to draw out and display connections of thought and image so as to exhibit the fullest possible range of significance in the language used."<sup>8</sup> In a session with the LAC, a dialogue continued on the emphasis of this project and we discussed using a term that would best describe the spirituality behind the purpose for this project. The term that was selected was—*Sacramentality*.

### **The Power of Spirit-filled Ministry**

Jesus illustrates spiritual works through something that is evidently being taught in many denominations called Servanthood. The question that is asked is why Servanthood leadership is needed in many of our churches? We find at Quinn Chapel that Servanthood Leadership is relevant, because it displays humility, caring, and much love in serving others, and most of all, it is a great ministry in discipling others who are in ministry.

The intent of the LAC group and I was to express, to the leaders of the church, the importance of the *sacramentality*<sup>9</sup> of servanthood leadership. It is the sacredness of serving in the church and allows one to stay focused on whose they are and who they are

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8. Rowan Williams, "On Christian Theology," (2000): xiii, quoted in Michael Jinkins, "Loving God with Our Minds: The Vocation of Theological Education in the Life and Leadership of the Church 1," *Journal of Religious Leadership* 2, no. 1 (2003): 3.

9. Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox Press, 1996), 245. Sacramentality: a term used to describe, "A principle which sees all reality (animate and inanimate) potentially or in actual fact as bearing God's presence and being instruments for God's saving activities on behalf of humanity."

servicing. *Sacramentality* symbolizes a deep rooted passion for works of service that demonstrates the Lord's worth-ship. In short, it is the heart of spirit-filled ministry and describes the essence of spirituality.

For me, *Sacramentality* is the way we do the works of ministry in the church, as God's vessels, imitating the Lord, who suffered, died, and was resurrected for our salvation. Thus, we can follow the Lord's footsteps in our service to others. There is a devotion to this kind of service, as Christ served and taught the disciples at the *Last Supper* and *the Washing of the disciples' feet*. Two occasions in which Jesus participated. Both have significant attributes that help us see the Servanthood in discipling others. *Sacramentality* is that light that shines on the outside; like having the "Midas touch" where everything you touch, God is revealed. And it's that light that shines on the inside, that inner peace and understanding that reminds you of God's omnipresence. The same holds true when Jesus washed the twelve disciples' feet. He emulated humility and agape love to all the Lord encountered. God created humankind in God's own image, naturally we acquired the attributes of God. Our service is to display Christlikeness in order to show others how to serve.

In Professor Donna L. Ciangio's course titled, *Topics in Spiritual Formation for Congregational Vitality*, she emphasized that whatever we do in the Christian community should be biblically sound. Although my project needed a biblical foundation, I did not want the entire project pursuit to be another Bible Study. I did, however, want the project to inspire and encourage the faith community at Quinn Chapel to believe that *only what we do for Christ will last* and to understand that Jesus came to serve not to be served. Therefore, the church is to be that beacon of light to assist and minister in the path of

Christ-centeredness. A term I used with my congregants is, put the *Jesusness* (put your best step forward for Christ) in your service, which they came to understand fully. Even the children understood the phrase. They have asked to be of service and the adults loved it, because it encourages them to mentor someone for the future of the church. This is discipleship.

Authors, Henry Cloud and John Townsend point out in their book, *Making Small groups work* in the chapter titled, *Spiritualization*,

While spiritual input is important, and while we desire the proper use of scripture, be careful with it. Monitor it in your group. Finding out God's ways is an important element of our ministry of reconciliation. We want people to know what the Bible says about life and learn how to implement his ways. But don't use Scripture and spiritual truths to keep people from experiencing biblical truth. That's what the Pharisees did.<sup>10</sup>

This ministry pursuit, in fact, was not like the Pharisees who could not see beyond the laws of Moses. Forcing scripture on someone may make them feel as if they are being judged, ultimately limiting spiritual truths for that individual. Biblical truths are very vital in the lives of the Christian community, but once realized they become a reality in our lives. Implementing biblical truth helps the congregants come to understand God's purpose in their lives. My purpose is to have them develop a spirit-filled service to show the worth-ship of God and not ourselves. In Elizabeth J. Tisdell's book, *Exploring Spirituality and Culture in Adult and Higher Education*, she notes, "Just what is happening when people *catch a glimpse* of the wholeness and interconnectedness of things and have what they refer to as a "spiritual experience?"<sup>11</sup> My approach to this

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10. Henry Cloud and John Townsend, *Making Small Groups Work: Whatever Small Groups Need To Know* (Michigan: Zondervan, 2003), 277-278.

11. Elizabeth J. Tisdell, *Exploring Spirituality and Culture in Adult and Higher Education* (San Francisco: Jossey-Bass, 2003), 55.

spiritual formation process, is to give the congregants the opportunity to imagine their spiritual experience through their ministry.

To sustain the quality of leadership in the Church that is conducive for the Christian community, the teaching and preaching that is vital in nurturing the spirituality in ministry, is needed. This will enable congregants to appreciate the biblical passages that direct us to fulfill an effective leadership style of Christlikeness that promotes discipleship. In author R. K. Greenleaf's book titled, *The Servant As Leader*, one concern he notes is, "the individual as a serving person and for the tendency of such people to deny wholeness and creative fulfillment for themselves by failing to lead when they could lead."<sup>12</sup> I came to an understanding with Greenleaf, if an individual is capable, meaning having the gifts and talents to guide God's people, it may be best not suppress what the Lord has gifted them. Those who have the passion, and the talents, are willing to aid in the ministry to make disciples and to set the example as Christ did in ministry while on earth. Christian leadership is necessary, because it helps to equip the faith community in the right direction.

My passion for teaching God's people goes back to my studies at Geneva College. My desire was to build a Christian Education Center, where I could guide the leadership in the spirit of serving God. The spirit of serving God is deeper than what is displayed on the surface. Professor Heather Elkins, who taught a course titled, *Theologies of Story and Sacrament*, asked a question during a lecture, "How deep does a sacrament go?"<sup>13</sup> The

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12. Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: The Greenleaf Center for Servant Leadership, 2008), 45, Amazon Kindle Edition.

13. Heather M. Elkins, "Theologies of Story and Sacrament" (Lecture, Theological School of Drew University, Madison, NJ, October 2013).

A.M.E. Church observes two sacraments because of Jesus' participation in them—they are the Lord's Supper and Baptism. The sacrament that came to mind when Professor Elkins asked her question was the Lord's Supper with the 12 disciples, but in relation to the project, it was the act prior to the partaking of the supper, Jesus washing of the 12 disciples' feet, that deepened the meaning of the sacrament by giving emphasis to servanthood. Jesus got up, towel wrapped at waist, took a basin with water and proceeded to wash Peter's feet. This was one of the biblical references. The visualization I had would bring insight to the faith community at Quinn Chapel to elucidate the spirit in serving God.

Quinn Chapel has a rich history of a long relationship of leadership in the surrounding community. The church has an extensive dedication to the upkeep of the physical structure of the building. This project helped restore and renew leadership practices to build positive relationships that revitalized ministries essential to the spiritual growth to serve. Serving both the physical and the spiritual has enhanced the quality of ministry in the faith community.

#### Bible into Praxis

Professor Kathleen R. Flood, an instructor in a course titled, *Contemporary Preaching and the Contemplative Tradition*, stated in a prayer “Dear Lord, your students need to be pilgrims and not drifters.”<sup>14</sup> A strong statement that tells a lot. I received it as to say the Lord is asking for disciples, willing workers, who will not drift away, but stay to learn how to transform lives. These willing workers are the ones who are committed to

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14. Kathleen Flood, “Contemporary Preaching and the Contemplative Tradition” (Lecture, Theological School of Drew University, Madison, NJ, February 21, 2014).

teaching a Christ like servanthood. I delivered two sermons in 2014 during the project phase where tools were used to illustrate in a way that the congregation, as a whole, would comprehend. It gave immediate insight as it relates to their experiences as leaders. The two sermons further emphasized, to the congregants, Jesus display of servanthood. The texts used for both sermons were taken from the narratives of John chapters 6 and 13. In figure 1, during the sermon on John 6, I used actual fish and barley bread, to emphasize that we can serve so many with so little and to illustrate the realism of the story brought to life. The children loved the illustrations because they were able to relate to the story.



Figure 1. *Basket with Five Barley Loaves and Two Fish*, Photograph by Theresa H. Smith, 2014, Quinn Chapel A.M.E. Church, Atlantic Highlands, NJ.

The feeding of the five thousand, from John 13:12-17, illustrates Jesus' Messiahship. This message shows us how to be servants and how to be leaders. I believe there is no difference between servants and leaders. In the project phase, the leadership was coming to understand their role as servants to God and to the faith community. A question was asked of me in one of my Stewards' meetings, what do I expect as a pastor, from the leadership? I answered, "I expect commitment to ministry, a love to serve, and



an attitude to grow, nurture, and mentor others to disciple. The story of the five thousand defines servanthood leadership that honors God. The narrative in John 13 whispers the message of love. A love that embraces true servanthood that challenges the faith community and takes another look at how we can serve. The illustration in figure 2 was an illustration I did after preaching from the sermon of Jesus washing the disciples' feet, had the congregants witness the essence of spiritual transformation in works of service. This act left an impact on the congregation. I felt a personal impact from performing the act of lowering myself to the floor to serve others. There were members who had not participated in Holy Communion for many years, but who have now begun to take Holy Communion again. Through these experiences, God had manifest God's-self through the sermons and the Holy Communion services. The challenge was to model and illustrate the message of the biblical texts to enhance understanding and spirituality.



Figure 2. *Washing a Member's Feet*, Photograph by Theresa H. Smith, 2014, Quinn Chapel A.M.E. Church, Atlantic Highlands, NJ.

## Literary Review

The literature used to support this chapter helped to start a dialogue, with the LAC group, on the relevance of using the biblical and theological aspects to incorporate foundations that are rooted in spirituality in serving God's people and showing God's worth-ship. There are many scholars who have addressed the discussion on Spiritual Formation. I reviewed a few of the authors' writings that helped the LAC understand the significance of implementing Spirituality in the works of service for the congregation I serve. Bradley P. Holt, author of *Thirsty for God*, outlines different aids to be used for discussions in the project and embraced a brief synopsis of the history of Christian Spirituality. Spirituality is to be lived—a spirituality that encourages one's soul to faith that anything is possible through Christ. The readings from Holt's book helped to examine a view point on spiritual practice and incorporate it into this project. Holt says,

Spirituality is about being... become who you are! This was Karl Barth's way of speaking about development and growth in the Christian life as a way of reaching a status God has already given us in Christ. In Christ, we are chosen, righteous, holy, given eternal life, glorified. When we live toward that destination, we are becoming, growing, maturing into our true selves. The being and the becoming are gifts of God...<sup>15</sup>

This is important when serving God's people. I chose to use the six week Bible Study series as teaching moments to illustrate the biblical passages mentioned earlier.

The church can find ways to provide ongoing spiritual nourishment, guidance, and above all, love for the community of believers by opening lines of communication extended from generation to generation in order to disciple others. I am alluding to the spiritual welcoming of what Jesus demonstrated in washing the disciple's feet. It is

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15. Bradley P. Holt, *Thirsty for God* (Minn, MN: Augsburg Press, 2005), 22-23.

within the heart of every believer that love extends to everyone we meet. This is a hunger not only for ourselves, but also towards ministering to others.

Author, Marjorie Thompson's book, *Soul Feast: An Invitation To The Christian Spiritual Life*, encourages spiritual disciplines that are important in reviving the practices of ministry in the church setting. The congregants used a discipline called *Lectio Divina* which was used in the Bible Studies and meetings to promote a spiritual atmosphere. This discipline contributed much success in the meetings, especially the Steward Board meetings, whose task is to promote spirituality in the church.

### Conclusion

I conclude this chapter in lifting up briefly Dr. Martin L. King's sermon referencing the term, "fresh bread"<sup>16</sup> in relation to bringing the value of the Lord's Table back to the church. Likewise, this phrase embraces bringing back the spirituality in our works of service. The Lord blessed humanity with a gift—a gift that restores, a gift to freshen up what was lost. This project has demonstrated the importance of having a spiritual attitude that transforms our service to God that honors and initiates praise to God.

Using the scriptures that were presented earlier in this chapter, afforded much in transforming the ongoing *Praxis* of ministry. This *Praxis* challenges the way the faith

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16. Martin Luther King Jr., *A Knock at Midnight, Sermon delivered at Mt. Zion Baptist Church*, The Martin Luther King, Jr, Research and Education Institute, Stanford University, June 11, 1967, Cincinnati, OH, **Source:** TU, Hodges Library, University of Tennessee, Knoxville, Tenn., Accessed December 2, 2015. <https://kinginstitute.stanford.edu/king-papers/documents/knock-midnight-sermon-delivered-mt-zion-baptist-church>.

community does ministry. It challenges believers to share in the task of bringing back new bread and new life to the works of service to show God, God's worth-ship.

All the passages of scripture used, suggests that quality leadership is essential in developing discipleship and empowering others to do God's will in serving the people of God. Scripture was needed because of the desire to improve the spirituality of the works of service at Quinn Chapel. The next chapter titled, *Historical Research* will further investigate the history of Quinn Chapel's leadership practices in the past and present as it pertains to this project's topic.

## **CHAPTER 3**

### **HISTORICAL RESEARCH**

History depicts the present as the endpoint of an ascending trajectory that links faith communities for their cultures, families, and the present time. Sharing stories helps to have a better understanding of congregants' behavior patterns. My attention was drawn to the historical narrative of the ministry site where I pastor. The focus of this chapter is the history of the leadership of the church.

This chapter examines the stories told from the congregants and historical facts that were compiled over the years, most of which were verbal communication. I was able to get a different perspective on how and why the style of leadership, currently practiced, was influenced from years past. The following is a brief reflection of the history of the African Methodist Episcopal Church, Quinn Chapel A.M.E. Church, and my own historical narrative.

#### The African Methodist Episcopal Church

The African Methodist Episcopal (A.M.E.) Church has been in existence for almost two-hundred years. Historically, its roots began when a group of parishioners knelt down at the altar to pray at the St. George Methodist Church located in Philadelphia, Pennsylvania. Richard Allen and a few of his friends were pulled up from their knees by white parishioners while praying. Tired of the injustice of discrimination

in the church, Richard Allen and his friends left St. George to start a denomination where they could worship freely.

The A.M.E Church was formed in 1816 and represented the ethnicity of the African people. Richard Allen became the first bishop of the AME Church. Bishop Richard Allen liked that the Methodist Church preached a simple gospel that anyone could understand. He also appreciated and preferred to use the hierarchical system of episcopal government; thus naming the first organized black denomination the African Methodist Episcopal Church.

According to The Doctrine and Discipline of the African Methodist Episcopal Church, “The A.M.E Church’s purposes are to: “(1) make available God’s biblical principles, (2) spread Christ’s liberating gospel, and (3) provide continuing programs which will enhance the entire social development of all people.”<sup>1</sup> As pastor, my responsibility is to teach the congregants how to incorporate these purposes into all facets of ministry in the church, along with ensuring that the A.M.E Church’s objectives are implemented. Those objectives are as follows:

In order to meet the needs...in the local church,’ the A.M.E Church shall implement strategies to train all members in: (1) Christian Discipleship, (2) Christian Leadership, (3) Current teaching methods and materials, (4) The history and significance of the A.M.E Church, (5) God’s biblical principles, and (6) Social development which all should be applied to daily living.<sup>2</sup>

In line with the A.M.E Church purposes and objectives, at least once a year I facilitate a training session with the leadership of Quinn Chapel. However, the focus of this project lies more on Spiritual formation.

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1. The African Methodist Episcopal Church, *The Doctrine and Discipline of the African Methodist Episcopal Church* (AMEC Publishing House, Nashville, TN, 2012), 13.

2. Ibid.

John Wesley, an 18th century Anglican preacher who founded the Wesleyan Tradition, tutored and guided Bishop Allen. Wesley's hymn, "A Charge to Keep I Have," inspired me throughout the project. This hymn was sung in all the LAC, Steward, and Trustee meetings, and the lyrics were discussed so that the congregants would have a better understanding of the hymn and their charge and responsibility in leadership. He writes,

A charge to keep I have, A God to glorify,  
A never-dying soul to save, And fit it for the sky.

To serve the present age, My calling to fulfill:  
Oh, may it all my pow'rs engage, To do my Master's will!

Arm me with jealous care, As in Thy sight to live;  
And O Thy servant, Lord, prepare, A strict account to give!

Help me to watch and pray, And on Thyself rely,  
Assured, if I my trust betray, I shall forever die.<sup>3</sup>

The hymn is grounded in the scripture Lev. 8:36 NRSV, which reads: "Aaron and his sons did all the things that the LORD commanded through Moses." The hymn tells us that we have a charge to do the will of God, to serve, and in all we do, to glorify God. The hymn speaks to a call to discipleship, which coincides well with the purpose of this project.

### Research Literature

To design a program that would capture the participants' attention, I took the opportunity to explore authors who have written on spirituality through years of

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3. John Wesley, A Charge to Keep I Have, Hymn no. 242, The African Methodist Episcopal Church, *African Methodist Episcopal Church Hymnal* (Nashville, TN: The African Methodist Episcopal Church, 1984).

experience. These authors have had dialogue and have shared their thoughts with interested readers. Although this was one area the LAC was not interested in, I thought it would be interesting to see a brief historical account of how spirituality was introduced throughout time.

One of three authors chosen was Don Cupitt. Cupitt suggests, in his book titled, *What is a Story*, a theoretical and religious thought through storytelling, and how the stories that are told impact and shape our lives to express hope. The stories that are told help depict images that influence us. Cupitt asserts that “Story helps to produce and to differentiate subjectivity, which is why in our modern culture it still remains so very important.”<sup>4</sup> Today’s society has many ways of communicating stories including newspapers, magazines, websites, social media, spoken word, bibliographical books, and the Bible. These mediums influence our thoughts and actions. The stories that are told depict images, opinions, and ideas. The individual who reads or hears the story takes on the responsibility of determining the truth. The direction to get to the truth is to think objectively and unbiasedly of who is telling the story, and research the facts for yourself. Also, know that the person who tells the story tells it through their own reality and most times the story is not researchable.

Another author who has contributed to this topic is Mike Mather, who addresses stories that are more relevant to smaller congregational settings. In his book titled, *Vital Ministry in the Small-Membership Church: Sharing Stories Shaping Community*, he tells these stories in such a way that nearly everyone who hears the stories can use them towards the benefit of their community. Mather says, “The challenge is to see the church

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4. Don Cupitt, *What is a Story* (Michigan: SCM Press, 2008), 19, Digital.



story as our story.”<sup>5</sup> As I commented in the Ethnographic survey, during a dinner fellowship, I had an opportunity to challenge the leadership to make their stories meaningful and worthy enough for sharing.

Finally, author Phillip Sheldrake, takes a look at the history of spirituality in his book titled, *Spirituality: A Brief History*. It charts time periods on how and why spirituality has changed over the years. I especially concentrated on Chapter 2, *Spirituality in the New Testament* and *Spirituality in the Early Church*. Sheldrake notes that “In approaching the relationship of spirituality and history, a fundamental factor is how we view the importance of history itself.”<sup>6</sup> To mention briefly Sheldrake gives us information about religious thinkers from centuries past and their impact on the changes in spirituality. The readings from Sheldrake’s book afforded me the opportunity to analyze some of the changes in spirituality in my faith community at Quinn Chapel and how those changes have affected the leadership.

The research for this project comprises several methods of collected data—quantitative, qualitative, and ethnographic. “The ethnographic research method helps to understand by describing the meaning of certain contexts.”<sup>7</sup> The ethnographic research was the most important piece of research necessary to gather the information needed for the outcome of the project. This segment of research helped me, as pastor, to understand the congregants even more so; and how to creatively establish a training tool that the

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5. Mike Mather, *Vital Ministry in the Small-Membership Church: Sharing Stories Shaping Community* (Nashville: Discipleship Resources, 2002), 19.

6. Phillip Sheldrake, *Spirituality: A Brief History* (Chichester: Wiley-Blackwell, 2013), 27 – 32.

7 William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago: Exploration Press, 2000), 25.

congregants would welcome. The Ethnographic Survey section, shown later in this chapter, gives the details of the survey.

### My Historical Narrative

This segment allows me the opportunity to tell my story as it relates to this project. The well-known text that is widely used in teaching the faith community is 1 Tim. 2:15, and it reads: “Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, rightly explaining the word of truth.” This text has been a model of my ministry since I began my studies at the Seminary. At a very young age I imagined myself teaching a large group. Well as time went on I became an Early Childhood teacher and from there I became a director of the Head Start program. I have always loved teaching. As years passed by, I eventually accepted the call to ministry, which directed me towards the pastorate. Throughout my journey, my focus continues to be in the direction of encouraging God’s people to do their best to honor God.

Professor Joel Clark Mason, an instructor in a course titled, *Theological Methods for Ministry*, has encouraged and inspired me to fully understand the direction of this professional project. The purpose for this section is to give an overview of my narrative as it pertains to this professional project. One phase of learning in my life was to enter a Doctor of Ministry program. My purpose was to experience the journey of going further in ministry on a professional level. I have gained much insight in all the courses at Drew Theological School. One course in particular as it relates to this topic stems back to the first day of the *Theological Methods for Ministry* course. I entered the room and placed my books in the classroom prior to the start of class. Dr. Mason was sitting quietly

beside the lectern in the darkened room as if he was meditating. A large projection screen hung from the ceiling displaying sidewalks of green grass that lined the dirt road between them, a road seemingly leading to somewhere. The professor responded as I greeted him. I sensed a strong energy in the room that told me this professor took ministry and his instruction very serious. There was something about his energy that I could not identify, but I was sure God would eventually reveal it to me.

I left the room to have lunch and to ponder over not only the quietness of the professor but also the picture of the road. After returning to the classroom, instead of talking to my classmates, I stared at the picture and thought about where this course was leading me. My classmates entered the room conversing with one another, greeted the professor, and then continued in their conversations. I wanted them to stop talking, but I said nothing. I continued to study the picture wanting to start my journey on that road.

Each day as I entered this class the image of the road confirmed that I was on the right path. I was walking the path I believed would lead me to what I needed to learn to develop my ministry project. About the seventh day of class, the road did not seem as long of a journey as it did the first day. The dirt road, for me, symbolized that much research must be dug up in order to get the whole story and to get to the truth as it pertains to my ministry site project.

I found in my personal narrative, that I have developed a spiritual relationship with the congregation at my ministry site. In a class discussion, Professor Joel Mason asked us, “What is the map of our story?”<sup>8</sup> I pondered on the question for a moment and thought, my map or my journey began when I was delivering my first child. While lying

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8. Joel C. Mason, “Narrative Research” (Lecture, Theological School of Drew University, Madison, New Jersey, July 23, 2014).

on the operating table with complications, the doctor turned to my husband and told him he would have to make a choice between the survival of his baby or his wife. I started praying as the doctor held my hand, and before I knew it my baby girl was delivered. This experience left the doctors in tears, converted one doctor, and confirmed my belief that the Lord had a hand in my life to be a living testimony by sharing my story.

The journey continued as the Lord called me to ministry, and although I struggled with the call I finally accepted it. I was eventually ordained and appointed to the pastorate recognizing God's purpose for my life is to be a witness and to equip God's people for the work of ministry. The biblical text referenced by the Apostle Paul that confirms the theological foundation for my purpose as shepherdess over a flock is Eph. 4:12 and 13: "...to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ."<sup>9</sup> Through my observations, the Lord revealed to me that the path to spiritual insight for this congregation is to incorporate a theological understanding of service, through the ministries by training the leadership to witness to others. The service that was currently being displayed was physically guided rather than spiritually guided.

During a lecture on Edwin H. Freidman's book, "Generation to Generation," I became acutely aware of the dynamics pastors may encounter when trying to initiate change in the church. Freidman reveals his thoughts of systematic family therapy that depicts the emotional life of a congregation. He says,

If the leader will take primary responsibility for his or her own position as "head" and work to define his or her own goals and self, while *staying in touch* with the rest of the organism, there is a more than reasonable chance that the body

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9. Eph. 4:12-13 (New Revised Standard Version).

will follow. There may be initial resistance but, if the leader can stay in touch with the resisters, the body will usually go along.<sup>10</sup>

Mastering self-differentiation is not easy but necessary to be an effective leader, especially in the pastorate. A pastor's responsibility is to set themselves apart as a leader to be able to give unbiased guidance to the congregants in all situations and at the same time maintaining a stable Christian environment. When this happens the congregation feels a oneness with the pastor and the integrity of the connection remains. Friedman describes this sort of relationship as "differentiation" stating, "Differentiation means the capacity to be an "I" while remaining connected."<sup>11</sup> An effective pastor must first be sincere and true to who they are in Christ in order to have a sincere and true connection to their congregation. Therefore, in order to have a trusting relationship and to know the congregation, the sharing of stories from both the pastor and the congregants are good. This process helped them to understand one another's background and history in this learning project.

The following section gives a synopsis of the results of a survey the LAC and I conducted to compile a historical narrative of the leadership at Quinn Chapel. To get the stories I needed for the progress of the project, I conducted an exercise by placing several objects on the table that were familiar to them. I then asked the congregants to view the objects quickly and I removed the objects and asked them to record what they have remember. Afterwards, a member was asked to tell the story of the church. Then I

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10. Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue*. (New York: The Guilford Press, 2011), 229.

11. *Ibid.*, 27.

initiated dialogue to enrich the leadership practices to a level of spirituality that will promote servanthood discipleship.

### Ethnographical Survey

The foundation of leadership in our church has a spiritual history that has affected the way we serve in each and every church on all levels of the connection of the African Methodist Episcopal Church. Quinn Chapel had a culture of families with affluent backgrounds. The church had many members and was financially stable. The ministries were strong in number and function and the fellowship thrived. The age range was wide and fairly even, with families joining as a whole unit. They were and still are a proud people with a prideful and appreciative nature.

This study is conducted as a part of my project, *Equipping Leadership for Servant-hood Discipleship*. There is a familiar yet anonymous saying, “You won’t know where you are going unless you know where you came from.” On the other hand, to put it in the form of a question for this project: “How can you know where you are going if you don’t know from where you came?” In relation to this project, the context of either phrase helps describe the reason for this ethnographic study. The members of my ministry context, Quinn Chapel, have a long and prideful history that has been rooted over one hundred and sixty years (160) years.

Other questions to address are: how can the pastor, as the minister in charge, retrain and redirect the leaders of the church in a way that develops a sincere spirituality in their service to the church community and the community at large, taking into consideration that the leadership techniques that have been instilled over past years have become the norm? What are the demographic characteristics of the members? What is

the culture of the group or the norms of the ministry? What were the commitment mechanisms and rituals that bound the members into a cohesive group? How was the authority established? What was the nature of the leadership style?

Because of past training of the leadership and how the skills acquired adversely affected the culture and ministries of the church, Quinn Chapel was an excellent venue for my ministry project. This community has to reclaim the spiritual roots of the A.M.E. Church. It is the expectation of the pastor and the LAC that the leadership be redirected through leadership training processes that will be developed based on the specific needs of the church community. In doing so, the current leadership will be adequately equipped to subsequently disciple others in their respective ministries.

### **Background Facts**

The A.M.E. Church was born out of a spiritual desire to be liberated to worship, and to learn, teach, and preach the Gospel of Jesus Christ to all people. The A.M.E. Church is not restrictive to ministering to one race of people; we are an inclusive church who has always had members of other races. The spiritual foundation for leadership was established on both cultural and spiritual principals that impacted the way leadership should serve in each and every church throughout the A.M.E. Connection.

Quinn Chapel was established in what was then a predominately black community. The ministries were strong in numbers and the fellowship thrived. Families traveled far and near to worship at Quinn Chapel. In recent years, it has become a challenge to assure the surrounding community, which has become predominately white, that we are an inclusive church and all are welcome. We currently have living members of four generation and five generation families who have been faithful members of Quinn

since their youth and who are still faithful in their responsibilities and attendance. Many of these families were connected to each other either by marriage or blood.

### **The Visual Walkthrough**

The church was first built in 1852, a new sanctuary was erected in 1894 and is now standing on its second resting place. The church edifice has been renovated over the years and an education wing was added along with a new parsonage in 1989. Since the founding of Quinn Chapel there have been fifty (50) pastors. As the fiftieth pastor, I was accepted without prejudice. Over time trust was built with members and relationships grew. The members welcomed the opportunity to take me back in their history for the project.

The church community rejoices when new members join or when someone shows an interest in their activities. The older members, especially, are proud of the church community that has grown over the years. They also have an overzealous pride in the physical church building. They are proud of how they were *taught* to raise funds, how they *actually* raised the funds, and what was built as a result of their labor. The stories that are told of accomplishments are from past endeavors. There isn't much talk about spiritual growth, evangelistic successes, or fulfilling missionary motivations. The members do show a passion for working and doing ministry in the church. When establishing new and modern ventures for the church community there is always a reminiscent comparison.

A study by James F. Hopewell, *Worldview Narrative Setting of a Congregation*, was taken of the leadership at Quinn. Hopewell designed the Worldview Test Instrument that defines four categories that characterizes congregational settings;



Charismatic, Empiric, Canonic, and Gnostic.<sup>12</sup> He challenges those in his arena to equip pastors to work through the stories of their congregations. I had the opportunity to do a class presentation of the Worldview Test results of my ministry site. The profile of the congregation originally scored high in Charismatic but they displayed Empiric characteristics. However, recent observations have revealed that they may not be Empiric, but very well may be Charismatic but allowing hidden truths behind the many stories to hinder them from expressing their spirituality and showing Charismatic qualities.

Table 1. James F. Hopewell, *Worldview Narrative Setting of a Congregation* definitions

<p>Charismatic - Reliance upon an evidence of a transcendent spirit personally encountered. The integrity of providence in the world requires that empirical presumptions of an ordered world be disregarded and supernatural irregularities instead be witnessed.</p>
<p>Empiric - Reliance upon data objectively verifiable through one's own five senses. The integrity of one's own person requires realism about the way things demonstrably work and the rejection of the supernatural.</p>
<p>Canonic – Reliance upon an authoritative interpretation of a world pattern, often considered God's revealed word or will, by which one identifies one's essential life. The integrity of the patter requires that followers reject any gnosis of union with the patter but instead subordinate their selfhood to it.</p>
<p>Gnostic – Reliance upon an intuited process of a world that develops from dissipation towards unity. The ultimate integrity of the world requires the deepening consciousness of those involved in a systematic outworking and their rejection of alienating canonic structures.</p>

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12. James F. Hopewell, "Congregation: Stories and Structures" (Philadelphia: Fortress Press, 1987), 69.

Figure 3 depicts the percentages of congregants that participated in the survey. These percentages reflect how many members are characterized, by various demographics, in each category listed below. This was a project that was done in the Theological Methods course. The results helped me with interpreting the leadership styles on why and how they performed in their respective ministries. The congregants scored extremely high in the charismatic category, which they could not accept. This issue caused much debate amongst the members.

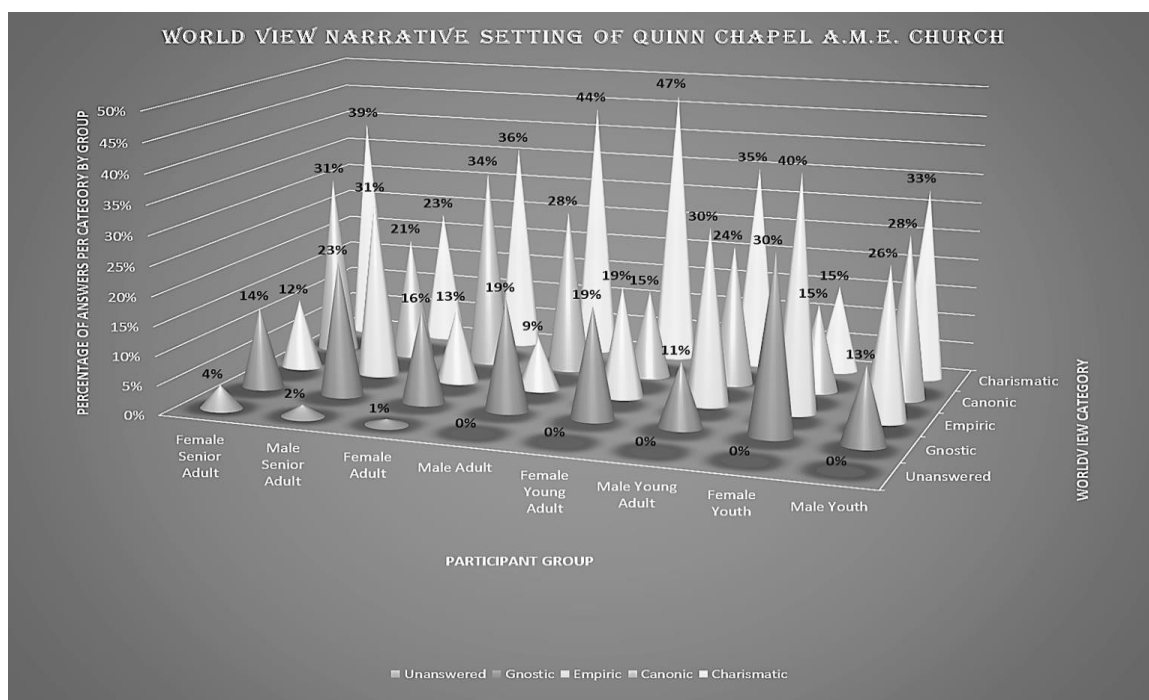


Figure 3. *Congregational Narrative Setting of Quinn Chapel A.M.E. Church*, Compiled by Theresa H. Smith, July 23, 2014. (Class presentation in “Narrative Research,” Theological School of Drew University).

### Gaining Knowledge of the Site

Personal observations were used in gathering historical information. Dialogue took place with members about the history of the families in an effort to piece together

the different perspectives. Dialogues were conducted in group sessions during fellowship dinners. This initiated comfortability in sharing stories with one another about the works of the church over the years. Interviews were conducted with older members to gather as much history as possible.

Some historical information on the population at Quinn Chapel was taken from publications, literature, and government documents. And some from the writings and documentations from church records. It was difficult in getting accurate data, because it has been found that much of the documentation was incorrect. The information from the government records differ from the church written records. The best source of data came from the senior members who have served many years. They were able to articulate how things were operated years ago and compare it to the present. Evidence used was taken directly from research field notes to report my findings and assertions.

### Conclusion

In conclusion, this ethnographical study has identified the root issues that need to be addressed in the faith community at Quinn Chapel and the culture and characteristics of the group were evaluated. The leadership has been redirected to lead in the spirit of servanthood. A new norm for leadership techniques have been established to encourage spiritual growth. The adverse characteristics that have been instilled have turned into positive ones. New seeds have been planted in the ministries so growth can continue to be nurtured and the commitment level has increased so the members can come together as a whole in each ministry. Overall, the leadership style has improved; all current ministries are able to flourish and new ministries were developed.

## **CHAPTER 4**

### **METHODOLOGY**

Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.<sup>1</sup>

This chapter comprises a description of the methodology employed to carry on a qualitative work to fulfill the task of Equipping Leadership for Servanthood Discipleship, the title of this project. The methodology of this project is designed to equip the leadership to train the leadership to spiritualize their ministries. The purpose of this study is to train the leaders of Quinn Chapel to enhance spirituality in their works of service by demonstrating God's worth-ship. This chapter entails the research design of this study in stages, collecting of data, and a description of the surveys used to analyze the results.

#### Local Advisory Committee

I informed the congregation that I would be pursuing a DMIN degree and as a requirement I had to develop a project based around a concern of the faith community. A brief description of the concern and the purpose of the project was given. A committee had to be formed to serve as an advisory group. Prior to selecting the members of the group it was determined that they had to be committed to the task of spiritual renewal in the church. This group would become the Local Advisory Committee (LAC). In order to

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1. Peter G. Northouse, *Leadership: Theory and Practice, 5th ed.* (Thousand Oates: Sage, 2010), 3.

accomplish the goal of equipping the leadership for servanthood discipleship, the LAC and I had to develop a training tool.

To start the process with the Local Advisory Committee (LAC), I went into prayer and meditation and there were three things revealed to me: first, I needed a team that would support the project and be as excited about it as I; secondly, one of the primary requirements to be a member on this committee was the members had to be participating in some sort of spiritual group activity in the church; and thirdly, leaders had to be willing to learn, participate, and work to encourage other leaders to do the same. The focus for the church is Spiritual Formation and to encourage the leaders to not think about leadership as a task, but to appreciate the spirituality that being a leader can profit.

To choose the best committee possible I had to select a chairperson, someone with good administrative skills, positive, trust-worthy, and able to articulate the project to the other members. Prior to selecting other individuals for the committee, I spent time with my newly selected chairperson and explained to her my vision for the project. Afterwards, we both prayed on the selection of the committee. Besides the chairperson, five members were chosen. These persons held positions in the church that required leading others in their respective ministry.

A total of six members were selected from the church to participate on the LAC. They included an ordained clergy person who also heads the Women Fellowship and Social Services; a member from the Finance Commission who has a degree in financial systems; a Steward – a senior who always shares encouragement to the young and old; a Trustee who holds a degree in Science, the Director of the Emergency Pantry, and the

Director of the Intercessory Prayer Ministry. They each participate in one or more of the following: prayer meetings, Bible Studies, and Church School. I personally asked each person to participate on the committee and all accepted. Each individual was given a letter inviting them to the first meeting which was held on July 15, 2014. The letter included meeting dates and a synopsis of the project.<sup>2</sup> All the members acknowledged their commitment to be a part of the committee by signing a contract.<sup>3</sup>

I wanted the subject matter to have an impact on the congregants, thus coming up with the title *Equipping Leadership for Servanthood Discipleship*. I presented the title to the LAC and they were thrilled with the idea of using the term “Servanthood Discipleship.” I explained each term to them, in order for them to have a better understanding of the project objective. I wanted a title that supported the focus of the project. The scriptural references that inspired the name for the title was Eph. 4:12-16, “...to equip the saints for the work of ministry, for building up the body of Christ...,” Jn. 6:1-13 *Feeding of the Five Thousand*, and Jn. 13:1-20 “Jesus Washes the Disciples’ Feet.” These references were appropriate for the project title and they are conducive to the work of Servanthood Leadership. The entire LAC accepted the title for the project and the scriptural references. The syllabus can be found in the Appendix, The Project in Progress.<sup>4</sup> The syllabus includes Pre-Project Planning, Workshops/Surveys, Project reviews, Bible Study, Revival Week, and the Post Project Phase.

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2. See Appendix B.

3. See Appendix C.

4. See Appendix D.

The measures used were unpublished and published instruments. These instruments were instrumental in the evaluation of the project's success and quality. These instruments include: Qualitative Evaluation Form, Spiritual Gift Quantitative, and the Qualitative Evaluation Results. A copy of a Meditation presented by a LAC group member, Bible Study outline, and an example of a Bible Study lesson was also included.

The Spiritual Gift Discovery Tool, a published instrument was used in phase 1 of the project. This Tool was chosen because it best fit with what the LAC and I were looking for in covering an overall scope of spiritual gifts. The assessment was also successful because the participants engaged in discussion on wanting to know what they can do to achieve the quality of service needed to serve in their ministries. The workshops that were presented by facilitators are briefly noted. I was inspired to put in place measures that would give the results on the quality of the project's success. The following section is a brief description of some of the readings.

### Literature Review

I had the pleasure of reading some scholarly material on Servanthood Leadership that promotes discipleship. One book I was impressed with was written by Robert K. Greenleaf, a scholar who is most familiar on the topic of this project. Greenleaf developed ten principles of Servant Leadership that I used in Phase 5 in a Bible Study lesson. Many scholars have addressed this topic, however, I find that Greenleaf's book, *The Servant as Leader*, highlights the very essence of the leadership that should be demonstrated in the faith community. Greenleaf asked a question, "Who is the Servant-

Leader?”<sup>5</sup> He notes that “The servant-leader is servant *first*... It begins with the natural feeling that one wants to serve, to serve first.”<sup>6</sup> My purpose in reading this book was to use it as a discussion piece for this project. Peter G. Northouse, author of *Leadership: Theory and Practice*, developed leadership theories for individuals to apply and to enhance their leadership skills. My purpose in reading this book was to review the book section, *Ways of Conceptualizing Leadership*. Northouse asserts that “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>7</sup>

Marjorie Thompson’s book, *Soul Feast: An Invitation to the Christian Spiritual Life*, is an excellent guide for integrating Spiritual formation with many practices in the church setting. Thompson mentions *Lectio Divina*: a practice I used for the duration of the project to promote spirituality. This practice helped the leadership encourage unity in their respective ministries. Thompson’s exercises have contributed the project model to the leadership. Thompson offers a framework to not only understand, but to appreciate spiritual disciplines. My purpose for reading this book is to understand *Lectio Divina* myself and how to apply this practice to the leadership at my church. Gladys Hunt, author of *The Discipleship Series: Building Character*,<sup>8</sup> brings out the importance of building a character of godliness to strengthen individuals. Everyone is unique and everyone’s gifts are nurtured to work together in the church. My purpose in reading this

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5. Robert K. Greenleaf, *The Servant as Leader* (Westfield, IN: The Greenleaf Center for Servant-Leadership, 2008), 136, Amazon Kindle edition.

6. Ibid.

7. Peter G. Northouse, *Leadership: Theory and Practice, 5th ed.* (Thousand Oates: Sage, 2010), 4-6.

8. Gladys Hunt, *The Discipleship Series: Building Character* (Grand Rapids: Zondervan, 1992).



book was to review the exercises outlined and use them as a guide in a six-week Bible Study series. It is my goal to have the leadership see how they can build Christian character in order to disciple others into ministry.

### The Project in Progress

The purpose of this project is to encourage the leadership an attitude of servanthood leadership throughout the faith community that will embrace spirituality of doing the works of service. In addition, to ensure that the tasks were follow through in activities and events that were scheduled. The events were planned to initiate quality leadership that would develop discipleship and serve others in a Christ-like manner. Several activities were done with the leaders to bring awareness to my purpose in pursuing the project.

The project is designed to equip the leadership to train the individuals in their respective ministries. Spiritual disciplines were encouraged throughout the project. A scriptural reference for prayer was chosen by the LAC to be read at the beginning of each session of the Bible Study. Eph. 3:14-19, "I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit..." is a prayer offered by the Apostle Paul for spiritual empowerment for the church to stay connected with one another. The meetings and project sessions were opened with the reading of the above scripture and prayer titled, "A Prayer for Direction" noted in the African Methodist Episcopal Church Hymnal.

Direct us, O Lord, in all our doings,  
 With Your most gracious favor and further us with  
 Your continual help; that in all our works begun,  
 Continued and ended, in You, we may glorify Your  
 Holy name, and finally, by Your mercy obtain everlasting life;

Through Jesus Christ our Lord. Amen.<sup>9</sup>

With the assistance from the LAC group, training tools were identified to help the leaders comprehend what we were conveying concerning servanthood leadership to that of a spiritual level that is meaningful for them and the ministry participants. These tools consisted of a PowerPoint presentation, Bible Study handouts, the invitation to the workshop, and spiritual gift assessments.<sup>10</sup> I used several methods to arouse enthusiasm to encourage the various phases of the project. The LAC was very involved in the activities of events to accomplish its goal. The timeline used to complete the process of the project was February 18, 2015 through March 25, 2015. The results are recorded in Chapter 5, The Evaluation.

There were six phases of the project: Phase 1 - The Pre-Planning, Phase 2 – Workshops and Surveys, Phase 3 – Project Review, Phase 4 – Bible Study, Phase 5 – Revival Week, and Phase 6 – the Post-Project Phase. During the project, the LAC and I met every other week to recap the events that occurred. Handouts were used during the sessions and are located in the appendix section. The handouts gave a description of what transpired in each of the events mentioned above.

### **Phase 1: The Pre-Planning**

In order to have some sort of insight for the project, pre-planning was necessary. The LAC group and I have researched the topic for a deeper understanding. We have shared ideas on what to include for the contents of the project and what not to include. A

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9. The African Methodist Episcopal Church. *African Methodist Episcopal Church Hymnal* (Nashville, TN: The African Methodist Episcopal Church, 1986), 776.

10. See Appendix E.

clear schedule of events was put in place so the LAC and I could stay on track and stay focused on the tasks that lie ahead. Not having any structure can become overwhelming.

In this phase, the group and I had gathered information pertaining to the facilitators and setting a budget that is realistic for the project. We discussed ideas for church activities and events that were related to the topic and were assured of the proper tools and literature to use. The following scheduled activities were planned in order to keep abreast of our goals: an invitation letter to the Local Advisory Committee's prospective members; contract agreements signed; an overview of responsibilities reviewed; an overview of the project and the topic were discussed, project tools identified, and a budget established, as stated earlier in this chapter.

## **Phase 2: Workshops and Surveys**

### Workshop 1:

In the first session, I explained the evaluation tool and administered a Spiritual Gifts assessment to determine the leadership's spiritual gifts. The *Spiritual Gifts Discovery Tool*, prepared by J.D. Danielson was used to distribute to the diverse leadership of the church. Dr. Richard J. Krejcir, author of the discovery tool states that "It is the responsibility of leadership of the church to model and discover its peoples gifting. It is also each Believer's responsibility to find, develop, and exercise the Gifts given to them."<sup>11</sup> In order for the leaders to take on the responsibility of leading, they had to know if they were suitable for the position to lead their ministry. This tool assisted those in leadership positions in having a better sense of understanding their role and

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11. Richard J. Krejcir, "The Online Spiritual Gifts Discovery Tool," *Spiritual Gifts Inventory, Into Thy Word Ministries*, Pasadena, CA, 2002, Accessed February 1, 2015, <http://www.intothyword.org>.

recognizing their gift to ministry. Everyone participated fully and submitted completed assessments. It was surprising that there were no comments on the length of the assessment, however, there were some who responded to some questions with more than one answer and some questions were not answered at all. After the participants had given their responses, I asked them to exchange their sheets with another person to tally the responses and record the scores. After scoring the assessment tool, papers were given back to its original owner. I recommended everyone take their assessments with them, review their gifts, and bring it back to the next workshop on “Assessing the Spiritual Gifts.”

#### Workshop 2:

This workshop, *The Power of Spirit-filled Leadership*, was presented by an outside facilitator. I had strong faith in the direction I was going with this project. Servant leaders know the importance of training others to serve the faith community through their spiritual gifts and love and commitment for Christ. They shared what God entrusted to them in being an instrument to guide the ministries in the community. This workshop would express to the leadership, authentic humility through works of service that leads to discipleship.

We opened the session with a well-known hymn of the church written by Charles Wesley, *A Charge to Keep I Have*. Wesley’s hymn is very clear as to the commitment to follow Christ through works of service.

A charge to keep I have, A God to glorify,  
A never-dying soul to save, And fit it for the sky.

To serve the present age, My calling to fulfill:  
 Oh, may it all my pow'rs engage. To do my Master's will!<sup>12</sup>

After the singing of the hymn, the prayer was offered and the scripture reading came from Eph. 4:11-13, according to Paul, “The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ...” I gave a brief synopsis of what the workshop entailed and then turned it over to the facilitator who did an excellent job explaining the subject matter in detail. At the end of the session, the facilitator allowed for questions and answers. The workshop was very well received by the congregants.

### Workshop 3:

This workshop was only to assess the gifts that were revealed and how the gifts could be used in the faith community. There was time allotted for discussion of the results after I explained each dominant gift of each person. The outcome of the results from *The Discovery Tool Profile Sheet*<sup>13</sup> was surprising. Many of the participant's results reflected that they were in the right ministry, but they admitted that they focused more on completing the task than they did being conscious of the servanthood aspect of leadership. I explained that there was more to working their gift and when they demonstrate their act of service spiritually, others will follow and want to imitate them. This is what we call servanthood discipleship. This type of service will build ministries,

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12.. African Methodist Episcopal Church. *African Methodist Episcopal Church Hymnal* (Nashville, TN: The African Methodist Episcopal Church, 1986), Hymn No. 242.

13. See Appendix F.

promote positive communication, and show how to train others to follow them as they follow the ways of Christlikeness.

The Spiritual Gifts Discovering Assessment Tool was an aspect of this project that helped to encourage the leaders to know why we serve and who we serve. This enabled them to recognize their connection with Christ and to use their gifts through the Holy Spirit who guides us. This was the first step in the research process of gathering information on the congregation.

### Ethnographic Survey

I presented to the LAC group a method to compile historical information on the church to gain insight of the history that impacted the leadership at Quinn. This survey is expounded upon in Chapter Three: *Historical Research*. This research is a study of the faith community's cultural background. According to the Meriam-Webster Dictionary, an Ethnography is "the study and systematic recording of human cultures; *also*: a descriptive work produced from such research."<sup>14</sup>

### **Phase 3: Project Reviews**

Although I knew there was no method to develop the ideal curriculum that could address all the leader's needs, there was a way to at least try to make it adaptable and comfortable for all to comprehend the information. Instructions were created for all leaders to be able to communicate with one another about the different facets of the project. The schedule was able to be altered, if necessary, to accommodate those who

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14. Meriam Webster: A Britannica Company, s.v. "ethnography" Meriam-Webster Incorporated, Accessed August 7, 2015, <http://www.merriam-webster.com/dictionary/ethnographic>.

wanted to participate. Later in the Bible Study phase of the project, a change was made in how we were going to pursue the Bible Study because a snow storm had prevented people from coming to the church.

I expounded on the terms throughout the project and suggested that we try to use them in our discussion to fully grasp the meaning of the terms. This was agreed by the LAC group. The workshops were beneficial to the leadership and they expressed their deep appreciation in participating in this project. On March 4, 2015, the Advisory group and I did a midpoint survey to review the project's success and or failures. Although there were no major mishaps, if I were to do this again, I would rather it be during the spring. There were many more who desired to attend, but many of the congregants do not live in the community of the church; are mostly seniors, and do not like traveling at night especially in the winter.

#### **Phase 4: Six Week Bible Study**

In this phase, which is the heart of the project, six-week Bible Study Sessions were conducted during the Lenten Season. The purpose of the Bible Study sessions was for the leaders to interact with one another in a discussion about the Word of God. Through the understanding of the texts that were assigned to this project, the group was learning the process of transforming their skills for spiritual enlightenment. I believe in Bible Study because it is a significant part of fellowship in the Christian community. The community is able to share with one another and continue to allow this spiritual formation to grow within them ongoing. The Bible Study helps individuals grow and to lead others to make disciples; therefore, they may want to lead a ministry in the church. I

believe that God inspired humanity to write scripture, in order that we may know God and follow the ways of the Lord.

An outline of the sessions was given to the participants a week prior to the sessions so that they would have ample time to review the text. Prior to each lesson, I had someone lead a meditation before teaching the lesson. The meditations were a means for the participants to study the text and articulate to the Bible Study group. I allowed a few minutes for questions and answers on the meditations. Key terms were selected for each session and *The Prayer for Direction* was repeated at the end of each lesson.

Week One:

The first session titled, “Prayer: in the Heart of Servanthood” focused on Eph. 3:14-21. A member of the group offered a meditation, which was included in the devotion time. The method of the meditation was a spiritual discipline called *Lectio Divina* which is a prayer based on meditation. “In the practice of the early church, “meditation...was a simple repetition of the ‘word’ received from *lectio*.... The ‘word’ was repeated in the mind, or even on the lips, until it formed the heart.”<sup>15</sup> There are four movements of this discipline: read, meditate, pray and contemplate. In short, as described by author, Marjorie Thompson, it is “Spiritual Reading”<sup>16</sup> and by author Donald K. McKim, “a meditative reading that leads to prayer.”<sup>17</sup> The purpose of this exercise is to introduce to the group another way of communicating with God. I directed

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15. Marjorie Thompson, *Soul Feast: An Invitation to the Christian Spiritual Life* (Louisville: Westminster John Knox, 1995), 23.

16. *Ibid.*, 18.

17. Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox Press, 1996), 158.



the group to pray before reading the scripture and quoted Gladys Hunt, “God guide my heart and mind and guide me to the truth of what the scripture says.”<sup>18</sup> Afterwards, I asked the group to repeat the same words written by Hunt. The group was impressed with the method of prayer with the exception of one person who stated they could not concentrate; they added it will take more time to adjust. We then proceeded to the lesson on Paul’s prayer, a lesson on instruction to pray and experience God’s love in our hearts and minds. Several questions were raised for discussion that was followed by the closing prayer. The Bible Study outline and a sample of the discussion questions can be found in the Appendix G.

Week 2 and 3:

During these weeks, the lessons were titled, *Part I: A Lesson in Servanthood* came from the gospel of John 6:1-13, and *The Feeding of the Five Thousand*. As mentioned earlier in the mid-review, a snow storm interrupted the schedule, so I immediately thought, let us do something new and different in the event the weather did not permit us to continue, something that was discussed in the LAC group. I stated that we might have to use a technology technique, something that the group felt would not work. For two weeks, we were challenged to use the Webinar Conference for our Bible Study.

Two sessions were done for “The Feeding of the Five Thousand.” There was much emphasis on the following Christ example of servanthood leadership. Both sessions helped bring an understanding of works of service that honors God. Roger Hahn

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18. Gladys Hunt, *The Discipleship Series: Building Character* (Grand Rapids: Zondervan, 1992), 64.

says, “The story told in John 6, gives a good learning lesson how to follow and reproduce, and then to pass it on to others.”<sup>19</sup> I utilized the four points given by Hahn for this lesson and then put before them a question of application: How is this story relevant to you in terms of *Equipping Leadership for Servanthood Discipleship*? I asked them to bring their responses to the next session. One of the participants stated, “The Bible Study lessons had opened his eyes towards seeing a new way of doing things in the church. It has definitely transformed his mindset of serving as Christ displayed.”

There were some challenges with the Webinar Conference. Therefore, I had to do some creative thinking in order to follow the schedule as outlined. The use of technology was “one of the risk factors the LAC group and I discussed in the planning stages. It was not a popular practice in this particular faith community, but we were forced to bring it to the forefront. In addition, using a new and post-modern communication method introduced problems in itself, e.g., audio and video issues and some not having updated equipment. Nevertheless, with a little technical manipulation, we were able to get everyone to fully participate by audio after the sound issues were resolved. Overall, the sessions were well attended and well received.”<sup>20</sup>

Week 4 and 5:

For these two weeks, the lessons came from John 13:1-20, *Jesus Washes the Disciples' Feet*. The week four lesson came from verses 1-11 titled *Servanthood: An*

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19.. Roger Hahn, "Voice: Biblical and Theological Resources." *Voice Bible Studies Gospel of John*. Edited by Roger Hahn and the Christian Resource Institute. CRI / Voice, Institute. November 08, 2011, Accessed August 8, 2015, <http://www.crivoice.org/biblestudy/bjohn7.html>.

20. Theresa H. Smith, “Project Site Review Report Form” (quoted in a paper, Theological School of Drew University, Madison, NJ, 2015), 8.

*Attitude of Humility* and the week five lesson came from verses 12-20, titled *The Sacramentality of Servanthood*. The Gospel of John reports to us of the greatest servant who has demonstrated an attitude of humility. The person is none other than Jesus. I love this passage of scripture, because it embodies the act of servanthood to its fullest. The story of Jesus washing his disciples' feet is a demonstration of love and humility.

As in each of the lessons, we went over key terms that were relevant to the lesson. These two lessons, especially lesson five, took a major turn. It was as if the participants heard something new that made them very excited. The term "Sacramentality" awakened them to a new revelation of this story. Sacramentality, a theological term that describes "a principle which sees all reality... bearing God's presence."<sup>21</sup> I explained the word, talked about the many things we do that encompasses this sort of spirituality and they were over-joyed. This was the longest Bible Study night.

The meditation gave a detailed description of Sacramentality. The following is a reference to a small portion of the meditation where the participant did an excellent breakdown of the term:

The first half "Sacrament" meaning something sacred and of spiritual significance. The second half "mentality" meaning having to do with one's attitude or mindset. These words work together to create a spiritual behavior and an ability to see the mystery of God revealed in everything around us. Sacramentality is a spiritual awareness that cannot be learned, or taught; it has to be experienced and may be developed through a spiritual transference.<sup>22</sup>

The participant gave testimony that I, as the Pastor, have over and over again illustrated and demonstrated a spirit-filled works of service through the preached word, teachings,

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21. Donald K. McKim, *Westminster Dictionary of Theological Term* (Louisville: Westminster John Knox Press, 1996), 158.

22.. Robyn Keys, "Meditation: Sacramentality and Servant Leadership" (quoted in a paper, Bible Study, Session 5, Quinn Chapel A.M.E. Church, Atlantic Highlands, NJ, March 10, 2015), See Appendix I.

and trainings. For the first time, the participant really understood the essence of Servanthood. I had to hold myself together in my emotions, but I must say it was a blessing to hear this and to listen to the group's enthusiasm of recognizing that in order to disciple others, we must have the love of Christ. A leader that exemplifies humility, compassion, and love in his/her service follows the footsteps of Christ.

This is a powerful lesson. I believe Jesus' style impacts us who follow Him to do service in the same manner. Jesus' leadership style transforms leaders towards spirituality and endorses discipleship that has an impact on the congregants we serve. This style of leadership brings about sacramentality which is the heart of spirit-filled works of service that displays God's worth-ship. Many echoed that this was the highlight of the Bible Study series. For me as a Pastor, it did not matter how long it took for the congregants to get this concept, the work was not in vain. They heard me and now they understand.

Week 6:

Finally, the last session. The title of the project was the topic of this lesson, *Equipping Leadership for Servanthood Discipleship*. We visited Paul's letter to the church of Ephesus, Eph. 4:12-16, "... to equip the saints for the work of ministry..." This portion of scripture is a model to equip the faith community to the works of service. These gifts are performed to build, strengthen and disciple others in the church. I am certain that if we as leaders continue to carry on the work of Christlikeness in the church the people of God will develop and mature under our guidance, through the authority of Christ. A handout (shown below) was distributed to the participants for discussion. The

purpose was to show Jesus' approach to leadership modeling as opposed to the world's leadership model.<sup>23</sup>

Table 2. The World's Leadership Model as Compared to Jesus' Leadership Model

<b>ISSUE</b>	<b>THE WORLD</b>	<b>JESUS</b>
How to gain influence	Leverage Power	Love people Phil. 2:3-11
How to process confidence	Compete and Win	Depend on God 2 Cor 3:4-6
How to acquire authority	Claim Your Rights and Position	Servanthood Matt. 20:20-28
How to grow an organization?	Demand of People	Develop people Acts 19:8-10
What vision drives you?	Temporal Gain	Eternal gain Matt 6:31-33
What is success?	Overcoming the Competition	Obedying the Lord 1 Cor 4:1-5
The heart of leadership	A Boss	A Father 1 Cor 4:15

A review of all the lessons was implemented. Everyone gave a response of their understanding of the lessons and how they would apply what they had learned to their ministries. Someone said, "One thing is clear, to be a leader in the church, one must do as Jesus did, do what you do in love, humility and compassion." Another person stated, "I have enjoyed the lessons and I will change my way of doing ministry to serve God." These statements meant the world to me. I thought to myself, yes, this is what I wanted

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23. John C. Maxwell, *The Maxwell Leadership Bible: New King James Version* (Nashville, TN: Thomas Nelson, Inc., 2002), 1290.

to hear. If I only reached one person, the project is a success. Another person raised a question, “How do you disciple in your ministry to make people work?” I thought this was an excellent question. It was very relevant to the topic, *Equipping Leadership for Servanthood Discipleship*. There was something noted in a handout I read, *A Guide for the Journey*. It listed eleven ways how to be a disciple. I chose 6 of the statements to answer the question. The statements are as follows:

- To be a disciple of Jesus is to serve others.
- To be a disciple of Jesus is to do God’s work (mission) the highest priority in our individual lives and faith community.
- To be a disciple of Jesus is to pray.
- To be a disciple of Jesus is to live with the conviction that love of God and love of people are intimately tied together.
- To be a disciple of Jesus is to have faith.
- To be a disciple of Jesus is to continue his work of ministry<sup>24</sup>

The Bible Study group appreciated the responses and several members reminded everyone, that I have been teaching and preaching this for some time. I enjoyed doing this project, because it afforded me the opportunity to see myself grow along with the people I serve.

I asked the group to read the scriptures printed on the diagram in their devotion time. We did a closing exercise (*Lectio Divina*) of each person reading the passages of scripture from the six lessons. We were then led in prayer and followed with the song, A

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24. Jeffrey Jones, *Traveling Together: A Guide for Disciple-Forming Congregations* (The Alban Institute: Herndon, VA., 2006), 175-176. The four statements were quoted in a presentation in *A Guide for The Journey: The Ministry of Christian Formation*, Richmond’s First Baptist Church, Richmond Virginia, Accessed February 2, 2015, [http://www.fbcrichmond.org/download\\_file/view/416/](http://www.fbcrichmond.org/download_file/view/416/).

*Charge to Keep I Have*. We closed our eyes to meditate on what the Spirit of the Lord had revealed during the entire process of the Project. I ended the Bible Study by recanting the terms in the project's title, as follows:

**Equipping:** To furnish or provide with whatever is needed for service.<sup>25</sup> Basically, equipping is preparing oneself to teach another.

**Leadership:** Northouse defines the term as "Leadership is a process whereby an individual influences a group of individuals to achieve a common goal."<sup>26</sup>

**Servanthood:** The act of a true spiritual display of leadership that demonstrates a Christ-like character.

**Discipleship:** The act of knowing and applying God's truth to your life and to make one Christ-like in following Christ. This act of the works of service focuses on the quality not the quantity of the works of service.

### **Phase 5: Revival Week**

For the fifth phase, we planned a Revival Week, which began with a twelve hour Prayer Vigil on Monday, March 2, 2015. The vigil began at twelve noon and lasted until twelve midnight. Two persons on the hour went to the church in prayer, some practicing the Lectio Divina style of meditation. On Thursday, March 5th, a workshop on *The Call for Servanthood Leadership in Prayer* was conducted by me. The purpose of this workshop was to have the leadership of the church be more attentive to their responsibilities and their commitment because it is important in order to disciple servant leaders. It is vital that servant leaders possess a character of godliness, love, and humbleness. Servant leader's attributes are grounded in the Word of God.

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25. C.L. Barnhart, ed., *The American College Dictionary* (New York: Random House, Inc., 1967), s.v.

26. Peter G. Northouse, *Leadership: Theory and Practice, 5th ed.* (Thousand Oates: Sage, 2004), 3.

Prayer is vital in the life of someone who leads God's people. This workshop addressed the need for prayer and some attributes that are noteworthy in leadership. Participants were asked to pray on the following topics: Praise, Thanksgiving, Forgiveness, Petition, Love, Service, Humility, Giving, and Supplication. Each subject of prayer was explained. The terms Servanthood and Leadership were defined, and then I presented some core values of Servanthood leadership and Discipleship. In her dissertation, Carol Smith gives a brief description from one of Robert K. Greenleaf's essays, *Ten Principles of Servant Leadership*. These principles can be found in his book on *The Servant as Leader*. As written in Carol Smith's dissertation, the principles are as follows:

1. **Listening:** Listen openly to what is being said. (and not said)
2. **Empathy:** Put yourself in the shoes of the other person
3. **Healing:** Desire to be compassionate
4. **Awareness:** Tune in to what is happening around you
5. **Persuasive:** Build consensus. Convince vs. coerce compliance
6. **Conceptualize:** Conceive a desirable vision, then lead in that direction
7. **Foresight:** Look into the future and anticipate the likely impact of current decisions
8. **Stewardship:** Acknowledge and care for God's gifts
9. **Cultivate Followers:** Help followers grow beyond their current skill levels
10. **Build Community:** Create a deeper desire for belonging, a bond that goes beyond a traditional organization.<sup>27</sup>

Another prayer was offered by a minister to instill these principles within the leadership of the church. Greenleaf's principles are authentic and realistic to the leadership in the faith community. Two core values were lifted up. The first, our relationship with Christ – having compassion for those we serve, comes from Matthew

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27. Carol Smith, *Servant Leadership: The Leadership Theory of Robert K. Greenleaf* (Dissertation Greenleaf.pdf., 2005), 5-6. The Ten Principals can be found in Robert K. Greenleaf, *The Servant As Leader* (Westfield: The Greenleaf Center for Servant-Leadership), 2008.



22:37-39, The Lord said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind...” The second, Serving others – Christian leadership is to be used by God in serving others. For Jesus came not to be served, but to serve... (Mark 10:45 NRSV). The session was closed with prayer.

The worship service was held on Friday, March 6, 2015. A guest preacher was the revivalist. He preached on the theme: “Working to Serve and Glorify God” from the text according to Matthew 5:12-16. The preacher recanted much of what was taught in our sessions and more. Needless, to say we were blessed. The message was well received by the membership. Thus, the worship service ended the actual operation of the project. There was a dedication of recommitment after the sermon. The songs, prayers, and the message all fell in sync with the theme.

### **Phase 6: Post Project**

This section was the final phase of the project. This is the evaluation process. On March 25, 2015 each member of the LAC group was assigned a task to complete an evaluation. The tasks were the following:

- LAC to evaluate results of the outcome of the project
- Self-evaluation of the LAC group (Project Site Review Form)
- Self-evaluation of Candidate (Project Site Review Report Form)
- Second Spiritual Gift assessment follow-up
- The budget was assessed for cost effectiveness

Each person presented their completed task to the group. Everyone was able to view it on the large screen and it made it easier to make corrections on the original. The LAC group was excited about their presentations and we all were surprised by the results,

which will be discussed later in this paper. We all loved the idea of evaluating ourselves. It helped us to see the whole scope of the project. The LAC group worked together on the Site Review. They were very explicit about how to record the findings, wanting to make sure they did not leave anything out.

On April 8, 2015, the Institutional Review Board's (IRB) Project Site Review and the project outcomes of the evaluation process were compiled. It was a long but good journey. We all learned from the project and came to the realization that there is still much more to do. We celebrated the completion of the project with much excitement, jumping for joy and praising God for His guidance through this project.

Celebrating a completed task of any sort is important because it displays unity, how we came to know one another better, and how your fellow laborer thinks and feels about the church functions. We had meals and refreshments to make the occasion even more enjoyable. During the celebration, everyone shared stories of their own leadership styles. We talked about the new words that were learned, such as Sacramentality, Servanthood Leadership, and Spiritual Formation. Everyone was most impressed with the two sermons I preached and the demonstration of the stories; *The feeding of the Five Thousand* and *Jesus Washing the Disciples' Feet*. These were very memorable moments. I enjoyed doing this project and working with a wonderful team of spirit-filled congregants who found it not robbery to assist me in this endeavor. As I shouted for joy, I thought of a phrase Professor Kathleen Flood stated in the Colloquium course, "It is fire that burns within our veins."<sup>28</sup>

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28. Kathleen R. Flood, "The Project Colloquium Course" (Lecture, Theological School of Drew University, Madison, NJ, October 2014).

## **CHAPTER 5**

### **THE EVALUATION RESULTS**

The overall evaluation of this project shows that the project has been successful. The members at Quinn Chapel showed improvement while participating in the project. Although there is much more to be learned, the membership recognized their strengths and weaknesses. I as a pastor, have not only gained valuable knowledge of the faith community, I have learned much as a pastor in ministering to God's people. I have gained a considerable amount of information and understanding of the church culture that will help me for future pastoral appointments within other faith communities in the African Methodist Episcopal Church (A.M.E.).

On the journey through my project, I have come to find that pastoring in a denomination that move Pastors from one church to another is quite difficult for a congregation. This practice may affect the way leadership is developed. There is not enough time in most cases for the pastor and the congregants to grow and mature spiritually as a team. Amazingly, I have come to see that in some churches, that are prospering physical or spiritual, the leadership is not bound to the organized structure of the denomination. What I have observed is that the strength lies in the spirituality, with strong bible study teachings, prayer meetings and resilient method of preaching that can attract people who want to be governed by a strong foundation of leadership.

In discussions with the leadership and the congregation, during the project phase, there was always a concern about the way the A.M.E. Church operates. I explained to

them that we are a denomination that is structured to minister to others physically, socially, intellectually, and spiritually, on all levels; and it does take a lot of commitment, time, and resources in order to serve others. I believe that our denomination allows our church leaders to be creative in doing ministry to serve the community in which it resides. One of the questions asked of me was, as a leader in the A.M.E Church, do I, as a Pastor, agree with the governing system of the A.M.E. Church. I simply answered, I love A. M. E-ism. I was born into it, my family is a great part of it, and I respect my church and those in leadership positions to be led by the Holy Spirit.

#### The Process in the Evaluation

I was able to research many articles, online resources, and books on the topic of this project. The research has afforded me the opportunity to evaluate how I as pastor train, teach and preach to my faith community. During my research, I came to realize trying to find the appropriate training guide for my ministry context was somewhat difficult. However, I did find some research materials that were conducive to my ministry context.

This section examines each phase in which a questionnaire was given to the membership who attended the different facets of the project. The outcome of their responses has determined the success of the project. The evaluation included all participants of the project and attendees of any of the events scheduled. The LAC group accomplished the tasks of gathering an inventory of all the works and updating the story of the Christian community. This was done so the community would have firsthand knowledge and witness for themselves and their story being told, which should help them rebuild and strengthen what remains.

## **Research Design**

Quinn Chapel has a long historical background that stems from at least fifty years prior to my appointment as pastor. Years ago, the surrounding community was the same community of people who attended the church. Therefore, as the community has changed, the leadership in the church has changed drastically in doing ministry. The seniors who have so tirelessly served the church with much passion have long gone. The next generation did not commit themselves whole-heartily as their parents. There have been many different pastors with various leadership styles on what is best for this congregation. When I came to Quinn, they were excited about doing what they were doing for years and I must say, they did it well.

The problem was that something was missing. Something I pondered on for some time, and that something was the spirituality of doing the works of service. The leaders of the ministries were doing an excellent job in getting tasks done. But knowing the essence of why we do the things we do in the church and for others was absent. I believe there are two sides to serving: the physical and the spiritual. I believe there is a balance to serving the faith community. This balance helped the church to have a more meaningful ministry in the faith community where I serve. This professional project of Doctor of Ministry was a success because of the participation from the leadership of Quinn Chapel.

The process of evaluating through assessments and surveys that included discussions helped put together future workshops to continue to strengthen ministries at Quinn Chapel. One observation I took note of is that adults who are engaged in the church stirred up efforts to recreate practices. These evaluations were a breakthrough to

understanding spirituality in the works of service with the faith community at Quinn Chapel. In addition, I was able to collect data that would help construct a more effective training tool to direct the leaders of my faith community.

I referred to several printed resources on the process for this professional project's topic. One of them was entitled *Equipping Leadership for Servanthood Discipleship*. Questions and terms were scoped out to be addressed in the various phases of the project. I searched through printed resources in several libraries, used the library's database system, and accessed other resources used by previous students on the topic. I then narrowed my research down to what was needed for informational purposes to use for my project. The courses of study at Drew University Theological School have enlightened my interests even more towards pursuing my project. I was able to articulate and understand the goal of my project and purposes for the faith community I serve.

Professor Gary Simpson, asked me in one of my Colloquium sessions, "What is it you want to do? Do you want to train the leaders to train the members in their group or do you want to train the leadership?"<sup>1</sup> I immediately answered, "I must have one main goal and that goal was to train the leadership to spiritualize their ministries." From there I was able to better understand my direction of the project.

There were several authors that addressed the need to train leaders to spiritualize ministry. *Servanthood* or *Servant Leader* were the key terms that helped the congregants to comprehend the difference in just being a leader versus being a leader that follows Christ's ways.

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1. Gary Simpson, "The Project Colloquium Course" (Class Discussion, Theological School of Drew University, Madison, NJ, December 8, 2014).

A major task was setting goals that promote action and encourage activities. This is an important aspect of planning for the project. The goals were designed to be realistic in meeting the desired outcome of the project. In doing so, setting the goals were helpful in examining what was most needed. This helped the LAC and I create goals that were realistic for the leadership and determine what is beneficial to the faith community at Quinn Chapel.

I referred to a book written by Taylor McConnell, *The Pastor As Educator*. This book was used as a guide by the LAC in fulfilling the project's objectives in meeting the goals of promoting discipleship through the Pastor as setting the example of leadership for this project. The primary concern was to set up training that focus on servanthood works of service that promotes discipleship. McConnell presents prototypes in planning curriculums of transforming faith communities to change or modify the way we do things in the church.

The LAC group and I developed forms to have the congregants evaluate the various phases of the project. Surveys were given to all participants for their responses. Forms were established to gather data on both the quantitative and qualitative results, which can be found in the Appendices.

The LAC group was very excited about fulfilling the different phases and meeting the goals of the project. At each meeting it was discussed how each phase would be presented, making every phase positive. Members of the group would express their desire to learn in order to reach out to the other leaders to do the same. Although participant's schedules were busy, they found the time to serve on the LAC and serve in any capacity where needed. It was suggested that each member took on a task to collect

information for the evaluation of the project. The group did an oral self-evaluation and a documented evaluation. In addition, I completed documenting my experiences through the course of the different facets of the project. The group agreed that the project overall was a success. The goal of the project was met by encouraging the leadership to be spirit-filled servanthood disciples and to disciple their ministries to do the same.

The LAC group also noted that I displayed confidence in the leadership being able to carry out the duties of their ministries in a Christ-centered way. It thrilled me to hear these comments from the group. There was no hesitation from congregants to voluntarily engage in writing meditations and practicing a spiritual discipline *Lectio Divina*. This was what we, the LAC and I, were hoping for, a transformation in doing works of service in the church. They want more spiritually led programs that promote God's worth-ship. There is evidence of changed attitudes that displays servanthood leadership. Congregants are understanding more about *Sacramentality*. They understand that it is vital to the church community in worship, commitments, and their responsibilities in disciplining others through serving. The project has started a spiritual movement to serve.

Although all the leaders could not participate in all the phases of the project, we have successfully completed the project as planned. The concern was the lack of spiritual qualities in the leaderships' service; and to help enhance those spiritual qualities by making the leadership aware of their spiritual gifts and abilities. Using the LAC group helped achieve the goal of revitalizing the leaders. Several meetings were held prior to the project phase, which helped the group to focus more on the progress of the events.



Some of the positive and negative effects were assessed early in the planning. The seminars/workshops planted the initial seed for the projects' success. The spirituality workshops were better received than the workshops that addressed the physicality or the workshops on the method of leadership. They had a few disagreements in the information presented. But it was more of not wanting to adhere to a particular aspect of leadership. In my observations, overall, they enjoyed the workshops, however, some were very adamant about certain procedures or techniques that would best accommodate the operations of the church community and that would bring about positive results.

It was unclear how the chosen terms would be received by the leaders because of unnamed and unused vocabulary that were new to them. After the terms were explained during the Bible Study sessions, the leadership was able to understand and apply the definitions to their method of leadership. Teaching the spiritual disciplines was challenging because of the lack of understanding of the benefit and the application. As the project progressed, the practice of one of *Lectio Divina* was used in every session until a full understanding was achieved.

### The Learning Process

Reflecting back on the planning sessions, the LAC group raised a risk factor of utilizing innovative technology in case as an alternative method of communication. It was thought by one member, that we should pray it does not have to be used. This was a senior who was very hesitant in using other means of communication besides what they were used to. I also remember during the lecture on Edwin H. Freidman's book,

*Generation to Generation*, mentioned in Chapter 3, I became acutely aware of the dynamics pastors may encounter when trying to initiate change in the church.

To keep abreast of what the ministries are doing, I put in place the requirement that every ministry gives an account of their goals and accomplishments, and spiritual disciplines such as devotional practices monthly, quarterly, and annually. A form is given to each ministry to comply with the requirement for information needed to give an account of their ministry. This report is handed in monthly and discussed in the Official Board meeting. The same is practiced quarterly at the quarterly conference, where the Presiding Elder officiates and at the Annual Conference, where the Pastor gives an account to the Bishop of the work.

As a result of this project, the hymn titled “A Charge to Keep I Have” written by Charles Wesley, was used during our meditations as a reminder of our responsibilities in the continuing process of *Equipping Ourselves for Servanthood Discipleship*. As a result, many of the officers know it by memory and at meetings, reflections are given. In addition, I take delight in the fact that the officers are more abreast in doing meditation in the *Lectio Divina* style, which is practiced at least fifteen minutes prior to the business aspect of the meeting.

Author Bill Huebsch puts it this way in his book, *Dreams and Dreams: Pastoral Planning For Lifelong Faith Formation*, states, “Throughout history God has challenged people to have new hearts and new spirits... to undergo *metanoia*—meaning change. We are called to be forever new in the Spirit, forever open to changing for the better.”<sup>2</sup>

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2. Bill Huebsch, *Dreams and Dreams: Pastoral Planning For Lifelong Faith Formation* (New London: Twenty Third, 2008), 125.

Huebsch's readings influenced me as a pastor on my principles of lifelong faith formation and how it impacts pastoral planning for my learning process in doing this professional project. The book challenges pastors to another dominion of planning and teaching that matures our faith and in turn helps us as pastors to mentor and disciple our flock. I believe even as a pastor, there is always room for growth and always room for change.

The following quote was stated in a lecture from Professor Gary Simpson,

You can't have one without the other in facing the reality of the world today; there is the oughtness and the isness. You must have both. One cannot function without the other. The world is not just black and white, but gray. We live in a world full of grays (different patterns, colors...).<sup>3</sup>

We, as leaders should see the world both ways. We can't only minister to the spirituality of people, we have to meet their physical needs first. Looking at this in line with this project; I do concur with Professor Simpson. The church must look at it both ways to accomplish effective leadership in our faith communities. Servanthood Leadership is essential to disciple others into the fold and to model Christ ministry as in the Washing of the Disciples' Feet and Feeding the Five Thousand. For Quinn Chapel, it has been challenges through the years and trying to follow different leadership styles in order to maintain a balance in the faith community.

We as a faith community have learned to evaluate our performances in leadership, and the accountability to ministry as leaders. The congregants appreciated the time and effort that I, as Pastor have put into teaching them on quality leadership and how vital it is serving others. They have more respect of their positions as leaders and treasure the importance of spirit-filled works of service that displays God's worth-ship. A few

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3. Gary Simpson, "The Preaching Life" (Lecture, Theological School of Drew University, Madison, NJ, March 13, 2014).

members did not hesitate to present a meditation in Bible Study. Overall, I would have to admit, if it was not for the cooperation of the LAC, their commitment, and the participation of members, the project would have not been a success.

### Critical Analysis of the Process

The strengths of this project worked extremely well, because of the LAC commitment and dedication in putting in place teaching methods to enhance ministry through training the leaders. It made a difference that the members of the LAC were leaders themselves and a part of other ministries that involved works of service of Christ-centeredness. They took time to read literature, put together evaluation tools, and gave honest critiques on the process of this professional project.

The LAC evaluated me to say that, the goal of the project was met by encouraging the leadership to be spirit-filled disciples and to disciple their ministries to do the same. The leadership has been engaged in writing meditations and practicing spiritual disciplines to enhance spirituality. Their participation in meditations and spiritual disciplines have encouraged several leaders to revise their mission statements. An example of the following was compiled by the officers in one of the workshops:

The mission of the leadership of Quinn Chapel is: to develop a servanthood leadership by selflessly dedicating oneself in humility to a spirit-filled service. To be committed to God's word for the equipping of the leadership and to demonstrate God's worth-ship through the works of service for which we are called.<sup>4</sup>

One of the weaknesses of this project was using web-conference to do two of the bible study sessions because of inclement weather. The congregants expressed the

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4. The Officers of Quinn Chapel African Methodist Episcopal Church, "Leadership Mission Statement" (Project Workshop, Quinn Chapel A.M.E Church, Atlantic Highlands, NJ, March 2015).

difficulty of some members who did not have a computer, therefore using a phone. In addition, members complained about feedback from the phones of the participants who did not mute their computers or phones but wanted to be involved in the discussion. This was an area definitely needing improving. As a result of using the web-conference, some members did not know how to use the system and other audio features.

Would I modify any portion of the project's phases? Yes, I would first give more space in between each phase; secondly, compile a booklet of the project; thirdly, increase the budget and finally, invite other leaders from neighboring faith communities to participate. I would also like to have a chance to design a website for better communication with the members and have each ministry develop a mission statement as one of the training sessions. I am certain that it would be more beneficial for leadership to have this type of training on our calendar as an annual event.

My sense of leadership style in conjunction with the LAC of orchestrating this project has proven to be a successful collaboration in the approach to find the best way to reach the leadership in the faith community. I enjoyed having the opportunity to participate as a facilitator, because it afforded me the opportunity to be a part of the learning process with the members. I enjoyed working with this group and their honesty in evaluating me. We were able to meet the timetable with one adjustment due to the Annual Conference schedule, however, the content of the activities remained unaltered. One concern was the lack of spiritual qualities in the works of service. The project's purpose and goal was to revitalize and enhance spirituality. This project gave us the opportunity to gather resources and train to achieve our goals.

## Conclusion

In connecting the threads between all the Chapters, this chapter addresses my evaluation and recommendations and support of the project. Overall, I can express that I am impressed with the results. The quality of the project has been successful. Although it may have taken more effort in explaining to the congregants that in order to grow and mature in the life of the church, one must apply themselves in the spiritual disciplines of prayer, bible study, and meditation. The congregants are more aware of the necessity of this sort of training to enhance spiritual growth that is conducive to learning how to disciple others for ministry.

It has been a positive journey of gaining information and insight from the readings, and class discussions on the path of equipping the leadership for discipleship at Quinn Chapel. When we have the power of spirit-filled works of service that honors God, we are conscious of human insufficiency, and we recognize God's worth-ship.

Each phase of the project has been evaluated by taking surveys by the LAC and the participants. The LAC has dialogued on how each step of the project was coming along. Someone asked the question, is this project necessary? I answered, "yes, because it is necessary for God's people to be equipped to show others to follow the ways of servanthood as Christ demonstrated in many instances, especially in the gospel of John. This brings about change, spiritual growth, and displaying works of service that honors God.

The most prevalent piece of advice given to me was to stick to my beliefs and practice them. I have always believed in *Practice What You Preach*, and *If You Talk it, Walk it*. I have always been interested in Christian Education and in training leadership

for ministry in our Zion. I will continue to encourage and assist the faith communities that I am appointed too. The task is far from complete, there is much more to accomplish to continue to maintain the spirituality in the works of service to glorify God and demonstrate God's worth-ship.

## **CHAPTER 6**

### **THE CONCLUSION**

The steps that were taken to pursue this project were necessary for the faith community at Quinn Chapel. There were several steps in completing this project: pre-planning, workshops, surveys, project reviews, bible study, revival week, post project, and celebration. Every step and activity were designed to guide the congregants in the direction of my project. The discussions, critiques, and contributions were a learning experience for everyone, including myself. Questions were raised to get a better understanding of the project's purpose and goals which brought to light why it is necessary for leadership to operate in a manner of Christlikeness in our faith community. The evidence of the change in doing ministry has definitely improved.

#### Reflections

The learning process has been extraordinarily fulfilling. It afforded me the opportunity to learn from the faith community and to integrate more tools for learning in all aspects of ministry. Having the opportunity to do this professional project has been a rewarding experience in my spiritual journey as a pastor. Although this phase of the project is completed, the project does have the potential to grow to another level of ministry. As noted earlier in this paper, I feel there is a need to conduct such a curriculum once a year to keep the congregants who are in leadership positions focused on the importance of spirituality in works of service.



A few questions were directed to me by the Local Advisory Committee. One question asked was, is Servanthood Leadership essential to accomplish certain tasks in the church? My immediate answer was yes. In order to get quality leadership in our faith community, it must be biblically based. It helps keep the community focused on whom we are serving and why we serve. If there is no spirituality in our leadership, people will lose focus on why we serve.

Another question asked was, what is the relationship between Leadership and Spirituality? The relationship between Leadership and Spirituality is crucial in the life of the faith community. It brings about change that is conducive for the congregants that enables them to focus on the spirit of doing ministry the Lord's way. I believe, in order to direct the congregants to have a spirit-filled ministry, I must take the person from point A to point B, that is to change the old way of thinking and doing in Christ's ways. If this is put in place, the leadership will set the example and others will follow. This project is equipping servanthood leadership for discipleship. In order to do this, one should have the desire to change and transform their works of service that is more meaningful in the faith community. Leadership that follows the ways of Christ exemplifies Servanthood; the servanthood that Jesus demonstrated in the gospel of John, chapters 6 and 13. Therefore, the relationship between Leadership and Spirituality is a necessity in the faith community. It is necessary to teach on servanthood because it helps the faith community to understand the Lord's way of serving. It also helps to direct the faith community to recognize their spiritual gifts and to know that it is the Holy Spirit, we ask to guide us, not the pastor or leader. The leader teaches as the Spirit of the Lord leads them and the leader's group or ministry follows. I affirm that servanthood leadership promotes

discipleship; discipleship that honors God. Spiritual leadership honors God, it shows humility and love in everything that is done. Therein lies the relationship between leadership and spirituality. The leadership who allows the Holy Spirit to work through them recognizes that their dependency is not on humans; but their dependency is on the Spirit of God.

### Limitations

One of the limitations in this faith community was the change of the surrounding community. The neighborhood does not reflect the church community as it did years ago. This change has actually affected the path of doing ministry at Quinn Chapel. Another limitation, as I expressed earlier in my evaluation, is the A.M.E Church's appointments of pastors, ever so often. This affects the congregation's ministry, because each pastor has different leadership styles and different visions. Some pastors may stay in the pastorate position at one church for 10-20 years and some 1-3 years, and thus, the pastor who comes after a pastor who has been at a church for a long period of time, find it difficult to initiate change. Lastly, I discovered during the project phase, when the discussions started tapping on service as a ministry, as opposed to being a task, it became more personal with the congregants who participated. They reflected more on the narratives of the gospel of John as it relates to their works of service.

### Recommendations

First, I recommend for future plans to incorporate a curriculum that is conducive to all age groups so the young can be trained early. This sort of training helps the young to know how the works of service are done in the church. In theory, it would groom effective leaders for the future. My second recommendation is to extend the six weeks to

three months. Even the bible study sessions were effective, however I felt that more time was needed to thoroughly get to the essence of the biblical texts. The third recommendation is that the training would be beneficial to conduct once a year. For the fourth, the revival was great, however, instead of one night, I would extend it to two nights of worship. Fifth, I would recommend a display of the pictures taken of special events and a record book of the progress of the ministries. The sixth recommendation to incorporate would be to include the children in the prayer vigil and finally, include neighboring faith communities in the LAC and project events.

In conclusion, the project was a success. It may not have changed all minds, but it changed the mindset of some and that has made a difference. I am witnessing leaders implementing spiritual disciplines in their meetings, the development of new ministries, and a heart-felt desire to serve God and do the best they can do for Christ. Besides the church mission statement, the leadership has put together a leadership mission statement, mentioned in Chapter 5 and are ministering to the surrounding neighborhood through a prayer line and bible study web-conference. Even though there were some kinks in using the web-conference, it was necessary to the faith community because of the need for the congregants to expand their stories and service and to bring a balance, spiritually and physically. It leads us to assume that the advancements in technology can indeed be used to help promote spiritual service in our faith communities; for example, by being able to reach out to those who are homebound, those in medical facilities, or those unable to come to church due to personal reasons. I believe when we have the power of a spirit-filled service we love others, we recognize our debt to others, we are conscious of human insufficiency, and we recognize God's worth-ship.

I have learned that the history of the faith community is a vital part of this research to understand the way things are done. It is merely the surface of finding out how and why things are practiced, and the reasons why recording historical facts helps the pastor and the congregants in pursuit of change or the betterment of the faith community. Applying some of the theological terms was extremely beneficial with the congregants. They loved using terminology that expressed the works of service (Servanthood and Sacramentality). One member stated, in Bible Study, that the project has not ended, we are still learning, still mentoring, still practicing to be the leaders Christ wants us to be. I have also learned that the stories that are relevantly connected to the works of the church have allowed the faith community to understand that a service that is spiritual is powerful.

The power of *spirit-filled* service is about serving, encouraging, helping, and spreading the love of Christ. A song recorded in 2011 by Donald Lawrence and Company puts it this way, "... You're not a natural being, having a spiritual experience; but you're a spiritual being, living this natural experience..."<sup>1</sup> Because we are spiritual beings, we have a responsibility to learn how to do things in a spiritual way to reach out to all God's people, to meet their needs, and to serve them.

The 1<sup>st</sup> Episcopal District of the A.M.E. Church, under the leadership of Bishop Gregory G.M. Ingram and our Episcopal Supervisor, Rev. Dr. Jessica Ingram, has put in place teachings on Spiritual Transformation, which is a blessing, because it has influenced the local churches to do the same. Transforming lives will have an impact on

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1. Donald Lawrence, *Donald Lawrence - Spiritual* (Audio Recording, July 25, 2011. Google Play, iTunes – AmazonMP3), Donald Lawrence and Company, accessed August 6, 2014, <https://www.youtube.com/watch?v=s73WSFxBemA>.

the way we serve others and honor God. Prayerfully, as a result of this project, the leadership will embrace their role as leaders in the same manner as Christ demonstrated in the gospel of John, chapters 6 and 13. It is my hope that the different phases of this project will be a reminder to serve as a guide and encourage the leaders to fulfill their responsibilities as followers of Christ.

The message I had put forth to the leadership of Quinn Chapel, they are all shepherds, serving as overseers of the faith community in which they serve, and modeling the Shepherd of all shepherds, Jesus the Christ. I emphasize very frequently that servant leaders are stewards of the faith community and others. Thus, in order to reach the faith community to participate, the LAC group and I spent many hours in developing activities and events that would interest and assure a good learning experience. The minds and hearts of the congregants were opened to receive the wealth of information and events. There were lives transformed in the faith community.

A quote I shared with the congregants from Ronald A. Heifetz, author of the book, "Leadership on the Line,"

Leadership is worth the risk because the goals extend beyond material gain or personal advancement. By making the lives of people around you better, leadership provides meaning in life. It creates purpose. We believe that every human being has something unique to offer, and that a larger sense of purpose comes from using that gift to help your organization, families, or communities thrive. The gift might be your knowledge, your experience, your values, your presence, your heart, or your wisdom. Perhaps it's simply your basic curiosity and your willingness to raise unsettling questions.<sup>2</sup>

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2. Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive Through the Dangers of Leading* (Boston: Harvard Business School Press), 2002, 3, Accessed February 17, 2016, Amazon.

I believe everyone has a gift and everyone's gift can be used for the building of God's Kingdom. Every spiritual gift in the faith community has a purpose in leading the Lord's people in such a way to disciple others to grow, to mature, and to lead in a manner of servanthood leadership as Christ demonstrated in the gospel of John, chapters 6 and 13. The task of staging a project to the faith community has been a rewarding experience. I have learned much from the congregation and especially working with a group of willing, able minds with the LAC group to make this project a success.

## APPENDIX A

### Terms

The following are important terms that helped in the understanding and the impact of works of service for this project.

- Christlike/Christlikeness – Having the love and quality of Christ. In other words, having that heart felt spirit of Christ in all you do.
- Disciple – Derives from the “Latin term *discipulus* meaning, learner, one who follows and learns from another.”<sup>1</sup> A disciple is one who displays the works of Christ as demonstrated and taught during His stay on earth (e.g., John 6:1-21).
- Discipleship – The act of knowing and applying God’s truth to your life and to make one Christlike in following Christ. This act of the works of service focuses on the quality not the quantity of the works of service.
- Leadership – Northouse defines the term as “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>2</sup>
- Lectio Divina – “Spiritual Reading”<sup>3</sup> exercise of which is practiced through scripture reading, meditation and prayer.

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1. Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox Press, 1996), 78.

2. Peter G. Northouse, *Leadership: Theory and Practice, 5th ed.* (Thousand Oates: Sage, 2004), 3.

3. Marjorie Thompson, *Soul Feast: An Invitation To The Christian Spiritual Life* (Louisville: Westminster John Knox Press, 1995), 23.

- Sacramentality – “A principle which sees all reality (animate and inanimate) potentially or in actual fact as bearing God’s presence and being instruments for God’s saving activities on behalf of humanity.”<sup>4</sup> A deep rooted passion for service that demonstrates the Lord’s worth-ship. It is the heart of spirit-filled works of service.
- Servanthood – The act of a true spiritual display of leadership that demonstrates a Christlike character.
- Servant Leader – A leader who is self-sacrificing in producing works of service towards the needs of others.
- Spirit-filled – “To emphasize the indwelling of the Holy Spirit.”<sup>5</sup>
- Spiritual Formation – “The evolving growth of one’s Christian spiritual life in conformity with Jesus Christ.”<sup>6</sup>
- Spirituality – The heart of the Spirit of the Lord that dwells within us. Jeremiah says “... is something like a burning fire shut up in my bones...” (Jeremiah 20:9 NRSV). Professor Kathleen Flood puts it very plainly. “It is fire that burns within our veins.”<sup>7</sup>
- Worth-ship – The act of demonstrating and showing God’s worthiness. It is giving God God’s worth – giving God all the glory and the praise.

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4. Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville: Westminster John Knox Press, 1996), 245.

5. *Ibid.*, 266.

6. *Ibid.*, 267.

7. Kathleen R. Flood, “The Project Colloquium Course” (Lecture, Drew University Theology School, Madison, NJ, October 2014).



## APPENDIX B

### Letter of Invitation to the Local Advisory Committee



*Quinn Chapel African Methodist Episcopal Church*

P.O. Box 56, 109 Prospect Avenue – Atlantic Highlands, NJ 07716  
732-291-1078

The Reverend Theresa H. Smith, Pastor

Date: July 15, 2014  
To: Prospective Lay Advisory Committee Members  
Re: Invitation letter for lay advisory committee

Dear \_\_\_\_\_;

As discussed at the Church Conference held on July 13, 2014, our focus for the church is *Spiritual Formation* centered on the service of works to glorify God in the church and community. I extend this invitation to you to journey with me in this process of facilitating the movement toward developing a training curriculum that enables the leadership in the church to involve themselves in a servant-hood service that honors God. This process is part of my Doctorate program at Drew University, which is a requirement for the completion of the program. My course of study at Drew has been modeled around the topic of Spiritual Formation.

I would be honored if you would be a part of this process that will first enhance the ministry site and secondly, be an important part of my Doctorate of Ministry program. I asked that you be in prayer to receive this task of considering to be a member of the committee. We will be looking at different models of assessment tools and formats that will best suit our learning process to develop the needs of our ministry site's leadership community. The following are dates that have been chosen for our meetings. You will receive more dates of upcoming scheduled meetings.

July 20, 2014	1:00 PM	Informal discussion of Project Share Project Topic
August 26, 2014	1:00 PM	Overview of Committee's Responsibilities and Positions
September 10, 2014	7:00 PM	Topic Outline
October 1, 2014	7:00 PM	Review Final Draft of Topic Outline

I stress the importance of taking this step to revitalize the ministries of our faith community at Quinn Chapel in a effort to move us forward to an effective ministry that meets the needs of the faith community physically and spiritually.

I asked that you would indicate whether or not you will honor us with your participation on the committee. Please confirm your acceptance on the enclosed form and respond by July 19, 2014. Thank you for your consideration to participate on the Local Advisory Committee.

In God's Service,

Reverend Theresa H. Smith, Pastor

**APPENDIX C**

Local Advisory Committee Acceptance Letter



*Quinn Chapel African Methodist Episcopal Church*  
P.O. Box 56, 109 Prospect Avenue – Atlantic Highlands, NJ 07716  
732-291-1078  
The Reverend Theresa H. Smith, Pastor

Date: July 15, 2014

To: Reverend Theresa H. Smith, Pastor

From: Prospective Lay Advisory Committee Members

Re: Response to Invitation

Dear Rev. Smith,

This is to confirm that I \_\_\_\_\_ accept the invitation to serve on the on the Local Advisory Committee. I have read the attached letter and understand my commitment to the team.

Thank you for your service.

Reverend Theresa H. Smith

Please sign below to accept.

\_\_\_\_\_  
Signature of Participant

\_\_\_\_\_  
Date

## APPENDIX D

### The Project in Progress

\*Activities are grouped by category, therefore dates may be out of order.

#### Pre-project Planning Phase

- **July 15, 2014:** Invitation Letter to the Local Advisory Committee (LAC) prospective members and contract agreements signed.
- **July 20, 2014:** Meeting with LAC – Informal discussion of Project / Share Project Topic
- **August 26, 2014:** Overview of Committee’s Responsibilities and Positions
- **September 10, 2014:** Meeting with LAC – Project Overview, Topic Outline/Sentence
- **October 1, 2014:** Meeting with LAC – Review First Draft of Topic Outline
- **February 2, 2015:** LAC identified all the tools for the seminars and Bible Study sessions and establish budget.

#### Phase II: Workshops/Surveys

- **February 8, 2015:** Workshop - Spiritual Gifts inventory administered to the leadership.
- **February 9, 2015:** Workshop - “The Power of Spirit-filled Leadership”
- **February 15, 2015:** Workshop – “Assessing the Spiritual Gifts”
- **February 28, 2015:** Ethnographic survey on the church historical culture

#### Phase III: Project Reviews

- **February 11, 2015:** Meeting – LAC – Review Training Curriculum
- **March 4, 2015:** LAC midpoint review of project

#### Phase IV: Bible Study

- Bible Study during the Lenten Season (Due to the A.M.E. Church, New Jersey Conference, no Bible Study or project events were scheduled the week of March 15, 2015)
- Meditations shared from leadership prior to each session
  - Week 1:       **February 10, 2015:**  
                  “Prayer in the Heart of Servanthood”  
                  Ephesians 3:14-21
  - Week 2:       **February 17, 2015:** (Conference Web)

“Part I “A Lesson in Servanthood”  
John 6:1-15

- Week 3:       **February 24, 2015:** (Conference Web)

“Part II “A Lesson in Servanthood”  
John 6:1-15

- Week 4:       **March 3, 2015:** (Conference Web)  
“Servanthood: An Attitude of Humility”  
John 13:1-11

- Week 5:       **March 10, 2015:** (Conference Web)  
“The Sacramentality of Servanthood”  
John 13:12-20

- Week 6:       **March 24, 2015:**  
“Equipping Leadership for Servanthood Discipleship”  
Ephesians 4:12-16

**Phase V: Revival Week**

- **March 2, 5 – 6, 2015:**
  - **March 2, 2015:** 12 Hour Prayer Vigil – The vigil began at 12 noon until 12 midnight. 2 persons volunteered to pray on the hour they chose to go to the church.
  - **March 5, 2015:** Workshop – “The Call to Servanthood in Prayer”
  - **March 6, 2015:** Worship Service – “Working to Serve and Glorify God”

**Post-project Phase**

**March 25, 2015:** Each member is assigned a task to complete this evaluation process.

- LAC to evaluate results of outcome of project
- Self-evaluation of the LAC group
- Self-evaluation of Candidate (Project Site Review Report Form)
- Second Spiritual Gift assessment follow-up
- Budget was assessed for cost effectiveness

**April 8, 2015**

- IRB Site Review
- Project Outcome Evaluation

## APPENDIX E

### Spiritual Gifts Discovery Tool

1. There are a total of 110 statements below; indicate whether you *Strongly Agree, Agree Somewhat, are Undecided, Disagree Somewhat* or *Completely Disagree* with each question.
2. Transfer your answers by question number to the profile sheet at the end of this document.
3. Total your scores for each of the gifts. Each gift will have a score between zero and twenty.
4. Order the gifts in descending order of score. Higher scores indicate your more dominant gifts.

**Following each statement, rank your agreement using the above scale: (Enter rank 4-0)  
4 - Strongly Agree; 3 - Agree Somewhat; 2 – Undecided; 1 - Disagree Somewhat; 0 - Completely Disagree**

- 1) People seem to be willing to follow my leadership without much resistance. \_\_\_\_\_
- 2) I like to proclaim God's Word to fellow Christians. \_\_\_\_\_
- 3) It is a joy for me to proclaim God's plan of salvation to unchurched people. \_\_\_\_\_
- 4) It is enjoyable to have the responsibility of leading other people in their spiritual life. \_\_\_\_\_
- 5) I'm excited in helping people to discover important truths in the scriptures. \_\_\_\_\_
- 6) I have special joy singing praises to God either alone or with other people. \_\_\_\_\_
- 7) It is enjoyable to motivate people to a higher spiritual commitment. \_\_\_\_\_
- 8) People with spiritual problems seem to come to me for advice and counsel. \_\_\_\_\_
- 9) I received excellent grades in school. \_\_\_\_\_
- 10) There is great joy in doing little jobs around the church. \_\_\_\_\_
- 11) I look for opportunities to assist people in their work. \_\_\_\_\_
- 12) There is great joy in leading people to accomplish group goals. \_\_\_\_\_
- 13) I like to organize people for more effective ministry. \_\_\_\_\_
- 14) There is great satisfaction in giving large amounts of money for the Lord's work. \_\_\_\_\_
- 15) I feel great compassion for the problems of others. \_\_\_\_\_
- 16) It seems easy to perceive whether a person is honest or dishonest. \_\_\_\_\_
- 17) I am ready to try the impossible because I have a great trust in God. \_\_\_\_\_
- 18) There is great joy in having people in my home. \_\_\_\_\_
- 19) I find that the repair and maintenance of things in my environment come easily to me. \_\_\_\_\_
- 20) I seem to recognize prayer needs before others. \_\_\_\_\_

**4 - Strongly Agree; 3 - Agree Somewhat; 2 – Undecided; 1 - Disagree Somewhat; 0 - Completely Disagree**

- 21) I enjoy praying with and for a person who is physically ill that they may be made well. \_\_\_\_
- 22) I adapt easily in a culture different from mine. \_\_\_\_
- 23) I feel a sense of authority in my relationship to the group. \_\_\_\_
- 24) I like to proclaim the Word of God to comfort others. \_\_\_\_
- 25) I seem able to determine when the Spirit has prepared a person to received Jesus Christ. \_\_\_\_
- 26) It is exciting to provide spiritual leadership for a congregation. \_\_\_\_
- 27) Teaching a Bible Class is one of the most enjoyable things I do (or could do) in the Church. \_\_\_\_
- 28) God has given me the ability to play a musical instrument and I enjoy it. \_\_\_\_
- 29) It is a joy to give encouragement to people who are discouraged. \_\_\_\_
- 30) I enjoy providing solutions to difficult problems in life. \_\_\_\_
- 31) It seems easy to learn difficult truths. \_\_\_\_
- 32) I enjoy doing routine tasks for the glory of God. \_\_\_\_
- 33) I enjoy helping with the emergency tasks around the Church. \_\_\_\_
- 34) People seem to enjoy following me in doing an important task. \_\_\_\_
- 35) There is joy in making important decisions. \_\_\_\_
- 36) I find real joy in giving a generous portion of my money to the Lord. \_\_\_\_
- 37) Visiting people in retirement homes gives me a great satisfaction. \_\_\_\_
- 38) I seem to know very quickly whether something is right or wrong. \_\_\_\_
- 39) When things seem impossible, I'm ready to move forward. \_\_\_\_
- 40) I do not feel uncomfortable when people drop in unexpectedly. \_\_\_\_
- 41) I have enjoyed creating various kinds of arts and/or crafts. \_\_\_\_
- 42) Prayer is one of my favorite spiritual exercises. \_\_\_\_
- 43) I have prayed for an emotionally ill person and seen the person get better. \_\_\_\_
- 44) It is easy for me to move into a new community and make friends. \_\_\_\_
- 45) I have little fear in leading people where God wants them to go. \_\_\_\_
- 46) I enjoy relating and sharing God's Word to the issues of the day. \_\_\_\_

**4 - Strongly Agree; 3 - Agree Somewhat; 2 – Undecided; 1 - Disagree Somewhat; 0 - Completely Disagree**

- 47) I feel a burden to share the Gospel with people. \_\_\_\_\_
- 48) I like to assist people with their spiritual problems. \_\_\_\_\_
- 49) It seems that people learn when I teach them. \_\_\_\_\_
- 50) I have enjoyed being involved with Church, school and/or local musical productions. \_\_\_\_\_
- 51) I like to encourage inactive church members to become involved Christians again. \_\_\_\_\_
- 52) It seems that people generally follow my advice. \_\_\_\_\_
- 53) I am able to understand difficult portions of God's word. \_\_\_\_\_
- 54) I receive great satisfaction in doing small or trivial tasks in church. \_\_\_\_\_
- 55) I desire to do the tasks which will free others for important ministry. \_\_\_\_\_
- 56) It is more effective to delegate a task to someone else rather than to do it myself. \_\_\_\_\_
- 57) I enjoy the responsibility for the achievement of group goals. \_\_\_\_\_
- 58) I appreciate the opportunity to financially support a critical situation. \_\_\_\_\_
- 59) I sense joy in comforting people in difficult situations. \_\_\_\_\_
- 60) The difference between truth and error is easily perceived by me. \_\_\_\_\_
- 61) I am often ready to believe God will lead us through a situation that others feel is impossible. \_\_\_\_\_
- 62) People seem to feel very comfortable in my home. \_\_\_\_\_
- 63) I like to create things with my hands. \_\_\_\_\_
- 64) God consistently answers my prayers in tangible ways. \_\_\_\_\_
- 65) I have visited a person who was sick, prayed that God would make them physically whole, and the person got better. \_\_\_\_\_
- 66) I am able to relate well to Christians of different locations or cultures. \_\_\_\_\_
- 67) I appreciate the opportunity to proclaim God's word to others. \_\_\_\_\_
- 68) It is important for me to speak God's Word of warning and judgment in the world today. \_\_\_\_\_
- 69) It is a joy to share what Jesus means to me with an unchurched neighbor. \_\_\_\_\_
- 71) One of the joys of my ministry is training people to be more effective Christians. \_\_\_\_\_
- 72) I feel secure in the fact that my musical ability will be of benefit to other people with whom I come in contact. \_\_\_\_\_

**4 - Strongly Agree; 3 - Agree Somewhat; 2 – Undecided; 1 - Disagree Somewhat; 0 - Completely Disagree**

- 73) People who are feeling perplexed often come to me for encouragement and comfort. \_\_\_\_
- 74) I feel that I have a special insight in selecting the best alternative in a difficult situation. \_\_\_\_
- 75) I have a clear understanding of Biblical doctrines (teachings). \_\_\_\_
- 76) I find more satisfaction in doing a job than finding someone else to do it. \_\_\_\_
- 77) I appreciate a ministry of helping other peoples to bear their burdens. \_\_\_\_
- 78) It is a thrill to inspire others to greater involvement in church work. \_\_\_\_
- 79) The development of effective plans for church ministry gives me great satisfaction. \_\_\_\_
- 80) It is a joy to see how much money I can give to the Lord. \_\_\_\_
- 81) I enjoy ministering to a person who is sick in the hospital. \_\_\_\_
- 82) I can judge well between the truthfulness and error of a given theological statement. \_\_\_\_
- 83) People seem to view me as one who believes everything is possible. \_\_\_\_
- 84) When missionaries come to our church I (would) like to have them come to my home. \_\_\_\_
- 85) I see that the results of my working with various objects in God's creation help to improve  
And beautify that which other people have not seen nor developed. \_\_\_\_
- 86) I faithfully pray for others recognizing that their effectiveness and total well-being depends  
on God's answer to prayers. \_\_\_\_
- 87) I like to participate in ministry to the physically or emotionally ill and pray for  
their recovery. \_\_\_\_
- 88) The thought of beginning a new church in a new community is exciting to me. \_\_\_\_
- 89) I enjoy training workers in the congregation. \_\_\_\_
- 90) In a Bible class it seems essential to share God's word even if it irritates others. \_\_\_\_
- 91) I feel a deep concern for the unreached people in my community. \_\_\_\_
- 92) I enjoy a close relationship with people in a one to one situation. \_\_\_\_
- 93) It is easy to organize materials for teaching a Bible class. \_\_\_\_
- 94) Singing songs of praise to God or for pure enjoyment is personally satisfying. \_\_\_\_
- 95) I would rather call on a delinquent family in my Church than an unchurched family. \_\_\_\_
- 96) I have a strong sense of confidence in my solutions to problems. \_\_\_\_
- 97) It is an exciting challenge to read and study a difficult book of the Bible. \_\_\_\_



**4 - Strongly Agree; 3 - Agree Somewhat; 2 – Undecided; 1 - Disagree Somewhat; 0 - Completely Disagree**

- 98) I like to do things without attracting much attention. \_\_\_\_\_
- 99) If a family is facing a serious crisis, I enjoy the opportunity to help them. \_\_\_\_\_
- 100) There is great satisfaction in having others follow me in performing a task. \_\_\_\_\_
- 101) I would rather make decisions for the group than persuade them to reach the same decision. \_\_\_\_\_
- 102) I can give sacrificially because I know that God will meet my needs. \_\_\_\_\_
- 103) It is a special satisfaction to visit people who are confined to their homes. \_\_\_\_\_
- 104) I often seek the motives of a person and look beneath the words. \_\_\_\_\_
- 105) When people are discouraged I enjoy giving them a positive vision. \_\_\_\_\_
- 106) People seem to enjoy coming to my house. \_\_\_\_\_
- 107) There is pleasure in drawing, designing and/or painting various objects. \_\_\_\_\_
- 108) I find myself praying when I possibly should be doing other things. \_\_\_\_\_
- 109) I feel strongly that my prayers for a sick person effect wholeness for that person. \_\_\_\_\_
- 110) More than most, I have a desire to see all people of other communities won to the Lord. \_\_\_\_\_

### **Resources**

© The Online Spiritual Gifts Discovery Tool and the Discovery Tool Profile Sheet is based on the Discovery Tool of the Lutheran Church-Missouri Synod, and the Spiritual Awareness class prepared by J.D. Danielson at the Lord of Life Lutheran Church, Plano, Texas. Accessed February 1, 2015.

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626 796-8378, [www.intothyword.org](http://www.intothyword.org) [info@intothyword.com](mailto:info@intothyword.com).

## APPENDIX F

### The Discovery Tool Profile Sheet

Transfer your scores for each question into the following table, then compute the sum of each row. This provides your score for each gift. At the bottom list your gifts in descending order (high to low).

1. Apostle	1____	23____	45____	67____	89____	= ____
2. Prophet	2____	24____	46____	68____	90____	= ____
3. Evangelist	3____	25____	47____	69____	91____	= ____
4. Pastor	4____	26____	48____	70____	92____	= ____
5. Teacher	5____	27____	49____	71____	93____	= ____
6. Music	6____	28____	50____	72____	94____	= ____
7. Exhortation	7____	29____	51____	73____	95____	= ____
8. Wisdom	8____	30____	52____	74____	96____	= ____
9. Knowledge	9____	31____	53____	75____	97____	= ____
10. Serving	10____	32____	54____	76____	98____	= ____
11. Helps	11____	33____	55____	77____	99____	= ____
12. Leadership	12____	34____	56____	78____	100____	= ____
13. Administration	13____	35____	57____	79____	101____	= ____
14. Giving	14____	36____	58____	80____	102____	= ____
15. Mercy	15____	37____	59____	81____	103____	= ____
16. Discernment	16____	38____	60____	82____	104____	= ____
17. Faith	17____	39____	61____	83____	105____	= ____
18. Hospitality	18____	40____	62____	84____	106____	= ____
19. Craftsmanship	19____	41____	63____	85____	107____	= ____
20. Intercession	20____	42____	64____	86____	108____	= ____
21. Healing	21____	43____	65____	87____	109____	= ____
22. Missionary	22____	44____	66____	88____	110____	= ____

#### Dominant Gifts

#### Sub-Dominant Gifts

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Name \_\_\_\_\_

Date \_\_\_\_\_

## APPENDIX G

### Bible Study Syllabus

#### EQUIPPING LEADERSHIP FOR SERVANT-HOOD DISCIPLESHIP

Week	2015	Text	Subject
1	Feb 10	Ephesians 3:14-21	Meditation: “Prayer: in the Heart of Servanthood”
2	Feb 17	John 6:1-13	Meditation: Part 1 “A Lesson in Servanthood Leadership”
3	Feb 24	John 6:1-13	Meditation: Part 2 “A Lesson in Servanthood Leadership”
4	March 3	John 13:1-11	Meditation: “Servanthood: An Attitude of Humility
5	March 10	John 13:12-20	Meditation: “The Sacramentality of Servanthood”
6	March 24	Ephesians 4:12-16	“Equipping Leadership for Servanthood Discipleship”

The sessions will begin on Wednesday, February 10<sup>th</sup> at 7:30 PM, and will continue on every Tuesday at 7:30 PM throughout the Lenten Season. For your convenience, refreshments will be served. Everyone is welcome, Presidents, Directors, Ministers, etc.

ALL ARE WELCOME

“Study to show yourself approved unto God, a worker need not be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15

Pastor Theresa H. Smith

## APPENDIX H

### Bible Study, Week 1 Format

#### **The Content of Paul's Prayer for the Readers:** Ephesians 3:14-21, NRSV

For this reason I bow my knees before the Father, <sup>15</sup> from whom every family in heaven and on earth takes its name. <sup>16</sup> I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, <sup>17</sup> and that Christ may dwell in your hearts through faith, as you are being rooted and grounded in love. <sup>18</sup> I pray that you may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, <sup>19</sup> and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God.

<sup>20</sup> Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, <sup>21</sup> to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen.

#### **Key Terms:**

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The Apostle Paul urges for us to pray to experience God's love. We are to live in the love of God that embraces love in our hearts and minds. Paul challenges us to share the love of God to others, no matter race, creed, or enemy. This love is displayed always.

What are your thoughts on these three things pointed out in Paul's prayer...?

**1.) Comprehend God's love (14, 18):** \_\_\_\_\_

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**2.) Experience God's love (19):** \_\_\_\_\_

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**3.) God is able to do "exceedingly and abundantly above all things" (20):**

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Look at how Paul, in this text, equips leaders. Being a leader in the church, we have the power to equip ourselves in this spiritual journey. Paul sincerely prays that you understand what it is to experience the love of God. In this prayer, Paul prays for spiritual empowerment, allowing the Holy Spirit to dwell within us.

**Discussion Questions:**

**How can we be transformed in loving God with all our heart and soul?**

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**Besides asking for spiritual empowerment, what are some of the things you would ask the Lord to empower you with as a leader for your ministry?**

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**How does Paul, describes God's love? And how do you as a leader describe God's love in your works of service to your ministry?**

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**How does this study on Paul's prayer equip you as a leader for Servanthood Discipleship?**

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**Are you committed to empower others to do God's will to serve?**

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**Write a prayer, for spiritual empowerment, to the members of your ministry (A Prayer in the Heart of Servanthood). Keeping in mind: equipping for leadership and discipleship.**

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**Closing:** Hunt gives a closing prayer to say at the end of Bible Study and or your reading of scripture; "God, help us to understand all that we have learned today. Reveal yourself to us when we open up your Word. We ask your Holy Spirit to help us... in Jesus name we pray. Amen."<sup>1</sup>

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1. Gladys Hunt, *The Discipleship Series: Building Character* (Grand Rapids: Zondervan, 1992), 64.

## APPENDIX I

### Bible Study, Week 5: Meditation

#### Sacramentality and Servant Leadership

March 10, 2015

Respectfully Submitted by Rev. Robyn Keys

Too many times we hear words and phrases by theologians and religious scholars that are new or aren't so easily understood by some of us regular people. I am hoping tonight I can give some clarity on one of these words, "Sacramentality" and how it relates to Servant Leadership.

To understand the meaning of "sacramentality" we need to first dissect the word.

- The first half "Sacrament," meaning something sacred and of spiritual significance.
- And, the second half "mentality," having to do with one's attitude or mindset.

These two words work together to create a spiritual behavior and an ability to see the mystery of God revealed in everything around us. Sacramentality is a spiritual awareness that can't be learned, or taught; it has to be experienced and may be developed through a spiritual transference.

Sacraments are just rituals until we internalize them to give us the ability to see God revealed in them, around us and, through us. This is where sacramentality and servant leadership marry. A good servant leader emulates the character of Christ; his humility, his compassion, his love, and his service. A even better servant leader, leads with a sacramentality; not only displaying these Christ-like characters but seeing the same traits and potential in those who follow us. What I mean by leading with a sacramentality is the difference between simply feeding the homeless; and feeding the homeless with food that was specifically prepared for them being blessed and provided by God himself, to not only nourish the bodies of the poor, but to minister to their physical needs. Leading with a sacramentality is the difference between simply reading scripture to the incarcerated; and giving them their own personal bible and showing them how to find scriptures about breaking the chains the bind us; of sin, self-destruction, lack of love, and faithlessness to gaining a personal relationship with a loving, all-knowing, all-powerful, merciful God who offers us grace and salvation. Sacramentality is a powerful tool that can drive us closer in our relationship with Jesus.

**APPENDIX J**

**Equipping Leadership for Servanthood Disciples**

Quinn Chapel African Methodist Episcopal Church  
 Atlantic Highlands, New Jersey  
 Pastor Theresa H. Smith

Drew University School of Theology – Doctor of Ministry Project  
 Theresa H. Smith, Instructor

**Qualitative Evaluation Form**

<b>Seminars/Workshops</b>	<b>Strongly Disagree</b>	<b>Somewhat Disagree</b>	<b>Undecided</b>	<b>Somewhat Agree</b>	<b>Strongly Agree</b>	<b>N/A</b>
1. The seminars/workshops were informative						
2. Each seminar was well thought out and developed.						
3. The information could be understood.						
4. The goals and objectives of the project were realistic.						
5. The tools used in the seminars/ workshops enhanced the experience.						
6. The presenters came prepared.						
7. The presenters engaged the participants.						
8. The seminars/workshops encouraged me to continue to improve my leadership skills spiritually to serve.						
9. I gained insight on the topic discussed.						
10. Other members of the ministries would benefit from the seminars/workshops.						

<b>Bible Study</b>	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	N/A
1. The lessons were relevant to the topic.						
2. The topics for each lesson were pertinent to my learning in leadership.						
3. The lessons were clear.						
4. The goals and objectives were well thought out and developed.						
5. The tools used in the Bible Study enhanced the experience.						
6. The presenter engaged the participants.						
7. The lessons encouraged me to continue to improve my leadership skills spiritually to serve.						
8. The scriptures were relevant to the topics.						
9. The studies done on Web Conference were conducive for learning.						
10. The meditations helped to set the stage prior to the lessons.						
11. You would recommend lessons to be held on the Web Conference in the future.						
12. Getting the lessons before-hand helps you to be more prepared.						
13. The lessons inspired you to be a better leader.						
14. The term Servanthood was defined.						



<b>Prayer Vigil</b>	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	N/A
1. Was the Prayer Vigil meaningful?						
2. Was the time span for the Prayer Vigil appropriate?						
3. Did it help your spiritual well-being?						

<b>Worship Service</b>	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	N/A
1. The worship service was very spiritually motivating.						
2. The revivalist was well informed in delivering the message.						
3. Did the revivalist convey enough information?						

**REFLECTIONS**

**What aspects of the training sessions met your expectations? Please explain.**

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## APPENDIX K

### Qualitative Evaluation Results

These totals are given from the Evaluation Form

<b>Workshops/Seminars</b>						
Questions	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	Not Applicable
1				4	16	1
2				5	14	2
3				3	18	
4				4	16	1
5				7	13	1
6				3	17	1
7		1		3	16	1
8			1	3	16	1
9				4	16	1
10			3		17	1

<b>Bible Study</b>						
Questions	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	Not Applicable
1					20	1
2			2	2	16	1
3					19	2
4				3	17	1
5				2	18	1
6				2	18	1
7				3	17	1
8					19	2
9					20	1
10				4	16	1
11	1	1	3		14	2
12				2	18	1
13				3	17	1
14				3	17	1

Spiritual Gifts Discovery Tool – Quantitative Evaluation																						
	Age 18-39						Age 40 – 70						Age 70+									
	12	10	16	16	11	12	19	11	18	16	13	10	9	10	14	11	16	11		10	9	312
1. Apostle	17	11	17	18	17	13	14	15	12	17	16	16	7	11	11	15	11	17	15	5	7	328
2. Prophet	15	10	16	11	16	13	14	13	11	17	14	9	12	6	12	13	11	14	9	7	5	292
3. Evangelist	14	12	19	20	16	15	17	20	12	18	15	12	12	11	11	13	10	9	9	10	7	325
4. Pastor	11	12	18	17	14	9	10	15	9	14	13	11	11	9	12	9	16	11	10	10	10	298
5. Teacher	8	9	11	12	10	7	16	12	8	16	14	8	8	9	9	11	12	11	8	9	9	252
6. Music	16	12	19	15	17	16	17	18	11	16	15	12	11	12	16	14	16	17	11	13	5	345
7. Exhortation	13	15	19	17	13	14	16	19	14	15	18	15	8	14	18	17	16	17	12	9	12	356
8. Wisdom	13	15	20	12	16	8	13	15	14	14	12	14	12	14	14	12	18	19	13	11	16	343
9. Knowledge	17	16	19	20	18	18	17	15	19	17	17	14	17	15	17	17	12	16	13	16	18	399
10. Serving	16	16	18	15	16	18	16	17	14	18	17	14	15	15	11	17	17	15	13	14	16	378
11. Helps	12	13	17	12	17	10	12	18	11	14	14	11	9	12	13	12	14	9	10	18	11	310
12. Leadership	10	16	16	15	12	10	13	14	12	16	16	13	10	15	12	15	13	10	9	14	14	312
13. Administration	17	16	18	15	18	15	15	19	15	14	17	11	17	15	11	16	13	15	6	18	14	361
14. Giving	18	12	20	14	17	15	13	18	18	17	19	12	11	11	18	18	13	18	11	12	10	361
15. Mercy	11	15	18	17	15	11	16	13	14	13	13	18	11	14	15	12	15	16	17	12	12	343
16. Discernment	17	15	19	15	18	15	17	18	17	19	16	14	17	14	16	16	10	18	15	18	13	390
17. Faith	14	12	16	11	16	14	16	18	10	5	17	16	14	11	10	12	11	14	19	11	11	317
18. Hospitality	14	13	17	15	13	1	11	12	8	6	17	11	12	12	8	12	14	19	12	10	12	285
19. Craftsmanship	14	13	19	10	16	19	14	18	14	10	16	9	14	12	9	10	18	19	8	13	11	329
20. Intercession	12	12	20	6	12	14	11	19	15	16	19	5	12	11	12	5	10	18	6	11	9	303
21. Healing	16	12	18	6	15	9	14	17	15	9	17	6	15	11	12	17	10	11	7	14	10	296
22. Missionary																						

The Top Four Dominant Spiritual Gifts				
GIFT	Serving	Faith	Helps	Mercy
TOTAL	399	390	378	361

<b>Prayer Vigil</b>						
Questions	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	Not Applicable
1					11	10
2				3	8	10
3				2	9	10

<b>Revival Week / Worship Service</b>						
Questions	Strongly Disagree	Somewhat Disagree	Undecided	Somewhat Agree	Strongly Agree	Not Applicable
1				3	17	1
2				3	17	1
3				3	17	1

**Reflection question Responses:** What aspects of training sessions met your expectations?

1. The Bible Study series was very popular coming in first.
2. Spiritual Gifts Tool seminars
3. Seminars
4. Worship Service
5. Revival Week
6. Prayer Vigil

#### **Outcome from the Project**

1. A Bible study was created
2. A prayer meeting conference call was initiated
3. A new respect of the sanctuary has developed in congregants
4. Congregants meditate quietly while gospel music is playing.
5. Even in their respective ministries, the leadership is engaging in devotions and trainings
6. Members are stepping up to do more and asking to be train
7. A six week Lenten Bible Study will be had once a year

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