

LEADERSHIP AND MINISTRY

Dennis W. Wiley, Ph.D.

Kelly Miller Smith Institute

Vanderbilt Divinity School

Nashville, Tennessee

Saturday, November 6, 1999

(Outline for a seminar presented at the Kelly Miller Smith Institute on Black Church Studies, Vanderbilt University on Saturday, November 6, 1999.)

I. WHAT IS LEADERSHIP AND WHAT IS MINISTRY?

- A. Leadership Defined
- B. Ministry Defined
- C. The Biblical Relationship Between Leadership and Ministry?
- D. The Seven Principles of Servant Leadership
- E. Cultural Differences in Leadership Styles
- F. Some Highly Ineffective Leadership Styles
- G. Characteristics of an Effective Leader
- H. Five Levels of Leadership

II. WHAT CHALLENGES WILL CHURCH LEADERS FACE IN THE 21ST CENTURY?

A. The Declining Influence of the Institutional Church

- 1. Major Influences on Children**
- 2. "Baby Boomers" and "Baby Busters"**
- 3. A Multicultural Society**
- 4. Consumerism and the Technological Revolution**
- 5. The Global Village**

B. The Church Universal

- 1. Motivational Fuels**
- 2. Living in EPIC Times**

3. Religious Themes for the 21st Century

C. The Black Church

A unique History

Dialectical Tensions

The Black Church Since the Civil Rights Movement

III. HOW WILL THESE CHALLENGES CHANGE HOW WE "DO"

A. Power

B. Diversity

C. Structure

D. Worship

E. Gender

F. Intergenerationalism

G. Class

H. Sexual Orientation

I. Evangelism

J. Ecumenism

K. Pluralism

L. Politics

M. Economics

N. Community Development

O. Theology

P. Christology

Q. Pneumatology

R. Ecclesiology

S. Preaching

T. Teaching

U. Denominationalism

V. Local Church

W. Persons with Disabilities

X. Integrity

(OR "HAVE") CHURCH IN THE 21st CENTURY? [DIALOGUE]

IV. THE SEVEN PRINCIPLES OF SERVANT LEADERSHIP

[From C. Gene Wilkes, *Jesus On Leadership: Becoming A Servant Leader* (Nashville, Tennessee: LifeWay Press, 1996).]

1. Servant leaders humble themselves and wait for God to exalt them. Luke 14.-7-11.
2. Servant leaders follow Jesus rather than seek a position. Mark 10:32-40.
3. Servant leaders give up personal rights to find greatness in service to others. Mark 10:4-1-45.
4. Servant leaders can risk serving others because they trust that God is in control of their lives. John 13:3.
5. Servant leaders take up Jesus' towel of servanthood to meet the needs of others. John 13:4-11.
6. Servant leaders share their responsibility and authority with others to meet a greater need. Acts 6:1-6.
7. Servant leaders multiply their leadership by empowering others to lead. Exodus 18:17-23.

I AM A LEADER

[From Myles Munroe, *Becoming a Leader: Everyone Can Do It-Workbook* (Bakersfield, CA: Pneuma Life Publishing, 1993), p. 59.]

- 1. I POSSESS A DEEP GUIDING PURPOSE**
- 2. I HAVE A CLEAR VISION**
- 3. I LOVE TO SERVE OTHERS**
- 4. I HAVE ESTABLISHED SPECIFIC GOALS**

- 5. I CULTIVATE MY SPIRITUAL RESERVES**
 - 6. I AM TEACHABLE**
 - 7. I AM CONSTANTLY REFINING MY SKILLS**
 - 8. I AM TOLERANT**
 - 9. I AM HONEST AND SINCERE WITH INTEGRITY**
 - 10. I COMMUNICATE MY VISION**
 - 11. I AM AN AVID READER**
 - 12. I MAXIMIZE TIME**
 - 13. I AM ENTHUSIASTIC TOWARD LIFE**
 - 14. I BELIEVE IN THE WORTH AND VALUE OF OTHERS**
 - 15. I KEEP MYSELF IN THE BEST CONDITION POSSIBLE**
 - 16. I EMBRACE RESPONSIBILITY CAREFULLY**
 - 17. I AM DARING**
 - 18. I AM DECISIVE**
 - 19. I AM RESULT ORIENTED**
 - 20. I AM COMMITTED TO EXCELLENCE**
 - 21. I LEARN FROM MY MISTAKES**
 - 22. I MEASURE MYSELF AGAINST MYSELF**
-

FIVE LEVELS OF LEADERSHIP

[From John C. Maxwell, *Developing The Leader Within You* (Nashville: Thomas Nelson Publishers, 1993), p. 12.]

1. POSITION

Rights: People follow because they have to.

Note: Your influence will not extend beyond the lines of your job description. The longer you stay here, the higher the turnover and the lower the morale.

2. PERMISSION

Relationships: People follow because they want to.

Note: People will follow you beyond your stated authority. This level allows work to be fun. Caution: Staying too long on this level without rising will cause highly motivated people to become restless.

3. PRODUCTION

Results: People follow because of what you have done for the organization.

Note: This is where success is sensed by most people. They like you and what you are doing. Problems are fixed with very little effort because of momentum.

4. PEOPLE DEVELOPMENT

Reproduction: People follow because of what you have done for them.

Note: This is where long-range growth occurs. Your commitment to developing leaders will insure ongoing growth to the organization and to people. Do whatever you can to achieve and stay on this level.

4. PERSONHOOD

Respect: People follow because of who you are and what you represent.

Note: This step is reserved for leaders who have spent years growing people and organizations. Few make it. Those who do are bigger than life.

MAJOR INFLUENCES ON CHILDREN

[Excerpts from Jawanza Kunjufu]

1950 (University of Michigan survey from *Developing Positive Self-Images & Discipline in Black Children* p. 17.)

- (1) home
- (2) school
- (3) church
- (4) peers
- (5) television

1980 (University of Michigan survey, *ibid.*)

- (1) home
- (2) peers
- (3) television
- (4) school
- (5) Church

1992 (MEE survey from *Hip-Hop vs. MAA T: A Psycho/Social Analysis of Values*, p. 81.)

- (1) peers
- (2) rap

(3) television

(4) home

(5) school

MOTIVATIONAL FUELS

[From *Leadership: A Practical Journal for Church Leaders*, Fall 1999, Volume XX, Number 4, p. 31.]

Which of these appeals will energize your people in the next decade?

Compassion:

Sharing, caring, giving, loving, serving

COMMUNITY:

Roots, place, belonging, family, friends

CHALLENGE:

Attain, accomplish, achieve

REASONABILITY:

Data, logic, analysis, good sense

COMMITMENT:

Loyalty, duty, obligation, vow

Living in EPIC Times

[From *Leadership: a Practical Journal for Church Leaders*, Fall 1999,
Volume XX, Number 4, p. 33.]

**To connect with postmoderns, the church will become
more**

Experiential

-

Participatory

-

Image-driven

-

Communal

RELIGIOUS THEMES FOR THE 21st CENTURY

[Excerpted from Richard Cimino and Don Lattin, *Shopping for Faith: American Religion in the New Millennium* (San Francisco: Jossey-Bass Publishers, 1998).]

From Part One: Searching for Self and Spirit

‡ In the new millennium, there will be a growing gap between personal spirituality and religious institutions. (p. 11)

‡ As denominational doctrine becomes less relevant to many Americans, the experiential elements of religion and spirituality will become more important. (p. 18)

‡ In the new millennium, spiritual seekers ... will continue to turn to the East for spiritual direction and inspiration ... (p. 22)

‡ This "pick and choose" approach to faith, the desire to "take from it what is wonderful and good," will continue in the coming century. (p. 23)

‡ This tendency to mix elements of different traditions into new hybrid forms ("syncretistic" spirituality) will continue in the new millennium, as seekers separated from their religious heritage search out new expressions of faith. (p. 26)

‡ In the new millennium, spirituality and the search for "soul" will continue crossing the border from the religious to the secular side of life. (p. 28)

‡ In the new millennium, religious crusades like Promise Keepers may lose some of their fervor, but gender spirituality will have an even broader impact as it is integrated into mainstream religion. (p. 33)

‡ In the coming century, more corporations will try to address the spiritual and emotional needs of their employees, though concerns about productivity and religious freedom may get in the way. (p. 36)

‡ As the entertainment media becomes the primary conveyor of common culture, it will compete with religious groups as the main bearer of spiritual and religious insight, no matter how mundane and homogenized those revelations may be. (p. 38)

‡ In the new millennium, peace may finally come to science and religion. Battles will continue to flare, especially over bioethics and the brave new world of genetic engineering. But the search for spiritual truth and the quest to understand the cosmos are converging. (p. 42)

‡ In the new millennium, greater appreciation for the connection between spirituality and health will inspire and challenge the fields of medicine and religion. (p. 44)

From Part Two: Searching for Community

‡ In the new millennium, more and more American congregations will take [a] market-based approach to find new members and keep the ones they have. Megachurches, embody the consumerism, eclecticism, and the conservatism shaping the religious future. They are the evangelical answer to Home Depot. (p. 56)

‡ In the new millennium, churches that demand the most from their members will be the ones most likely to grow. (p. 65)

‡ [While] the "spiritual supermarket" does not necessarily lead to wild religious experimentation, in the future, divisions may sharpen between

congregations favoring more traditional forms of ministry and those promoting contemporary worship. (p. 68)

‡ In the new millennium, even traditional institutions like Roman Catholic convents will bend to the dictates of consumerism and the plethora of spiritualities in the wider culture. At the same time, the most esoteric of spiritualities will find institutional expression. (p. 72)

‡ The emergence of the small group movement will be more than a passing trend because these gatherings are at the fulcrum of forces affecting religion and society in the United States. (p. 78)

‡ [The] decentralization of power away from clergy and into the hands of laypeople will have an impact both inside and outside congregations well into the new millennium. (p. 83)

‡ It's hard to imagine a trend that will have more impact on the future of American religion than the rising numbers of women taking up leadership in churches, synagogues, and other congregations. Women will change both the style and the substance of religion, inspiring a faith that is less rigid and hierarchical. (p. 89)

‡ In the new millennium, religious denominations will lose influence to local congregations and new coalitions of believers Two words describe the future of religious denominations--downsized and decentralized. (p. 96)

‡ New kinds of religious organizations and movements emphasizing personal spiritual experience will arise in the new millennium, offering services once provided by traditional religious congregations and denominations. (p. 103)

‡ Ministering to the different races and ethnic groups of multicultural America will be a central concern for religious institutions in the new millennium. (p. 108)

‡ Computers are changing many areas of religious life--from management of finances to denominational publishing. But their most significant effect in the new millennium will be the way computers and other communication technologies forge direct links between individual believers and religious groups, thus creating bonds based on common concerns, bypassing denominational control, and transcending geography. (p. 113)

‡ In the new millennium, local congregations and special interest ministries will replace national church bureaucracies as the major force in fostering Christian unity. (p. 117)

‡ In the new millennium, growing religious pluralism will inspire fellowship, dialogue, and cooperation between Christians, Jews, Buddhists, Muslims, and other American faiths. (p. 121)

Part Three: Searching for Common Culture

‡ In the new millennium, religious groups and individuals will become more self-conscious and forceful about extending their influence in society, thus forging new links between spirituality and social action. (p. 133)

‡ Despite its long-standing dispute with secular Republicans, the religious right will remain an influential force in American politics, especially in local campaigns. (p. 135)

‡ Religious liberals and leftists will also seek closer ties to local congregations and other religious traditions in the future, but they will remain a relatively small presence in the public square. (p. 139)

‡ Conflicts arising over moral issues will continue to spark divisive debates within American religion and society, although there are signs that the people in the pews are growing tired of polarization over hot-button issues like abortion, euthanasia, feminism, and gay rights. (p. 145)

‡ In the new millennium, newspapers will make greater efforts to provide intelligent and informed coverage of religion-if only because it makes good business sense. (p. 148)

‡ In the new millennium, there will be a renewed effort to find common ground between religious groups in conflict over abortion, welfare, and other social controversies. (p. 153)

‡ In the new millennium, communities of faith will draw on their vast resources and ancient traditions to become better stewards of the Earth. (p. 159)

‡ Cutbacks in federal assistance to the needy and the shift of the welfare burden to state and local governments will inevitably make religious groups more involved in community development and helping the poor. (p. 161)

‡ Growing social diversity and the breakdown of many public school systems will prompt more parents to choose an educational environment where morality and religious faith are as important as biology and social studies. (p. 165)

‡ In the new millennium, increased religious involvement in welfare, health care, community development, and education will spark new conflicts between church and state. (p. 169)

‡ Religious cults and spiritual sects have flourished throughout American history, but the decentralization of religious authority and the speed of modern communications will encourage the growth of new movements in the coming century. (p. 173)

‡ Prophecies about the end of time and the beginning of a new dawn will flourish around the year 2000 as Christians, spiritualists, and secularists search for meaning in the millennium. (p. 179)

DIALECTICAL TENSIONS WITHIN THE BLACK CHURCH

[From C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church it, the African American Experience* (Durham: Duke University Press, 1990), pp. 10-16.]

The dialectic between *priestly* and *prophetic* functions.

The dialectic between *other-worldly* and *this-worldly*.

The dialectic between *universalism* and *particularism*.

The dialectic between the *communal* and the *privatistic*.

The dialectic between *charismatic* versus *bureaucratic*.

The dialectic between *resistance* versus *accommodation*.

THE BLACK CHURCH SINCE THE CIVIL RIGHTS MOVEMENT

The following list is compiled from Robert M. Franklin, *Another Day's Journey* (Minneapolis: Fortress Press, 1997), ch. 3.

MAJOR THEMES REFLECTING CHANGE AND CONTINUITY

I. DECLINING SIGNIFICANCE OF DENOMINATIONALISM.

II. CHURCH AND COMMUNITY CONFLICTS

III. THE AFROCENTRIC AESTHETIC

IV. EXPOSING GENDER TENSIONS

A. Four Dimensions of the Struggle

1. Moral

2. Political

3. Economic

4. Cultural

B. Four Factors Supporting Women's Struggle

- 1. The success of women in ministry**
- 2. The publication of an impressive literature analyzing gender roles in the church**
- 3. The conversion and supportive advocacy of prominent male ministers**
- 4. The example set by some black denominations**

V. THE DECLINE OF BLACK FOLK PREACHING

VI. THE RISE OF WORD CHURCHES AND THE TEACHING SERMON

A. Four Observations About "Word Churches"

- 1. They represent an alternative to conventional black Christianity.**
- 2. They are not monolithic.**
- 3. Those that proselytize aggressively may attract large numbers of members who seek a more engaged, demanding form of Christian faith.**
- 4. Those that proclaim the gospel of health, wealth, and success through personal acts of heroic faith may be guilty of distorting the explicit message of the Christian tradition.**

B. Three Errors Noted Among Some of the Movement's Leaders and Churches

- 1. An imbalanced biblical hermeneutic that focuses on individual faithfulness at the expense of social justice**
- 2. Inhospitability toward other Christians and deep suspicion toward anything ecumenical**
- 3. Indifference toward the history and living legacy of the black Christian liberation struggle**

VII. INNOVATIONS IN CONGREGATIONAL CULTURE

A. Change in the worship culture of the new black church

B. Innovations in traditional weekly Bible study sessions

C. Specialized ministries for various life cycle and interest groups

D. Increased use of media (both to disseminate information and to nurture spiritual growth and faith development)

CHALLENGES AND OPPORTUNITES

} THE UNCHURCHED

} NON-CHRISTIAN TRADITIONS

} AFRICAN AMERICAN CATHOLICS

NEW BLACK CLERGY AND THEIR MORAL AGENDA

} SEXUALITY

} POLITICS

} ECONOMICS

} HEALTH

} RACE RELATIONS

SELECTED BIBLIOGRAPHY

Barna, George. *The Index of Leading Spiritual Indicators: Trends in Morality, Beliefs, Lifestyles, Religious and Spiritual Thought, Behavior, and Church Involvement.* Dallas: Word Publishing, 1996.

Caldwell, Kirbyjon H. *The Gospel of Good Success: A Road Map to Spiritual, Emotional, and Financial Wholeness.* New York: Simon & Schuster, 1999.

Chapman, Mark L. *Christianity on Trial: African-American Religious Thought Before and After Black Power.* Maryknoll, New York: Orbis Books, 1996.

Cimino, Richard and Lattin, Don. *Shopping for Faith: American Religion in the New Millennium.* San Francisco: Jossey-Bass Publishers, 1998.

Douglas, Kelly Brown. *Sexuality and the Black Church: A Womanist Perspective* Maryknoll, New York: Orbis Books, 1999.

Franklin, Robert M. *Another Day's Journey.* Minneapolis: Fortress Press, 1997.

Keener, Craig S. and Usry, Glenn. *Defending Black Faith: Answers to Tough Questions About African-American Christianity.* Downers Grove, Illinois: InterVarsity Press, 1997.

Kunjufu, Jawanza. *Adam! Where Are You? Why Most Black Men Don't Go to Church.* Chicago: African American Images, 1994.

Leadership: A Practical Journal for Church Leaders, Fall 1999, Vol. XX, No. 4.

Lincoln, C. Eric and Mamiya, Lawrence H. *The Black Church in the African American Experience.* Durham: Duke University Press, 1990.

Maxwell, John C. *Developing the Leader Within You*. Nashville: Thomas Nelson Publishers, 1993.

McKenzie, Vashti M. *Not Without a Struggle: Leadership Development for African American Women in Ministry*. Cleveland, Ohio: United Church Press, 1996.

Munroe, Myles. *Becoming a Leader: Everyone Can Do It (Book and Workbook)*. Bakersfield, CA: Pneuma Life Publishing, 1993.

Pinn, Anthony B. *Varieties of African American Religious Experience*. Minneapolis: Fortress Press, 1998.

Roberts, J. DeOtis. *The Prophethood of Black Believers: An African American Political Theology for Ministry*. Louisville, Kentucky: Westminster/John Knox Press, 1994.

Ulmer, Kenneth C., Ph.D. *A New Thing: A Theological and Personal Look at the Full Gospel Baptist Church Fellowship*. Tulsa, Oklahoma: Vincom, inc., 1995.

Usry, Glenn and Keener, Craig S. *Black Man's Religion: Can Christianity Be Afrocentric?* Downers Grove, Illinois: InterVarsity Press, 1996.

Washington, James Melvin. *Frustrated Fellowship: The Black Baptist Quest for Social Power*. Macon, Georgia: mercer university Press, 1986.

Wilkes, C. Gene. *Jesus On Leadership: Becoming A Servant Leader*. Nashville, Tennessee: LifeWay Press, 1996.

Williams, Delores S. *Sisters in the Wilderness: The Challenge of Womanist God-Talk* Maryknoll, New York, 1993.

Wimberly, Anne Streaty, ed. *Honoring African American Elders: A Ministry in the Soul Community*. San Francisco: Jossey-Bass Publishers, 1997.

Ministry & Leadership seeks to show how God is working through the ministries of RTS graduates, faculty members, and students. Our goal is that readers will become partners with RTS through prayer, financial giving, educational experience, and student referral, as well as providing placement opportunities. Subscribe to Ministry & Leadership. Choose your subscription:* Digital Magazine. Meet the Ministry's leadership team.Â She has also worked in the Health Research Council and Ministry of Health in workforce development, policy and leading the Mental Health Group. Shayne Hunter: Deputy Director-General Data and Digital. Shayne has spent the last 15 years in the health and disability sector where he developed a strong a passion for information and technology enabled improvements for the system and for the health outcomes for individuals and our population.