

## **NOTE TO USERS**

**This reproduction is the best copy available.**

UMI<sup>®</sup>



Copyright © 2009 Francis Gerard Trascritti

All rights reserved. The Southern Baptist Theological Seminary has permission to reproduce and disseminate this document in any form by any means for the purpose chosen by the Seminary, including, without limitation, preservation or instruction.



THE RELATIONSHIP BETWEEN SERVANT LEADERSHIP  
AND TEAM EFFECTIVENESS OF DEACON MINISTRIES  
IN SOUTHERN BAPTIST CHURCHES

---

A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

---

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

---

by  
Francis Gerard Trascritti

December 2009

UMI Number: 3401801

All rights reserved

INFORMATION TO ALL USERS

The quality of this reproduction is dependent upon the quality of the copy submitted.

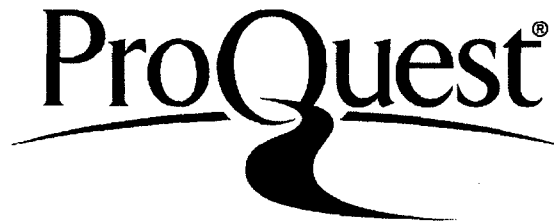
In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if material had to be removed, a note will indicate the deletion.



UMI 3401801

Copyright 2010 by ProQuest LLC.

All rights reserved. This edition of the work is protected against unauthorized copying under Title 17, United States Code.



ProQuest LLC  
789 East Eisenhower Parkway  
P.O. Box 1346  
Ann Arbor, MI 48106-1346

**APPROVAL SHEET**

THE RELATIONSHIP BETWEEN SERVANT LEADERSHIP  
AND TEAM EFFECTIVENESS OF DEACON MINISTRIES  
IN SOUTHERN BAPTIST CHURCHES

Francis Gerard Trascritti

Read and Approved by:

  
\_\_\_\_\_  
Hal K. Pettegrew (Chairperson)

  
\_\_\_\_\_  
Michael S. Wilder

Date: 12-16-09

To my wife, Teresa,  
our sons, Frank, Jamie, and Nicholas,  
our daughter, Markie, and her husband, Derek,  
who have loved me well beyond  
what I have deserved.



## TABLE OF CONTENTS

	Page
LIST OF ABBREVIATIONS .....	vii
LIST OF TABLES .....	viii
LIST OF FIGURES .....	x
PREFACE .....	xi
Chapter	
1. RESEARCH CONCERN .....	1
Research Problem .....	2
Research Purpose .....	15
Delimitations of the Study .....	15
Research Questions .....	16
Terminology .....	17
Research Assumptions .....	19
Procedural Overview .....	19
Summary .....	21
2. PRECEDENT LITERATURE .....	23
Ecclesiology .....	23
Leadership Theories .....	43
Servant Leadership .....	45

Chapter	Page
Summary of Servant Leadership Practices . . . . .	53
Team Effectiveness . . . . .	60
An Integrated Team Effectiveness Model . . . . .	74
Summary . . . . .	79
<b>3. METHODOLOGICAL DESIGN . . . . .</b>	<b>83</b>
Research Question Synopsis . . . . .	84
Research Design Overview . . . . .	85
Population and Sample . . . . .	86
Limitations of Generalization . . . . .	86
Instrumentation . . . . .	86
Research Procedures . . . . .	88
Analysis of Data . . . . .	89
Ethical Assurances . . . . .	90
Summary . . . . .	91
<b>4. ANALYSIS OF FINDINGS . . . . .</b>	<b>93</b>
Compilation Protocol . . . . .	93
Presentation of Findings . . . . .	96
Evaluation of the Research Design . . . . .	106
<b>5. CONCLUSIONS . . . . .</b>	<b>118</b>
Research Purpose . . . . .	118
Research Implications . . . . .	118
Research Applications . . . . .	129

	Page
Further Research . . . . .	140
Summary of Conclusions . . . . .	142
 Appendix	
1. INVITATION TO PARTICIPATE IN A RESEARCH STUDY . . . . .	145
2. DEMOGRAPHIC SURVEY INSTRUMENT . . . . .	146
3. SERVANT LEADER PROFILE – REVISED . . . . .	148
4. TEAM EFFECTIVENESS SURVEY . . . . .	152
5. THE DEACON MINISTRY ASSESSMENT SURVEY . . . . .	154
6. PERMISSION FOR USE OF SLPR . . . . .	157
7. PERMISSION FOR USE OF TES . . . . .	160
8. EXPERT PANEL SELECTION LETTER . . . . .	161
9. ONE WAY ANOVA: CHURCH SIZE COMPARED TO SL AND TE . . . . .	162
REFERENCE LIST . . . . .	164

## LIST OF ABBREVIATIONS

DMAS	Deacon Ministry Assessment Survey
OLA	Organizational Leadership Assessment
SBC	Southern Baptist Convention
SCBO	State Convention of Baptists in Ohio
SLPR	Servant Leadership Profile – Revised
TEQ	Team Effectiveness Questionnaire
TES	Team Effectiveness Survey

## LIST OF TABLES

Table	Page
1. Themes of servant leadership . . . . .	3
2. Traditional and servant leadership characteristics . . . . .	6
3. Commonalities cited for the role of deacon . . . . .	39
4. Practices of servant leaders . . . . .	55
5. Summary of leader behaviors by researchers . . . . .	58
6. Servant leadership and team effectiveness relationships . . . . .	80
7. Deacon Ministry Survey Assessment . . . . .	94
8. Age of respondents . . . . .	97
9. Respondent ethnicity . . . . .	98
10. Respondent educational background . . . . .	98
11. Respondent years in current position . . . . .	99
12. Church Sunday morning worship attendance . . . . .	100
13. Number of paid staff . . . . .	100
14. Number of deacons in ministry team . . . . .	101
15. Descriptive statistics for servant leadership subscales . . . . .	102
16. Descriptive statistics for the team effectiveness subscales . . . . .	103
17. Correlations between servant leadership and team effectiveness subscales . . . . .	105
18. Medians for servant leadership subscales . . . . .	106
19. Independent <i>t</i> tests comparing high total SL vs. low total SL on TE scales . . . . .	106
20. Independent <i>t</i> tests comparing high vs. low empowering on TE scales . . . . .	107

Table	Page
21. Independent t tests comparing high vs. low vulnerability on TE scales . . . . .	108
22. Independent t tests comparing high serving vs. low serving on TE scales . . . .	108
23. Independent t tests comparing high vs. low participatory on TE scales . . . . .	109
24. Independent t tests comparing high vs. low inspiring on TE scales . . . . .	110
25. Independent t tests comparing high vs. low visionary on TE scales . . . . .	110
26. Independent t tests comparing high vs. low courageous on TE scales . . . . .	111
27. Church Sunday worship attendance with combined categories . . . . .	112
28. Number of deacons in ministry team with combined categories . . . . .	112
29. Significant ANOVA results of number of deacons for SLPR subscales . . . . .	113
30. Significant ANOVA results of number of deacons for TES subscales . . . . .	114
31. Ranking order for the team effectiveness subscales . . . . .	122
32. Independent t tests comparing high total SL vs. low total SL to TE totals . . . .	124

## LIST OF FIGURES

Figure	Page
1. Relationship of ministry roles within the Church . . . . .	41
2. Model of servant leadership . . . . .	49
3. Characteristics of people in healthy organizations . . . . .	56
4. Hackman's conditions for success . . . . .	63

## PREFACE

I want to express my appreciation for several people. First, I would like to thank Dr. Hal Pettegrew and Dr. Michael Wilder for their encouragement, advice, and warm friendship throughout this process as members of my Dissertation Committee. Second, I want to express my appreciation to Cohort 01, as we have travelled this journey together in love and encouragement. Third, my many thanks goes to Dr. Jesse Adkinson, Dr. Paul Wong, and Dr. Don Page for their important work and also for their graciousness in allowing me to build upon their efforts in this research. I also praise God for my brothers in Christ, Dennis Holmes, Dr. Ken Dillard, and Dr. Steve Hopkins, who served as members of my expert panel and encouraged me with their guidance and assistance. That stated, I also praise God for my many professors, friends, and colleagues for taking the time to help me to come, grow, serve, and share Christ. God has used them to influence me for the Kingdom.

Throughout my ministry experience, several godly men and women come to mind. My love and appreciation goes to my wonderful church, First Baptist Church of Mt. Healthy in Cincinnati, and to my godly deacons, who encouraged me to take time to work on this research— they have blessed me beyond words as they have displayed servants' hearts! I am grateful for those pastors who have inspired and modeled many aspects of serving Christ in ministry for me as I served under their leadership: Steve Boyd, Jason Karr, and Jerry Webb. I want to thank Pastor Bill Krick and his wife, Diana,



who years ago took a young man under their wings and taught him with great patience and instruction while demonstrating the principles of being a servant leader.

I wish to express my love and thanks to my parents, Frank and Marie France Trascritti, who prayed for and encouraged me since the beginning of my faith in Christ. Their example and influence allowed my eyes to be open to the gospel of Christ. Also, I want to express my love to Dom, Brigitte, and my many friends, who have all seen me over the years at my worst and yet still cared for me.

Finally, I would like to thank my amazing wife, Teresa Trascritti, for her love, support, encouragement, and example of godliness as we pursued multiple degrees together while being partners in ministry and in life. I also want to express my love and pride as a dad for our children, Frank, Markie (and Derek), Jamie, and Nicholas– I am so proud of them and what God has done in their lives so far!

Finally, I praise my Lord and Savior, Jesus Christ. You are the lover of my soul, dying for me in spite of my own sinfulness. Thank you, Jesus, for choosing me. May I be able to glorify your name and finish well for You!

Francis Gerard Trascritti

Louisville, Kentucky

December 2009

## CHAPTER 1

### RESEARCH CONCERN

Long ago, Jesus Christ taught and demonstrated servant leadership to His disciples while on the earth. Jesus told them,

You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many. (Mark 10:42-45, ESV)

The secular rulers of Jesus' day were often appointed leaders, ruling at times with violent and brutal methods in an egotistical pursuit of greatness, yet Christ called His disciples to a different sort of leadership. Jesus called His disciples to serve others unselfishly, to being last instead of first, and to follow His example of sacrificial servanthood.

The Greek word for deacon, *diakonos*, means to serve. From this all important word, servanthood is clearly expressed, and the concept of servanthood and servant leadership relates to the task of ministering as a deacon. Deacons who are seeking to grow and serve in the ministry would find it profitable in studying about servant leaders, both as shown in Scripture as well as in contemporary literature. Also, deacon ministry teams are called to serve Christ and His church with honor (1 Tim 3:13) cooperating with the church as it pursues the Great Commission. The question is whether deacons can be servant leaders while being effective as a ministry team. This research study will explore the relationship between servant leadership and team effectiveness in deacon ministries.

## Research Problem

Robert Greenleaf emphatically sounded the call about the need for servant leadership to be practiced in all institutions, secular or sacred, when he wrote:

But, alas, we live in the age of the anti-leader, and our vast educational structure devotes very little care to nurturing leaders or to understanding followership. If there is any influence, formal education seems to discourage such pursuits. Educators argue, speciously I believe, that such preparation is implicit in general education. If that is true, how can it be that we are in a crisis of leadership in which vast numbers of “educated” people make such gross errors in choosing whose leadership to follow, and which there is so little incentive for able and dedicated servants to take the risks of asserting leadership? The conclusion I reach is that educators are avoiding the issue when they refuse to give the same care to the development of servant leaders as they do to doctors, lawyers, ministers, teachers, engineers, scholars. (Greenleaf 1977, 4)

The subject and practice of “servant leadership is attracting increased attention from scholars, writers, researchers, and practitioners” (Laub 2004, servant.pdf). As a result, servant leadership development is becoming more commonplace as organizations attempt to avoid a crisis of leadership in the midst of what Greenleaf called “the age of anti-leadership” (Greenleaf 1977, 4). “Servant leadership is an emerging leadership theory that exhibits promise in revitalizing and energizing employees as business and industry brace for the challenges of the 21st century and beyond” (Rauch 2007, 4). Churches, as well as business and industry, can be revitalized in the same way by recapturing the biblical concept of servant leadership.

For the purposes of clarity about servant leadership, it is helpful to define basic concepts, terms, and ideas. “We have not clearly and concisely defined our terms and this has caused much confusion in how we talk about leadership, management, and servant leadership” (Laub 2004, servant.pdf). A lack of clarity or poorly trained servant leaders may result in a return to old habits, even more authoritarian, and this may have already occurred at times as “there is increasing evidence of Christian leaders who abuse

rather than serve their followers” (Wong and Page 2003, 2). In contrast, “organizations should operate to upgrade their standard community-based operations with team-building promoted by servant-leadership” (Chamberlain 1995, 171). For servant leaders to be able to promote team building, it is important then to understand the basic terms and concepts associated with servant leadership.

### ***Servant Leadership***

The writings of Robert Greenleaf launched new interest and research in the field of servant leadership. Researchers such as Spears, Laub, Patterson, Wong, Page, and Irving, among many others, are researchers who have explored servant leadership. Recent research in servant leadership has produced a plethora of conclusions about the practices of servant leaders and has resulted in several recurring themes. The themes have been documented to show the practices of servant leaders, as shown in Table 1.

Table 1: Themes of servant leadership

Authors	Themes
Spears (1998)	Listening, Empathy, Healing, Awareness, Persuasion, Conceptualization, Foresight, Stewardship, Commitment, Community Building
Farling et al. (1999)	Vision, Influence, Credibility, Trust, Service
Laub (1999)	Valuing People, Developing People, Building Community, Displaying Authenticity, Provides Leadership, Shares Leadership
Patterson (2003)	<i>Agapáo</i> Love, Humility, Altruism, Vision, Trust, Empowerment, Service

(Adapted from Sendjaya 2003, validation.pdf; also from Irving 2005, 3)

As shown, Spears identified ten common themes of the practices of a servant leader: listening, empathy, healing, awareness, persuasion, conceptualization, foresight,

stewardship, commitment, and community building. This research provides “an articulated framework for what characterizes servant leadership” (Barbuto and Wheeler 2006, 300). Others listed in the table have similar results, reinforcing Greenleaf’s original claims that servant leadership based on serving the needs of others and that those served are “healthier, wiser, freer, more autonomous, more likely themselves to become servants” (Greenleaf and Spears 1998, xx).

The servant leader model of leadership has been making its way to the forefront as a viable form of leadership. Servant leadership has become applicable to leaders in business, industry, and government. Several universities have begun to offer programs and graduate degrees that focus on servant leadership. Among others, Gonzaga University in Spokane, Washington offers a Master's degree in Organizational Leadership, and a PhD in Leadership Studies both of which focus on the philosophy and practice of Servant Leadership. In 2004, a servant leadership curriculum was established at the Milwaukee School of Engineering. Viterbo University in La Crosse, Wisconsin offers a Master of Arts degree in Servant Leadership (University of La Crosse 2008). The study of servant leadership has become more common in the university campus.

In an attempt to understand servant leaders, Barbuto and Wheeler described five factors of servant leadership: (a) altruistic calling, which is a deep-rooted desire to make a positive difference in others’ lives, (b) emotional healing in the form of a highly empathetic good listener, (c) persuasive mapping, or the use of sound reasoning and mental frameworks, (d) wisdom, defined as an awareness of surroundings and anticipation of consequences, and (e) organizational stewardship, or making a positive contribution to society through community development programs, and outreach.

In summary, to be a servant leader, one must care for others as the organization works toward a goal. Servant leaders understand that commitment to the work of Christ means a commitment to the body of Christ. Servant leaders guide others to effectively serve without expectation of a reciprocal response: “Servant leaders are described as categorically wise, and their decision processes and service orientations appear to be vehicles for invoking organizational wisdom, described as the meshing of applied knowledge and informed experience to make both optimal and altruistic choices” (Barbuto and Wheeler 2006, 300). “The servant leader directs his team toward shared goals, but does it without manipulation or exploitation” (Choun 2001, 627) in a new kind of leadership that is a departure from traditional leadership. Table 2 shows the relationship between characteristics of the traditional leader as compared to those of the servant leader.

It is evident that servanthood is a desirable characteristic for leaders of the church. Church leaders are to be examples to all “in speech, conduct, love, faith and purity” (1 Tim 4:12). Leaders are called to study, teach and practice the Word of God (Ezra 7:10) and in doing so, submit to and apply “the scripture principle, [which] carries with it the obligation to interpret correctly the inerrant word and to apply its principles, imitate its virtues, and fulfill its demands in the most practical and personal of ways” (House 1997, 81-82). The example of leaders in their love for one another is how the gospel is to be shown, as “all men will know that you are My disciples, if you have love for one another” (John 13:35). This is the essence of servant leadership in the church.

### ***Servant Leadership and Deacon Ministries***

Churches in the Southern Baptist Convention have been unified in identifying

Table 2: Traditional and servant leader characteristics

Traditional Leader	Servant as Leader
Motivation: personal drive to achieve.	Motivation: desire to serve others.
Highly competitive; independent mindset; seeks to receive personal credit for achievement.	Highly collaborative and interdependent: gives credit to others generously.
Understands internal politics and uses them to win personally.	Sensitive to what motivates others and empowers all to win with shared goals and vision.
Focuses on fast action.	Focuses on gaining understanding, input and buy-in.
Relies on facts, logics, proof.	Uses intuition and foresight to balance logic, facts, proof.
Controls information to maintain power.	Shares information generously.
Spends more time telling and giving orders.	Listens deeply and respectfully to others.
Believe that personal value comes from individual talent.	Feels that personal value comes from mentoring and working collaboratively with others.
Sees network of supporters as power base, and perks and titles as a signal to others.	Develops trust across a network of constituencies; breaks down hierarchy.
Eager to speak first; dominant speaker; feels ideas are superior; may intimidate.	Most likely to listen first; values others' input.
Uses personal power and intimidation to leverage what he or she wants.	Uses personal trust and respect to build bridges and do what's best for the "whole."
Accountability is more often about whom to blame.	Accountability is about making it safe to learn from mistakes.
Uses humor to control others.	Uses humor to lift others up and make it safe to learn from mistakes.

(McGee-Cooper and Trammel 2002, 145-46)

the two church offices as defined by Scripture: pastors/elders/overseers and deacons (bfm2000.asp). Deacons, lay leaders within the church (Tucker 2004, 124), are charged in Scripture to "be beyond reproach" (1 Tim 3:10) in their walk and service. Deacons who serve well gain respect in the church and a great confidence in their faith in Christ (1

Tim 3:13). Deacons are a highly valued part of the church (Choun 2001, 626).

Deacons are at their roots servants of the people. One author wrote, “The root of *Diakonos* has commonly been supposed to be *Dia* and *Konis*, [or] one who is dusty from running, or, simply, one who is dusty without reference to the manner of it” (Lord 1875, 531). Another writer commented, “The root idea is one who reached out with diligence and persistence to render a service on behalf of others” (Hiebert 1983, 153). One example of the concept of servanthood is shown through the example of the seven chosen men, as found in Acts 6. The murmuring of the Greek-speaking members against the Aramaic speakers was over the neglect of the *diakonia*, or ministry service of the Apostles. As a result, the Apostles directed the new church to set apart some laymen, “seven men of good reputation” (Acts 6:3) to carry out the *diakonia* by the daily serving of tables. The Apostles were then able to devote more time for the ministry of the Word and to prayer. This is an example where the ministry of the Word and the ministry of tables are separate, yet mutually dependent on one another (Cartwright 1957, 1). Ministry of people is a key ingredient to freeing pastoral leaders to spend time in study and prayer. One author agreed that deacons are an invaluable help to pastors in the temporal matters when he wrote, “most interpreters believe that deacons, from the beginning, served as assistants of church leaders” (Grissom 1991, number-T1536).

Throughout Baptist history, deacons have been considered to be one of the two officers in the church (Howell 1851, 16). In the Southern Baptist Convention, R. B. C. Howell was very influential on SBC thought regarding deacon roles when he wrote that as was the case in Acts 6, deacons in the local churches were to handle temporal affairs, thereby relieving the pastor of certain duties so they could concentrate on more spiritual



matters (Cartwright 1957, 24). This concept has been influential throughout the history of the convention and was dominant for years.

Church leaders have differed as to what aspect and what details the temporal matters specifically refer to in the church ministry. MacArthur wrote that the word *diakonos* “gradually broadened until it came to include any kind of service in the church” (MacArthur 1997a, deacon). These broadened temporal duties have, at times, included the management of daily administrative functions (Egerton 1953, 72), the overseeing of benevolence requests (Deweese 1979, 35), and even the governing of ministry teams (Foshee 1968, 25). As one can see, temporal matters have a broad definition and application in the church, and the duty descriptions listed above do not bring out images of the practices and the attitudes of servant leadership.

The wide breadth of the definition of temporal matters has led to some divergence from biblical principles. Churches that have used a pragmatic expediency to “get the job done” often ignore biblical principles behind the practice (MacArthur 1993, xiii). In some churches, leaders have operated on instinct, “without giving any explanation as to their reasons” (Hammett 2005, 160). Biblical teaching and grounding is set aside to take care of tasks at hand, making it easier to simply place more administrative and board-like duties on the deacon ministries (Naylor 1955, 4).

The variety of deacon practices and underlying behaviors can raise questions within the church. Are pastors, for example, to become subservient to the deacons? Are deacons to be nebulously defined in their roles, other than to be called servants? Both situations exist in churches today, and yet, in both questions, deacons are commonly considered by all to be servants. “The nature of deacon leadership and the scope of

deacon ministry have often been misunderstood in the life of the church” (Sheffield 1991, 4).

The confusion has allowed for extremes in temperament and attitude. For example, the placement of deacons in administrative roles has created feelings and attitudes of what Naylor calls “bossism” and directorship:

There are churches where deacons have appropriated to themselves authority which is contrary to New Testament teaching. It may have gone so far that bossism has developed. There is a 'board' complex and a general feeling that deacons are 'directors' of the church. Nothing could be farther from the Baptist genius or the New Testament plan. Anywhere this condition exists, there inevitably are those who say that deacons are not needed. The truth is that such deacons as this . . . are not needed in churches. (Naylor 1955, 3-4)

Naylor asserts that deacons with a board complex are harmful to the church as it pursues the Great Commission. Basically put, he claims that “boss deacons” are unneeded and unwelcome. The numerous and conflicting expectations of the deacon roles, practices, and behaviors as members of the church has created confusion, which defines the rationale for the present study.

In contrast, there is a cry for deacons to become servant leaders in serving Christ and His church. One author wrote:

Never in the long history of the church has the office of deacon been so necessary. Never has it had such broad opportunities of ministry. The modern deacon is a model of servanthood to the congregation. (Bailey 1979, 86)

Within the church, people are called to an attitude of love and service to one another, as Galatians 5:13 says, “you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.” In spite of the fact that some churches have had deacon boards with a corresponding attitude of “bossism,” servant leadership is needed, desired, and as shown, prescribed in Scripture. Pastors and churches would welcome a new and different attitude – an attitude of

humility and love that comes with the practice of servant leadership in the lay leaders in the church.

To bring about a move toward servant leadership within the deacon ministry and to avoid pragmatic compromises, pastors must be mindful to help guide the church to a return to the principles of the Bible. “The people in our churches need not only a general knowledge of how to interpret the bible but also an understanding of how to interpret the biblical passages that address ministry in the local church” (Malphurs 2007, 65). The goal is for the people of the Word to measure practice according to the word. One writer stated that “A survey and analysis of the biblical material reveals definite patterns and discernable guidelines on how the churches in the New Testament functioned” (Akin 2004, 26). The various church guidelines allow the various church members to “all work together to accomplish the church’s overall purpose – to glorify God” (Malphurs 2007, 79). In other words, a thorough examination is always beneficial for a church (Malphurs 2007, 168), measuring faithfulness to biblical standards (orthodoxy) and effectiveness (orthopraxy) in the quest to fulfill the Great Commission.

Pastors, the lead teachers within the church, are perhaps the best equipped to instruct, lead, and guide the church body towards a return to biblical principles. Since many pastors have received training in leadership and in biblical interpretation, they might be a logical choice in guiding the deacons to a practice of servanthood for their ministry teams. As an outside observer, the pastors would be a helpful and more objective resource for assessing deacon ministry training needs than if the assessment was done from within the deacon team. For these reasons, it would be beneficial for a researcher to seek the pastor’s perceptions of the deacon ministry, as he can be an

important tool in guiding the deacons to be effective servant leaders within the church.

The development of servant leaders presumably would bring about a new attitude of servanthood to prevail, which changes the culture of the organization as a whole (Greenleaf and Spears 1998, 22). When servant leaders minister effectively in love and humility, the attitude of directorship is diminished, impacting the church in a positive way in its pursuit of the Great Commission.

It might be seen that the positive influence of an attitude of servanthood can be felt throughout a church. In addition, Justin Irving's research claimed that on a general basis servant leadership is "statistically related to the effective performance of teams" (Irving 2004, 7). He also wrote that "organizations utilizing teams will benefit from paying attention to creating an organizational environment that fosters team effectiveness through servant leadership" (Irving 2004, 7). Yet in the church context, what about deacon ministers? Is it possible for deacons to be effective as a team while still ministering as servant leaders? To help answer these questions, an examination of the effectiveness of teams may first be warranted.

### *Team Effectiveness*

Beginning in 1927 and continuing to the present day, leaders from all types of organizations have been interested in determining and measuring, on a quantitative basis, the components of team effectiveness. In a church setting, "to be the best steward of the greatest resource available, people, one of the most pressing issues is how to build and lead effective teams" (Adkinson 2006, 3). For team effectiveness to be measurable, "observed performance (whether it be cognitive or behavioral) must be assessed" (Cannon-Bowers and Salas 1997, 53). Hackman's research in 2002 found five conditions

that may increase the likelihood of effectiveness in teams (Hackman 2002, 31). He proposed asking five questions of the groups to determine team effectiveness:

1. Is the group a real team, with clear boundaries, interdependence among members, and at least moderate stability of membership over time?
2. Does the team have a compelling direction, a purpose that is clear, challenging, and consequential– and that focuses on the ends to be achieved rather than the means the team must use in pursuing them?
3. Does the team’s structure– its task, composition, and core norms of conduct– enable rather than impede teamwork?
4. Does the team’s social system context provide the resources and support that members need to carry out their collective work?
5. Is competent mentoring available to help members get over rough spots and take advantage of emerging opportunities, and is such mentoring provided at times in the team life cycle when members are most ready to receive and use it? (Hackman 2002, 31)

Hackman’s premise is that an organization can develop conditions that will promote both healthy teams and team performance (Adkinson 2006, 3). “No leader can make a team perform well. But all leaders can create conditions that increase the likelihood that it will” (Hackman 2002, ix). In an attempt to measure effectiveness, Hackman developed, with others, a Team Diagnostic Survey to help measure a given team’s grade on the measures that he identified. However, the survey was written for a secular setting, and it may be difficult to transfer the terminologies and concepts to the church ministry context.

LaFasto and Larson, in a similar way, focused on quantitative dimensions to team leadership. The quantitative elements that were used in their Team Effectiveness Survey measures conditions as follows: (a) clear, elevating goal; (b) results-driven structure; (c) competent team members; (d) unified commitment; (e) collaborative climate; (f) standards of excellence; (g) external support and recognition; and (h) principled leadership (Irving 2006, 49). The survey has since been adapted and used by

others in an eleven item questionnaire as shown in Northouse's work, *Leadership: Theory and Practice* (Northouse 2001, 180-81). Two recent dissertations have used this instrument with conflicting results as to its usefulness. However, no research has been conducted to determine how team effectiveness behaviors affect deacon ministries.

In 2006 Adkinson developed a Team Effectiveness Survey (TES) for use in measuring team effectiveness of paid staff in local churches. His survey was based mainly on Hackman's work, and is applicable to the church setting. It measures the culture within the church to seek a level of team effectiveness. For example, if a culture encourages team development, the team performance may be affected significantly (Adkinson 2006, 3). This survey was useful for the purpose of measuring team effectiveness in the local church, measuring paid staff in a church setting.

### ***Servant Leadership and Team Effectiveness***

A limited amount of research has focused on team effectiveness in its relationship to servant leadership in different settings. Irving "broke new ground in that it was the first study to empirically examine the relationship between servant leadership and team effectiveness" (Irving 2005, 5). Irving soon wrote a dissertation on this same topic, and posited that servant leadership had a significant impact on the overall effectiveness of teams in an international nonprofit organization (Irving 2005, 69). He used the Organizational Leadership Assessment (OLA), the Team Effectiveness Questionnaire (TEQ), as well as the Servant Leadership Assessment Instrument developed by Robert Dennis in 2004.

Kenneth Rauch conducted similar research in a for-profit organization (Rauch 2007, 105). In his research, Rauch found a "correlation between servant leadership and

team effectiveness” (Rauch 2007, 4) among paid workers in a for-profit manufacturing company. This study utilized Laub’s Organizational Leadership Assessment (OLA) instrument, as well as other industry specific standards for measuring team effectiveness. Rauch’s conclusions applied to his industry specific setting.

Though both dissertations advanced the base of knowledge significantly, neither of the studies were applicable to the effectiveness of deacon ministry teams as they practice servant leadership. In both the Rauch and the Irving dissertations, paid workers were studied as opposed to volunteers such as what would occur in a church ministry team setting. One reason that this is significant is that paid workers often have a culture of ongoing leadership training in a work venue. Second, neither study researched teams within the church setting. Neither these two studies nor any other research has shown the relationship of servant leadership to team effectiveness within the church ministry context, and even more specifically, within deacon ministry teams.

Further, the servant leadership instrument used in the studies may not be useful in the deacon context. Though the OLA has been a proven instrument, the terminology used in the instrument makes it difficult to apply to the deacon ministry context. An alternate instrument not used in the two dissertations is the Wong and Page Servant Leader Profile – Revised. This instrument measures practices of a servant leader, and it has been developed and tested on more than one thousand subjects, and since then “has been used by more than one hundred organizations and universities for research and evaluation purposes” (Wong and Davey 2007, 5). The Wong and Page Servant Leader Profile – Revised measures seven practices of servant leaders and is easily adaptable to measure servant leadership in a deacon ministry context.

In addition, the two dissertations used different standards for measuring team effectiveness. The Irving dissertation used the LaFosta and Larson Survey, which had very limited use and has a questionable validity in measuring team effectiveness (Dannhauser 2007, 357). The Rauch study used industry specific standards to measure team effectiveness in a for-profit industrial setting and is not easily transferable to the church. Instead, Adkinson created an instrument for measuring team effectiveness in the local church called the Team Effectiveness Survey (TES), transferable to the deacon context. The synthesis of both the TES and the SLPR has not been done to date, as no quantitative study has been conducted that has examined servant leadership with regard to team effectiveness of deacon ministries in the Southern Baptist Convention.

### **Research Purpose**

The purpose of the present quantitative study was to survey pastors in Southern Baptist churches regarding their deacon ministry servant leadership practices and team ministry effectiveness. The conclusions and implications of this research could be helpful to churches within the Southern Baptist Convention, especially with churches that are struggling with understanding the servant leadership practices of their deacons and are looking to see more effective deacon ministry teams.

### **Delimitations of the Study**

In 1845, the Southern Baptist Convention membership had an estimated 350,000 members (McBeth 1987, 391), and in 2007 the membership was over sixteen million. In addition to voluntary cooperation in the national convention, many SBC churches work together within local associations and state conventions. Most SBC churches in the state of Ohio belong to the State Convention of Baptists in Ohio. The



State Convention of Baptists in Ohio (SCBO) presently contains more than 700 churches.

Culturally, the state of Ohio is diverse and represents a variety of cultural identities of states that are northern (Eastern Ohio), southern (Southwest Ohio), Midwest (Toledo and Great Lakes Region), and Appalachia (Southeast Ohio), and it contains urban, suburban, and rural elements (Barlow and Silk 2004, 216). In respect to this diversity, it has been written that the state of Ohio is essentially a microcosm of the United States as a whole (Quest 2004, index.html). The sample therefore focused on all Southern Baptist Churches within the state of Ohio. The churches were selected from an SCBO database taken from self-reported profiles submitted annually by all member churches. Surveys were sent to pastors and churches with email addresses and internet access in order to take the web based survey. This was done in order to gain insight into the pastoral perceptions of team effectiveness and servant leadership practices of their church's deacon ministry.

### **Research Questions**

Based on the purpose of the study, the following questions have driven the methodological design of the study:

1. To what degree do existing deacon ministries practice servant leadership?
2. To what degree do deacon ministries demonstrate team effectiveness?
3. What relationship, if any, exists between the servant leadership practices and team effectiveness of deacon ministries?
4. What relationship, if any, exists between selected demographic and organizational context factors and servant leadership practices of deacon ministries?
5. What relationship, if any, exists between selected demographic and organizational context factors and team effectiveness of deacon ministries?

Further discussion of the research questions will be found in chapter 3.

## **Terminology**

*Church.* As defined by Scripture, churches (*ekklesia*) are the local body of believers bound together in the Lord Jesus Christ (1 Cor 12:12). The church is an organism of sinful but regenerate men and women (Cordeiro 2001, 179).

*Deacon.* Deacons are one of the two officers of the church as shown in Scripture. The highest form of lay leader in the church (McBain 1977, 37), deacons may be found in passages such as Acts 6:1-7, First Timothy 3:8-13, and Philippians 1:1.

*Deacon minister.* The term deacon minister is synonymously used with the term deacon (Barnett 1995, 161).

*Deacon ministry.* The deacon ministry is body of deacons that work within the local church. The work of the deacons is the secular or temporal duties (Howell 1851, 18), “that of serving tables: the table of the Lord, the table of the minister, and the table of the poor” (Deweese 1979, 20).

*Leadership.* Leadership is “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ” (Gangel 1989, 31).

*Ministry teams.* The definition of ministry teams is church ministry as organized in the church by member groups that utilize their gifts for the fulfillment of the Great Commission (Cordeiro 2001, 46).

*Ministry team leaders.* The ministry team leaders are influential individuals within the ministry team that for leaders and followers “intend real changes that reflect their mutual purposes” (Rost 1991, 102). “Leaders move people from selfish concerns to the common good” (Pinchot 1996, 26).

*Organizational Leadership Assessment.* The Organizational Leadership

Assessment (OLA) is a survey instrument used for research, and “has been the predominate instrument for measuring servant leadership at the organizational level” (Irving and Longbotham 2006, 3).

*Pastor.* A pastor, overseer, or elder is one of two officers in the church as shown by Scripture (1 Tim 3:1-7).

*Senior pastor.* A senior pastor is the lead elder, overseer, or pastor of the local church. “The title *senior pastor* combines the designation for older with the Latin word for *shepherd*. The term evolved to describe the experienced clergyman who worked in association with one or more younger colleagues . . . . Today the term *senior pastor* indicates a multiple-staff situation” (Anthony 2001, 623).

*Servant leadership.* Servant leadership is the practice of a leader which involves “a newer model – one based on teamwork and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behavior” (Spears 2002, 2). “Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader” (Laub 2005, 160).

*Servant Leader Profile – Revised.* The Servant Leader Profile – Revised (SLPR) is a survey instrument developed by Paul Wong and Don Page to measure the best practices of a servant leader (Wong and Page 2003, 8). This instrument is based on a survey of literature on servant leadership.

*Southern Baptist churches.* Southern Baptist churches are a body of cooperating churches within the Southern Baptist Convention (SBC.net).

*Southern Baptist Convention (SBC).* Organized in 1845, the Southern Baptist Convention is both a denomination and an annual meeting. The SBC is composed of

1,200 associations, 41 state conventions, and over 44,000 churches (<http://www.sbc.net/aboutus>).

*Team effectiveness.* Team effectiveness is “the attainment of common objectives or goals by means of the coordinated activity of the members of a team” (Irving 2005, x).

*Team Effectiveness Survey.* Based on Adkinson’s 2006 work, the Team Effectiveness Survey instrument “provides a single-scale assessment of team effectiveness” (Irving 2005, 43).

### **Research Assumptions**

The following assumptions were inherent in the research design:

1. Every measure that is reasonably possible was taken to assure objectivity and representation of the field of study.
2. This researcher assumed that all volunteers for this study were accurate in their responses.
3. Effective ministry is a supernatural work of God in the Church; however, team leadership principles are useful for the local church.
4. It is assumed that pastors were able to assess the deacon ministries and complete the surveys.
5. It is assumed that pastors were the best persons outside of the deacon ministry to assess the deacon ministry team.

### **Procedural Overview**

In an examination of literature written about servant leadership, team effectiveness, and deacon ministry, no study has of yet tied the three together in a quantitative research. This present quantitative study surveyed pastors in Southern Baptist churches in Ohio regarding the deacon ministry servant leadership practices and team effectiveness. This study has sought to find a relationship, if any, between deacon

servant leader ministry teams and team effectiveness.

The study employed a Web-based survey of pastors in the Southern Baptist Convention in Ohio. The study was conducted in the late spring and the summer of 2009. A list of prospective participants was assembled through the help of the State Baptist Convention of Ohio and a letter of invitation to participate in the study was distributed electronically (Appendix 1). The tool for the construction of the questionnaire and analysis was SurveyMonkey.com. SurveyMonkey is an Internet software tool.

The survey process began with a demographic survey of the respondents (Appendix 2) in order to help answer research questions 4 and 5. Next, the researcher synthesized two separate instruments, the Servant Leader Profile – Revised (Appendix 3) and the Team Effectiveness Survey (Appendix 4), into a new survey. Appendix 5 contains the synthesized survey, the Deacon Ministry Assessment Survey (DMAS), which will utilize a Likert scale to measure responses. To assist in the construction and synthesis of a valid instrument, the DMAS was analyzed by a panel of experts and adjusted as recommendations were made and analyzed by the researcher. Afterwards, three separate pilot tests were conducted in order to adjust the survey questions for the best possible Cronbach's alpha score for reliability. The final pilot test was administered to a small, selected sample of pastors from the SCBO to ensure that an overall Cronbach's alpha coefficient of .70 or more was achieved. This final pilot test helped to ensure that there was a reliable instrument for the research.

Once the instrument was deemed valid by the expert panel and an acceptable reliability was realized, the full research was ready to take place. The invitation to the survey was sent electronically to the participants, who were able to click on the link

supplied to them in the letter of invitation. Reminder calls or emails were made in subsequent weeks to prompt those who may not immediately respond to the initial letter of invitation. The participants that clicked on the link to the survey were then informed of their consent and agreement to participate in the study, which included demographic questions as well as the survey instrument questions. An option to supply the participant's email address was also added so that participants could freely enter in a random drawing for gift cards as a token of thanks for their participation. It should be noted that the email addresses were not linked to the survey question responses in any way so that participant anonymity was maintained.

### **Summary**

Research has shown that the use of servant leadership can be practiced in many different types of organizations and contexts. From the very definition of the word *diakonos*, the concept of servanthood and servant leadership has a direct relationship to the ministry of the deacon. Deacons who seek to grow and serve in ministry would be more capable of serving Christ and His church with honor (1 Tim 3:13). However, since it is evident that a lack of clarity exists as to how the deacons may practice servant leadership in their ministry, terms need to be defined and application made of how servant leadership is applied to the ministry of the deacon. Further, as deacons recover their purpose as servant leaders, the question of the impact upon team effectiveness can and should be considered. As of this time, no research has been conducted in discovering the relationship of deacon servant leaders and team effectiveness in deacon ministry teams.

The precedent literature is examined in the next chapter in order to establish an

understanding on the related topics. This also served to provide a backdrop for a greater knowledge related to the instruments used in the research. A review of the topics as shown in Scripture also provided a point of integration for the subject area and the Word of God. Further, contemporary research on the topics of servant leadership, deacon ministry, and team effectiveness was also researched to provide further understanding of the subject.

The methods defined in chapter 3 have a description of the instruments that were used for the purpose of gathering information. The first instrument, the Servant Leader Profile – Revised (SLPR), is an instrument that has been used to measure the practices of servant leaders and is easily adaptable to the local church. The second instrument synthesized is the Team Effectiveness Survey (TES), developed by Jesse Adkinson. The TES has also been shown to have been reliable in research, being used to measure team effectiveness of paid staff in the local church (Adkinson 2006, 163).

## CHAPTER 2

### PRECEDENT LITERATURE

The church exists to spread the gospel of Jesus Christ, ever since two thousand years ago when Jesus entrusted the Great Commission to the church (Matt 28:19-20). It is the goal for those that take the Great Commission seriously to be effective witnesses through the proclamation of God's love and truth (1 Pet 1:20-21). The members of the church are witnesses of the changing power of the gospel to all: "You will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (Acts 1:8). The Christian is saved to serve both God and man, being a beacon of light and truth to the world (Matt 5:16-17).

Baptists have affirmed the canon to be authoritative for works of service. The Second London Baptist Confession of Faith states:

The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men. (Lumpkin 1969, 250)

The church is to submit to the Word of God for all faith and practice. This includes, but is not limited to structure (ecclesiology), leadership style (servant leadership), and team ministry effectiveness, all for the glory of God in Christ.

#### **Ecclesiology**

Those in the church have experienced the regenerative power of Christ to man.



The salvation of all men is only through Jesus Christ (John 14:6). Christ “suffered not only death, but a humiliating one at that” (Erickson 2001, 246). The atonement, “the work Christ did in his life and death to earn our salvation” (Grudem 1994, 568), was to be offered to the world (1 John 2:2), but in doing so, would effectively result in salvation for His chosen people (John 6:44, John 10:11, Acts 20:28, Rom 8:33-34). As one writer penned, “The atonement has made our salvation possible” (Erickson 2001, 250).

It is by grace that a person is saved through faith (Eph 2:8-9). Faith is a gift of God free from any character or work of human means (Rom 6:23, Eph 2:8-9). It is an effectual calling that occurs, as one author explained:

Because all humans are lost in sin, spiritually blind and unable to believe . . . some action by God must intervene between His eternal decision and the conversion of the individual within time . . . . Effectual calling is God’s special work with the elect, enabling them to respond in repentance and faith, and rendering it Certain that they will. (Erickson 2001, 306-07)

The triune God works together, the Son through the atonement, the draw of the Holy Spirit on the elect (John 6:44) and the sovereign will of the Father, all in the process of the call of a person to salvation (Mitchell 2001, 368). John Calvin put it in these terms:

Nevertheless, it is not fitting to suppress the distinction that we observe to be expressed in Scripture. It is this: to the Father is attributed the beginning of activity, and the fountain and wellspring of all things; to the Son, wisdom, counsel, and the ordered disposition of all things; but to the Spirit is assigned the power and efficacy of that activity. (Calvin 1960, 143)

In this case, one might appreciate the unity and the work of God on the elect known as His church.

“In your English Bible translations, when you read the word ‘church,’ it is not the Greek word *kuriakos*; it is the Greek word *ekklesia*” (Miller 2007, [page.php?page\\_id=2027](http://www.biblestudytools.com/lexicons/greek/ekklesia.html)). The Greek word that is translated “church” in English is

ἐκκλησία (*ekklesia*) (Dever 2007, 768). “*Ekklesia* was used by the early Greek-speaking people with its full meaning of those called forth” (Saucy 1972, 12). “It is derived from the verb *ekkaleo*. The compound *ek* means ‘out’ and *kaleo* means ‘to call or summon’” (Wilmington 1984, 691). The chosen people of God are called out from a sinful and depraved life (Eph 2:1-5) to a new life for Christ (Eph 2:8-9).

The church is united together under God (Eph 4:1-3). “The Lord Jesus is the Head of the Church, which is composed of His true disciples, and in Him is invested supremely all power for its government” (The Southern Baptist Theological Seminary, *Abstract of Principles*). The Baptist Faith and Message 2000 reads:

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. (Baptist Faith and Message 2000)

The church, whether local and worldwide, is a living, breathing organism (Cordeiro 2001, 179), which includes “all of the redeemed of all the ages” (Baptist Faith and Message 2000).

The church is always seen, or as Robert Saucy once wrote, “As members of the local church are concrete people, so are members of the universal church” (Saucy 1972, 17). In fact, the people of God are often referred to with concrete terms such as the “Body of Christ” (Rom 12:5), the “Bride of Christ” (Eph 5:22), the “temple of God” (1 Cor 3:16-17), “branches” of the living vine (John 15:5), planted through the “seeds of the gospel” (Mark 4:8), which is “watered” (1 Cor 3:6), and “grown” in the Word (1 Pet 2:2). However concrete these terms are, one writer cautions that the church is never found in the Bible to mean “a building, a denomination, or a state church” (Deffinbaugh 2007,

417), but instead to mean the people of God.

It has not always been smooth for the people of God, especially in the area of church government. A desire to follow Scripture has caused “Southern Baptists to begin reexamining their ideas of church polity” (Wring 2005, 189), and polity has always been considered a subject of great importance worthy of exploration, going as far back as John L. Dagg, the great Baptist theologian of the nineteenth century (Dever 2001b, v). In his discussion about a particular type of church polity, Daniel Akin once wrote:

Single-pastor congregationalism is often a sight to behold. It is not necessarily a pretty one. A somewhat paranoid autocrat as pastor, monthly business meetings dedicated to senseless issues that only eat up time, a committee structure that looks like the Department of Education and is about as efficient, and a deacon board that functions like a carnal corporate board. (Akin 2004, 25)

Akin’s humorous description of a confused quagmire of church polity effectively portrayed a church polity example that looked more like the world than the Word.

In addition, college and seminary presidents have written various works on the topic, such as David Dockery and his 2008 publication on consensus and unity within the SBC. Daniel Akin, from Southeastern Baptist Theological Seminary, wrote entries on single pastor polity as one of five authors in the book *Perspectives on Church Government: Five Views of Church Polity*. Paige Patterson of Southwestern Baptist Theological Seminary likewise added his thoughts in the book *Who Runs The Church? Four Views on Church Government*. Chuck Kelley of New Orleans Baptist Theological Seminary contributed to the discussion in conferences and in *The Journal for Baptist Theology and Ministry*. In many cases, the roles and practices within the church are extensively laid out and debated, as will be the case in the next section.

### *A Brief Survey of Various Church Officers*

Biblical guidance in dealing with the subject of church polity is found in various passages, including 1 Timothy 3:1-13, Titus 1:1-7, and Acts 6:1-7, all of which will be dealt with in following sections. From an historical perspective, early Baptist leaders advocated two offices that included both deacons and pastors/elders. John Smyth, in his short confession of faith writes, “the ministers of the church are, not only bishops (*episcopos*), to whom the power is given of dispensing both the word and the sacraments, but also deacons, men and widows, who attend to the affairs of the poor and sick brethren” (Lumpkin 1969, 101). Likewise, the Second London Confession of 1677 declared a separation of pastors and deacons by writing, “The officers appointed by Christ to be chosen and set apart by the church . . . are bishops or elders and deacons” (Lumpkin 1969, 28). Every Baptist Faith and Message has affirmed this belief, and so throughout the history of the SBC, churches have continued to affirm the two officers of pastors and deacons.

#### **The Office of Pastor**

Pastors (also called elders or overseers) are the appointed under shepherds of the church. The Greek word for pastor or shepherd, ποιμην (*poimen*), can be found in its usage in Ephesians 4:11, which states, “and He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.” In this usage, the word for pastor is mentioned together with the word for teacher, διδασκαλος (*didaskalos*). This combination of pastors and teacher is significant, since through divine inspiration the Apostle Paul obviously intended for the pastors to also possess the gift of teaching, something that is brought out more directly in 1 Timothy 3:2 (Schreiner 2002).

Pastors who are men of good repute are shepherds who rule mainly through the teaching the Word of God.

Scriptural references on the position of pastor (though expressed as elder or overseer) are found elsewhere, such as in the book of Acts, where the connection between the words pastor, elder, and overseer is made. In Acts 20:17 Paul is found calling “to him the elders of the church” and while giving the group instructions on dealing with the church, told them to “be on guard for yourselves and for all the flock, among which the Holy Spirit has made you *overseers*, to *shepherd* (pastor) the church” (Acts 20:28, emphasis added). Though the use of the word shepherd in this case is not used as a title, but as a duty (a verb versus a noun), the concept was clear that these men, called also the overseers or elders, were to shepherd or pastor the church. The link between the three words should not be overlooked and has important implications within the church.

Whether a church terms this position as pastors, overseers, or elders, they are nonetheless to “shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to the will of God; and not for sordid gain, but with eagerness” (1 Pet 5:2). This supervision includes “caring, leading, guiding, and protecting – all duties and responsibilities a shepherd has for his flock” (Walvoord and Zuck 1983, 855). Most SBC churches have used the term pastor for this office in recent years, and though any of the three terms for the same office may be used, the term pastor has received, for the time being, a cultural acceptance with the least amount of confusion within the many SBC churches.

### **The Office of Deacon**

The second office also affirmed by SBC churches, the deacon, has appeared to

be harder to specifically define in practical terms. In recent history, many SBC organizations have operated in a system of congregational polity which includes a single pastor and a small group of deacons to function in the church. Deacons in this setting have evolved for practical reasons from being “administrators and budget managers in the '50s and '60s to various and increasing degrees of servant leadership in the '70s, '80s and '90s” (Hammett 1998, Emerging.html). The duties and practices of deacons can be widespread and confusing. Are pastors, for example, to become subservient to the deacons? Or are deacons to be purposely nebulously defined in their roles, other than to be called servants? Both situations exist in churches today, and yet in both examples deacons are called servants.

### ***A Study of the Word Diakonos***

According to a study of the word deacon, it is evident that deacons are servants. In the Bible, *diakonos*, the word used for deacon, literally means to serve. One author wrote, “The root idea is one who reached out with diligence and persistence to render a service on behalf of others” (Hiebert 1983, 153). Servanthood is clearly connoted in this study of the origin of the word.

One example of the concept of servanthood is shown through the example of the seven chosen men as found in Acts 6. The murmuring of the Greek speaking members against the Aramaic speakers was over the neglect of the *διακονία* (*diakonia*), or ministry service of the Apostles. As a result, the Apostles directed the new church to set apart “seven men of good reputation” (Acts 6:3) to carry out the *diakonia* by the daily serving of tables. The Apostles were then able to devote more time for the ministry of the Word and to prayer. This shows an example where the ministry of the Word and the

ministry of tables (*diakonia*) are separate, yet mutually dependent on one another (Cartwright 1957, 1). A healthy ministry of one group promotes a healthy ministry of the other, all for the cause of Christ.

The terms *diakonia* and *diakonos* are common expressions of service either to Christ or through Christ (Vincent 1924, 233). The terms were not used to describe the seven in Acts 6, although it is clear that some of their duties relate to and precede that of the office of deacon (Cartwright 1957, 2). Even if the passage was not referring specifically to deacons, but merely to seven men used to resolve an issue, most scholars still take the service of the seven as an example to point to the need for deacons to minimally serve through the work of benevolence, care for the widows, and maintain unity in peace.

According to the New Testament, a deacon is to be husband of one wife, a good manager of his home, and one who enjoys a good reputation and respect within the church (1 Tim 3:8, 12). A deacon may not necessarily have the giftedness to teach as that of a pastor, though he certainly is not prohibited from teaching in the church. The role of a deacon is large, even without the responsibility of teaching, and this calling should be taken on with soberness, since it is shown in First Timothy 3:13 that deacons are to perform ministries to the church and community with excellence for the witness of Christ's gospel.

### ***What Do Deacons Do?***

Deacons' roles have been widely defined over the various periods of church history. This may be due to a theory of some that the definition of the word *diakonos* in itself evolved in the church. MacArthur wrote that the word itself "gradually broadened

until it came to include any kind of service in the church” (MacArthur 1997a, deacon). Andreas J. Köstenberger concluded, “Although Paul does not spell out the precise realm of service for the office of deacon, one may surmise that this includes various kinds of practical help and administration, such as benevolence, finances, and physical maintenance” (Köstenberger 2005, *midwestern\_3.pdf*). In addition, the serving of tables as shown in Acts 6 can be thought to be inclusive of many other aspects of church life, such as managerial duties.

As already mentioned, it is true that Acts 6 shows that the early predecessors of the deacons performed the acts of “physical service,” and may have been expanded greatly to other related and needed duties (Dever 2001b, 6). John MacArthur comments on this passage with regards to the need for assistance given to the Apostles in the duties of serving tables:

It may be helpful to note that the word for tables, *trapeza*, can mean “a table or counter of a money changer,” or “money matters,” as well as an eating table (cf. such use in Matt. 21:12; Luke 19:23). To involve themselves in the details of serving meals and handling money matters would take them away from their calling. (MacArthur 1997b, Acts 6)

MacArthur’s summary is that as the Apostles needed to make their priorities the Word and prayer, so should pastors. He wrote, “The apostles’ pledge to devote themselves to their ministry set the pattern for all to follow” (MacArthur 1997b, Acts 6). To make this priority possible on a practical standpoint, deacons are likewise to follow the example of the seven and take care of the people-oriented work of service, such as benevolence or financial matters. By attending to these details, deacons preserve the unity of the spirit (Acts 6:5), allowing the pastors to spend time in the Word and prayer.

Any expansion of service by the deacons, though, should be met with caution in case the administration goes too far. Robert E. Naylor sounded the call to be wary of



authority contrary to biblical teaching, which creates a general feeling of “bossism” (Naylor 1955, 3-4). To avoid this sense of “bossism,” it is possible that deacons may focus on their humble duties of the benevolence to the people. John Smyth in 1607 wrote that deacons are to “relieve the necessities of the poor and impotent brethren concerning their bodies” (Lumpkin 1969, 121-22), in other words, ministering to the physical needs of the people within the congregation. Charles Deweese also points out that in the early church, “deacons were the real agents of the charity provided through the church, providing for widows and orphans” (Deweese 1979, 12). John Calvin summed this concept up by writing, “Scripture specially gives the name of deacons to those whom the Church appoints to dispense alms, and take care of the poor, constituting them as it were stewards of the public treasury of the poor” (Calvin 1994, 322). This is the work of the ministry to people, as relationships develop and needs are made known.

### ***Ministry of People***

Ministry of people (most specifically in benevolence) is, then, a key ingredient in the duties of deacons to free pastors to lead in their ministry of the Word and in prayer. One author agreed that deacons are assistants to pastors, and not superiors, when he wrote, “most interpreters believe that deacons, from the beginning, served as assistants of church leaders” (Grissom 1991, number=T1536). Since a tendency can exist, and has historically happened, for a deacon to go from servanthood to “bossism,” an open dialogue on this issue is relevant. In addition, a humble and cooperative spirit should be at the forefront to enable deacons to contribute a valuable service and free up the pastors for their ministry of the Word and to prayer.

The ministry of the deacon is shown through Scripture to be that of a ministry

to people in humble servanthood. Yet, in the SBC, there has been a variety of practices of deacon ministry. The historical significance of the deacon ministry thus cannot be ignored when trying to understand the topic of deacon ministry practices in the SBC. As a result, a look at the historical writings and resulting influences in the SBC is needed.

### ***Southern Baptist Deacon Practices***

In the early years of the SBC, there were two influences on SBC government. First, the writings of R. B. C. Howell influenced many churches toward a deacon ministry that administrated “the property of the church” (Howell 1851, 22). Howell believed that a deacon is to administrate in all things temporal, while the elders are to administrate in all things spiritual. He wrote in his discussion on Acts 6:1-7:

We learn from it the incontestible [*sic*] fact that the first deacons were not appointed as ministers of the gospel, nor with any intention of their ever becoming such. If some of them subsequently preached, they did so, not in their character as deacons, but by virtue of authority afterwards conferred upon them as evangelists. (Howell 1851, 22)

Howell is adamant in his assertion that deacons are to be over the temporal affairs of the church:

The temporal affairs of the church . . . cannot, as experience fully teaches, now be administered by the pastors, without subjecting them to the same difficulties that beset the apostles. Either they will be fatally neglected by them, and a great injury ensue; or a very large part of their time will be thereby engrossed, which is not admissible, since the whole is appropriated, by the King in Zion, to the preaching of the word. (Howell 1851, 31)

Howell clearly advocated a division of temporal and spiritual tasks in the church, with pastors practicing the latter.

A second influential voice in early SBC life was J. M. Pendleton. Best known for his writings on Landmarkism, Pendleton also wrote a Baptist Church Manual in 1867 that was used by churches of his day. As with Howell, Pendleton saw the choosing of the

seven in Acts 6 as “a prototype of the office of deacon” (Pendleton 1966, 29). He wrote, “Thus the creation of the office of deacon recognizes the fact that the duties of pastors are preeminently spiritual; and that they should not be overburdened with all their interests of the churches” (Pendleton 1966, 31). In addition, Pendleton wrote,

As deacons were appointed at first “to serve tables,” it may well to say there are three tables for them to serve: 1. The table of the poor. 2. The table of the lord. 3. The table of the pastor . . . . Good church committee work can have a major value in relation to the role of deacons. Without adequate committees, the church may leave its deacons to function as a kind of “fire department”, calling on them to deal with whatever emergencies may develop. The church thus avoids planning, and it leaves the deacons to bear the brunt of its carelessness. Clearly this is not fair to the deacons. Instead of being “volunteer fireman” deacons should share with a pastor in the spiritual ministries of the church. (Pendleton 1967, 34-35)

In summary, Pendleton expressed that deacons are to be spiritual servants to people, no matter what the situation, whether poor, a believer in the church, or to help the pastor. In fact, Pendleton discouraged deacons from serving as trustees or some other administrative office, even going so far as to suggest that serving in such a role would be inconsistent with the spiritual function of the office of deacon.

Howell and Pendleton thus had differences on the focus of the practices of deacons, disagreeing on whether they were to serve in the physical or in the spiritual aspects of the church. Both see Acts 6:1-7 as prototypes of deacons, yet both have come to slightly different conclusions. This disagreement is commonly reflected in much of the literature on deacon ministry.

### ***Comparing and Contrasting Deacon Practices***

In the precedent literature written about the office of the deacon, there are a few commonalities about deacons with which most authors agree. Though it is true that there are very different views of how deacon ministry is expressed, this is not surprising,

given the history of opposing ideas in existence over the years. The following lists of duties and characteristics of the role of deacon attempt to unite the commonalities in one master chart of the precedent literature.

As mentioned already, R. B. C. Howell saw deacons as administrative in nature. His list of practices or duties may be summarized as follows:

1. Managers– Administration of temporal things
2. Leaders– Rule their own departments (not the church, however)
3. Caregivers– Care for the poor, the widows, and the orphans. (Howell 1851, 70-84)

These practices are carefully in line with Howell's assertion that deacons are charged with responsibility for the temporal and physical affairs of the church. Howell's writings influenced the SBC due to his historical position as an early pioneer of the SBC at its beginnings.

P. E. Burroughs, in his book *Honoring the Deaconship*, also offered his insight into the duties of deacons. Burroughs saw the duties of deacons in much the same way as R. B. C. Howell did, in that deacons are “to relieve overburdened preachers” (Burroughs 1925, 48). The implications of this emphasis goes farther than Howell, and includes such matters as the establishment of the pastor's salary, the care for the church property and building upkeep, the guarding of financial matters, the benevolence needs of the poor, church ordinances, and church leadership in general. Burroughs, however, goes even farther in laying out “a Three-fold Ideal” (Burroughs 1925, 60). His three ideals are as follows:

1. To be a growing Christian.
2. To be an informed church man.
3. To be a denominational factor (Burroughs 1925, 60-61)

Burroughs gives suggestions for a deacon to reach these ideals. His three suggestions

include faithfulness to read the Bible, study of the Bible, and attendance at meetings that would help the deacon to grow.

Frederick Agar, in his book *The Deacon at Work*, offers his own insight into the practices of a deacon. His contention is that the seven chosen in Acts 6 were not the first deacons, but a temporary appointment for an immediate problem. “The seven here selected were specifically detailed to perform merely the mechanical and secondary task of distributing to the needs of widows” (Agar 1984, 9). With that said, Agar proposes four specific duties of a deacon, which are very different than the other lists:

1. The care of the members of the household of faith.
2. The oversight of the door into the church.
3. The charge of the door out of the church – discipline, etc.
4. The duty of caring for the general spiritual welfare of the household as a unit. (Agar 1984, 39-40)

A summary of these four duties may be as follows:

1. Care giving (physical needs)
2. Membership admission
3. Membership dismissal
4. Spiritual growth and care

Agar does not give specific reasons or clear biblical proofs for the inclusion of membership admission or dismissal as some of the duties of deacons. In fact, most of his support comes from anecdotal evidence from his previous church experiences.

Howard Foshee has identified several foundational qualifications of a deacon as taken from 1 Timothy 3:7-13:

1. Christian purpose (or reverence for the spiritual)
2. Spiritual integrity
3. Proved Spiritual Maturity
4. Christian Family Life
5. Honesty in Speech
6. Temperate in Living
7. Steward of Possessions (Foshee 1968, 11-15)

In addition to the listings of the qualifications, Foshee also made a list of some of the work a deacon might do in a general sense. The areas of service are: proclaiming the gospel, caring for the church members, leading the church to grow internally, and leading the church to serve in its tasks (Foshee 1968, 33). These duties are of a more administrative nature in the local church.

Charles Deweese also identified some of the basic tasks that a deacon is to perform. In a survey of the history of deacon ministries in the early church, Deweese concluded that deacons have “had duties relating to charity, administration, education, and worship” (Deweese 1979, 12). As he traced the history of deacons to the mid-nineteenth century, Deweese found that the deacon ministry, by that time, consisted of three main emphases, “the table of the Lord, the table of the poor, and the table of the minister” (Deweese 1979, 42). These duties consisted of unifying the church in Christ (table of the Lord), caring for the needs of the poor (table of the poor), and thus being able to free the pastor to be able concentrate on prayer and Bible study (table of the minister). From his research, Deweese posits six practices that deacons should consider while serving. These practices are summarized as follows:

1. Servanthood– seek and share opportunities for service
2. Compassion– be compassionate and helpful
3. Preparation– be prepared for the ministry
4. Communication– stay informed on latest trends
5. Cooperation– in a common mission
6. Spirituality– stay close to God and His Word

Clearly, Deweese saw deacons as servants to the people at the foot of the table, rather than at the head.

In 1953, M. W. Egerton concluded that “the pastor is overburdened” (Egerton

1953, 51). He further pointed out that most churches are functionally organized, yet deacons have generally not been organized in the same way. Egerton proposed a suggested organization of tasks for deacons:

1. Maintain office and personnel
2. Supervise buying and serving of meals, cooperating with the appropriate committees
3. Maintenance of church building
4. Employing church musicians in planning music program
5. Help develop Sunday school
6. Help develop discipleship classes
7. Assist the Women's Missionary Union
8. Train ushers
9. Coordinate men's ministry
10. Visitation
11. Communion
12. Baptism
13. Charge of finance
14. Mission activities
15. Building usage
16. Coordinate with scout troops
17. Benevolences
18. Advises committees on all matters (Egerton 1953, 73-75)

Egerton has advocated that the great majority of church ministries should be administrated and served through the deacon ministry. This is indicated by Egerton's statement that "a good deacon is a working deacon" (Egerton 1953, 86). Regardless of the duties listed above, he did suggest seven specific duties that are committed especially to deacons:

1. Calling upon the sick
2. Visiting the troubled
3. Handling church finances and caring for church property
4. Greeting strangers
5. Assisting at the ordinances of baptism and the Lord's supper
6. The ministry and church charity
7. Leading in stewardship, Bible study, prayer, attendance upon services of the church, and denominational work outside of the church (Egerton 1953, 86)

To summarize, in this survey of various writers from more than 160 years of

the history of the SBC, some commonalities were found regarding deacon ministry. The three most common general practices of deacons are member caregiving, leadership, and the administration of the ordinances. The next common general practices are spirituality, and the gospel witness, followed by temporal duties (such as property and finance administration). Table 3 summarizes briefly the commonalities discussed thus far as identified by the various authors over a period of Southern Baptist history.

Table 3: Commonalities cited for the role of deacon

Howell (1851)	Burroughs (1925)	Egerton (1953)	Foshee (1968)	Deweese (1979)	Agar (1984)
Caregiving	Caregiving	Caregiving	Care giving	Caregiving	Caregiving
Leadership	Leadership	Leadership	Leadership	Leadership	
Ordinances	Ordinances	Ordinances	Ordinances	Ordinances	Ordinances
Managers		Managers			
	Finances	Finances			
	Property	Property			
		Witness	Witness		Witness
		Teaching			
			Spirituality	Spirituality	Spirituality
				Communi- cation	
				Cooperation	
				Preparation	
					Discipline

In summary, the literature written over this extended period in history about the deacon ministry in Southern Baptist life reveals that five common practices of deacons can be identified and ranked: (1) care giving, (2) leadership, (3) ordinances, (4) witness, and (5) spirituality. The ministry of people is expressed in this table. In addition, there is agreement in the precedent literature that the concepts of servanthood



(the tables of the Lord, the church, and the world) rightly belong in deacon ministry practices.

### *The Final Authority in the Church*

Within the context of the discussion about cooperation on the part of the officers of the church, a greater authority exists in the church under the headship of Christ. Scripture makes it clear that under the direction of the Lord, the church is always to be the final authority as the body of Christ, not to be a “board” of pastors, deacons (as just discussed), or any other body. Matthew 18:17 states that when there is a dispute involving sin, it is ultimately to be resolved within the entire church, and not any other subgroup. The church is the final authority to call pastors and deacons, yet paradoxically, should gleefully submit to their leadership and care. Ultimately, however, even the leadership submits to the church’s authority.

The seriousness of this responsibility means that each member within the body must be careful students of the Word of God. Mark Dever points out that almost all of the letters of doctrine “of the New Testament were written to churches as a whole” (Dever 2001a, 34), meaning that a church is to study and know the Scriptures and determine from the precepts a proper boundary for ministry for its leadership. “Christlike leadership must center in Biblicism, not pragmatism; we must do what is right, not what experts tell us will work” (Gangel 2000, 2). Every member of the church is to scrutinize both the message and the methods of the church to ensure biblical fidelity in daily life.

After a brief examination of roles of deacons and pastors through the lens of Scripture and history, one can now explore the possible applications of this subject to the contemporary evangelical church. The various roles of the church are shown in Figure 1.

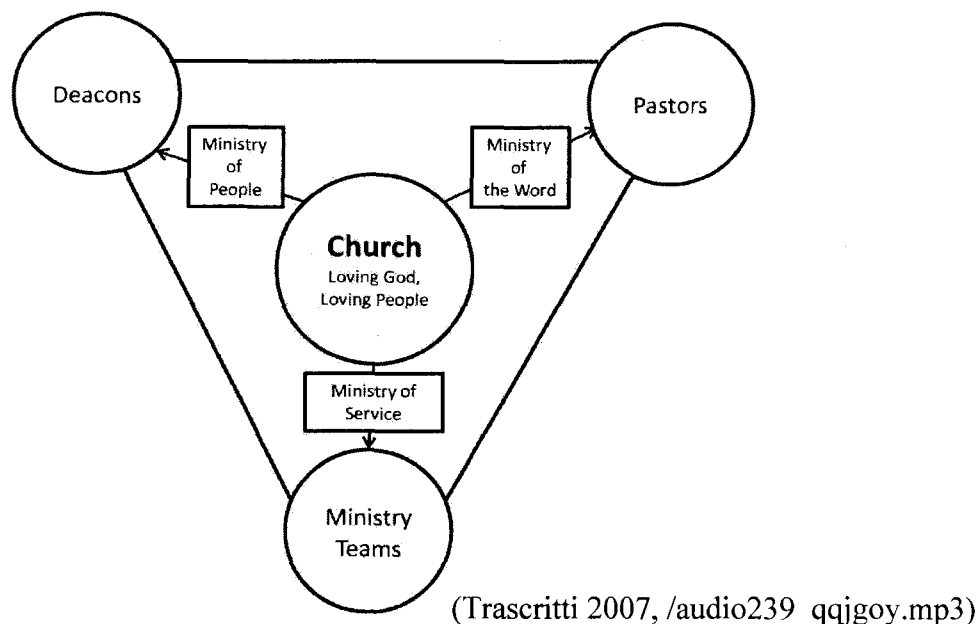


Figure 1. Relationship of ministry roles within the church.

As shown, the ideal church can break down into one of three ministry groups. The first group, comprised of a small percentage of members, represents the ministry of the Word, or the pastors/elders/overseers. The second group, comprised of a slightly larger percentage of members, can belong to the office of deacon. A third group (and the largest group), is the group of ministry team members.

Ideally, every church member should belong to one of three categories or groups to obey and glorify God. In this model, pastors are the under shepherds of the church and the ministers of the Word. The church should look to their leadership to help guide the church in a direction that fulfills the biblical mandates of the Great Commission and Great Commandments. Their ministry of the Word is one that is the lifeblood of the believers within the church, for without it, the church would dry up and wither spiritually. Charles Spurgeon once wrote, “Our soul would die if the Lord did not continually sustain it and . . . if he withdrew his upholding hand. It is a sweet comfort that this great

necessity of upholding is provided for in the word” (Spurgeon 1886, 259). Without pastors, the church would likely depart to heresy.

Ministry teams are also vital to the church (Adkinson 2006, 14). As previously said, ministry teams are comprised of the majority of the men and women of the church. The ministry of service that each member fulfills helps to express the Great Commission in everyday life (Eph 4:12). Ministry teams are to be comprised of members in various stages of spiritual growth and gifts. Every ministry team carries the head and heart knowledge and transforms them to “hand knowledge.” A ministry team will reach, both in and out of the church, to both bring new believers to Christ (Phil 1:3-5) and edify current believers to new growth (Heb 10:24-25).

However, as already mentioned, the practices of the deacons are often misunderstood. Deacons are valuable for freeing up the time of pastors, who are then able to spend time in the Word and in prayer. Deacons are also vital in keeping unity within the church in their ministry to the people. The ministry to people frees team leaders to plan and manage individual ministry efforts. It is through humility, love, care, and a spirit of Christlike servanthood that a deacon (or anyone in the church for that matter) can function most effectively. The desire for power can and should be set aside for the church to shine forth the glory of God. By choosing servanthood over power, the deacons can encourage ministry team leaders, pastors and even the church members as a whole, strengthening the church through an example of love in action.

With a balanced ministry grid, the roles of the various leaders in the church can be better defined. The pastors/elder/overseer can be freed to be a minister of the Word (Acts 6:4, Eph 4:11-12, 1 Tim 3:1-6, 1 Pet 1:1-5), whose responsibilities are primarily

teaching and leading in the accomplishment of the mission and vision of the church. The ministry team leaders can be ministers of service (Eph 4:11-14, 1 Cor 12, Rom 12), in which they accomplish the work of the ministry such as outreach, Sunday School, and other ministries. The deacons then are ministers of people, serving and caring for the people in the church on a daily basis, if needed. By defining these roles clearly, the deacons can minister to the people as servant leaders, practicing in accordance with the principles shown in Acts 6. In addition, all three ministry groupings harmoniously balance and supplement one another as ministry tasks overlap. All of this takes place because of an attitude of servanthood and the practice of servant leadership. To understand this practice even better, an examination of some of the literature on leadership theories and specifically, servant leadership, is appropriate.

### **Leadership Theories**

The definition of leadership is widely defined, and as one author wrote, “the culture allows anyone to give a definition of leadership, and ipso facto it is as accurate and acceptable as anyone else’s definition” (Rost 1993, 6). Peter Drucker penned, “The only definition of a leader is someone who has followers” (Drucker 2003, 271). John Maxwell likewise simplified his definition in saying that “leadership is influence—nothing more, nothing less” (Maxwell 1998, 25). With this discussion on the definition of leadership, it is not surprising, then, to have seen a number of different leadership theories over the years, especially because a review of different leadership writings “shows that there is a wide variety of different theoretical approaches to explain the complexities of the leadership process” (Northouse 2001, 1).

### ***Character in Leadership***

It is only natural that the history of leadership over the past century and longer has had an impact on the day-to-day affairs of the local church. Theories of leadership, in the following discussion, are proof of this concept; however, almost all theorists, both secular and sacred, would agree on the importance of character.

Character is the one quality that every leader must have (Thrall 1999, 2). The fundamental quality that gives the leader credibility is good character (Bredfeldt 2002, 89). “Personal character is the core of all leadership effectiveness” (Zenger and Folkman 2002, 13). Since effective leaders “act in ways that are consistent with their beliefs, they are persistent in pursuit of their visions, and they are always vigilant about the little things that make a big difference (Kouzes and Posner 1987, 12). In other words, character matters for pursuing a vision as a leader, and leadership theories fall by the wayside without good character.

### ***Leadership Theories: A Brief Overview***

There has been a plethora of literature written about various leadership styles over the years. The first leadership style to be identified, the great man theory, involved looking at the “innate qualities and characteristics possessed by great social, political, and military leaders” (Northouse 2001, 15), and opened the door to interest in other leadership theories. Another theory, the trait theory, “argues that common traits, if identifiable in recognized leaders, would help others develop their leadership capacities” (Fairholm 1998, 51). Yet another theory is the charismatic theory of leadership, which focuses on the “visioning behavior” (Conger 1998, 13), and will “arouse powerful motivations of followers and that such motive arousal results in important effects:

commitment to the vision and the mission” (Chemers and Ayman 1993, 91).

The transformational theory of leadership gained influence in the latter part of the twentieth century, beginning with the James MacGregor Burns classic *Leadership*. Transformational leaders “recognize followers’ needs, respect their autonomy, and engage them” (Burns 2003, 184) in the pursuit of raising morale and productivity. “Transformational leadership is the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower” (Northouse 2001, 132). Leaders “need to begin thinking about themselves as if they were part of an “action-dialogue” or a shared trusteeship” (Nicoll 1993, 32). This type of thinking in recent years has helped to bring about another theory, one that considers the needs of others in an even greater way: this theory is called servant leadership.

### **Servant Leadership**

In many of his writings, Robert Greenleaf has discussed “a need for a new kind of leadership model, a model that identifies serving others” (Spears 2002, 4) as primary importance. Greenleaf wrote that the servant-leader is to be “a servant first” (Greenleaf 2002, 23). One writer explains this concept:

In these early years of the twenty-first century, we are beginning to see that traditional, autocratic, and hierarchal modes of leadership are yielding to a newer model – one based on teamwork and community, one that seeks to involve others in decision making, one strongly based in ethical and caring behavior, and one that is attempting to enhance the personal growth of workers while improving the caring and quality of our many institutions. This emerging approach to leadership and service is called *servant-leadership*. (Spears 2002, 2)

Servant-leadership, according to some, is a world-changing and life-changing practice, which “requires a revolution in thinking, intentions, and practices applied first to

oneself” (Showkeir 2002, 159). Basically put, servant-leadership is “a way of life . . . . Servant Leaders exist less for themselves than for others. They work for the transformation of human systems and for a finer world” (Sims 2007, /whatis.htm).

It should be stated that this type of leadership was first taught by Jesus Christ nearly 2000 years ago. Christ said to His disciples,

In this world the kings and great men lord it over their people, yet they are called “friends of the people.” But among you it will be different. Those who are the greatest among you should take the lowest rank, and the leader should be like a servant. Who is more important, the one who sits at the table or the one who serves? The one who sits at the table, of course. But not here! For I am among you as one who serves. (Luke 22:25-27 NLT)

Jesus was the ultimate and original teacher and expert of servant leadership. He clearly demonstrated servant leadership in His practices, attitudes and behaviors. He served His disciples and taught them to serve others as they lead.

This is an important fact for several reasons. First, it is obvious that the writings of Greenleaf and others were preceded by nearly two millennia in the concepts surrounding servant leadership. Second, though the social science writers in the current literature may or may not have been influenced directly by Christ, they nevertheless arrived at similar concepts that Christ taught in the area of servant leadership. It is possible then that most of the current literature written on servant leadership, whether from a secular or sacred viewpoint, can be easily and seamlessly integrated into the Kingdom as a viable model of leadership. To be able to use servant leadership in the church, it is then valuable that servant leadership is defined and an integrated model is presented for the church.

### ***Servant Leadership Defined***

Servant leadership is a model of leadership that involves the leader being a

servant first (Greenleaf 1977; Spears 2002). In practicing servant leadership, a leader will demonstrate humility to his followers as he exhibits traits such as “the ability to forgive, tactfulness, facing opposition without taking offense, being peacemakers, handling criticism, thinking independently, and remaining calm in tense situations” (Sanders 1994). The servant leader is to be an example of servanthood, as followers observe selfless acts on the part of the leader and respond in a positive manner.

In addition, servant leadership has a focus on people and on their value to God. “One of the great strengths of servant leadership is the potential for healing oneself and others” (Spears 2002, 5). Servant leaders are a testimony of Christ and His example, serving others in sacrificing selflessly (Phil 2:1-11). Larry Spears of the Greenleaf Center wrote, “Servant leaders believe that people have a value beyond their tangible contributions as workers. Servant leaders are deeply committed to personal, professional, and spiritual growth of each individual within the organization” (Spears 2002, 7-8).

Servant leadership is also deeply focused on the mission. While some may see servant leaders as weak, servant leadership has, as its center, the mission at hand. One author wrote that, while some may believe that servant leadership is weak, it is not, just as Jesus, the ultimate servant leader was by no means weak (Wong and Davey 2007, 4). On the contrary, Jesus was strong, focused, and visionary in His leadership. He stood up for the oppressed, challenged the Pharisees, and called His people to a radical change.

Francis Schaeffer, in his work *No Little People, No Little Places*, took the concept that Christ gave and aptly contextualized it to the modern church. He stated that “the word minister is a title of power, but a designation of servanthood” (Schaeffer 2003, 26). Schaeffer wrote further:



The basic relationship between Christians is not that of elder and people, or pastor and people, but that of brothers and sisters in Christ. This denotes that there is one Father in the family and that his offspring are equal. There are different jobs to be done, different offices to be filled, but we as Christians are equal before one Master. We are not to seek a great title: we are to have the places together as brethren. (Schaeffer 2003, 27)

Schaeffer explained that ministry is not done in isolation but as a body of believers, equally saved by Christ and equally serving others in loving humility for one another. Simply put, “We are of one blood and kind” (Schaeffer 2003, 27).

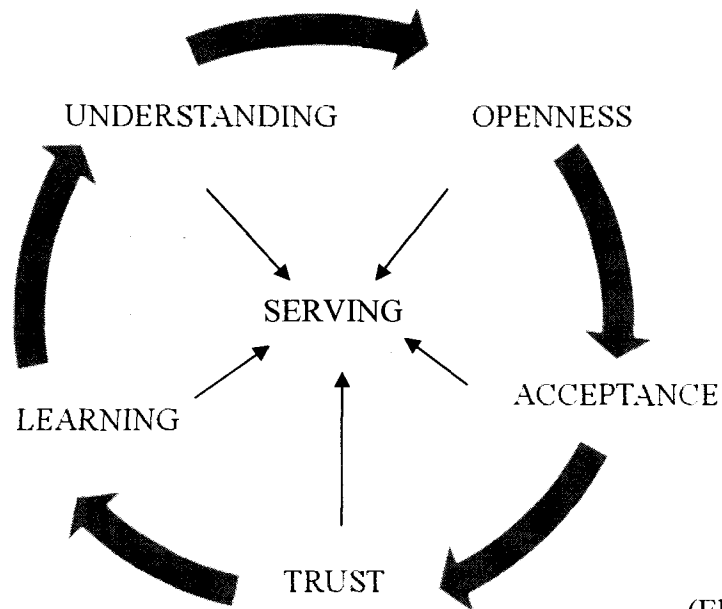
Duane Elmer, in his book on servanthood across cultures, also called for the minister to serve in a Christlike humility:

Serving others is like a pinball, always bouncing back and forth between the posts and the bumpers, (openness, acceptance, trust, learning, and acceptance), not always knowing what was next but appropriately responding to the situation by being ready to display the servant spirit wherever you were. (Elmer 2006, 152)

The servant leader is an exercise in “profound humility that reveals a proper respect for God, for oneself, and for others” (Elmer 2006, 178). Elmer maintained that this respect for others is to be done with the attitudes of openness, acceptance, trust, learning and acceptance. Serving in this way, Elmer stated, brings out “the ability to relate to people in such a way that their dignity is affirmed and they are more empowered to live God-glorifying” (Elmer 2006, 146). Humility opens the door for relationship building and mutual respect, vital elements of servant leadership. Elmer provided a chart to illustrate this process as shown in Figure 2.

### **Servant Leadership in the Bible**

A Christian servant leader cannot discuss servant leadership without looking to Scripture. The Bible has several examples of Jesus as a servant leader. Mark 10:32-45 states that Jesus took time to teach His disciples on servant leadership. After a



(Elmer 2006, 152)

Figure 2. Model of Servant Leadership

disagreement ensued between James, John, and the other disciples, Jesus taught them the need to serve one another: “You know the Gentiles and how they rule over one another. Whoever wishes to become first among you must be the last. For even the Son of man came to serve, and gave His life a ransom for many” (Mark 10:42-45 NLT).

The apostle Peter in His epistle wrote a similar charge for leaders in the church. He wrote, “Shepherd the flock of God, exercising oversight not under compulsion, but voluntarily, according to the will of God, and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples of the flock” (1 Pet 5:2-3). For a leader to lead the church, he is to be an example of humility, while still being focused on the mission. A leader does not lord over others, but cares, shepherds, and loves others. Last, Peter says to be humble, “for God is opposed to the proud but gives grace to the humble” (1 Pet 5:5).

The apostle Paul expanded on the example of Christ as the humble servant to

imitate. He appealed to the church to imitate Christ in Philippians 2:3-4, “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves. Have this attitude in yourselves which was also in Christ Jesus.” Christ, the ultimate suffering servant of Isaiah 53, showed to His Bride the qualities that they are to take on to one another: humility, servanthood, and love.

The Bible also gives examples of servant leadership in the case of the early church. Acts 6:1-7 contains insight as to the choosing of the men who served (*diakonia*). The main requirement was not education, skill, or charisma, but of character. The apostles instructed the church to choose among them men of good character, “full of wisdom and the spirit.” Years later, Paul similarly instructs this of his disciple Timothy in which men chosen as elders and as deacons are to be above reproach, with a good reputation both inside and outside of the church (see 1 Tim 3:1-13). It is clear then that a servant leader must have character that is valued and admired by others.

### **Servant Leadership Practices**

Rost called for a new school of leadership, one that would challenge and engage leaders and scholars so that the field could be advanced further. There has been a great deal of contemporary literature written on the topic of servant leadership. Great writers and pioneers such as Robert Greenleaf, Oswald Sanders, and others have inspired and mentored others in this subject area. As a result, writers and researchers such as Larry Spears have continued to write on the subject of servant leadership, ensuring that the topic of servant leadership will continue to the next generation. Even more, institutions of higher education such as Regent University have begun entire schools focused on the topic of servant leadership. Many of these efforts have resulted in an

identification of the practices of servant leaders.

As a result, several survey instruments have been developed to help measure the degree to which a leader is practicing servanthood. One of the instruments was created by Jim Laub, in which he conducted a Delphi study of leading writers on the subject of servant leadership and identified specific aspects of servant leadership. In 2003, Paul Wong and Don Page did a literature review and out of it developed a survey instrument used to measure the best practices of servant leadership. The research from Wong and Page produced five basic factors for servant leadership: a right identity, a right motivation, a right method, a right impact, and a right character (Wong and Davey 2007, 7-8), which helps lead one to further understand and identify the practices of the servant leader. These principles will be discussed in ensuing sections.

### ***A Right Identity***

According to Wong and Page, a servant leader is to exhibit a right identity in Christ. Within the scope of this heading, humility and selflessness are demonstrated. Once humbleness and selflessness are realized (but never perfected), stewardship and a sense of calling begin to also come out as characteristics of a servant leader with an identity in Christ. A servant leader, though in his sinful and depraved nature but redeemed by Christ, can simply look to the cross to stay focused on his identity in Christ.

In the book of Romans, Paul writes a similar statement. After taking time discussing the depravity of man, the futility of the law, and the grace of God, Paul states the need for every believer to be like Christ (Rom 8:29). Each means of growth, each renewing of the mind (Rom 12:2), and each gift used (Rom 12:6) brings glory to God as believers have an identity not in the law, not in nature, not in religious acts, but in Christ.

### ***A Right Motivation***

Related to the character in Christ is the motivation in Christ. A believer is to “serve God by serving others” (Wong and Davey 2007, 7). Servant leadership inspires and motivates others to a common goal by helping a fellow man or woman and bringing out their best by caring for knowing “other people’s needs and strengths” (Wong and Davey 2007, 8). Jesus has stated this fact on numerous occasions. In Matthew 22:36-39, Jesus identified the two greatest commands, which is that man is to love God and love others. Jesus also demonstrated the principle in the book of Luke with the parable of the Good Samaritan. Matthew 25 shows Jesus telling His disciples the need to feed the hungry, visit the downcast, and give water to those who thirst. Caring for people’s needs in an unselfish display of altruism is a service to God through a service to others. People in Christ are to be motivated in Christ to serve others.

### ***A Right Method***

To continue to motivate others, a right method is needed (Wong and Davey 2007, 8), including the need to be a good listener, involve followers in decisions, and affirming and relating to others. Kouzes and Posner, in their book *The Leadership challenge*, wrote that a “sensitivity to others is a prerequisite for success in leadership” (Kouzes and Posner 2002, 180). Followers need to know that their leaders are listening, and those who lead with eagerness must also be eager to listen with eagerness. Consensus building in decision making can occur in servant leadership, and is often preferable, as shown in the case of the disciple’s meeting in Acts 15. By building up, listening, and being sensitive to the needs of the followers, the servant leader will find the right method to operate in an organization.

### ***A Right Impact***

Servant leadership is also shown through the ability to look to the overall vision for the organization. By inspiring people to look beyond themselves and toward the long range vision, team building occurs and synergy grows (Wong and Davey 2007, 8). In the church setting, this relates to having an identity in Christ and a sense of calling for the leaders and the followers to the Great Commission. A leader should have as his goal the desire to help his followers focus on the team's vision, which will raise the synergic work of the team to a new level.

### ***A Right Character***

As stated before, servant leadership begins and ends with character. The Christian servant leader must be able to walk the talk regardless of the costs (Wong and Davey 2007, 8). This takes effort, since this means that being a servant leader requires to be disciplined in the Word and in prayer (Acts 6:1-4, 1 Thess 5:17), being willing to make difficult but principled decisions even when not popular, and being open to evaluation and change. Character is slowly developed as leaders grow in Christ, and this allows others in the church to see a Christ-likeness in the person of the leader.

### **Summary of Servant Leadership Practices**

As already stated, there has been a large interest in recent years in the field of servant leadership. Several dissertations have been written on various objects, as well as roundtable presentations and published academic journals. In 1999, James Laub wrote a dissertation that developed one of the first survey instruments that would determine the degree that the organization itself reflects the principles of servant leadership. Laub identified certain practices of servant leadership through both a literature review and

through a Delphi study of leaders in the field of servant leadership. Laub's instrument has been adapted many times to assist in other fields of study, but no application thus far has been made specifically to individual deacon practices within a deacon ministry.

Through the examination of the precedent literature, Laub listed his overall summary of the practices of servant leaders from leading authors in the field of servant leadership, as shown in Table 4. Laub's table, extensive as it is, came about to a conclusion for six measurable characteristics that are "observable behaviors, attitudes, values and abilities that are exhibited by people within an organization or team" (Laub 1999, 8). Laub's six characteristics were then explained in a figure and is shown in Figure 3. All of the characteristics are reflected in the practice existing within the group and are observable by those inside and outside of the organization. Laub's conclusion is that healthy organizations are servant leadership organizations. His Organizational Leadership Assessment thus measures organizations in their display of servant leadership practices. This instrument has been used multiple times in various settings, and has been confirmed by researchers as having been useful for the measurement of organizational health, and specifically from the perspective of servant leadership within an organization.

From the literature written since that time, even more practices can be analyzed. The common practices represent continuing forms of behavior that servant leaders are known to do on a regular basis. Russell and Stone, in a 2002 journal article, identified through the examination of precedent literature several attributes of a servant leader. The authors called these attributes functional since their listing "results from their repetitive prominence in the literature" (Russell and Stone 2002, 146). The identification of the attributes resulted in a summary of the attributes, offering more on servant leaders.

Table 4: Practices of servant leaders

Healing	Greenleaf (1977), Spears (1994), DePree (1989,1992,1997), Sarkus (1996), Millard (1994,1995), Kiechel (1992)
Love/Unlimited liability Compassion	Greenleaf (1977), DePree (1989,1992,1997), Millard (1994,1995), Sims (1997), Kouzes and Posner (1993, 1995), Spears (1994), Kezar (1996), Larkin D.K. (1995)
Ethical use of power and authority Not coercive Shared power Release control Doesn't rely on position Empowers others Enables people Shared decision making Shared leadership	Greenleaf (1977), DePree (1989,1992,1997), Sims (1997), Kouzes and Posner (1993, 1995), Spears (1994), Sarkus (1996), Hatcher (1997), Santos (1997), Jahner (1993), Kezar (1996), Hagstrom D. (1992), Schwartz (1991), Lee and Zemke (1993), Covey (1994), Senge (1997), Campbell (1997), Melrose K. (1996), Stott J.R. (1986), Ward T.W. (1996), Nouwen H. (1996), Walker P.D. (1997), Larkin D.K. (1995)
Self-reflective Spiritual journey Contemplative	Greenleaf (1977), Spears (1994), Sarkus (1996), Hatcher (1997)
Builds community Team Collaborative Inclusive Partnership "we" vs. "I" Working with vs. apart from	Greenleaf (1977), Spears (1994), DePree (1989,1992,1997), Covey (1994), Sims (1997), Kouzes and Posner (1993, 1995), Sarkus (1996), Hatcher (1997), Millard (1994, 1995), Jahner (1993), Kezar (1996), Holden (1988), Schwartz (1991), Tice (1994), Campbell (1997), Walker P.D. (1997) Laughter/Humor Greenleaf (1977), DePree (1989,1992,1997), Spears (1994) Risk taking Greenleaf (1977), DePree (1989,1992,1997), Kouzes and Posner (1993, 1995), Spears (1994), Walker P.D. (1997)
Models behaviors Leads by example	Millard (1994, 1995), DePree (1989,1992,1997), Sims (1997), Kouzes and Posner (1993, 1995), Hatcher (1997), Kezar (1996), Zinkler L.C. (1990), Walker P.D. (1997)
Develops familiarity Open to being known Open, honest, transparent Vulnerable Integrity Admits limitations/mistakes Authentic/Accountable	Millard (1994, 1995), DePree (1989,1992,1997), Sims (1997), Kouzes and Posner (1993, 1995), Spears (1994), Hatcher (1997), Kezar (1996), West (1996), Holden (1988), Covey (1994), Ward T.W. (1996), Nouwen H. (1996), Walker P.D. (1997), Larkin D.K. (1995)



Table 4—Continued. Practices of servant leaders

Denies self Unpretentious Not focused on own image Open to criticism/challenge Humble Credible Open communication Encourages individuality Diversity Inclusive	Millard (1994, 1995), DePree (1989,1992,1997), Hansel T. (1987)
Builds a trust environment Trusts others Is trustworthy	DePree (1989,1992,1997), Kouzes and Posner (1993, 1995), Spears (1994), Hatcher (1997), Holden (1988), Lee and Zemke (1993), Melrose K. (1996), Ward T.W. (1996)
Ethical, moral	DePree (1989,1992,1997), Sarkus (1996), Hatcher (1997), Walker P.D. (1997)
Initiates action Moves out ahead Action oriented	DePree (1989,1992,1997), Sims (1997), Kouzes and Posner (1993, 1995), Spears (1994), Jahner (1993), Larkin D.K. (1995), Hagstrom D. (1992), Blanchard (1995), Green H. (1996)

(Laub 1999, 33-34)



(Laub 2008, olagroup.com)

Figure 3. Characteristics of people in healthy organizations

The Russell and Stone listing is as follows:

1. Vision
2. Honesty
3. Integrity
4. Trust
5. Service
6. Modeling
7. Pioneering
8. Appreciation of others
9. Empowerment

These attributes help to clarify the functional attributes as put in practice, offering insight into the actions of the servant leader.

In 2003, Wong and Davey expanded this list and specifically identified seven best practices of servant leaders in their Servant Leadership Profile – Revised:

- Factor 1: Empowering and developing others
  - Factor 2: Power and pride (Vulnerability and humility, if scored in the reverse)
  - Factor 3: Serving others
  - Factor 4: Open, participatory leadership
  - Factor 5: Inspiring leadership
  - Factor 6: Visionary leadership
  - Factor 7: Courageous leadership (Integrity and authenticity)
- (Wong and Davey 2007, 5)

These seven factors in the SLPR identified and objectively measured the practices of servant leaders. More discussion on the SLPR will continue in a later section, but the seven best practices are of value in a comparison to the other writings in this field.

In 2004, Larry Spears in *Practicing Servant leadership* identified ten servant leadership characteristics:

1. Listening
2. Empathy
3. Healing
4. Awareness
5. Persuasion
6. Conceptualization
7. Foresight

8. Stewardship
9. Commitment to the growth of people
10. Building community (Spears 2004, 9-24)

The characteristics that Spears identified are similar in many ways to Laub's groupings, though as displayed in Table 5, it will contain some additions as well.

Table 5: Summary of leader behaviors by researcher

Laub (1999)	Russell and Stone (2002)	Wong and Page (2003)	Patterson (2003)	Spears (2004)	Barbuto and Wheeler (2006)
Values people	Appreciation			Stewardship	Stewardship
Grows Others	Service	Serving others	Service	Grows Others	
Community	Trust	Open and Participatory	Trust	Community	
Authenticity	Honesty	Vulnerability, Humility	Humility	Empathy	
Leadership	Modeling	Inspiring leadership		Persuasion	Persuasive mapping
Shares leadership	Empowering	Empowering others	Empowering		
	Pioneering	Courageous leadership			
	Vision	Visionary leadership	Vision	Foresight	Wisdom/ foresight
	Integrity		<i>Agapáo</i> Love	Awareness	
				Healing	
				Conceptualization	
				Listening	Good listener
			Altruism		Altruistic calling

Barbuto and Wheeler identified five factors of servant leadership. These five factors, which represented best practices as shown by repetitive leader behavior, are as follows: (a) altruistic calling, which is a deep-rooted desire to make a positive difference in others' lives, (b) emotional healing in the form of a highly empathetic good listener, (c) persuasive mapping, which is the use of sound reasoning and mental frameworks, (d) wisdom, defined as an awareness of surroundings and anticipation of consequences, and (e) organizational stewardship, defined as making a positive contribution to society through community development programs, and outreach. All five factors are from a review of literature conducted by the researchers themselves at the University of Nebraska-Lincoln.

From the writings of researchers since 1999, a summary of practices can be constructed for comparison purposes as shown in Table 5. The summary represents a synopsis of the research found by Laub in 1999 as well as some of the research that is present in the precedent literature as written since that time. The first column is a summary of Figure 3, the six characteristics as identified by Laub. Writings from other researchers have also been included and listed in this summary. It is important to note that although terminology may have differed from researcher to researcher, some of the concepts have been matched as closely as possible according to their definitions as given by the writers in the precedent literature. The summary is listed in Table 5.

The table has several obvious commonalities. The practices Laub identified have been mostly confirmed in the more recent literature, and the instrument that Laub created as based on these findings is likely to be still applicable today. In addition, the multiple uses of the OLA in other dissertations and research (currently it is used in over

thirty-one studies) confirm the work done by Laub.

However, it is apparent that since the creation of the OLA in 1999 that there is one factor that has been identified by researchers that are not discoverable by the OLA. Perhaps the most striking is the characteristic of vision, agreed upon by five of the researchers, and most notably by Wong and Page. Vision is measureable in their SLPR instrument. Further, the SLPR was reevaluated by the researchers in 2007, thus bringing the instrument up to date to reflect the current precedent literature. It is reasonable, then, to synthesize many of the questions from the SLPR into part of the Deacon Ministry Assessment Survey (DMAS), providing it fits into the deacon ministry context.

To summarize servant leadership, the work of a servant leader is shown in the practice of the servant leader. It is a paradox of leadership, one that points more to the followers than to the individual leader. Servant leadership involves modeling, influencing, and caring about others more than oneself. An instrument exists that can measure servant leadership practices that are applicable to the deacon ministry, yet from the discussion about deacon ministry teams one question has yet to be answered: what characteristics can deacon teams display to show team effectiveness?

### **Team Effectiveness**

“Beginning with the Hawthorne studies of 1927-1934 and continuing for 75 years, leaders have been interested in determining the components of team effectiveness within business and industry” (Rauch 2007, 20). Team effectiveness has received widespread interest from a variety of organizations, both profit and non-profit. In the last decade of the twentieth century alone, “at least seven major reviews of the work-team literature in organizational psychology appeared” (Kozlowski and Ilgen 2006, 78).

From a biblical standpoint, team effectiveness is vital for mission of the church. For the church, “one of the most pressing issues is how to build and lead effective teams” (Adkinson 2006, 3). Churches that become effective may see growth in new disciples and lives that are changed as ministry is done (Eph 4:11-16). An understanding of the concepts behind team effectiveness helps the church as it pursues ways to reach, teach, and serve in the Kingdom. An examination into team effectiveness then is appropriate as the church continues to find ways to improve on its mission.

### *The Team Diagnostic Survey*

J. R. Hackman performed a great deal of research on team effectiveness, in which he arrived at some firm conclusions. First, to be effective, a team has to be willing to cross three obstacles or hurdles. The first hurdle is to put in the effort to get the task accomplished at an adequate level of performance. The second is to be able to bring an adequate knowledge to accomplish the task to be done. The third is to be involved in strategies to finish the task. All three of these hurdles are known as the “process criteria of effectiveness” (Hackman 2000, 112).

More recently, J. R. Hackman’s research looked at team effectiveness in terms of three measures:

1. The productive output of the team (that is, its product, service, or decision) meets or exceeds the standards of quantity, quality, and timeliness of the team’s clients—the people who receive, review, and/or use the output. It is clients whose views count, not those of team members, except in those relatively rare cases when the team is the client of its own work.
2. The social processes the team uses in carrying out the work enhance members’ capability to work together interdependently in the future. We define as effective only teams that are more capable as performing units when a piece of work is finished than they were when it was begun. (Hackman, 1987, 1990, 2002; Hackman and Wageman, 2005a)

3. The group experience contributes positively to the learning and well-being of individual team members rather than frustrating, alienating, or deskilling them. (Wageman, Hackman, and Lehman 2005, 376)

Hackman and his colleagues designed a Team Diagnostic Survey based on these measures, so that it can “be useful both in scholarly research on teams and in the practical diagnosis of teams’ strengths and weaknesses” (Wageman, Hackman, and Lehman 2005, 375). Hackman further explained that effective teams occur when the following five conditions are met:

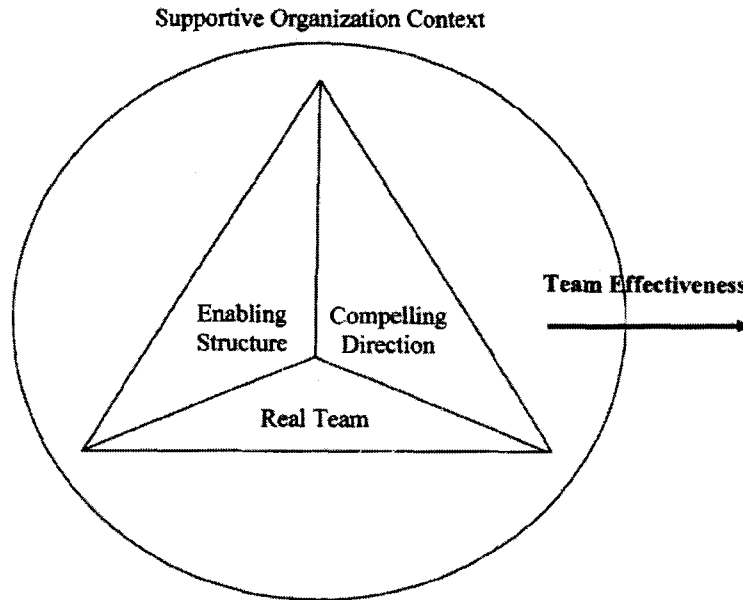
1. The team is a real team rather than a team in name only
2. The team has a compelling direction for its work
3. The team’s structure facilitates rather than impedes collective work
4. The organizational context within which the team operates provides support for task activities
5. The team has available to it ample hands-on coaching to help members take the fullest possible advantage of their performance circumstances.

(Adapted from Hackman and Wageman 2002, 57)

Hackman makes the disclaimer that the conditions do not guarantee that a team will be effective, but rather that the team is more likely to be effective if these conditions are met and practiced. Hackman represented this concept through an illustration, Figure 4. A discussion of the conditions will be developed in the next section.

### **The Team Is a Real Team**

The first condition that Hackman identified is that a team must be real and not in name only (Hackman 2002, 41). An effective team, according to Hackman, has four specific and identifiable internal and external features that allow it to be a real team. These features are “a team *task*, clear *boundaries*, clearly specified *authority* to manage their own work processes, and membership *stability* over some reasonable period of



(Hackman and Wageman 2002, 57)

Figure 4. Hackman's conditions for success

time" (Hackman 2002, 41). A team task is a common goal or objective that is laid before the team. Hackman simply wrote, "If you want the benefits of teamwork, you have to give the *team* the work (Hackman 2002, 42). The work given to the team sets a common goal and allows the team to set priorities toward that goal. A real team will have a real task or goal.

The second feature identified by Hackman is the establishment of clear boundaries for the team. "To work well together, team members need to know who they are" (Hackman 2002, 44). Hackman explained that teams would run into struggles if ambiguity occurs as to the membership, the leadership, and the roles of each team member. "A work group whose membership is constantly in flux will be unclear about team roles and normative behavior and as a result will fail in its work" (Adkinson 2006, 67). Both overboundedness (when a team has overly tight boundaries) and



underboundedness (when a team has loose definitions of boundaries) can adversely affect a team.

The third feature of Hackman is the clearly specified authority to manage work processes. The team must be able to manage itself and also know the extent of its authority. Hackman explained that the team must be able to execute its own tasks, monitor its own process and progress, design the team's context, and set the overall direction (Hackman 2002, 53).

Last, Hackman wrote that the fourth feature of a real team is that it is stable over time. He wrote:

We have already seen that teams whose boundaries are so unclear that it is impossible to know for sure who is actually in the group are almost certain to encounter difficulties in carrying out their work. But how about groups whose membership is reasonably clear at any given moment but likely to change at the next moment? The answer to this question is clear: Teams with stable membership perform better than those that constantly have to deal with the arrival of new members and the departure of old ones. The evidence documenting the validity of that assertion is, as I read it, incontrovertible. (Hackman 2002, 54-55)

Hackman asserted that teams are better able to function as a real team when membership is stable. All of these features offer wisdom for leaders: "Wise leaders therefore lay the foundation for team effectiveness by making sure they have created a real work team" (Hackman 2002, 60).

### **A Compelling Direction**

Hackman's second condition of effective teams is that it must have a compelling direction for its work. He begins by stating that "effective team self-management is impossible unless someone in authority sets the direction for the team's work" (Hackman 2002, 62). This direction can come from both inside or outside the team, but it is important to note "it is this direction that along with the team task drives

everything that the team does” (Adkinson 2006, 68). Team direction both challenges and “energizes team members, it orients their attention and action, and it engages their talents (Hackman 2002, 63).

### **Enabling Structure**

The third condition of an effective team as identified by Hackman is that the team must have an enabling structure. The internal workings of the team, including the operational norms, team composition, processes, and task design fall under this category. Team size (Hackman has found that 4.6 members was optimum), as well as establishing a means for communication are important factors to consider in structuring a team (Hackman 2002, 118). In fact, Hackman identified the three biggest errors of team composition:

1. They assume “the more the better: and therefore put too many people on the team.
2. They assume that people who are similar to one another will get along better, and therefore compose a team that is too homogenous.
3. They assume that everyone knows how to work in a group, and therefore pay too little attention to the interpersonal skills of prospective members. (Hackman 2002, 115)

Also important to mention is the need to balance the benefits and risks of delegation and task responsibility as well as established norms of conduct within the team itself (Hackman 2002, 105). An enabling structure allows for a workable and efficient group size, a focus on tasks while not being stifled, and a reliance on the interpersonal skills of the team members to articulate goals, manage self, and resolve conflict.

### **A Supportive Organizational Context**

Hackman correctly wrote, “Teams do not operate in an organizational vacuum”

(Hackman 2002, 133). Even more, “What is needed for team effectiveness is a good design *reinforced by* a supportive organizational context and expert team coaching” (Hackman 2002, 133). The systems that are most important to team effectiveness relate to supportive measures in an organizational context. These systems identified by Hackman are the reward system, the information system, and the educational system (Hackman 2002, 134).

The reward system inspires teams when others fail (Adkinson 2006, 71). It shows the members that the team is more important than the individual (Hackman 2002, 134). The results of good “team performance, therefore, must be something that team members themselves view as favorable” (Hackman 2002, 135). The reward, then, is to “provide positive consequences for excellent team performance” (Hackman 2005a, 378).

A supportive education system provides needed help when it is required by the members of the team. Hackman wrote:

The educational system should make available to the team, at the team’s initiative, technical or educational assistance for any aspects of the work for which members are not already knowledgeable, skilled, or experienced—including if necessary the honing of members’ skills in working together on collective tasks. (Hackman 2005a, 378)

Education systems provide support for the members in technical knowhow and skill development so that the team can continue to grow in its overall skill.

The information system provides team members with needed data to be able to carry out their work. The “open sharing of information rather than the individualized hoarding of data should characterize the informational system” (Adkinson 2006, 71). Information systems give solid facts to members while in the process of accomplishing a particular task. Standards, strategy, and resource requirements are typical data that a team member may receive and share through an information system (Hackman 2002,

148). By providing good information, members share in a common source of power: the data needed in order to complete the task with excellence (Hackman 2005a, 378).

### **Expert Coaching**

The last identified condition that encourages team effectiveness is expert coaching. “Although coaching cannot compensate for a badly flawed team design, coaches can help teams take the best possible advantage of their performance circumstances” (Hackman 2005a, 378). “Coaching is about group processes . . . about building teamwork, not about doing the team’s work” (Hackman 2002, 166-67).

The coach helps avoid problems within the team. Hackman identified three kinds of help a coach may provide. First, a coach helps to build up efforts in the team, lessening motivation issues and improving team commitment (Hackman 2005a, 378). Second, a coach improves strategic operation and encourages innovation within the team. Third, a coach helps to identify particular skills within the team that may otherwise be overlooked (Hackman 2002, 174). Expert coaching, along with the other conditions, encourages effective teamwork as the members pursue a goal together.

### **Summary and Analysis**

Hackman’s research serves as a good framework to understanding team effectiveness. It has been utilized in the business world and in academia in the advancement of the base of knowledge in this subject area. As principles are taken from Hackman’s work, new ways for deacon ministries to be more effective can be realized. These principles take captive the concepts to advance the cause of Christ.

Deacon ministry teams can find several applications from Hackman’s research. First, deacon ministry teams should see themselves as a real team rather than a team in

name only. Deacons work together for the Kingdom of Christ in their pursuit to be ministers of people in the church. As with most ministry work, cooperation is needed and necessary (1 Cor 3:8).

Second, from Hackman one can see that the deacon ministry team should have a compelling direction for its work. The deacon ministry exists to serve Christ and His church (1 Tim 3:13). The Apostle Peter wrote, “God has given each of you a gift from his great variety of spiritual gifts. Use them well to serve one another” (1 Pet 4:10 NLT). In order for deacon ministry to be effective, it must have a purpose, utilizing the gifts given by God to each member of the team in order to contribute to the work of ministry, both in his own way and in collaboration with others within the team.

Third, from Hackman, deacon ministry teams should see how they may have a facilitating rather than an impeding structure for their work. The structure of governance may be “like a carnal corporate board” (Akin 2004, 25), or could be set up to allow for freedom to work in ministry. This may mean specific changes in how deacons are delegated within the church, whether it is assigning deacons to families, Sunday School classes, or in a gift-based deacon ministry. Whatever the application, the principle that Hackman provides is that deacons are to find a facilitating structure for their collective work.

Fourth, the deacons can understand the resources available to them in support for their tasks and activities. The body of Christ should continue to grow, as Paul writes that “the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love” (Eph 4:16 NKJV). Deacon ministry teams have many

resources available from denominational and educational institutions to help with training for their personal growth. An assessment instrument, such as the SLPR or the TES can also prove useful to this end.

Related to growth is Hackman's last principle, that teams should have ample hands-on coaching to help each member perform their tasks. Deacon ministry teams can and should look at their ministry effectiveness on a consistent basis, seeking help from within the local church as well as assistance from outside the local church as well. For example, deacon ministry teams can utilize expert consultation from denominational and educational institutions for their growth and effectiveness. Coaching assists teams to be more focused and effective in their pursuit of the mission, in this case the process of making disciples.

From this summary, it is clear that Hackman's principles are able to be applied for deacon ministry teams in the local church. Effectiveness can and should continue to be examined, as each part in the church strives to be disciplined in their walk and work in the Kingdom (1 Tim 4:6-10). The work of Hackman helps ministry teams to better understand their purpose and work in building up one another and expanding the work of the Lord.

### ***The Team Effectiveness Questionnaire***

The research from LaFasto and Larson summarized team effectiveness by identifying three factors that separate effective and ineffective teams. The factors center on "the degree to which team members are *focused* in their efforts; the quality of the climates in which they *operate*; and the extent to which their *communication* is open or closed" (LaFasto and Larson 2001, 64). To summarize, the emphasis on effective team

performance is on the focus, the operation itself, and the communication.

Moreover, LaFasto and Larson's research on teams helped to introduce six dimensions for leaders to develop and lead effective teams. The dimensions encourage the leader to (1) focus on the goal, (2) ensure a collaborative climate, (3) build confidence, (4) demonstrate sufficient technical know-how, (5) set priorities, and (6) manage performance (Lafasto and Larson 2001, 99). This research has set a backdrop for further research done in this field. Each dimension will be discussed in subsequent paragraphs.

### **Focus on the Goal**

The team vision, mission, and strategy is the goal of the team. The goal is "the team's reason for existence, and it should be clear and inspiring" (LaFasto and Larson 2001, 101). This goal serves to be essentially an invisible leader, in which "people become advocates and embodiments of the common purpose" (Hickman 2004, 750). The task of the "leader is to clearly define the goal" (LaFasto and Larson 2001, 101). Team leaders are to "reinforce and breathe life into the team goal" (LaFasto and Larson 2001, 106). As the team focuses on the goal, commitment is improved, production is increased, and team unity is maintained.

The opposite is the risk of team failure. LaFasto and Larson wrote:

It may have been a control issue, as when people concern themselves more with questions of who's in charge than with finding the best solution to a problem. It may have been a political issue, as when individuals worry more about how others might respond to or feel about the action taken than whether the action is effective in achieving a goal. It may have been an individual agenda issue, as when members of a team are more concerned with protecting themselves or obtaining personal advantages than with the success of the collective endeavor. Whatever this other factor or issue was, it occupied the team's attention, and the performance objective became deemphasized. This shifting of priorities occurs so frequently and is such a powerful predictor of decreased team effectiveness that in our work with intact

teams, whenever we encounter a team that is functioning poorly we always ask first: What is it that this team is elevating above its performance objective? (LaFasto and Larson 1989, 34)

When a team focuses on a priority other than the common goal, poor performances can be expected.

### **Ensure a Collaborative Climate**

LaFasto and Larson found in their research that it is also vital for team members “to speak up and address the real issues preventing the goal from being achieved” (LaFasto and Larson 2001, 109). To build this environment, the team should be able to feel comfortable and a part of the process, which may also include being aware of “the norms and behaviors that inhibit collaborative action” (Straus 2002, 182) such as openness or the lack thereof, the formal/informal dynamics, the concern for the value of the other team members, and other possible issues. In addition, members are held accountable for negative behavior and rewarded for positive behavior (LaFasto and Larson 2001, 111-12). When conflicts occur, the team members are at least aware of the process to resolve issues on the team, since “the ability to resolve team conflict is the most important skill that team members can develop” (Torres and Fairbanks 1996, 52). A collaborative environment will work through conflict and solve problems together in unity (LaFasto and Larson 2001, 115).

### **Build Confidence**

A third dimension from LaFasto and Larson’s research is that the team will build confidence. The authors wrote, “We like to be around people who strengthen our confidence, and we avoid those who weaken it” (LaFasto and Larson 2001, 121). This is important, since confidence:



. . . translates into the ability of a team to be self-correcting in its capacity to adjust to unexpected adversity and emergent challenges. When people believe in each other, when they believe that each team member will bring superior skills to a task or responsibility, that disagreements or opposing views will be worked out reasonably, that each member's view will be treated seriously with respect, that all team members will give their best effort at all times, and that everyone will have the team's overall best interest at heart, then excellence can become a sustainable reality. (LaFasto and Larson 1989, 71)

Basically put, confidence leads to excellence and effectiveness. Jack Welch of GE stated, "Giving people self-confidence is by far the most important thing I can do. Because then, they will act" (Huey and Colvin 1999, 163).

### **Demonstrate Technical Know-How**

This dimension is the understanding of "the content, or body of knowledge, directly related to the achievement of a goal" (LaFasto and Larson 2001, 131). Second, the members should possess "the personal characteristics required to achieve excellence while working well with others" (LaFasto and Larson 1999, 62). Basic competencies within the team are vital, as "not much can be accomplished if team members do not possess the skills, abilities, and knowledge that are relevant to the team's objective" (LaFasto and Larson 1999, 69). A team that possesses the basic skills or receives training for the needed skills is more likely to be an effective team.

### **Setting Priorities**

Setting priorities is the fifth dimension for a team to be effective. Team leaders that set priorities and allow the team to understand the priorities at hand are more likely to successfully achieve their goal. On the contrary, a team that is diffused and confused about the next step towards the goal is more likely to lose focus on the end results. "A priority is determined when we are confronted with choices and decide which

of two or more competing activities is most important” (LaFasto and Larson 2001, 136). If the steps necessary are laid out for the team, and the team has agreed, then the effectiveness of the team is greatly enhanced.

### **Manage Performance**

The sixth dimension that “emerges from the insights of team members is performance management” (LaFasto and Larson 2001, 138). A team that is effective has four results-oriented elements to their performance: specific objectives, collaborative style, management skills, and personal development (LaFasto and Larson 2001, 140-41). The performance standards are directly related to agreed upon principles of the organization as a whole (LaFasto and Larson 1989, 123). What the team expects of the leader, as well as what the leader expects of the team, is an aspect of managing team performance. Clear expectations, a willingness to confront poor performance, and a system of rewards for good performance are also a part of managing the team (LaFasto and Larson 2001, 146-47).

### **Summary**

The three factors and the six dimensions as shown by LaFasto and Larson give new insight into team effectiveness. Using the dimensions as a guide for their instrument, they identified a total of eight quantitative elements to measure: (a) clear, elevating goal; (b) results-driven structure; (c) competent team members; (d) unified commitment; (e) collaborative climate; (f) standards of excellence; (g) external support and recognition; and (h) principled leadership (Irving 2006, 49). Though the context is not church related, the survey has been useful for researchers in an eleven item questionnaire as shown in Peter Northouse’s work *Leadership: Theory and Practice*

(Northouse 2001, 180-81).

LaFasto and Larson offer some principles, although a bit different from Hackman, that could be helpful to deacon ministry teams. These teams can orient training and the necessary environment to help achieve some of the researchers' principles, including clear goals, task-oriented structures, improve on competencies, commit to unity as a group, collaborate, and others. The training and environment will assist the team to perform effectively in ministry to the people within the church. Thus, as with Hackman's work, deacon ministry teams can benefit from the study and application of LaFasto and Larson as they minister in the church.

### **An Integrated Team Effectiveness Model**

Jesse Adkinson remarked that "there is some overlap in the characteristics of effective teams, but little consensus" (Adkinson 2006, 73). He identified five conditions gathered from the precedent literature written about team effectiveness:

1. Effective teams focus on performance,
2. Effective teams have a foundation of trust,
3. Effective teams have team stability over time,
4. Effective teams exist in a supportive structure and organizational culture, and
5. Effective teams have good team leadership. (Adkinson 2006, 73)

Adkinson maintained that these five conditions integrate a biblical worldview and contribute toward the effectiveness of a team.

### ***Focus on Performance***

Secular references suggest that teams are primarily goal oriented. Goals are what justifies a team in the first place (LaFasto and Larson 1989, 134). Effective teams pursue goals and a team is considered to be successful when it attains a goal (Adkinson 2006, 73). The team that is effective produces something that meets or exceeds the

quality that is expected by the consumer of the product (Hackman 2005a, 376). As Adkinson remarked, “this is sometimes easier to accomplish in the secular business world, where goals are often tied to financial increase, than in the life of the church, where goals are tied to significant life change for the Kingdom” (Adkinson 2006, 74). This may even more challenging in a deacon ministry team setting, since performance results may be difficult to measure. His conclusion is that the church should be concerned with people, yet expect excellence in teamwork and effective performance.

### *Trust*

Trust is vital for an effective team, “built on relationships and a strong trust-communication cycle” (Smith 1995, 212). The absence of trust causes team members to act in a way “to withhold information, fail to cooperate and, lay aside team objectives for personal objectives” (Adkinson 2006, 75). “Effective team performance demands that teams exist in an environment of trust” (Adkinson 2006, 76). In the deacon context, ministry teams are to trust and rely upon each other, “bear one another’s burdens” (Gal 6:2). In the flesh of the sinner, this is a difficult task that requires a working of the Holy Spirit:

To build confidence in people, freeing them to live responsibly under Christ’s headship, we must *have* confidence in them. Often this is difficult. It may even seem impossible. Many Christians simply are not now comfortable or competent in ministry. Many are unaware of the Spirit’s presence, or, if they are aware of it, are unwilling to trust Him. Others eagerly accept responsibility, and then consistently fail to follow through. Still others move into a work team, and by their own immaturity, competitiveness, oversensitivity, or simple lack of love, shatter harmonious relationships. No wonder we are hesitant to have confidence in others! (Richards and Hoeldtke 1980, 319)

Add in the problem of sin and trust becomes even more difficult. “If I see my brother’s or sister’s identity rooted in his or her sin nature, then I must never trust him or

her” (Richards and Hoeldtke 1980, 319). Teams must then “be open about personal weaknesses” (Adkinson 2006, 76), whether in terms of skills, sin, or other issues that would hurt the team as a whole. A growing devotion to Christ and His church also contributes to trust and closeness in Christ, as Paul wrote:

When I think of all this, I fall to my knees and pray to the Father, the Creator of everything in heaven and on earth. I pray that from his glorious, unlimited resources he will empower you with inner strength through his Spirit. Then Christ will make his home in your hearts as you trust in him. Your roots will grow down into God’s love and keep you strong. And may you have the power to understand, as all God’s people should, how wide, how long, how high, and how deep his love is. May you experience the love of Christ, though it is too great to understand fully. Then you will be made complete with all the fullness of life and power that comes from God. Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think. Glory to him in the church and in Christ Jesus through all generations forever and ever! Amen. (Eph 3:14-21 NLT)

The inner strength of the Spirit more than overcomes the weaknesses due to sin, and selfishness. It is through God’s power that His people can trust one another as they accomplish the workings of the Kingdom.

### ***Team Stability over Time***

As Hackman wrote, teams should have some sort of “membership *stability* over some reasonable period of time” (Hackman 2002, 41). A change in team membership affects the dynamics of the team, resulting in the need for a rebuilding of trust, values, and familiarity with one another (Adkinson 2006, 77). Though “there is not a direct correlation between an increase in time and an increase in trust” (Adkinson 2006, 77), team stability offers benefits to the team. At the very least, a stability of team membership “gives members time and opportunity to learn how to work together well” (Hackman 2005a, 377). Turnover can kill a team, but stability offers opportunities for effectiveness.

### ***Supportive Structures and Culture***

Supportive structures and culture that helps to nurture team growth also contributes to team effectiveness. “The organizational culture that under girds effective teams is one that focuses on empowerment” (Adkinson 2006, 78). In the Bible, the organic nature of the church means “that growth takes place through the functioning of each member” (Richards and Hoeldtke 1980, 52). As every part has its function, then the organization (or organism in this case) can play a part in encouraging growth. “Growth conditions are not so much a matter of classroom knowledge and skill training experiences as of interpersonal warmth, caring, closeness, and sharing of life” (Richards and Hoeldtke 1980, 53).

In addition to growth, Adkinson advocated that a supportive structure allows for empowered teams. He wrote:

Empowerment of teams occur when teams are not simply given tasks to complete, but are given authority to make decisions, ability to act, access to resources, when team members are held mutually accountable for results, and rewarded or recognized mutually for those results. Some organizations and churches will create nominal teams, give the team a task to do, but deprive the team of any authority to act or allocate resources. In these organizations, the team is held hostage to the decision making of a hierarchy that bottlenecks decisions and activity at the person really empowered to act and spend. (Adkinson 2006, 78)

Empowerment, or sharing leadership, is one of the characteristics of a servant leader organization as identified by Laub. Trust and selflessness go hand in hand in sharing leadership. Warmth and love within the deacon ministry team advances this cause (1 John 4:7-11). An effective organization promotes shared leadership, shared decision making, and shared accountability (Adkinson 2006, 78).

### ***Team Leadership***

The final aspect of an effective team as shown by Adkinson is the leadership of

the team. Since “leaders approach others with an understanding that each person is valuable” (Rauch 2007, 56), a team is dependent upon leadership that helps them to attain their goals and health as a team (Adkinson 2006, 80). Multiple leaders are sometimes used, but regardless of the number, leaders “should possess some leadership skills and qualities” (Adkinson 2006, 80). In the Bible, particularly “in the New Testament, the function of some, and possibly all, of the leaders in the body is to keep it in such a condition (*katarizo*) that each member can minister” (Richards and Hoeldtke 1980, 53). In the local church context, they are to be leaders of the living body of Christ, “and not merely the leaders of institutions” (Richards and Hoeldtke 1980, 53). This is markedly different from the leadership of secular teams.

### *Summary of Team Effectiveness*

Team effectiveness is an important subject for deacon ministry teams for several reasons. First, for the church in general, the Great Commission in Matthew 28:19-20 connotes that there is an inherent expectation by Christ that the activity of reaching and teaching on the part of the disciples should result in an outcome of new fruit bearing disciples in the Kingdom. Second, ministry activity in general should have measureable results as shown by the church throughout the book of Acts. Third, and specifically in the area pertaining to deacons, the message of Paul in First Timothy 3:13 states that “those who serve well as deacons gain a good standing for themselves” (1 Tim 3:13 ESV), indicating that an effective deacon ministry will be a credit to all. To be effective ministers of people, deacon ministry teams can learn and improve strategies. Team effectiveness, then is pertinent and useful to the church.

The works of Hackman, LaFasto and Larson have been shown to have been

useful in the construction of Adkinson's integrated model of team effectiveness. The integration of the New Testament teachings of the nature of the church with the precedent literature on team effectiveness resulted in a working model for church ministry teams. Deacon ministry teams may be able to use the principles Adkinson found in his research in other to be more effective ministers of the people. These principles have served as the basis for his Team Effectiveness Survey, which will be discussed in the next chapter.

### **Summary**

In a comparison of servant leadership and team effectiveness, there are some commonalities. While servant leadership has thus far focused on practices, the environment that surrounds effective teams has a similar resonance. For example, it may be shown that the process of serving others should result in the laying of a foundation of trust, a supportive structure, and team stability. Basically put, servant leader practices and team effectiveness environments can and should go hand in hand. Table 6 illustrates servant leadership practices and how some of the practices may relate to Adkinson's assessment of team effectiveness.

As shown on the table, the process of serving others may relate to the identified environmental categories in several ways. First, by serving others, a leader is likely to lay a foundation of trust with his followers. Serving can empower the team, contributing to a supportive organizational culture as serving brings out "the ability to relate to people in such a way that their dignity is affirmed and they are more empowered to live God-glorifying" (Elmer 2006, 146). It affirms the individual, making them feel valued and a contributor to the team as a whole, which can contribute to the stability of the team.



Table 6: Servant leadership and team effectiveness relationships

Servant leadership practices (Page and Wong)	Team effectiveness environment (Adkinson)
Serving others	Foundation of trust Supportive structure and org. culture Team stability over time
Open and Participatory	Good team leadership Foundation of trust Supportive structure and org. culture Team stability over time
Vulnerability, Humility	Good team leadership Foundation of trust Team stability over time
Inspiring leadership	Focus on performance
Empowering others	Good team leadership Supportive structure and org. culture
Courageous leadership	Focus on performance
Visionary leadership	Focus on performance Team stability over time

An open and participatory leader may contribute to team effectiveness in some specific areas as well. First, a leader that allows for input and participation is apt to develop his team in a supportive and trusting manner, and good team leaders “approach others with an understanding that each person is valuable” (Rauch 2007, 56). As team members are allowed to participate and express themselves freely, a team is kept in a healthy condition so that each member can effectively minister (Richards and Hoeldtke 1980, 53).

Vulnerability and humility may also relate to identified team effectiveness factors as seen from the precedent literature. When a leader is “open about personal weaknesses” (Adkinson 2006, 76), trust can begin to develop in the group. A trusting relationship results in a stable team that grows closer, bearing one another’s burdens (Gal 6:2). Ministry teams place people as a priority, caring for one another as tasks are being

accomplished.

In a similar way, inspiring leadership, visionary leadership, and courageous leadership, three servant leadership practices as identified by Page and Wong, can contribute to the overall performance of the team. Team members can be encouraged to look to the common goals of the team, placing team over self. Those that lead courageously would be able to take the team through difficult times, even when members are discouraged or if the team is struggling. It is the visionary leader that can also remind the members of the need to stay and work towards a common vision, contributing to the team's stability.

As shown, the relationships between servant leadership and team effectiveness certainly exist. However, to see if this is the case in deacon ministries, quantitative research is needed in this area. Both of the topics of servant leadership and team effectiveness in organizations are measureable through the use of instruments. The SLPR from Wong and Page contain theoretical constructs that have been affirmed by other literature on the field of servant leadership, and it is transferable to be able to measure the practice of servant leadership in the deacon ministry team context. The TES from Adkinson is also effective and transferable for being able to measure team effectiveness in this context. A synthesis of the SLPR and the TES will allow for an instrument that will be able to answer the research questions from chapter 1, which to date have not been explored by any researcher.

Servant leadership is clearly intertwined with the very nature of being a deacon. In Acts 6:1-7, deacons can look to the seven as servants to the people while leading the church to peace, unity, and new growth. The word *diakonos* means to serve,

from the idea that a deacon is “one who is dusty from running” (Lord 1875, 531) due to his diligent activity in serving the people. Thus, the concept of servanthood and servant leadership has a direct relationship to the ministry of the deacon.

Team effectiveness is also vital. In a church setting, “to be the best steward of the greatest resource available, people, one of the most pressing issues is how to build and lead effective teams” (Adkinson 2006, 3). Deacon ministry teams preserve resources and build up the Kingdom by finding ways to be more effective at their tasks as ministers of people. For their ministry team effectiveness to be measurable, “observed performance (whether it be cognitive or behavioral) must be assessed” (Cannon-Bowers and Salas 1997, 53) through an objective instrument such as the TES.

Servant leadership and team effectiveness has had limited study. The relationship of the two has been measured in the business world as well as a large scale international non-profit setting, but to date no comprehensive quantitative research has been conducted on the two in the church, and especially in relation to deacon ministry teams. As deacons serve people as a ministry of the church, it is of great consequence that this ministry team is studied as to its servant leadership practices and its effectiveness. This research will seek to find relationships, if any, that may exist between the servant leadership practices and team effectiveness of deacon ministry teams.

## CHAPTER 3

### METHODOLOGICAL DESIGN

An examination of the precedent literature has provided information on the topics of servant leadership, deacon ministry teams, and team effectiveness. Two assessment tools were identified as being relevant to the research on deacon ministry teams. It is clear from the literature review that deacon ministries can vary widely in terms of both tasks and governmental authority and control, and such has been the case in the SBC. It is also apparent from the literature review that servant leadership is a viable practice of leadership for deacon ministry teams.

Team effectiveness has also been explored in the precedent literature. Adkinson studied organizational conditions in multi-staff churches in relation to team effectiveness (Adkinson 2006, 84). Irving “broke new ground in that it was the first study to empirically examine the relationship between servant leadership and team effectiveness” (Irving 2005, 5). He concluded that servant leadership had a significant impact on the overall effectiveness of teams in an international nonprofit organization (Irving 2005, 69). Rauch found a similar result in a for-profit organization (Rauch 2007, 105), finding a “correlation between servant leadership and team effectiveness” (Rauch 2007, 4) among paid workers in a for-profit manufacturing company. This study utilized the Organizational Leadership Assessment (OLA) instrument, as well as other industry specific standards for measuring team effectiveness.

Though this research advanced the base of knowledge, none of the above mentioned studies explored the subject of team effectiveness of deacon servant leader teams. In the Rauch and the Irving dissertations, paid workers were studied, as opposed to volunteers. What is not known is how servant leadership affects church ministry teams, and more specifically, deacon ministry teams. Further, Irving used the LaFosta and Larson Survey to measure team effectiveness, a questionnaire that had very limited use and questionable validity in measuring team effectiveness (Dannhauser 2007, 357). Rauch used industry specific standards to measure team effectiveness that cannot be transferred to the local church. Adkinson, however, developed a new instrument, the Team Effectiveness Survey, which is geared appropriately toward team ministry in the local church. The TES then has shown promise for research in the church.

### **Research Question Synopsis**

While there has been a vast amount of literature written about servant leadership, team effectiveness, and deacon ministry, no study has tied the three together in quantitative research that analyzes possible relationships. Based on the purpose of the study, the following research questions have driven the methodological design of the study:

1. *To what degree do existing deacon ministries practice servant leadership?*

As has been noted, the morphological and biblical evidence shows that the deacon is to minister as a servant. The practice of servant leadership is becoming more prevalent, yet, the degree as to how much deacon ministry teams practice servant leadership in local churches is unknown. The research has sought to answer this question, as it has been shown by the precedent literature to be a highly pertinent issue within the local church.

2. *To what degree do deacon ministries demonstrate team effectiveness?*

From the precedent literature, it is clear that the effectiveness of the deacon

ministry teams assists the church to be effective as a whole. The pastors and the ministry teams all need an effective deacon ministry team to be a balance for their ministries as they carry out the gospel mission. Inclusion of this question has helped to measure and clarify the usefulness of the deacon ministry in the overall church context.

3. *What relationship, if any, exists between the servant leadership practices and team effectiveness of deacon ministries?*

The research has been designed in a way to find out if a relationship exists between the practices of servant leadership and the effectiveness of the deacon ministry team. A comparison of the subscales from the DMAS has helped to determine if a relationship exists between the two previously listed research questions, to be discussed further in subsequent chapters.

4. *What relationship, if any, exists between selected demographic and organizational context factors and servant leadership practices of deacon ministries?*

The identifying factors of personal and organizational demographics can provide valuable insights regarding servant leadership practices within the local church context. The use of demographic data and its relationship to servant leadership data has allowed trends to be identified within deacon ministry teams.

5. *What relationship, if any, exists between selected demographic and organizational context factors and team effectiveness of deacon ministries?*

The identifying factors of personal and organizational demographics can provide valuable insights regarding team effectiveness within the local church context. The use of demographic data and its relationship to servant leadership data has allowed trends to be identified within deacon ministry teams.

### **Research Design Overview**

In an examination of literature written about servant leadership, team effectiveness, and deacon ministry, no study has of yet tied the three together in a quantitative research. This present quantitative study surveyed pastors in Southern Baptist churches regarding the deacon ministry servant leadership practices and team effectiveness. Through a survey of pastoral perceptions in Southern Baptist churches in the state of Ohio, this study attempted to find a relationship, if any, that may exist between deacon servant leader ministry teams and team effectiveness.

### **Population and Sample**

The population for the present study was the Southern Baptist Churches that belong to the State Convention of Baptists in Ohio. Culturally, the state of Ohio is very diverse and represents a variety of cultural identities of states that are northern (Eastern Ohio), southern (Southwest Ohio), Midwest (Toledo and Great Lakes Region), and Appalachia (Southeast Ohio), and it contains urban, suburban, and rural elements (Barlow and Silk 2004, 216). The State Convention of Baptists in Ohio (SCBO) presently contains more than 700 churches, and this research was a study of all Southern Baptist churches in the state of Ohio.

### **Limitations of Generalization**

Among the generalization limits of this study are the following:

1. Since every denomination, culture, historical, and traditional setting varies, the specific conclusions of this study may not be generalized to congregations outside the delimitations of the study. However, the general principles may be transferable to churches in other states and cultural settings.
2. Results should not be used to make definite determinations as to the most beneficial deacon ministries across all cultural, ethnic, and denominational boundaries. The changeability of an individual church environment, or economic conditions, may have some impact on responses of the participants.

### **Instrumentation**

Upon receiving appropriate permission, the underlying concepts from two instruments were synthesized for the processing of the data. One instrument used was the Servant Leader Profile– Revised (SLPR). The SLPR was created by Wong and Page and focused on several principles: a right identity, a right motivation, a right method, a right impact, and a right character. The SLPR has specifically measured seven identified categories of the best practices of servant leaders. It “has been used by more than one

hundred organizations and universities for research and evaluation purposes” (Wong and Davey 2007, 5).

The Adkinson Team Effectiveness Survey (TES) was the second instrument to be included in the synthesis. It was developed to measure the “organizational conditions that promote team effectiveness: trust, focus on performance, team tenure and stability, supportive team structures, and effective team leadership” (Adkinson 2006, 86).

Adkinson created the instrument with oversight from a team of experts “in order to establish validity and reliability” (Adkinson 2006, 88). The instrument was then field tested with positive results. In addition, Adkinson used the Team Effectiveness Survey in his dissertation on 346 churches with positive results (Adkinson 2006, 90).

The principles behind the Team Effectiveness Survey and the Servant Leader Profile – Revised were synthesized into a new survey called the Deacon Ministry Assessment Survey (Appendix 5). The survey contained items and a Likert scale (1 equals strongly disagree, 6 equals strongly agree) in order to measure servant leadership practices and team effectiveness within the deacon ministry team. Once the survey was synthesized, an expert panel, each chosen with specific standards in mind (see Appendix 8), analyzed and recommend changes to the instrument to ensure the appropriate validity of the survey. Once the validity was established, the instrument was ready for the pilot test.

A pilot test for reliability of the Deacon Ministry Assessment Survey was administered to several participants. A pilot study or field test is a proper preliminary step in a research plan to “determine the feasibility of your study” (Leedy and Ormond 2000, 116). Two objectives were in mind with the pilot testing: (1) to refine the survey



questions, as well as the collection and analysis, and (2) to generate a Cronbach's Alpha for testing the reliability of the instrument from the field test. The pilot studies took place three different times to three groups, and modifications were made to the survey questions at the end of each pilot test. This occurred until an adequate Cronbach's Alpha coefficient of .70 or greater was reached for each subscale. In addition, the three pilot studies ensured the clarity, user-friendliness, wording, and meaning of the questions of the survey. The final instrument was then ready for the research at hand.

### **Research Procedures**

The research involved a quantitative study employing a web-based survey of pastors of churches that belong to the Southern Baptist Convention in the state of Ohio. Pastors were chosen to fill out the surveys for several reasons. First, they provided an external perspective of the deacon ministry teams as a whole. Second, they were likely to have received training in leadership or were likely to have an interest in this topic. Third, they had a vested interest in seeing effective ministry teams, and specifically, deacon ministry.

The study was conducted from the early spring through the summer of 2009. Appropriate approval was sought from The Southern Baptist Theological Seminary Ethics Review Board for the use of human subjects and appropriate permission was obtained in order to conduct the study. The Southern Baptist Theological Seminary Ethics Review Board is a governing board responsible for the oversight of curricular, financial, ethical, and other policy decisions.

The research consisted of a survey that included demographic questions along with the Deacon Ministry Assessment Survey (DMAS), electronically available to

participants of the study. As explained earlier, the Deacon Ministry Assessment Survey (Appendix 5) contained fifty-five closed-ended statements synthesized from two questionnaires worded in the context of deacon ministry in the local church.

Through the cooperation of the State Baptist Convention of Ohio, a list of prospective participants was assembled and a letter of invitation to participate in the study was distributed electronically (Appendix 1). The prospective participants included pastors of all seven hundred churches in the state of Ohio, though a sizable group of churches (approximately 150) were unreachable by phone or mail. The means for the letter of invitation was by email. All participants were led through a link to a survey website called SurveyMonkey, an Internet software tool for researchers. The respondent's answers were anonymous.

The survey website contained a demographic survey (Appendix 2), which polled for age, level of education, size of congregation, and other pertinent subjects, along with the Deacon Ministry Assessment Survey (Appendix 5). To help prompt respondents who fail to respond to the letter of invitation, several reminder calls and emails were sent over the course of three weeks to potential participants. To help improve the response rate, a variety of means to improve upon responses were utilized, including personal visits, phone calls, letters, emails, contact from associational missionaries, and written recommendations from a staff member of the SCBO.

### **Analysis of Data**

After the data was compiled and collected, the results were ready to be analyzed. The analysis of the data consisted of several steps. First, the means and standard deviations for each of the 7 proposed subscales related to servant leadership

were calculated. This was an attempt to answer the first research question, “To what degree do existing deacon ministries practice servant leadership?” Next, the 5 subscales to measure team effectiveness were assessed and the means and standard deviations were presented for each of the proposed 5 subscales. This helped to answer question 2, “To what degree, if any, do deacon ministries demonstrate team effectiveness?” The next step involved an attempt to answer question 3, “What relationship, if any exists between the servant leadership practices and team effectiveness of deacon ministries?” To achieve this, the scores on the 7 subscales of servant leadership and the 5 subscales of team effectiveness were utilized. The survey scores helped determine if a relationship existed between servant leadership and team effectiveness, as well as if a relationship existed between any of the subscales of the two. Research questions four and five were answered by utilizing descriptive statistics and compare them to the demographic survey answers. Applications and implications are discussed in chapters 4 and 5.

### **Ethical Assurances**

Cozby stated, “Ethical concerns are paramount when planning, conducting, and evaluating research” (Cozby 2004, 35). This study complied with The Southern Baptist Theological Seminary ethical guidelines and presented minimal risk to participants, as it contained neither experimental treatment of the participants nor exposure to physical or psychological harm. Great care was taken to ensure that the participants fully understood the nature of the study and the fact that participation was voluntary. No sanctions were applied if participants withdrew from the study. The only identifiable information was offered on an optional basis, in that the participants were given the opportunity to supply their email addresses in order to enter a random drawing

for a gift card. However, confidentiality of data was maintained at all times, and identification of participants or the churches where they served was not available during the study or after the fact. These assurances were communicated to all participants at the start of the survey.

### **Summary**

This study applied quantitative research elements to the local church deacon ministry team. Particular attention was given to the examination of servant leadership practices, team effectiveness, and demographic factors for deacon ministry teams in Southern Baptist Church settings in the state of Ohio. The various demographic factors for the study were evaluated due to the existence of a possible significance in the course of the study.

It has been written that the state of Ohio is diverse and is a microcosm of the United States as a whole (Quest 2004, index.html). The population studied was the Southern Baptist Churches within the state of Ohio. All of the church information came from the SCBO database of its member churches.

Two instruments, the SLPR and the TES, were integrated into one instrument to help facilitate the gathering of data from the sample churches. The invitation to participate, which included the survey link, was delivered by means of electronic communication to the SCBO churches. The responses were received through the internet-based Survey Monkey, a secure online survey service. Statistical analysis was then applied to determine and quantify any relationship between the factors.

Since no research studies have been done seeking the relationship between servant leadership and team effectiveness in deacon ministries, this study serves to

expand the knowledge base for this important position in the local church. However, there are other aspects of the deacon ministry involving servant leadership and team effectiveness that need to be explored. Among other aspects that could be studied would be the satisfaction of deacon servant leader ministry teams, training opportunities for deacon ministry teams, and team effectiveness of deacon ministry teams outside of the Southern Baptist Convention. None of these aspects were explored in this study.

The following chapter summarizes the collected data and the statistical treatment of it. Relevant results are noted. Implications, speculation, assessment, evaluation, and interpretation of the results are found in chapter 5.

## CHAPTER 4

### ANALYSIS OF FINDINGS

Chapter 4 presents the study data and appropriate analysis. The study used quantitative research elements to examine the relationship, if any, between servant leadership and team effectiveness of deacon ministry teams. Various types of data were collected from a census of pastors in Southern Baptist churches within the state of Ohio.

#### **Compilation Protocol**

The procedures for collecting and organizing the data occurred through a web survey. The Deacon Ministry Assessment Survey (DMAS) utilized the subscales from two separate survey instruments, the Servant Leader Profile – Revised (SLPR) and the Adkinson Team Effectiveness Survey (TES). The SLPR included 7 subscales of the best practices of servant leaders. The TES measured the “organizational conditions that promote team effectiveness” (Adkinson 2006, 86) and was used on 346 churches with positive results (Adkinson 2006, 90). The DMAS contained statements and resultant responses based on a Likert scale (1 equals strongly disagree, 6 equals strongly agree) in order to measure both servant leadership practices and team effectiveness in the deacon ministry team. The items from the SLPR and TES were reworded for context and then placed in a random order within the new instrument. The DMAS contained all of the subscales from the SLPR and the TES. The factors contained in the DMAS are shown on Table 7.

Table 7: Deacon Ministry Survey Assessment

Instrument	Factor	Question numbers
SLPR	Empowering and developing others	1, 10, 12, 30, 32
SLPR	Vulnerability and humility (scored in reverse)	35, 38, 41, 50, 51
SLPR	Serving others	7, 19, 23, 27, 52
SLPR	Open, participatory leadership	8, 17, 26, 28, 40
SLPR	Inspiring leadership	21, 22, 24, 25, 48
SLPR	Visionary leadership	4, 14, 29, 37, 54
SLPR	Courageous Leadership	3, 11, 15, 16, 20
TES	Focus on performance	5, 6, 34, 44
TES	Foundation of trust	9, 31, 42, 55
TES	Team stability over time	13, 47, 49, 53
TES	Supportive structure	18, 39, 43, 46
TES	Good team leadership	2, 33, 36, 45

Once the survey was constructed, an expert panel (see Appendix 8) analyzed and recommended changes to help improve the validity of the instrument for this research context. A pilot test for checking the reliability of the Deacon Ministry Assessment Survey was then administered to a group of pastors. A pilot study or field test is a proper preliminary step in a research plan to “determine the feasibility of your study” (Leedy and Ormond 2000, 116). The pilot study was conducted, and after determining the Cronbach’s Alpha coefficient for each subscale, modifications to the survey were made to improve the coefficient score of the instrument. After the modifications, a second

round of pilot testing followed, which helped further ensure the clarity, user-friendliness, wording, and meaning of the questions. This second round led to further calculations of the reliability coefficient and more modifications to further improve the Cronbach's alpha, a final pilot test was made to a small group of Ohio pastors. Upon completion of this third round of pilot testing, an acceptable Cronbach's alpha coefficient was achieved for the instrument as a whole. The final instrument was then ready to be utilized for the research at hand.

Through the cooperation of the State Baptist Convention of Ohio, a list of prospective participants was assembled and a letter of invitation to participate in the study was distributed electronically (Appendix 1). The tool for the administration of the survey questionnaire was SurveyMonkey. SurveyMonkey is an Internet software tool for researchers.

All potential participants were contacted by electronic mail, telephone, or postcard. The participants were sent a web page link to the full survey, consisting of the demographic survey (Appendix 2) which polled for age, level of education, size of congregation, and other pertinent subjects; and the Deacon Ministry Assessment Survey (Appendix 5). To help prompt respondents who failed to respond to the invitation to participate, the researcher utilized a variety of methods for follow up contact over the period of four weeks, including reminders by telephone, email, and letter.

Respondents to the letter of invitation were taken to a survey administered through SurveyMonkey. Once the survey was completed by the participant, the participant was led to another website for resources in the area of deacon servant leadership. This website, <http://www.deacontraining.com>, contained information and



articles related to servant leadership, deacon ministry, ministry care, and deacon training methods for the local church. In addition, scheduled personal consultation was made available to the participants that desired more information on the development of servant leaders in their deacon ministry teams.

### **Presentation of Findings**

This section presents the findings of the research, looking specifically at each research question and its resultant data. Demographic information was also analyzed. Each demographic variable included both personal and church information of the participant. All of the research data was analyzed through the use of descriptive statistical methodology. Specifically, an attempt was made to investigate any relationship within portions of the DMAS by means of statistical analysis.

#### ***Demographic Information Analysis***

The demographic section of a questionnaire provides “information about respondents, (which) may determine whether respondents are representative of the population, and helps to establish a context for the responses” (Colton and Covert 2007, 289). The specific demographic information that was obtained included the respondent’s age, position, ethnicity, education level, amount of experience, size of church worship attendance, and number of paid fulltime staff members. The information collected was used for research purposes only.

The demographic data was self-reported. In this section, a variety of statistical methods for analysis was used, providing for a better understanding of the deacon ministry settings. Demographic data was statistically analyzed and applied to the research questions.

## **Personal Demographic Variables**

The first nine questions of the survey requested demographic information from the respondents. The personal demographic factors included questions such as the respondent's age, ethnicity, educational background, and the number of years in the current position. In addition, demographic questions on church worship attendance size, number of paid staff, and number of deacons in ministry were also included.

### ***Age***

The respondent ages ranged from early to late adulthood. The age distribution of the respondents is shown and a summary of the statistics of this category is presented in Table 8.

Table 8: Age of respondents ( $N=156$ )

Age Range	Number of Respondents	Percentage
<25	1	0.6
25-35	14	8.9
36-45	47	30.1
46-55	54	34.6
56-65	31	19.8
66+	9	5.7

### ***Ethnicity***

The ethnicity of the respondents was recorded and analyzed in this section. The ethnic categories collected were: Caucasian, African American, Hispanic, Asian, Native American, and other. All personally identifiable information on the ethnicity of the respondents will remain confidential. The ethnicity is indicated in Table 9.

Table 9: Respondent ethnicity ( $N=156$ )

Ethnicity	Number of Respondents	Percentage
Caucasian	139	89.1
African American	9	5.8
Hispanic	3	1.9
Asian	3	1.9
Native American	2	1.3
Total	156	100.0

### ***Educational Background***

The educational background of the respondents was recorded in this section. The categories collected are (a) High school or equivalent (b) Some college (c) Associate degree or technical school completion (d) Bachelors degree (e) Masters degree and (f) Doctorate. Table 10 presents frequencies and percentages for the categories of educational background.

Table 10: Respondent educational background ( $N=156$ )

Level of Education	Number of Respondents	Percentage
High School or Equivalent	4	2.6
Some College or ministry certificate	29	18.6
Bachelors degree	33	21.2
Masters degree	71	45.5
Doctorate	19	12.2

### ***Title of Respondent***

The respondent was given an option to select his current position title for his church. The overwhelming response for the respondent was the title senior pastor (93.6%), followed by other staff pastor (3.2%), interim/transitional pastor (1.3%), and the associate pastor (1.3%).

### ***Years in Current Position***

The number of the years in the current position of the respondents was recorded and is presented in this section. The number of years in the current position is the length of tenure at the present church for the respondent. The categories collected are (a) Less than three years (b) 3 to 5 years (c) 6-10 years (d) more than 10 years. Table 11 presents frequencies and percentages for years in current position.

Table 11: Respondent years in current position ( $N=156$ )

Years in Current Position	Number of Respondents	Percentage
Less than three years	36	23.1
3 to 5 years	35	22.4
6-10 years	39	25.0
More than 10 years	45	28.8

### **Church Demographic Variables**

Demographics questions pertaining to the church setting were also asked in the survey. The information collected included the church size (Sunday morning worship attendance), the number of fulltime paid staff, and the number of active deacons in the respondent's church. This information was used for descriptive statistical purposes.

#### ***Church Size***

The church size of the respondent's church Sunday morning worship attendance is displayed in this section. The categories collected were (a) less than 50 (b) 50-100 (c) 101-200 (d) 201-400 (e) 401-800 (f) 801-1000 and (g) 1001 or more. Table 12 presents frequencies and percentages for church size.

Table 12: Church Sunday morning worship attendance ( $N=156$ )

Sunday Morning Worship Attendance	Number of Respondents	Percentage
Less than 50	28	17.9
50-100	53	34.0
101-200	43	27.6
201-400	20	12.8
401-800	10	6.4
801-1000	1	0.6
1001 or more	1	0.6

### ***Number of Paid Staff***

The number of fulltime paid staff in the respondent's church is displayed in this section. The categories collected are (a) 0-1 (b) 2-4 (c) 5-6 (d) 7-8 (e) 9-10 and (f) 10 or more. The information is presented in Table 13.

Table 13: Number of paid staff ( $N=156$ )

Number of Paid Staff	Number of Respondents	Percentage
0-1	116	74.4
2-4	32	20.5
5-6	6	3.8
7-8	1	0.6
9-10	0	0.0
10 or more	1	0.6

### ***Number of Deacons***

The number of deacons in the respondent's church were recorded and are shown in this section. The categories collected are (a) 1-2 (b) 3-5 (c) 6-10 (d) 11-15 and (e) 16 or more. Table 14 presents the frequencies and percentage for the number of deacons.

Table 14: Number of Deacons in ministry team ( $N=154$ )

Number of Deacons	Number of Respondents	Percentage
1-2	41	26.3
3-5	61	39.1
6-10	42	26.9
11-15	4	2.6
16 or more	6	3.8

### *Research Question 1*

The first research question in this study was concerned with the degree that deacon ministry teams practiced servant leadership in the local church. As has been noted in chapter 2, the morphological and biblical evidence suggests that the deacon is to minister as a servant. The modified SLPR portion of the DMAS was used to answer this research question. Answers from respondents provided a glance at the practices of servant leadership in their deacon ministry. Respondents indicated their level of agreement with the statements provided on the instrument along the following range: 1 – strongly disagree, 2 – disagree, 3 – slightly disagree, 4 – slightly agree, 5 – agree, 6 – strongly agree. The seven subscales related to the servant leadership portion of the DMAS were analyzed in this section using descriptive statistics. Table 15 presents the descriptive statistics for each of the servant leadership scales. In addition, though pilot test reliabilities were already calculated, reliabilities for this group were also determined as an extra precaution. In this group, scores were above the acceptable cutoff of .70 except for Empowering, which was slightly lower than desired. However, in spite of the low score of this one subscale, the overall servant leadership section of the DMAS showed Cronbach scores that were considered to be at a very strong level, with an overall Cronbach's alpha coefficient score of .95.

Table 15: Descriptive statistics for servant leadership subscales

	<i>N</i>	<i>M</i>	<i>SD</i>	<i>Range</i>	<i>Alpha</i>
Empowering	154	23.47	3.42	10-30	.61
Vulnerability	153	24.40	4.43	6-30	.83
Serving	155	24.59	4.14	7-30	.92
Participatory	151	23.13	3.71	9-30	.75
Inspiring	154	21.84	4.43	6-30	.90
Visionary	154	19.08	4.73	5-30	.84
Courageous	155	23.81	3.71	5-30	.86
<i>Total Servant Leadership</i>	143	160.13	23.22	65-206	.95

Skewness and kurtosis were also computed for the scales to assess whether the variables were normally distributed. Skewness and kurtosis values within the range of -2 to +2 indicate normally distributed variables. All of the skewness values were within this range and all of the kurtosis values were within this range except for Vulnerability, Serving, and Courageous, which had values between +2 and +4. Although these values were slightly high, the deviations from normality were not extreme enough to warrant variable transformations or the use of nonparametric statistics. In other words, analyses were computed with both parametric and nonparametric statistics, and the significance levels did not change. Thus, the parametric statistics could be used on the original variables with no concern about the deviations from normality.

Overall, the data shows a higher than expected median score for the respondents in the area of servant leadership. A score on the servant leadership section of the DMAS by all participants should be at 50%; however, the average score of the respondents was 160.13 of a possible 270, or a 59% favorable score on servant leadership.

### *Research Question 2*

The second research question in this study was intended to determine the degree that the deacon ministries demonstrate team effectiveness in the local church. The modified TES portion of the DMAS was used to answer this research question, which provided a glance at team effectiveness within the various deacon ministries.

Respondents indicated their level of agreement with the statements provided on the instrument along the following range: 1 – strongly disagree, 2 – disagree, 3 – slightly disagree, 4 – slightly agree, 5 – agree, 6 – strongly agree. The five subscales related to the team effectiveness portion of the DMAS were analyzed using descriptive statistics, and by computing the means, standard deviations, and ranges for each, as shown in Table 16. All reliabilities were above the acceptable cutoff of .70 except for Team Stability, which was slightly lower than desired. The total TE Cronbach's alpha coefficient for this set of data was .93.

Table 16: Descriptive statistics for the team effectiveness subscales

	<i>N</i>	<i>M</i>	<i>SD</i>	<i>Range</i>	<i>Alpha</i>
Focus On Performance	153	15.87	4.131	4-24	.84
Foundation Of Trust	154	18.89	3.050	6-24	.82
Team Stability	154	18.49	2.931	9-24	.62
Supportive Structure	153	17.69	3.260	8-24	.76
Good Team Leadership	154	17.47	3.670	7-24	.74
<i>Total Team Effectiveness</i>	147	88.14	14.81	41- 117	.93

There are significant findings to report from this data. First, the reliability for the team effectiveness section of the DMAS (.93 alpha) was well beyond the acceptable threshold of .70, and thus the reliability scores of the instrument on this group of data



confirmed the reliability results of the pilot studies. Second, the data showed a much higher than average score in the area of team effectiveness. An average score on this section of the DMAS should be at 50%; however the total score of the respondents was 88.14 out of a possible 120, or a 73% favorable score on team effectiveness.

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

The third research question to be answered in this study was designed to determine whether a relationship exists between the servant leadership practices and team effectiveness in deacon ministries in the local church. The 7 subscales of the modified SLPR and the 5 subscales of the modified TES were analyzed using a correlational research strategy. Results are presented in Table 17. As can be seen in Table 17, all correlations were positive and significant, and most were strong correlations that were significant at  $p < .001$ .

To further examine this association, additional analyses were computed. First, the servant leadership scales were cut just below or at their medians. If the median was a whole number, the median was included in the higher group. If the median was a decimal, the scale was cut at the median. Table 18 presents the medians for each servant leadership scale.

Further, each scale was cut into a high and low total servant leadership group. Independent t tests were then computed to compare the high and low servant leadership groups for each team effectiveness score. Finally, the independent t tests were calculated to determine the total team effectiveness scores as compared to the high and low servant leadership scores.

Table 17: Correlations between servant leadership and team effectiveness subscales

	1	2	3	4	5	6	7	8	9	10	11
1. Empowering and developing others	--										
2. Vulnerability and humility	.43***	--									
3. Serving others	.71***	.45***	--								
4. Open, participatory leadership	.82***	.44***	.72***	--							
5. Inspiring leadership	.78***	.31***	.80***	.71***	--						
6. Visionary leadership	.66***	.19*	.64***	.61***	.82***	--					
7. Courageous Leadership	.62***	.29***	.79***	.63***	.79***	.66***	--				
8. Focus on performance	.61***	.25**	.66***	.55***	.79***	.75***	.67***	--			
9. Foundation of trust	.78***	.49***	.82***	.74***	.80***	.68***	.84***	.69***	--		
10. Team stability over time	.46***	.30***	.63***	.50***	.49***	.43***	.57***	.45***	.59***	--	
11. Supportive structure	.68***	.35***	.67***	.63***	.80***	.73***	.63***	.83***	.71***	.50***	--
12. Good team leadership	.60***	.31***	.67***	.58***	.78***	.74***	.67***	.87***	.69***	.50***	.80***

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

Table 18: Medians for servant leadership subscales

	<i>Median</i>
Empowering	24
Vulnerability	25
Serving	25
Participatory	24
Inspiring	23
Visionary	19.5
Courageous	25
<i>Total</i>	165

The data to follow on Table 19 has shown a very high correlation between high servant leadership scores and team effectiveness. Similarly, there was a very high correlation between low servant leadership scores and low team effectiveness. As shown, the total  $t$  value was 11.12, which was significant at a .001 level ( $p < .001$ ).

Table 19: Independent  $t$  tests comparing high total SL vs. low total SL on TE scales

	<i>Low total SL</i>	<i>High total SL</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	13.49 (3.86)	18.24 (2.95)	8.19 (128.98)***
Foundation of trust	16.81 (2.66)	20.94 (1.58)	11.22 (111.90)***
Team stability over time	17.18 (2.94)	19.79 (2.18)	6.03 (141)***
Supportive structure	15.64 (2.88)	19.69 (2.15)	9.44 (125.81)***
Good team leadership	15.14 (3.28)	19.71 (2.41)	9.42 (126.50)***
TE total score	77.97 (12.27)	98.26 (8.70)	11.12 (118.57)***

*Note.* Sample size ranges from 67 – 70 for the low group and 70 – 72 for the high group.  
\*\*\* $p < .001$ .

### **Empowering and Developing Others**

To see if a correlation exists between the various subscales of the DMAS, each subscale of the servant leadership section was cut into a high and low servant leadership

group for each scale. Independent *t* tests were then computed to compare the high and low servant leadership subscales for each team effectiveness subscale. Results for the Empowering and Developing Others subscale are shown in Table 20. As can be seen in Table 20, each of the mean scores for each team effectiveness scale were significantly higher for the High Empowering group as compared to the Low Empowering group (all  $ps < .001$ ). Note that the degrees of freedom were modified because the *t* test for unequal variances was used in each case.

Table 20: Independent *t* tests comparing high vs. low empowering on TE scales

	<i>Low empowering</i>	<i>High empowering</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	13.88 (4.32)	17.70 (3.02)	6.24 (125.70)***
Foundation of trust	17.08 (3.08)	20.51 (1.94)	8.12 (117.51)***
Team stability over time	17.36 (3.19)	19.53 (2.25)	4.82 (128.25)***
Supportive structure	15.89 (3.20)	19.32 (2.32)	7.48 (126.16)***
Good team leadership	15.58 (3.72)	19.18 (2.67)	6.80 (129.77)***
TE total score	79.69 (14.78)	96.07 (9.73)	7.84 (117.80)***

*Note.* Sample size ranges 70 – 73 for the low group and 76 – 81 for the high group.  
\*\*\* $p < .001$ .

### **Vulnerability and Humility**

Results for the Vulnerability and Humility subscale are shown in Table 21. Each of the mean scores for each team effectiveness scale were higher for the High Vulnerability group as compared to the Low Vulnerability group, although the difference was not significant for Focus on Performance. The Good Team Leadership difference was significant to a .05 range. The total TE score was very high, and Vulnerability and Humility were very highly correlated when compared to the total TE score ( $p < .001$ ).

Table 21: Independent *t* tests comparing high vs. low vulnerability on TE scales

	<i>Low vulnerability</i>	<i>High vulnerability</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	15.13 (3.92)	16.35 (4.26)	1.80 (148)
Foundation of trust	17.68 (2.88)	19.79 (2.90)	4.46 (150)***
Team stability over time	17.51 (2.79)	19.22 (2.85)	3.72 (150)***
Supportive structure	16.74 (3.07)	18.40 (3.28)	3.17 (148)***
Good team leadership	16.70 (3.49)	18.01 (3.77)	2.19 (149)*
TE total score	83.58 (13.58)	91.63 (14.98)	3.35 (143)***

*Note.* Sample size ranges 65 – 67 for the low group and 80 – 86 for the high group.  
\* $p < .05$ . \*\*\* $p \leq .001$ .

### Serving Others

Results for the Serving Others scale are shown in Table 22. Each of the mean scores for each team effectiveness scale were significantly higher for the High Serving group as compared to the Low Serving group (all  $ps < .001$ ). This is also true for the Serving Others score as compared to the total TE score. Note that the degrees of freedom were modified in some cases because the *t* test for unequal variances was used.

Table 22: Independent *t* tests comparing high serving vs. low serving on TE scales

	<i>Low serving</i>	<i>High serving</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	13.13 (3.90)	17.73 (3.15)	7.72 (112.44)***
Foundation of trust	16.57 (3.07)	20.41 (1.86)	8.77 (88.87)***
Team stability over time	16.65 (3.02)	19.74 (2.10)	7.00 (100.03)***
Supportive structure	15.44 (2.88)	19.21 (2.56)	8.50 (150)***
Good team leadership	15.05 (3.34)	19.07 (2.96)	7.80 (151)***
TE total score	76.57 (13.06)	96.14 (9.87)	10.34 (145)***

*Note.* Sample size ranges 60 – 62 for the low group and 87 – 93 for the high group.  
\*\*\* $p < .001$ .

### Open, Participatory Leadership

Results for the Open, Participatory Leadership scale are shown in Table 23. Each of the mean scores for each team effectiveness scale were significantly higher for the High Participatory group as compared to the Low Participatory group (all  $ps < .001$ ). Again, the total TE score was significantly correlated. Note that the degrees of freedom were modified because the  $t$  test for unequal variances was used in each case.

Table 23: Independent  $t$  tests comparing high vs. low participatory on TE scales

	<i>Low participatory</i>	<i>High participatory</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	14.18 (4.34)	17.60 (3.12)	5.45 (126.09)***
Foundation of trust	17.13 (3.02)	20.57 (1.70)	8.43 (105.88)***
Team stability over time	17.34 (3.10)	19.68 (2.12)	5.35 (121.66)***
Supportive structure	16.09 (3.21)	19.21 (2.47)	6.58 (129.13)***
Good team leadership	15.89 (3.69)	19.11 (2.81)	5.98 (130.12)***
TE total score	80.59 (14.48)	96.09 (9.97)	7.40 (119.61)***

*Note.* Sample size ranges 69 – 71 for the low group and 74 – 79 for the high group.  
\*\*\* $p < .001$ .

### Inspiring Leadership

Results for the Inspiring Leadership (SL) scale are shown in Table 24. Each of the mean scores for each team effectiveness scale were significantly higher for the High Inspiring Leadership group as compared to the Low Inspiring Leadership group (all  $ps < .001$ ). The total TE score was highly correlated with the SL subscale, Inspiring Leadership. As with the other comparisons, note that the degrees of freedom were modified for most of the  $t$  tests because the  $t$  test for unequal variances was used.

Table 24: Independent *t* tests comparing high vs. low inspiring on TE scales

	<i>Low inspiring</i>	<i>High inspiring</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	13.36 (3.81)	18.19 (2.89)	8.74 (134.07)***
Foundation of trust	16.92 (2.93)	20.67 (1.82)	9.38 (118.65)***
Team stability over time	17.12 (2.96)	19.76 (2.28)	6.17 (150)***
Supportive structure	15.56 (2.93)	19.59 (2.18)	9.54 (130.30)***
Good team leadership	15.05 (3.34)	19.66 (2.38)	9.72 (129.23)***
TE total score	77.71 (12.65)	97.68 (9.15)	10.82 (125.02)***

*Note.* Sample size ranges 70 – 73 for the low group and 75 – 79 for the high group.  
\*\*\**p* < .001.

### Visionary Leadership

Results for the Visionary Leadership scale are shown in Table 25. As can be seen in Table 25, each of the mean scores for each team effectiveness scale were significantly higher for each subscale within the High Visionary Leadership group as compared to the Low Visionary Leadership group (all *ps* < .001). The Visionary Leader subscale score was also very highly correlated with the total Team Effectiveness score. Note that the degrees of freedom were modified for most of the *t* tests because the *t* test for unequal variances was used.

Table 25: Independent *t* tests comparing high vs. low visionary on TE scales

	<i>Low visionary</i>	<i>High visionary</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	13.76 (4.17)	17.92 (2.94)	7.07 (132.91)***
Foundation of trust	17.38 (3.20)	20.32 (2.00)	6.78 (125.89)***
Team stability over time	17.52 (3.11)	19.49 (2.40)	4.38 (151)***
Supportive structure	16.04 (3.29)	19.29 (2.32)	7.01 (132.97)***
Good team leadership	15.53 (3.69)	19.39 (2.48)	7.59 (130.92)***
TE total score	79.82 (14.38)	96.24 (10.14)	7.95 (127.33)***

*Note.* Sample size ranges 72 – 77 for the low group and 74 – 77 for the high group.  
\*\*\**p* < .001.

### Courageous Leadership

Results for the Courageous Leadership scale are shown in Table 26. Each of the mean scores for each team effectiveness scale were significantly higher for the High Courageous group as compared to the Low Courageous group (all  $ps < .001$ ). The Courageous Leadership mean score was highly correlated with the total TE mean score. Note that the degrees of freedom were modified because the  $t$  test for unequal variances was used in each case.

Table 26: Independent  $t$  tests comparing high vs. low courageous on TE scales

	<i>Low courageous</i>	<i>High courageous</i>	
	<i>M (SD)</i>	<i>M (SD)</i>	<i>t(df)</i>
Focus on performance	13.53 (3.77)	18.17 (3.05)	8.35 (143.80)***
Foundation of trust	16.88 (2.79)	20.81 (1.82)	10.26 (126.75)***
Team stability over time	17.04 (3.00)	19.88 (2.05)	6.84 (132.51)***
Supportive structure	15.83 (2.96)	19.45 (2.45)	8.22 (143.62)***
Good team leadership	15.28 (3.28)	19.53 (2.69)	8.74 (143.08)***
TE total score	78.34 (12.60)	97.74 (9.60)	10.46 (134.49)***

*Note.* Sample size ranges 73 – 76 for the low group and 73 -- 78 for the high group.  
\*\*\* $p < .001$ .

### Research Question 4

The fourth research question to be answered in this study was intended to determine whether a relationship exists between the servant leadership practices of participants and characteristics of their churches. To address this question, the means of the seven subscales of the modified SLPR were broken down by two of the categories that had the most variations, church attendance and number of church deacons. First, small categories of church attendance were combined as shown in Table 27.

One-way Analysis of Variance (ANOVA) was then used to compare the mean scores on



each of the seven servant leadership subscales across the five modified categories of church attendance. There were no significant differences in the mean servant leadership subscale scores across the different categories of church attendance (all  $ps > .05$ ). The same was true of other categories except for the number of deacons that served.

Table 27: Church Sunday worship attendance with combined categories ( $N=156$ )

Sunday Morning Worship Attendance	Number of Respondents	Percentage
Less than 50	28	17.9
50-100	53	34.0
101-200	43	27.6
201-400	20	12.8
More than 400	12	7.7

Next, the categories of the number of deacons were analyzed from the results of the answers of the respondents in the demographic portion of the survey. As shown in Table 28, there were four categories: 1 – 2, 3 – 5, 6 – 10, and more than 10. The respondents reported a wide distribution between the four categories shown in Table 28.

Table 28: Number of deacons in ministry team with combined categories ( $N=154$ )

Number of Deacons	Number of Respondents	Percentage
1-2	41	26.3
3-5	61	39.1
6-10	42	26.9
More than 10	10	6.4

One-way Analysis of Variance (ANOVA) was then used to compare the mean scores on each of the seven servant leadership subscales across the four categories of number of deacons. There were significant differences in the mean servant leadership

subscale scores across the different categories of number of deacons for four of the subscales. The mean scores and ANOVA results for the four significant scales are presented in Table 29.

The overall ANOVA results presented in Table 29 only indicate that at least one of the group means is different from one of the other group means. To determine

Table 29: Significant ANOVA results of number of deacons for SLPR subscales.

	1-2 <i>M</i> ( <i>SD</i> )	3-5 <i>M</i> ( <i>SD</i> )	6-10 <i>M</i> ( <i>SD</i> )	> 10 <i>M</i> ( <i>SD</i> )	<i>Df</i>	<i>F</i>	<i>p</i>
Vulnerability and humility	23.15 (4.85)	24.08 (4.69)	26.05 (2.99)	24.40 (5.21)	(3, 147)	3.16	.027
Serving others	25.00 (3.28)	23.55 (5.28)	25.95 (2.74)	23.20 (3.16)	(3, 149)	3.39	.020
Visionary leadership	19.75 (4.20)	17.57 (5.41)	20.64 (3.46)	18.90 (4.93)	(3, 148)	4.08	.008
Courageous Leadership	24.63 (2.85)	22.84 (4.73)	24.51 (2.51)	23.30 (3.20)	(3, 149)	2.68	.049

which specific groups are different from each other, post hoc tests needed to be computed. Tukey post hoc tests were computed for the Vulnerability and Humility scale, and indicated that churches with 1-2 deacons had significantly lower scores than churches with 6-10 deacons ( $p = .018$ ). For the Serving Others scale, churches with 3-5 deacons had significantly lower scores than churches with 6-10 deacons ( $p = .020$ ). For the Visionary Leadership scale, churches with 3-5 deacons had significantly lower scores than churches with 6-10 deacons ( $p = .006$ ). For the Courageous Leadership scale, although the overall ANOVA was significant, the Tukey post hoc tests did not indicate that any means were different from each other. This is common because the post hoc

tests correct for multiple comparisons and sometimes do not show significant comparisons even when the overall ANOVA is significant.

### *Research Question 5*

The fifth research question to be answered in this study was intended to determine whether a relationship exists between the team effectiveness of participants and characteristics of their churches. To address this question, the means of the five subscales dealing with team effectiveness were broken down by church attendance and number of church deacons. Church attendance and number of deacons were categorized in the same manner that was used to address research question 4. ANOVA was applied in the same manner as well.

As was true for the servant leadership subscales, the team effectiveness subscales also showed no differences across the different categories of church attendance. Further, there were significant differences across the categories of number of deacons for only two of the five TES scales. The significant ANOVAs are shown in Table 30.

Table 30: Significant ANOVA results of number of deacons for TES subscales.

	1-2 <i>M</i> ( <i>SD</i> )	3-5 <i>M</i> ( <i>SD</i> )	6-10 <i>M</i> ( <i>SD</i> )	> 10 <i>M</i> ( <i>SD</i> )	<i>df</i>	<i>F</i>	<i>P</i>
Foundation of trust	19.12 (2.58)	18.17 (3.70)	19.81 (2.11)	18.20 (3.42)	(3, 148)	2.67	.049
Good team leadership	17.85 (3.44)	16.42 (4.16)	18.62 (2.69)	17.80 (3.58)	(3, 148)	3.53	.021

The overall ANOVA results presented in Table 30 only indicate that at least one of the group means is different from one of the other group means. To determine

which specific groups are different from each other, post hoc tests was computed. Tukey post hoc tests were computed for the Foundation of Trust scale, and indicated that churches with 3-5 deacons had significantly lower scores than churches with 6-10 deacons ( $p = .039$ ). For the Good Team Leadership scale, churches with 3-5 deacons had significantly lower scores than churches with 6-10 deacons ( $p = .014$ ).

### **Evaluation of the Research Design**

Every research design can be evaluated and suggestions can be made for improvement. The analysis of the research design used for this study is for the purpose of improving the design for future replication and research. There are several strengths and weaknesses that should be addressed.

#### ***Strengths***

The first strength was found in the study instrument itself, as it was thoroughly evaluated by its expert panel as to its validity in this context. The expert panel was passionate and interested in the research, and intense analysis took place during the instrument modification phase. The design modification of the instrument was thus a result of a group effort of several experts in the field of servant leadership, deacon ministry, and team effectiveness.

Second, the use of the state convention to help encourage responses was very useful, as it likely provided the study some needed credibility to the pastor participants. Steve Hopkins of the SCBO provided a letter of endorsement to the pastors to help encourage responses. The quick response of the pastors upon the first email contact suggested that there was a genuine interest from a significant number of pastors in the state of Ohio, perhaps aided by the enthusiasm of Steve Hopkins in his letter.

Third, the use of the internet based tool, Survey Monkey, was helpful and convenient in the overall collection and analysis of the data. It was very easy to use, and it made the collection of the data a simple and time saving process.

### *Weaknesses*

The weaknesses of the study were many but not difficult to overcome for future studies. First, the number of participants in the study appeared at first to be low. This is mitigated by several factors. The original mailing list available from the SCBO contained some unreachable destinations or outdated information, and thus only a little more than 550 churches were able to be contacted by phone or email. Of these churches, about 450 email addresses were valid (unreturned). Finally, of the approximately 450 remaining churches, 226 of them responded, some of which were new church plants without deacons or established churches that intentionally worked without deacons. Thus, the 156 respondents that finished the survey was not as low of a number as one would initially suspect and is mitigated by these circumstances. However, 156 is not a large group, and this population could have been expanded by adding more state conventions to the study. For example, adding the state conventions of Indiana and Kentucky would have provided an even better cross section of both traditional churches as well as church plants.

Second, as just mentioned, one surprise that came out of this study was that a group of fifty or more church plants within the state of Ohio had no deacon ministry as of yet in their new church start. This eliminated a significant number of churches from the overall total of churches in the SCBO. As a result, the demographic question that asked about the number of deacons in the deacon ministry should have provided a subcategory

of zero listed instead of assuming that a deacon ministry exists in every church.

Third, several pastors needed contact multiple times, which made the task of collecting data difficult. Reminder telephone calls should have been made immediately upon the first contact rather than later in the process. In the end, hundreds of telephone calls yielded few results, and a fourth email reminder resulted in a diminished return from pastors who by this point had no interest in this study. It was at this point that the survey of participants was stopped and the analysis of the collected data began.

Fourth, the length of the survey may have been too long for some of the pastors as indicated by the drop off of some of the participants. The sample return was low to begin with, and there were 226 responses, 184 responded beyond the demographic survey portion of the instrument. Of this group, about 156 had completely finished the survey. Shortening the length of the survey from fifty-five questions to a lesser amount may be a helpful consideration, though it is unknown as to how this would affect the reliability of the instrument and if this would even have an impact on the completion rate of this instrument. A pilot test might be helpful to determine the effect of a shorter test on the completion rate.

It should be mentioned that these weaknesses did not seriously impact this particular study. However, making some of the corrections would greatly assist future researchers in seeking the best data possible for their particular population.

## CHAPTER 5

### CONCLUSIONS

This research examined the subjects of servant leadership and team effectiveness, and whether there was a possible relationship between the two in deacon ministry teams in the local church. Data was collected through the use of an online research instrument from Southern Baptist churches within the state of Ohio. This section contains implications and applications of the research.

#### **Research Purpose**

The purpose of the present quantitative study was to survey pastors in Southern Baptist churches regarding their deacon ministry. The servant leadership practices and team ministry effectiveness environments of the deacon ministry teams were examined, and an attempt was made to seek if there was a relationship between the two.

#### **Research Implications**

The conclusions and implications of this research could be helpful to churches within the Southern Baptist Convention, especially with churches that are struggling with understanding the servant leadership practices of their deacons and are looking to develop more effective deacon ministry teams. Conclusions suggested by this data were expected to provide significant insights in the field of deacon ministry, the practice of servant leadership, and the conditions that encourage team effectiveness.

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

This section contains the implications of the data as related to research question 1, “To what degree do existing deacon ministries practice servant leadership?” Implications are based on quantitative research of the collected data from the survey.

As stated in the literature review, Robert Greenleaf has discussed “a need for a new kind of leadership model, a model that identifies serving others” (Spears 2002, 4). Servant leadership is a model of leadership that involves the leader being a servant first (Greenleaf 1977; Spears 2002). In practicing servant leadership, a leader will demonstrate humility to his followers as he exhibits traits such as “the ability to forgive, tactfulness, facing opposition without taking offense, being peacemakers, handling criticism, thinking independently, and remaining calm in tense situations” (Sanders 1994). This type of leadership was first taught by Jesus Christ nearly 2000 years ago. Jesus was the ultimate and original teacher and expert of servant leadership. He clearly demonstrated servant leadership in His practices, attitudes and behaviors. He served His disciples and taught them to serve others as they lead.

This relates to deacons in the church in a specific way. Acts 6:1-7 contains insight as to the choosing of the men who served (*diakonia*). Years later, Paul similarly instructs of his disciple Timothy to choose men as deacons to be above reproach, with a good reputation both inside and outside of the church (see 1 Tim 3:1-13). In a survey of the history of deacon ministries in the early church, Charles Deweese concluded the deacon ministry consisted of three main emphases, “the table of the Lord, the table of the poor, and the table of the minister” (Deweese 1979, 42). These duties consisted of unifying the church in Christ (table of the Lord), caring for the needs of the poor (table of the poor), and thus being able to free the pastor to be able concentrate on prayer and



Bible study (table of the minister). From his research, Deweese posits six practices that deacons should consider while serving the people at the foot of the table, rather than at the head.

Ministry of people is, then, a key ingredient in the duties of deacons. Since a tendency can exist, and has historically happened, for a deacon to go from servanthood to “bossism,” the research data on this issue is relevant to see what degree, if any, deacon ministries practice servant leadership. As has been noted, the morphological and biblical evidence shows that the deacon is to minister as a servant. As a basis to research for deacon servant leaders, the subscales of Paul Wong and Don Page’s survey instrument were used to measure the best practices of servant leadership for a modified instrument for this research.

The statistical data suggests that many of the deacon ministries within the SCBO do operate as servant leaders. The data shows a higher than average median score for the respondents in the area of servant leadership. The total median score of the respondents was 160.13 of a possible 270, or a 59% favorable score on servant leadership. This conclusion is strengthened by the fact that the two highest categories of servant leadership practices were in the subscales of vulnerability and serving, two practices that may be applied to two of the common practices of a deacon’s ministry, caregiving and ordinances.

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

This section contains the implications of the data as related to research question 2, “To what degree do existing deacon ministries demonstrate team effectiveness?” Implications are based purely on quantitative research of the collected

data from the survey.

From a biblical standpoint, team effectiveness is vital for the mission of the church. For the church, “one of the most pressing issues is how to build and lead effective teams” (Adkinson 2006, 3). Churches that become effective may see growth in terms of new disciples and lives that are strengthened spiritually as ministry is done (Eph 4:11-16). An understanding of the concepts behind team effectiveness helps the church as it pursues ways to reach, teach, and serve in the Kingdom. Jesse Adkinson remarked that “there is some overlap in the characteristics of effective teams, but little consensus” (Adkinson 2006, 73). He identified five conditions gathered from the precedent literature written about team effectiveness:

1. Effective teams focus on performance,
2. Effective teams have a foundation of trust,
3. Effective teams have team stability over time,
4. Effective teams exist in a supportive structure and organizational culture, and
5. Effective teams have good team leadership. (Adkinson 2006, 73)

Adkinson maintained that these five conditions integrate a biblical worldview and contribute toward the effectiveness of a team.

The data shows a much higher than average median score for the respondents in the area of team effectiveness. The total median score of the respondents was 88.14 of a possible 120, or a 73% favorable score of team effectiveness. The order of ranking of the five conditions based on the responses is shown in Table 31, with the highest subscale mean listed first.

While this table shows that there is a high mean score in the Foundation of Trust and Team Stability conditions, it also shows that the mean of the category Focus on Performance is a much lower level than the other subscales. It can be concluded then that

Table 31: Ranking order for the team effectiveness subscales

	<i>M</i>	<i>SD</i>	<i>Range</i>
Foundation Of Trust	18.89	3.050	6-24
Team Stability	18.49	2.931	9-24
Supportive Structure	17.69	3.260	8-24
Good Team Leadership	17.47	3.670	7-24
Focus On Performance	15.87	4.131	4-24
<i>Total Team Effectiveness</i>	<i>88.14</i>	<i>14.81</i>	<i>41- 117</i>

although deacon ministry teams seem to be deemed as effective by the respondents, more improvement may be needed in the area of Focus on Performance.

Effective teams pursue goals and a team is considered to be successful when it attains a goal (Adkinson 2006, 73). However, “this is sometimes easier to accomplish in the secular business world, where goals are often tied to financial increase, than in the life of the church, where goals are tied to significant life change for the Kingdom” (Adkinson 2006, 74). This is challenging in a deacon ministry team setting since performance results may be difficult to measure. Though the deacon ministry is to be concerned with people, there still should be a consistent drive to expect excellence in teamwork and performance.

Hackman states that teams should have ample hands-on coaching to help each member perform their tasks. It is apparent that deacon ministry teams need help from pastors within the local church, as well as assistance from outside the local church in order to refocus on their performance. Consultation and coaching from various sources such as denominational and educational institutions can assist deacon teams to be more focused and effective in their pursuit of the mission of serving others in the church.

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

This section contains the implications of the data as related to research question 3, “What relationship, if any, exists between the servant leadership practices and team effectiveness of deacon ministries?” The research has been designed in a way to find out if a relationship exists between the practices of servant leadership and the effectiveness of the deacon ministry team. A comparison of both the totals and the various subscales within the DMAS has helped to determine if a relationship exists between the two previously listed research questions. Implications are based purely on quantitative research of the collected data from the survey.

From the precedent literature, it was shown that servant leader practices and team effectiveness environments can and should go hand in hand. From the data, relationships between servant leadership and team effectiveness certainly exist in other populations. Also discussed is the fact that Servant leadership is clearly intertwined with the very nature of being a deacon. Deacons can look to the seven chosen men in Acts 6:1-7 as examples of service to the people which led the church to peace, unity, and new growth. The word *diakonos* means to serve, from the idea that a deacon is “one who is dusty from running” (Lord 1875, 531) due to his diligent activity in serving the people. Thus, the concept of servanthood and servant leadership has a direct connection with the ministry of the deacon.

Team effectiveness in this ministry is also vital. In a church setting, “to be the best steward of the greatest resource available, people, one of the most pressing issues is how to build and lead effective teams” (Adkinson 2006, 3). Deacon ministry teams preserve resources and build up the Kingdom by finding ways to be more effective at their tasks as ministers of people. For their ministry team effectiveness to be measurable,

“observed performance (whether it be cognitive or behavioral) must be assessed” (Cannon-Bowers and Salas 1997, 53) as through this study. As deacons serve people as a ministry of the church, it is of great consequence that this ministry team is studied as to its servant leadership practices and its effectiveness as a team.

In finding a relationship between servant leadership and team effectiveness, the subscale of the servant leadership section was cut into a high and low servant leadership group for each scale. Independent *t* tests were then computed to compare the high and low servant leadership subscales for the team effectiveness section of the DMAS. From this, it is clear that there is a very high correlation between deacon ministries on the high end of the servant leadership scale (high SL) and high team effectiveness.

This is a very significant finding, as the relationship between servant leadership and team effectiveness is positively correlated to a .001 level. It appears then that deacon ministries that are practicing servant leadership are also effective as teams. The converse is also true, as those deacon ministries that are on the low end of the servant leadership scale (low SL) score lower in team effectiveness. This finding is show in Table 32.

Table 32: Independent *t* tests comparing high total SL vs. low total SL to TE totals

	<i>Low total SL</i> <i>M (SD)</i>	<i>High total SL</i> <i>M (SD)</i>	<i>t(df)</i>
TE total score	77.97 (12.27)	98.26 (8.70)	11.12 (118.57)***

*Note.* Sample size ranges from 67 – 70 for the low group and 70 – 72 for the high group.  
\*\*\**p* < .001.

A comparison of the high vs. low total SL to the five individual subscales

(conditions) of team effectiveness has also shown similar results. Independent *t* tests were computed to compare the high and low servant leadership subscales for each team effectiveness subscale. The results of the subscales confirmed the findings of the totals, as the subscales were very highly interrelated ( $p < .001$ ) and very highly correlated. A short discussion of these findings follows over the next few sections.

### **Focus on Performance**

The high SL group has shown a highly significant correlation to the TE subscale Focus on Performance ( $p < .001$ ). This particular condition involves an emphasis on measurable goals and quality. As shown in the precedent literature, goals are what justify a team in the first place (LaFasto and Larson 1989, 134). Effective teams pursue goals and a team is considered to be successful when it attains a goal (Adkinson 2006, 73). The modified TES portion of the DMAS was shown to be able to measure this condition with the reliability of a Cronbach's alpha coefficient of .84. The independent *t* test measured this relationship as very highly significant. It can be said then, that deacon ministries that practice servant leadership are also highly focused on their performance, more so than deacon ministries that scored low in their practice as servant leader ministry teams.

### **Foundation of Trust**

In the second TE subscale, Foundation of Trust, the high SL group has also shown a highly significant correlation to the TE subscale ( $p < .001$ ). From the precedent literature, this condition involves an emphasis on the care and concern within the team.

Establishing trust is a vital exercise for an effective team, as teams are to be "built on relationships and a strong trust-communication cycle" (Smith 1995, 212).

“Effective team performance demands that teams exist in an environment of trust” (Adkinson 2006, 76). In the deacon context, ministry teams are to trust and rely upon each other, to “bear one another’s burdens” (Gal 6:2). Teams must “be open about personal weaknesses” (Adkinson 2006, 76), and it is through God’s power that His people can trust one another as they accomplish the workings of the Kingdom. The modified TES portion of the DMAS quantitatively measured this condition with a Cronbach’s alpha coefficient of .82. The independent *t* test measured this relationship as very highly significant. It can be concluded then that deacon ministries which practice servant leadership have also established a trust foundation, more so than deacon ministries that scored low in their practice as servant leader ministry teams.

### **Team Stability Over Time**

The third TE subscale, Team Stability Over Time, was also compared to the high and low SL groups. The stability of a team is vital, as teams should have some sort of “membership *stability* over some reasonable period of time” (Hackman 2002, 41). Changes in team membership will affect the dynamics of the team, and this results in the need for a rebuilding of trust, values, and familiarity with one another (Adkinson 2006, 77). It is then vital that team membership is stable, as it “gives members time and opportunity to learn how to work together well” (Hackman 2005a, 377). In a typical SBC deacon ministry team, many churches traditionally rotate their deacons in and out of the team each year, with each deacon often serving in a three year rotation. It was originally thought that this practice of rotation may have affected the outcome of this subscale comparison negatively. However, the high SL group has shown to have a highly significant correlation with the TE subscale Team Stability Over Time ( $p < .001$ ) through

the independent *t* test.

It should be said that there was a slight threat to measuring this subscale due to a relatively low Cronbach's alpha coefficient of .61 for this data set. This was a score that was a bit lower than the score of .70 that was achieved in the pilot testing. However, the Cronbach's alpha coefficient was over .70 in the pilot testing. Because of the acceptable level of the pilot test, it is not believed that the .61 reliability score from this data set significantly harms the conclusions that one can make for this subscale and that the results here are still reliable. Thus, it can be said with confidence that deacon ministries that practice servant leadership are stable in their membership. This is especially so when comparing the results to deacon ministries that scored low in their practice as servant leader ministry teams.

### **Supportive Structure and Organizational Culture**

The fourth TE condition, a Supportive Structure and Organizational Culture, was correlated with the high and low SL groups. A supportive structure and a culture within the organization can make or break team effectiveness. "The organizational culture that under girds effective teams is one that focuses on empowerment" (Adkinson 2006, 78). Within the church, "growth takes place through the functioning of each member" (Richards and Hoeldtke 1980, 52), and then the organization can play a part in encouraging personal growth. In addition, a supportive structure allows for empowered teams, as an effective organization promotes shared leadership, shared decision making, and shared accountability (Adkinson 2006, 78).

The high SL group was shown to have had a highly significant correlation with the TE subscale Supportive Structure and Organizational Culture ( $p < .001$ ) through the



independent *t* test conducted. The modified TES portion of the DMAS quantitatively measured this condition with an acceptable Cronbach's alpha coefficient of .76, a measurement considered reliable. Thus, it can be concluded that deacon ministries that practice servant leadership have also an environment of support within its structure and in its culture, more so than deacon ministries that scored low in their practice as servant leader ministry teams.

### **Good Team Leadership**

The final TE condition, an environment of Good Team Leadership, was also correlated with the high and low SL groups. A team is dependent upon leadership that helps them to attain their goals and health as a team (Adkinson 2006, 80). In this, it is vital that "leaders approach others with an understanding that each person is valuable" (Rauch 2007, 56), and leaders "should possess some leadership skills and qualities" (Adkinson 2006, 80). "In the New Testament, the function of some, and possibly all, of the leaders in the body is to keep it in such a condition (*katarizo*) that each member can minister" (Richards and Hoeldtke 1980, 53). Good team leaders know that they are leaders of those within the body of Christ, "not merely the leaders of institutions" (Richards and Hoeldtke 1980, 53). Good team leaders make for effective teams.

The high SL group was shown to have had a highly significant correlation with the TE subscale Good Team Leadership ( $p < .001$ ) through the independent *t* test conducted. The modified TES portion of the DMAS quantitatively measured this condition with an acceptable Cronbach's alpha coefficient of .74, a measurement considered reliable. Because of this reliable relationship, it can be concluded that deacon ministries that practice servant leadership have good team leaders, more so than deacon

ministries that scored low in their practice as servant leader ministry teams.

### **Summary of Implications for Research Question 3**

From the data, it is clear that there is a relationship between the servant leadership practices of deacon ministries and team effectiveness. The total team effectiveness mean scores correlate very highly with the servant leadership high and low groups mean scores. High servant leadership mean scores correlate to high team effectiveness, and low servant leadership mean scores correlate to low team effectiveness.

This is also true for the various team effectiveness subscales. When a high servant leadership group was measured to the various team effectiveness subscales, every one of the subscales was highly correlated. This can be considered a highly reliable measurement, as the Cronbach alpha coefficients for the servant leadership and team effectiveness portions of the DMAS were .95 and .93, respectively. This reliable conclusion has a potentially large implication for deacon ministry, in that deacon ministry teams that minister as servant leaders contribute to a higher climate of team effectiveness.

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

This section contains the implications of the research as related to research question 4, “What relationship, if any, exists between selected demographic and organizational context factors and servant leadership practices of deacon ministries?” The identifying factors of personal and organizational demographics can provide valuable insights regarding servant leadership practices within the local church context. The use of demographic data and its relationship to servant leadership data has allowed trends to be

identified within deacon ministry teams.

There were several demographic questions asked in the instrument, yet only one of the demographic categories, the Number of Deacons, showed differences in the practices of servant leadership. In this demographic category, a preliminary ANOVA analysis showed that there were significant differences in the mean scores for only four of the seven servant leadership subscales.

As discussed in Chapter 4, Tukey post hoc tests indicated that churches with 1-2 deacons had significantly lower scores in the Vulnerability and Humility subscale than churches with 6-10 deacons ( $p = .018$ ). Thus, the churches that listed as having 1-2 deacons in its ministry were less likely to show vulnerability and humility in their practices (or since scored in the reverse, were more likely to have had power and pride) than churches with 6-10 deacons in their team. In a similar way, churches with 3-5 deacons had significantly lower scores than churches with 6-10 deacons for the Serving Others scale ( $p = .020$ ), as well as the Visionary Leadership scale ( $p = .006$ ). For the Courageous Leadership scale, further analysis revealed that the compared means were not different from each other, meaning that only three of the seven servant leadership subscales showed significant differences.

The main differences of the three subscales were in the churches with a higher number of deacons (6-10). The specific implications, then, are not to be focused on churches with 1-2 deacons or with 3-5 deacons, but for churches with 6-10 deacons on their team. This subcategory of 6-10 was the third highest of five choices, and it is assumed that the subcategory does not reflect the largest churches that were represented in the survey. This assumption is due to the fact that the subcategory of 6-10 deacons

mostly comprised of mid-sized churches of the two chosen Sunday worship attendance ranges of 201-400 and 401-800. This information was drawn from a raw analysis of the data upon discovery of a possible difference in servant leadership practices as per the number of deacons.

In chapter 4, it was stated that the categories of church worship attendance produced no significant differences as related to the practice of servant leadership in deacon ministry teams. Additionally, there are significant differences in only three of seven servant leadership subscales and in only one “number of deacons” demographic subcategory, 6-10. This 6-10 subcategory shows a difference when compared to the 1-2 deacon subcategory in only one subscale. The same is true when compared to the 3-5 deacon subcategory, with very highly significant differences, but only in two subscales. In addition, there were no differences in any of the other demographic categories (educational level, years of service) in the area of servant leadership practices.

From this material, there may be an underlying tension in regard to deacon ministry teams in the smaller, family based churches (1-2 deacons). This particular demographic scored lower in the humility and vulnerability category, as the subscales power and pride were reverse scored. Since it was mostly senior pastors that were the ones that filled out the surveys, it would be reasonable to assume that there is a reason behind the demographic of the small, family based church and the lower humility/vulnerability scores. Vision casting, leadership, and day to day operations are a cooperative effort between deacons and the pastor at this stage of the church and the subscale scores reflect this to be the case. In fact, it is reasonable to think that this might be expected, as there are inherent difficulties of pastoring churches that contain only a

few families with more command and control in the church. A high power and pride score in the smaller churches is possible and even plausible.

The 3-5 deacon ministry subcategory of mid-sized churches also reflects this same tension. It is assumed that mid-sized churches as a whole would be in transition between the family based model of ministry and the staff led model of larger churches (6-10 deacons). Thus, vision casting at this stage is for the most part in the hands of the pastor and key leaders, but not necessarily in the hands of the deacon ministry. It is possible that the deacons are in a transition in becoming more servant-like, but not yet as strongly so as in the larger church models. Also, the lack of the actual numbers of deacons in this mid-sized category does not help to focus the deacons on being servants, as it is likely that the deacons also hold other positions within the church, and many of them major leadership positions.

These two instances aside, however, one may conclude that there are no significant differences in the existence of deacon servant leaders across all of the demographical data. In fact, the differences are not significant when comparing across all demographic categories, subcategories, and subscales. In the number of deacons, the differences showed up in only two subscales for one subcategory to another (and not to all others) and in only one subscale in another case (6-10 deacons vs. 1-2 deacons). This was explained above. However, there does not appear to be a discernable pattern present and one cannot make a definitive determination of a correlation by demographic category in the area of servant leadership. Thus, other than the isolated examples that have been already mentioned, the overall practices of servant leadership were not statistically related to specific demographic conditions in the participant churches.

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

This section contains the implications of the research as related to research question 5, “What relationship, if any, exists between selected demographic and organizational context factors and team effectiveness of deacon ministries?” The identifying factors of personal and organizational demographics can provide valuable insights regarding team effectiveness within the local church context. The use of demographic data and its relationship to team effectiveness data has allowed trends to be identified within deacon ministry teams.

As stated in chapter 4, there were significant differences across the categories of number of deacons for two of the five TES scales. Both the ANOVA and Tukey post hoc tests indicated that there were differences among two subcategories. The Foundation of Trust subscale indicated that churches with 3-5 deacons had significantly lower scores than churches with 6-10 deacons ( $p = .039$ ). The Good Team Leadership subscale had similar results, with churches that had 3-5 deacons scored significantly lower than churches with 6-10 deacons ( $p = .014$ ). The churches that contained 6-10 deacons, however, had no other significant differences when compared to other demographic subcategories.

Overall, there were no significant differences found, other than was indicated in two instances of a comparison of the subcategory of 6-10 deacons to one other subcategory. The comparisons of other demographics categories and subcategories with other team effectiveness subscales yielded no significant differences. Thus, it can be said that other than was indicated earlier in the subcategory of 6-10 deacons, team effectiveness on a general basis is not related to various demographic categories.

### *Summary of Research Implications*

There are multiple conclusions that one may draw from this data. The data clearly presented specific trends in the areas of deacon ministry, servant leadership, and team effectiveness. The significant statistical indicators for servant leadership practices showed that there are a large number of churches in the SCBO that practice servant leadership within their deacon ministry teams. The data also indicated that a majority of pastors considered their deacon ministry teams to be effective. The demographic variables on a general basis did not correlate with either servant leadership practices or team effectiveness. However, as has been stated already, the deacon ministry teams that consistently scored higher on the servant leadership subscales significantly and highly correlated with team effectiveness.

This research certainly aligns with other studies that have also studied the relationship between servant leadership and team effectiveness. Justin Irving has already concluded that servant leadership had a significant impact on the overall effectiveness of teams in an international nonprofit organization (Irving 2005, 69). Rauch found a “correlation between servant leadership and team effectiveness” (Rauch 2007, 4) among paid workers in a for-profit manufacturing company. Up until now, it was unknown if servant leadership correlated with the effectiveness of deacon ministry teams. It appears that the servant leadership practices of deacon ministry teams, similar to the teams in the studies by Rauch and Irving, highly correlate with team effectiveness. Even more, Irving wrote, “Because servant leadership is a significant predictor of team effectiveness, it therefore is vital for organizations to incorporate these themes into leadership for team contexts” (Irving 2006, 10).

### **Research Applications**

The application of this research impacts various organizations in the Kingdom. The local church might gain new knowledge as to the practices of deacons in the local church. Associational, state, and national entities within the Southern Baptist Convention might utilize some of the newfound knowledge and applications for training and effectiveness purposes. The applications of the research questions will be discussed in the next sections.

### ***Church Settings***

The application to the local church is varied and many. As churches seek to avoid “bossism” in their deacon ministry while striving to “get the job done,” this research study has within it important conclusions and subsequent applications.

The literature review of the church showed that deacons are one of the two officers in the church. The literature review has also shown that in other studies (Irving and Rauch as two examples), the practice of servant leadership does have a relationship to team effectiveness. This research is in agreement with the literature, as the servant leadership practice of deacons has shown a relationship to team effectiveness. Although the data showed that a majority of participants (59%) perceive that they are currently practicing servant leadership within their particular deacon ministry, this also means that 41% perceive that their deacon ministries are not practicing as servant leaders. Clearly, more improvement is needed for deacons to practice servant leadership. This can be done by a renewed emphasis on servant leadership and training. Materials and resources for this purpose are currently available by publishers of curricula intended specifically for the church.



As churches transition from small, family based churches to mid-sized and even larger churches, more emphasis needs to be made concerning the servant leader roles of the deacons. For example, the higher power and pride scores of the small deacon ministries suggests a need to train and lead deacons toward being less in control (bossism) and more to being the peacemaking, servant leaders deacons. In some instances within a family based church, this may be met with resistance, but this resistance can be met with ongoing encouragement for deacons to return to their biblical roots as ministers of people. Pastors, associational missionaries, and state convention consultants can greatly assist in this task of encouragement.

Even more, mid-sized churches can significantly assist their often overworked deacons by elevating the deacon ministry not as just one ministry team of many, but as a vital team of supportive and loving leaders that minister to people. Deacons in ministry should be focused on deacon ministry rather than a variety of ministries. After all, the deacon ministry team is different from other ministry teams, since the deacons serve as a catalyst for the other ministry teams to be able to focus on mostly external ministry tasks (reaching, teaching, and ministering) while the deacons can focus wholly and solely on supporting the people and meeting needs within the church. Thus, while the pastors primarily lead the church as ministers of the Word, the ministry teams lead as ministers of service, the deacons lead as ministers of people. When these lines are blurred and deacons spend too much time serving in other ministries, complications can exist, and the mid-sized churches would do well to refocus their deacons on their primary calling as deacon servant leaders.

The outlook for the future of deacon servant leaders is positive when looking

across all of the demographic lines. The data did not bear out a strong relationship on the overall practices of servant leadership or team effectiveness environments across all demographic categories. This is encouraging news, as it appears that both servant leadership and team effectiveness can cut across demographical boundaries. Basically put, the deacon ministries that practice servant leadership well need not be a mega church or a church with a seminary trained pastor, but can be found in any church of any size and demographic. Servant leadership can be practiced on both the smallest of contexts and the largest of contexts, and the related result of team effectiveness can be seen in all sizes, shapes, and frameworks. It only takes a commitment from the church along with patience and endurance for these results to occur.

Further, although this research has not specifically studied the relationship of servant leadership and team effectiveness within other teams of the church, a priority on the practice of servant leadership throughout the local church can only help strengthen an emphasis on servant leadership within the deacon ministry. The promotion of a culture of servant leadership throughout all teams certainly would affect the deacon ministry. As the pastor models and leads others toward being servant leaders, and “servant leadership is more caught than taught” (Bryant 2007, 78) the heart of the church for servant leadership will be expressed throughout.

As to the team effectiveness environment data, deacon ministries generally scored low in the team effectiveness subscale Focus on Performance when compared to the other TE subscale scores. This suggests that there is a need for improvement in this subscale, and deacon ministry teams can improve on this by purposefully creating and evaluating themselves with realistic, achievable team goals. This falls squarely on the

shoulders of the leaders within the church, which means that the pastors are to call the deacons to greater accountability to performing their tasks of ministry than has been in the past. This is done by keeping in mind that deacons are called men of God to their specific ministry, which is to be ministers of people in the church.

### ***Denominational Settings***

Associational, state, and national entities within the Southern Baptist Convention work together to help grow the Kingdom work. Since it is clear that the practice of servant leadership by the deacons has a relationship to the effectiveness to the deacon ministry team, denominational workers at all levels might find it useful to place a new emphasis on the training of servant leaders. A greater emphasis should be placed on the importance of the task of ministering as a deacon within the church. Even more, trainers should keep in mind that the deacons are not just one of the many ministry teams in the church, but the primary example of teamwork in ministry for those in the church. When the deacons are effective, other teams may follow likewise.

This is a challenge, as resources are always limited in the denominational entities. However, resources spent on training personnel to help support the local church can pay off dividends in the effectiveness of the church ministry teams, and specifically in the deacon ministry. To accomplish this task, denominational workers would need themselves to grow even more in their ability to train and coach in the areas of deacon ministry, servant leadership, and team effectiveness. Though already done in some instances, seminars in building and equipping servant leaders in the deacon ministry are needed. Coaching can be utilized in the state and associational levels in order to provide needed follow up and assistance in the training of servant leaders in ministry teams.

### *Deacon Ministers*

Deacons are called ministers of God. They are encouragers and servants of the Bride of Christ, but also need encouragement to do their tasks with passion and energy for Christ (Heb 3:12-13). Not only do these noble servants have a biblical mandate to serve, but they have a modern day testimony of service through this study, as it is plain to see that the deacon teams studied were more effective when they practiced servant leadership. Deacons new to the ministry as well as deacons that have served for years can be encouraged by this research, and they have yet another motivation to press on and improve as servants in their called ministry.

Deacons serve by caring for the needs of those within the church rather than revert to a mode of “bossism” over the church, being last in importance rather than first (Mark 10:43). As a result, deacons need to place their calling ahead of their other tasks in the church. If they are called by God as servants in the church and as ministers of people, then deacons should focus their energies on this noble task. This is done by making the intentional decision to release their other leadership responsibilities that take up time commitments in order to devote themselves more fully to the tasks of ministering as a deacon. One example may be to not serving on a finance committee, or even to train up a potential replacement teacher instead of himself in order to lead his Sunday School class. Letting others serve in his place, though difficult to do at first, is actually a blessing for the deacon as well as other leaders within the church. In the end, the church is stretched through the development and use of new leaders, while at the same time lovingly guided and supported by the deacon servant leaders.

An encouragement to deacons is that they do not need to be part of a large congregation to be servant leaders in the church. The data has shown that deacon servant

leader teams existed in all sizes and types of churches. Servant leader deacons existed where servant leaders existed, and when this occurred, teams were more effective. Thus, servant leader deacon ministry teams exist as deacons intentionally follow Christ's example, serving others in humility and servanthood, placing others before themselves, and caring for people as ministers of people (Phil 2:2-8, Acts 6:1-7).

Deacon ministry team leaders can and should focus on training each time that the deacons meet. Encouragement to become servant leaders takes time, patience, and careful and intentional instruction. Time taken will be time well spent, as deacon ministry teams will be better servants and presumably more effective as a team when they are exhorted to be servant leaders. Clear, consistent goals, sharing of issues and concerns, and open communication should embody every deacon ministry team meeting as well. Finally, prayerful concern for the individual can and should take place within the team as vulnerability and humility take shape in each of the deacon's relationship with one another. This support is valuable in developing and shaping deacon servant leaders.

### **Further Research**

There are a few new ideas for future research that have come from this study. Since this study was on the churches in the SCBO, more research that may be needed would be a national study of deacon ministry teams in order to seek a relationship between servant leadership and team effectiveness. Second, a study of non-SBC evangelical churches may also be useful to see if there are any differences between the conclusions of this study versus non-SBC churches.

Another study that may be useful would be a study of new churches (less than ten years old) to see if and how the deacons practice servant leadership. Since a sizable

number of church plants did not have deacon ministry teams, it might be helpful to find out through a qualitative analysis the reasons and thinking behind some of the decisions not to have one of the two officers in the church included in the plans to plant a church. It would also be noteworthy to see the reasons why new churches that are past the planting stage (three years or older) do not have deacons or the leadership practices of the deacons in these new churches.

Perhaps a similar study as taken from the perspective of the deacon leadership may be worthwhile. Deacon chairs might be able to be used to also assess the ministry. In fact, a study may even be enhanced with a greater range of perspectives of the pastor, deacon chair, and the deacons themselves to see if the results come to be the same. This multiple leveled study would be useful to see if there are differences, if any, between the perspectives of the deacons, the deacon chair, and the pastor. At the very least, this may serve as a valuable training tool to assess felt needs in the ministry team.

Further research that might be valuable could involve an analysis on churches that practice servant leadership and examine their numerical growth. Factors such as worship attendance growth over three to five years can help to see if church growth is affected by the practice of servant leadership as opposed to churches that are not growing. The modified portion of the SLPR might be adapted to be used in this setting, or Laub's OLA might be utilized instead to gain a church organizational perspective.

Another study that may be beneficial might involve looking at a church's overall practice of servant leadership and the effectiveness of its teams. The OLA can be used for this purpose to study the church as a whole and the TES might be used to look at the effectiveness. Adkinson has already begun a good work on this from a paid staff

perspective and this study had added to the knowledge base by looking at the deacon ministry context, but a study on ministry teams would be worthwhile.

### **Summary of Conclusions**

The conclusions for this research should be helpful for the local church and denominational levels, as well as the academic setting. The greatest conclusion that one can make of this research is the answer to the third research question, in that there is a very strong relationship between servant leadership practices of deacon ministry and team effectiveness. Servant leader deacon teams have been shown to be more effective as a team, and this fact occurs regardless of demographic variables.

The applications of these findings are many. First, deacon ministry teams can use this research to encourage them to become servant leaders in their practice. They can develop goals for their performance as individuals and as a team, a plan for servant leadership training, and yet at the same time stay fully intentional as ministers of people. Their communication lines may remain open as they care for and encourage each other in their ministry as servants to the church. They can be cautious of falling into the trap of “bossism” as they assume their place as servant leaders in their ministry of people, allowing their pastors to lead and teach, and assisting the other ministry teams to do the work of service. As they become more and more like Christ’s example of leadership as a servant, deacons can be a force of unity and peace, allowing the church to blossom and grow, much like was seen in Acts 6.

Pastors can use this research to appreciate the biblical role and practice of deacon ministry. Servant deacons are a great friend to a pastor, and a pastor can support, train, encourage, and love on his deacon ministry team as they become servant leaders.

Pastors can also be encouraged that servant leader deacon teams can and do exist anywhere, and they as ministers of the Word can exhort their deacon teams to learn and grow as servants and ministers of people.

Denominational entities can also appreciate and learn from this research. The relationship of servant leadership and team effectiveness in deacon ministry teams is much too great to ignore. Resources need to be allocated to help train pastors and deacons to grow as servant leaders, coaching them to practice this concept and leading the church to do likewise. With the proper resources and focus on training servant leaders, a denominational entity can be of great service to pastors and deacons alike.

From an academic standpoint, this research opens the possibilities of greater research and instruction in the areas of deacon ministry, servant leadership, and team effectiveness. As stated earlier, a national study on deacon ministry and team effectiveness would be the next logical step of this research. Other studies already stated would also help to contribute to the understanding of deacon ministry teams and equip institutions of higher education to be able to better comprehend servant leadership and assist them as they equip and educate future church leaders.

All of these contexts are important, yet that of the ultimate importance is found in the Kingdom of Christ. One of the passages often quoted for the support and justification for servanthood is found in Philippians 2:1-8, yet the eternal Kingdom perspective found in the verses that followed is often left out in most of the precedent literature. It is this perspective that one should keep in mind as this research concludes and the application begins:

. . . that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of



God the Father. (Phil 2:10-11)

As a deacon practices servant leadership as in the example of Christ, the Kingdom is advanced. As the Kingdom is advanced, God is glorified. May God's glory be the eternal perspective of His called and redeemed servant leaders.

## APPENDIX 1

### INVITATION TO PARTICIPATE IN A RESEARCH STUDY

(Electronic Distribution)

Dear Pastor,

My name is Francis G Trascritti, the pastor of First Baptist Church of Mt Healthy in Cincinnati. I am also a student at the Southern Baptist Theological Seminary, working on a Doctor of Philosophy dissertation. For my dissertation, I have prayerfully chosen a topic of special relevance to the church entitled: *The Relationship between Servant Leadership and Team Effectiveness of Deacon Ministries in Southern Baptist churches.*

**Pastor, I humbly ask for your help in completing a short survey for my research.** The survey should take you approximately 20 minutes to complete. The questions will be an attempt to find a relationship between deacons and their effectiveness in a local church. As a church leader, I am sure that you can see the value of such a study for you and for the Kingdom.

**To complete this survey, please visit this special link:**

**[http://www.surveymonkey.com/s.aspx?sm=uu1yFNhIN61zG6VCaTA\\_2bGw\\_3d\\_3d](http://www.surveymonkey.com/s.aspx?sm=uu1yFNhIN61zG6VCaTA_2bGw_3d_3d)**

Your name, email address, and church information will be kept confidential and will not be tracked to your specific answers. Once you have finished the survey, you will have the opportunity to **receive a \$50 gift card through a random drawing.** In addition, **another \$50 gift card will be randomly awarded to one of the first 100 pastors** that fill out the survey. All pastors that participate will be able to receive training materials via download for growing servant leader deacons in your church.

This research has also been endorsed by Dr. Steve Hopkins of the SCBO. Steve has been priceless in his help for this research. I pray that you will join with him in assisting me in this work as we seek to grow the Kingdom of Christ together!

Yours in the Lord,

Francis G. Trascritti  
Senior Pastor,  
First Baptist Church of Mt Healthy

## APPENDIX 2

### DEMOGRAPHIC SURVEY INSTRUMENT

**Thanks for participating! The next section is important, so please read:  
Agreement to Participate**

The research in which you are about to participate is designed to survey pastors in Southern Baptist Churches regarding their deacon ministry servant leadership practices and team ministry effectiveness. This research is being conducted by Francis Gerard Trascritti for purposes of a PhD dissertation. In this research, you will respond to statements about yourself, your church, and your deacon ministry team. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

#### ***DEMOGRAPHIC SURVEY***

This survey was designed to collect information pertaining to demographics. Data collected from this survey will be used for dissertation research purposes only. Please review and complete all questions listed on the survey. This survey will take no longer than 2 minutes to fill out. Thank you for your help and support!

1. Please indicate your age range.

- a) <25
- b) 25-35
- c) 36-45
- d) 46-55
- e) 56-65
- f) 66 +

2. Please indicate your ethnicity.

- a) Caucasian
- b) African American
- c) Hispanic
- d) Asian
- e) Native American
- f) Other

3. What is your educational background?
  - a) High school or equivalent
  - b) Some college or ministry certificate
  - c) Bachelors degree
  - d) Masters degree
  - e) Doctorate
  
4. Indicate your title
  - a) Senior Pastor
  - b) Associate Pastor
  - c) Pastor of Education
  - d) Other staff Pastor
  - e) Deacon or deacon chair
  - f) Church member
  
5. How many years have you served in your present position?
  - a) Less than three years
  - b) 3 to 5 years
  - c) 6-10 years
  - d) More than 10 years
  
6. Indicate the estimated size of your Sunday morning worship attendance:
  - a) less than 50
  - b) 50-100
  - c) 101-200
  - d) 201-400
  - e) 401-800
  - f) 801-1000
  - g) 1001 or more
  
7. How many fulltime staff members are in your church?
  - a) 0-1
  - b) 2-4
  - c) 5-6
  - d) 7-8
  - e) 9-10
  - f) 10 or more
  
8. How many deacons are in your church?
  - a) 1-2
  - b) 3-5
  - c) 6-10
  - d) 11-15
  - e) 16 or more



7. I am willing to accept other people's ideas, whenever they are better than mine. 1 2 3 4 5 6 7
8. I promote tolerance, kindness, and honesty in the work place. 1 2 3 4 5 6 7
9. To be a leader, I should be front and centre in every function in which I am involved. 1 2 3 4 5 6 7
10. I create a climate of trust and openness to facilitate participation in decision making. 1 2 3 4 5 6 7
11. My leadership effectiveness is improved through empowering others. 1 2 3 4 5 6 7
12. I want to build trust through honesty and empathy. 1 2 3 4 5 6 7
13. I am able to bring out the best in others. 1 2 3 4 5 6 7
14. I want to make sure that everyone follows orders without questioning my authority. 1 2 3 4 5 6 7
15. As a leader, my name must be associated with every initiative. 1 2 3 4 5 6 7
16. I consistently delegate responsibility to others and empower them to do their job. 1 2 3 4 5 6 7
17. I seek to serve rather than be served. 1 2 3 4 5 6 7
18. To be a strong leader, I need to have the power to do whatever I want without being questioned. 1 2 3 4 5 6 7
19. I am able to inspire others with my enthusiasm and confidence in what can be accomplished. 1 2 3 4 5 6 7
20. I am able to transform an ordinary group of individuals into a winning team. 1 2 3 4 5 6 7
21. I try to remove all organizational barriers so that others can freely participate in decision-making. 1 2 3 4 5 6 7
22. I devote a lot of energy to promoting trust, mutual understanding and team spirit. 1 2 3 4 5 6 7
23. I derive a great deal of satisfaction in helping others succeed. 1 2 3 4 5 6 7
24. I have the moral courage to do the right thing, even when it hurts me politically. 1 2 3 4 5 6 7
25. I am able to rally people around me and inspire them to achieve a common goal. 1 2 3 4 5 6 7

26. I am able to present a vision that is readily and enthusiastically embraced by others. 1 2 3 4 5 6 7
27. I invest considerable time and energy in helping others overcome their weaknesses and develop their potential. 1 2 3 4 5 6 7
28. I want to have the final say on everything, even areas where I don't have the competence. 1 2 3 4 5 6 7
29. I don't want to share power with others, because they may use it against me. 1 2 3 4 5 6 7
30. I practice what I preach. 1 2 3 4 5 6 7
31. I am willing to risk mistakes by empowering others to "carry the ball." 1 2 3 4 5 6 7
32. I have the courage to assume full responsibility for my mistakes and acknowledge my own limitations. 1 2 3 4 5 6 7
33. I have the courage and determination to do what is right in spite of difficulty or opposition. 1 2 3 4 5 6 7
34. Whenever possible, I give credits to others. 1 2 3 4 5 6 7
35. I am willing to share my power and authority with others in the decision making process. 1 2 3 4 5 6 7
36. I genuinely care about the welfare of people working with me. 1 2 3 4 5 6 7
37. I invest considerable time and energy equipping others. 1 2 3 4 5 6 7
38. I make it a high priority to cultivate good relationships among group members. 1 2 3 4 5 6 7
39. I am always looking for hidden talents in my workers. 1 2 3 4 5 6 7
40. My leadership is based on a strong sense of mission. 1 2 3 4 5 6 7
41. I am able to articulate a clear sense of purpose and direction for my organization's future. 1 2 3 4 5 6 7
42. My leadership contributes to my employees/colleagues' personal growth. 1 2 3 4 5 6 7
43. I have a good understanding of what is happening inside the organization. 1 2 3 4 5 6 7
44. I set an example of placing group interests above self interests. 1 2 3 4 5 6 7
45. I work for the best interests of others rather than self. 1 2 3 4 5 6 7

- |  |               |
|--|---------------|
| 46. I consistently appreciate, recognize, and encourage the work of others.                        | 1 2 3 4 5 6 7 |
| 47. I always place team success above personal success.  | 1 2 3 4 5 6 7 |
| 48. I willingly share my power with others, but I do not abdicate my authority and responsibility. | 1 2 3 4 5 6 7 |
| 49. I consistently appreciate and validate others for their contributions.                         | 1 2 3 4 5 6 7 |
| 50. When I serve others, I do not expect any return.   | 1 2 3 4 5 6 7 |
| 51. I am willing to make personal sacrifices in serving others.                                    | 1 2 3 4 5 6 7 |
| 52. I regularly celebrate special occasions and events to foster a group spirit.                   | 1 2 3 4 5 6 7 |
| 53. I consistently encourage others to take initiative.  | 1 2 3 4 5 6 7 |
| 54. I am usually dissatisfied with the status quo and know how things can be improved.             | 1 2 3 4 5 6 7 |
| 55. I take proactive actions rather than waiting for events to happen to me.                       | 1 2 3 4 5 6 7 |
| 56. To be a strong leader, I need to keep all my subordinates under control.                       | 1 2 3 4 5 6 7 |
| 57. I find enjoyment in serving others in whatever role or capacity.                               | 1 2 3 4 5 6 7 |
| 58. I have a heart to serve others.  | 1 2 3 4 5 6 7 |
| 59. I have great satisfaction in bringing out the best in others.                                  | 1 2 3 4 5 6 7 |
| 60. It is important that I am seen as superior to my subordinates in everything.                   | 1 2 3 4 5 6 7 |
| 61. I often identify talented people and give them opportunities to grow and shine.                | 1 2 3 4 5 6 7 |
| 62. My ambition focuses on finding better ways of serving others and making them successful.       | 1 2 3 4 5 6 7 |



## APPENDIX 4

### TEAM EFFECTIVENESS SURVEY

#### Instructions

#### Agreement to Participate

The research in which you are about to participate in is designed to explore the extent to which multi-staff churches help promote ministry team effectiveness. This research is being conducted by Jesse Adkinson for purposes of dissertation research. In this research, you will answer some simple questions about teams and your local church setting. Any information you provide will be held strictly confidential. And at no time will your name be reported, or your name identified with your responses. Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

By your completion of this Team Effectiveness Survey, you are giving informed consent for the use of your responses in this research.

The Team Effectiveness Survey has been developed to help evaluate the extent to which your church helps foster team effectiveness. This survey is not intended to help you measure an individual team product or ministry, but rather is designed to examine conditions that should be present within a church to create an environment where teams can succeed.

---

#### **Demographic Information**

Please complete all of the following questions. Your responses are kept confidential and no identifying information is requested during this survey. Please be sure to complete all the questions.

1. How many full-time pastoral staff are employed by your church? Include only pastoral staff and not secretarial or support staff.
2. How long have you been employed by your current church?
3. In which state is your church located?
4. What is your position in your church? If you serve in multiple roles select the title that most closely matches your position or the type of ministry in which you spend the most time.

## Team Effectiveness

Use the scale below to indicate how each statement applies to your church. It is important that you answer honestly. It may be helpful to think of specific teams when trying to decide your response, but the objective is to rate the church as a whole.

5. Most teams at my church are effective
6. We regularly evaluate the performance of our teams based on team objectives
7. We are clear about who makes up the teams
8. Teams readily accept and respond to team leadership
9. Team members' personal relationships are characterized by forgiveness and genuine care
10. Teams are kept small but have enough members to complete their team tasks
11. We have a safe church environment where communication is encouraged.
12. Team leaders are best described as servant leaders
13. We are clear about our mission, tasks, and objectives
14. Teams have all the resources they need to complete their tasks
15. Team members attend and contribute to team meetings
16. Team leaders help their teams stay on track with mission, tasks, and objectives.
17. Team members openly and honestly admit weaknesses and mistakes
18. Teams have remained intact without major changes for the last year
19. We try to match tasks with the right teams
20. Team tasks are relatively easy and individual members rarely must grow or learn to complete their objectives
21. Team meetings are characterized by the free sharing of ideas and constructive conflict
22. We have specific action plans that move us toward our mission or task
23. Team members are aligned with the team's mission, tasks, and objectives
24. Team members can readily identify who is and is not on the team
25. Team leaders bring out the best in their teams through coaching and leadership

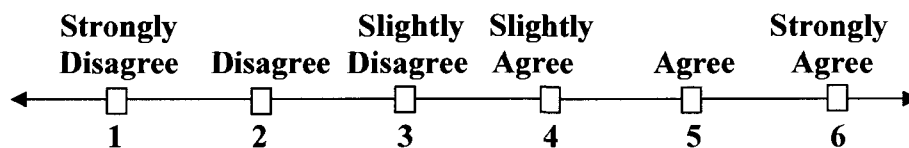
## APPENDIX 5

### THE DEACON MINISTRY ASSESSMENT SURVEY

NOTE: This survey is for churches with a deacon ministry team only. If you do not have a deacon ministry team in your church, please proceed to the last page of this survey, where you may choose to answer the last question.

This portion of the survey will take about 20 minutes to complete. As a token of thanks for your time, you will also have an opportunity to be entered in a gift card drawing at the end of the survey. Most of all, your answers will be used to advance the Kingdom.

Please respond to the following statements about your deacon ministry team by measuring your level of agreement through the scale below:



1. The deacons do not make the final decisions in the church, but leave that to other processes.
2. The deacon leaders bring out the best in their deacon ministry through various forms of continuing training.
3. The deacons have the courage and determination to do what is right in spite of difficulty or opposition.
4. The deacons seem to know what changes should be made in order for the church to accomplish its mission.
5. The deacons are clear about their mission, tasks, and objectives.
6. The performance of the deacons is regularly measured based on specific objectives.
7. The deacons seek to serve rather than be served.
8. Deacons participate in decision-making within a climate of trust and openness.
9. The relationships of the deacons are characterized by grace and forgiveness.
10. The deacons share power with other ministry leaders in the church.
11. The deacons always keep their promises and commitments to others.
12. The deacons help encourage other ministry teams to grow in their abilities.
13. Deacons are actively involved: for example, they attend most of the deacon ministry meetings.
14. The deacons are usually dissatisfied with the status quo of the church.
15. The deacons have the moral courage to do the right thing, even when some church members may disagree.

16. The deacons have the courage to assume full responsibility for their mistakes and acknowledge their own limitations.
17. The deacons are willing to accept other people's ideas, whenever they are better than their own.
18. The tasks of the deacon ministry are well matched with the team's gifts and abilities.
19. The deacons work for the best interests of others rather than self.
20. The deacons practice plain talking – they mean what they say and say what they mean.
21. The deacons are able to present a vision that is embraced by others.
22. The deacons attempt to bring out the best in one another.
23. The deacons have a heart to serve others.
24. The deacons are encouragers: they inspire others within the church.
25. The deacons are able to inspire others with enthusiasm and confidence in what can be accomplished.
26. The deacons share decision-making power and authority with other leaders in the church.
27. The deacons practice what they preach: they serve unselfishly.
28. The deacon leaders encourage the individual deacons to help set a direction for the ministry.
29. The deacons exhibit visionary thinking about the church's future.
30. The deacons make it a high priority to cultivate good relationships with members of the church.
31. The deacons openly and honestly admit weaknesses and mistakes.
32. Members of the deacon ministry consistently appreciate, recognize, and encourage the work of one another and others in the church.
33. The deacons readily accept and respond to their deacon leaders.
34. The individual deacons are committed to their ministry's mission, tasks, and objectives.
35. The deacons want to have the final say on everything, even in areas where they don't have the competence.
36. The deacons are best described as servant leaders.
37. The leadership of the deacons is based on a strong sense of vision.
38. The deacons don't want to share power with others, because it may be used against them.
39. The deacon ministry has support from the pastors and the rest of the church in order to complete tasks.
40. The deacons listen actively and receptively to what others have to say, even when they disagree.
41. The deacons as a group claim credit for every initiative in which they are involved.
42. The environment of the deacon ministry is a safe church environment where confidentiality is kept.
43. The deacon ministry has a plan of action that allows them to complete their task.
44. The deacons have specific action plans that move them to their mission or task.
45. The deacon leaders help the deacon ministry stay on track by articulating the mission, tasks, and objectives.

46. The deacons are challenged to grow in their skills in order to complete their objectives.
47. The deacons are consistent and stable as a team.
48. The deacons rally others in the church and inspire them to achieve a common goal.
49. The deacons can easily identify who is or is not an active deacon.
50. The deacons make it clear that everyone follows orders without questioning their authority.
51. The names of the deacons must be associated with every initiative within the church.
52. The deacons in general set an example of placing the interests of others above their own.
53. The deacon ministry has enough active deacons to accomplish their tasks.
54. The deacons take proactive actions rather than waiting for events to happen.
55. Deacon meetings are characterized by the constructive sharing of ideas.

## APPENDIX 6

### PERMISSION FOR USE OF SLPR

**Email Contact From:** Don Page <page@twu.ca>  
**To:** Fran Trascritti <fran4christ@gmail.com>  
**Date:** Thu, 12 Feb 2009 16:26:01 -0800  
**Subject:** RE: servant leadership instrument

I have read with great interest what you are now proposing to do Fran, and fully support it. Blessings and best wishes. For your interest, I am attaching an instrument that I use for testing servant leadership in team settings.

---

**From:** Fran Trascritti [mailto:fran4christ@gmail.com]  
**Sent:** Thursday, February 12, 2009 2:58 PM  
**To:** Don Page; pwong@tyndale.ca  
**Subject:** Re: servant leadership instrument

Dear Drs. Page and Wong,

I wanted to follow up with this email from over a year ago. First, I am glad to say that I am likely to go to a prospectus hearing for my PhD dissertation next month at The Southern Baptist Theological Seminary. However, since we last communicated, I wanted you to know of the changes in my research. My updated research is entitled "Pastoral Perceptions of the Relationship between Servant Leadership and Team Effectiveness of Deacon Ministries in Southern Baptist Convention Churches." The goal is to measure from a pastoral perspective deacon ministry teams and see if a relationship exists between the servant leadership practices and team effectiveness.

This research proposal is different than what we communicated about before and for integrity's sake, I wanted to make you aware that I do not plan on using your SLP-R instrument to the degree that I had originally intended. The reason for this two-fold: 1) I am focusing on a specific ministry in the local church, and 2) I will be measuring servant leadership from an outsider's perspective (the pastor) rather than from the individual perspective. However, the seven factors you have behind your instrument are highly valuable, and I believe that it would greatly help my research. In fact, after doing my own lit review, I believe that your seven factors has proven to be a great summary of the most recent literature written on servant leadership.

That said, I plan on creating a new hybrid instrument to measure both servant leadership

and team effectiveness in deacon ministries in order to achieve my research purposes. The servant leadership portion of the instrument will include statements related to the seven factors that you identified on the SLP-R (including the negative subscale) but worded for research context. Since I am using much of your theoretical constructs, full credit will certainly be given to you. Just so you know, I will also be adding a team effectiveness section to this new instrument, based on Jesse Adkinson's work on team effectiveness in the local church. This new hybrid instrument will then be evaluated by an expert panel and tested for reliability and validity within the next few months.

That's my update for now. Please let me know if you have any questions at all. I would love to have your support and encouragement on this research, as I hope that you are also encouraged that your work is bearing fruit and have a direct bearing in a vital ministry of the local church. I will let you know how the research goes once I have official committee approval at Southern Seminary. When I do finish this research, I will also be glad to provide for you a copy of the dissertation.

Again, I want to thank you for your work, and for your continued contributions for Christ and His Kingdom- many blessings to you for the future!

In Christ,

Fran Trascritti  
513-768-2396 cell phone

---

Don Page wrote:

You are welcome to use the instrument and its 360 degree. I understand the need to adapt some of the language to meet your requirements. We would, however, be interested in seeing your results. I am attaching a self-explanatory scoring key to facilitate your research. Dr. Wong is best able to converse with you about the instrument. He can be reached through Tyndale College and Seminary in Toronto.

---

**From:** Fran Trascritti [mailto:fran4christ@gmail.com]  
**Sent:** Friday, August 17, 2007 10:56 AM  
**To:** Don Page; Paul Wong  
**Subject:** re: servant leadership instrument

Dr. Wong and Dr. Page,

I have been reading some of your writings on the topic of servant leadership as part of my literature review for a proposed PhD prospectus/dissertation at Southern Baptist Seminary in Louisville. I am very interested in adapting your revised servant leadership

profile instrument for use in measuring the servant leadership practices of deacons in growing vs. non-growing churches in the SBC. I was wondering if you would be willing to give your permission for the use of your instrument, with some possible minor changes in the wording to better fit the deacon ministry context. If the prospectus is approved, the adapted instrument would likely be used in the late spring/early summer 2008.

In the use of this instrument, I would love to have a conversation with either of you regarding the details, such as the Chronbach's alpha and information on scoring the instrument. In fact, I would really appreciate any help that you can give as I look towards expanding the field of knowledge in the study of servant leadership in the local church. Please feel free to call or email me if you have any questions.

Thanks for your good work in this field- I have really enjoyed your insight in this field.

Have a great week!

Francis Trascritti  
410-330-4500 cell phone

p.s.: a similar email was also sent to Dr. Wong's email at Tyndale- not sure if that address was still valid or not.



## APPENDIX 7

### PERMISSION FOR USE OF TES

**Email Contact From:** Jesse Adkinson <JAdkinson@sbts.edu>  
**To:** Fran Trascritti <fran4christ@gmail.com>  
**Date:** Fri, 16 Jan 2009 20:29:13 -0500

Fran,

Sorry for the delay in responding. You are welcome to use the survey if that helps in your research. I did not conduct a cronbach alpha for the survey. I patterned the survey after several existing surveys and consequently my dissertation committee did not require me to calculate the cronbach score. I did use an expert panel as detailed in the dissertation. It may be that the lack of validity/reliability testing will impact your use, but if not, you are welcome to use the survey. If I can help in any other way, please feel free to call on me.

Blessings in your research.

Jesse Adkinson, Ed.D.

---

From: Fran Trascritti [fran4christ@gmail.com]  
Sent: Thursday, January 15, 2009 2:55 PM  
To: Jesse Adkinson  
Subject: Dissertation help

Dr. Adkinson,

I left a message for you at the LEAD school office and also sent you an email regarding seeking permission to use you team effectiveness survey for my upcoming SBTS Lead school prospectus.

When you get a chance, can you please call me on my cell? It will only take a minute of your time, as I wanted to find out the cronbach # you came up with when you did the instrument.

Thanks- I know it is a busy week for you.

Fran Trascritti  
5137682396

## APPENDIX 8

### EXPERT PANEL SELECTION LETTER

Dear Sir,

My name is Francis G. Trascritti and I am doing research entitled, *The Relationship between Servant Leadership and Team Effectiveness of Deacon Ministries in Southern Baptist churches*. This research is designed to study Ohio SBC churches with a survey instrument, called the *Deacon Ministry Assessment Survey*.

Since you are a writer, scholar or a practitioner in the field of servant leadership and/or deacon ministry, I would like to solicit your help in the development and use of this instrument. I would like to ask you to look over the following questions and offer comments on its ease of use, comprehension, and possible usefulness in the study of deacon servant leaders and deacon team effectiveness. I am mostly interested in the sentence construction and understandability of each sentence.

Any help that you can give to me would be very much appreciated. I intend to take your constructive criticism and utilize it in this instrument before submitting it to some pilot testing. Please feel free to call or email if you have any questions. Thanks for your help for this Kingdom work!

In Christ,

Francis G Trascritti

APPENDIX 9

ONE WAY ANOVA ANALYSIS: CHURCH SIZE COMPARED TO SL AND TE

<i>Servant Leadership</i>		N	Mean	Deviation	Std. Error
<b>Empowering</b>	Less than 50	27	23.41	<b>3.079</b>	0.593
	50 - 100	53	23.36	<b>3.431</b>	0.471
	101 - 200	42	23.52	<b>3.852</b>	0.594
	201 - 400	20	23.75	<b>3.432</b>	0.767
	More than 400	12	23.5	<b>3</b>	0.866
	<b>Total</b>	<b>154</b>	<b>23.47</b>	<b>3.423</b>	<b>0.276</b>
<b>Vulnerability</b>	Less than 50	27	23.59	<b>4.041</b>	0.778
	50 - 100	51	23.82	<b>4.48</b>	0.627
	101 - 200	43	25.07	<b>4.548</b>	0.694
	201 - 400	20	25.6	<b>4.418</b>	0.988
	More than 400	12	24.25	<b>4.654</b>	1.343
	<b>Total</b>	<b>153</b>	<b>24.4</b>	<b>4.434</b>	<b>0.358</b>
<b>Serving</b>	Less than 50	28	25.11	<b>2.897</b>	0.548
	50 - 100	52	24.17	<b>4.553</b>	0.631
	101 - 200	43	24.6	<b>5.053</b>	0.771
	201 - 400	20	25.05	<b>3.332</b>	0.745
	More than 400	12	24.33	<b>2.27</b>	0.655
	<b>Total</b>	<b>155</b>	<b>24.59</b>	<b>4.145</b>	<b>0.333</b>
<b>Participatory</b>	Less than 50	28	23.36	<b>3.082</b>	0.582
	50 - 100	49	22.88	<b>3.7</b>	0.529
	101 - 200	42	23.43	<b>4.379</b>	0.676
	201 - 400	20	23.3	<b>3.585</b>	0.802
	More than 400	12	22.33	<b>3.114</b>	0.899
	<b>Total</b>	<b>151</b>	<b>23.13</b>	<b>3.712</b>	<b>0.302</b>
<b>Inspiring</b>	Less than 50	27	22.89	<b>3.724</b>	0.717
	50 - 100	52	21.06	<b>5.062</b>	0.702
	101 - 200	43	21.91	<b>4.587</b>	0.699
	201 - 400	20	21.95	<b>3.605</b>	0.806
	More than 400	12	22.5	<b>3.477</b>	1.004
	<b>Total</b>	<b>154</b>	<b>21.84</b>	<b>4.427</b>	<b>0.357</b>

<i>Servant</i>		N	Mean	Deviation	Std. Error
<b>Visionary</b>	Less than 50	28	19.68	<b>5.004</b>	0.946
	50 - 100	51	18.16	<b>4.847</b>	0.679
	101 - 200	43	18.98	<b>4.728</b>	0.721
	201 - 400	20	20.25	<b>4.552</b>	1.018
	More than 400	12	20.08	<b>3.679</b>	1.062
	<b>Total</b>	<b>154</b>	<b>19.08</b>	<b>4.732</b>	<b>0.381</b>
<b>Courageous</b>	Less than 50	28	24.21	<b>2.767</b>	0.523
	50 - 100	52	23.33	<b>4.405</b>	0.611
	101 - 200	43	24.05	<b>4.163</b>	0.635
	201 - 400	20	24.1	<b>2.426</b>	0.542
	More than 400	12	23.58	<b>2.429</b>	0.701
	<b>Total</b>	<b>155</b>	<b>23.81</b>	<b>3.712</b>	<b>0.298</b>

<i>Team Effectiveness</i>		N	Mean	Std.	Std. Error
<b>Focus On Performance</b>	Less than 50	26	16.19	<b>4.308</b>	0.845
	50 - 100	53	15.06	<b>3.978</b>	0.546
	101 - 200	43	16.19	<b>4.283</b>	0.653
	201 - 400	20	16.5	<b>4.161</b>	0.93
	More than 400	11	16.64	<b>3.88</b>	1.17
	<b>Total</b>	<b>153</b>	<b>15.87</b>	<b>4.131</b>	<b>0.334</b>
<b>Foundation Of Trust</b>	Less than 50	28	18.82	<b>2.611</b>	0.493
	50 - 100	51	18.59	<b>3.151</b>	0.441
	101 - 200	43	19.07	<b>3.555</b>	0.542
	201 - 400	20	19.5	<b>2.524</b>	0.564
	More than 400	12	18.67	<b>2.64</b>	0.762
	<b>Total</b>	<b>154</b>	<b>18.89</b>	<b>3.05</b>	<b>0.246</b>
<b>Team Stability</b>	Less than 50	28	18.46	<b>3.073</b>	0.581
	50 - 100	51	18.71	<b>3.081</b>	0.431
	101 - 200	43	18.6	<b>3.064</b>	0.467
	201 - 400	20	18.4	<b>2.186</b>	0.489
	More than 400	12	17.42	<b>2.746</b>	0.793
	<b>Total</b>	<b>154</b>	<b>18.49</b>	<b>2.931</b>	<b>0.236</b>
<b>Supportive Structure</b>	Less than 50	26	18	<b>3.611</b>	0.708
	50 - 100	53	17.21	<b>3.177</b>	0.436
	101 - 200	42	18.1	<b>3.176</b>	0.49
	201 - 400	20	17.75	<b>3.492</b>	0.781
	More than 400	12	17.58	<b>2.968</b>	<b>0.857</b>
	<b>Total</b>	<b>153</b>	<b>17.69</b>	<b>3.26</b>	0.264
<b>Good Team Leadership</b>	Less than 50	28	17.54	<b>4.023</b>	0.76
	50 - 100	51	16.86	<b>3.72</b>	0.521
	101 - 200	43	17.81	<b>3.838</b>	0.585
	201 - 400	20	17.95	<b>3</b>	0.671
	More than 400	12	17.92	<b>3.175</b>	0.917
	<b>Total</b>	<b>154</b>	<b>17.47</b>	<b>3.67</b>	<b>0.296</b>

## REFERENCE LIST

- Abate, Eshetu. 2000. The church, culture, and ethnicity. *Evangelical Review of Theology* 24 (April): 142-48.
- Adkinson, Jesse. 2006. An analysis of pastoral perceptions of organizational conditions that promote ministry effectiveness in multi staff churches. Ed.D. diss., The Southern Baptist Theological Seminary.
- Agar, Frederick. 1984. *The deacon at work*. 26<sup>th</sup> ed. Valley Forge, PA: Judson Press.
- Akin, Daniel. 2004. Single-elder-led church: The Bible's witness to a congregational / single-elder-led polity. In *Perspectives on church government: Five views of church polity*, ed. Chad Brand and Stanton Norman, 25-86. Nashville TN: B & H Academic.
- \_\_\_\_\_, ed. *A theology for the church*. Nashville, TN: B and H Publishing Group.
- Anthony, Michael, ed. 2001. *Evangelical dictionary of Christian education*. Grand Rapids, MI: Baker Publishing.
- Anthony, Michael, and James Estep, eds. 2005. *Management essentials for Christian ministries*. Nashville, TN: B and H Publishing Group.
- Archer, Ron. 1992. *On teams*. Chicago, IL: Irwin Professional Publishing.
- Bailey, Keith. 1979. *Servants in charge: A training manual for elders and deacons*. Camp Hill, PA: Christian Publications.
- Baker, Robert A. 1948. *Relations between Northern and Southern Baptists*. Fort Worth, TX: Seminary Hill Press.
- \_\_\_\_\_. 1974. *The Southern Baptist Convention and its people: 1607-1972*. Nashville, TN: B and H Publishing Group.
- Barbuto, J. E., and D. W. Wheeler. 2002. Becoming a servant leader: Do you have what it takes? In *NebGuide G02-1481-A*: 3.
- \_\_\_\_\_. 2006. Scale development and construct clarification of servant leadership. *Group and Organization Management* 31(3): 300-26.

- Barlow, Philip, and Mark Silk. 2004. *Religion and public life in the Midwest*. Lanham, MD: AltaMira Press.
- Barna, George. 2001. *The power of team leadership*. Colorado Springs, CO: Waterbrook Press.
- \_\_\_\_\_. 2007. *Barna update: How America's faith has changed since 9/11*. Retrieved 31 July 2007 from <http://www.barna.org/FlexPage.aspx?Page=BarnaUpdateandBarnaUpdateID=102>.
- Barnes, William Wright. 1954. *The Southern Baptist Convention, 1845-1953*. Nashville, TN: B and H Publishing Group.
- Barnett, James. 1995. *The diaconate*. Harrisburg, PA: Trinity Press International.
- Bass, B. M. 1985. *Performance beyond expectations*. New York, NY: Free Press.
- \_\_\_\_\_. 1990. *Bass and Stogdill's handbook of leadership*. New York, NY: Free Press.
- \_\_\_\_\_. 1996. *A new paradigm of leadership: An inquiry into transformational leadership*. Alexandria, VA: U.S. Army Institute for Behavioral and Social Sciences.
- \_\_\_\_\_. 2000. The future of leadership in learning organizations. *The Journal of Leadership Studies* 7:18-34.
- Bass, Bernard M., and Bruce J. Avolio. 1993. Transformational leadership: A response to critiques. In *Leadership theory and research: Perspectives and directions*, ed. Martin Chemers and Roya Ayman, 49-88. San Diego, CA: Academic Press.
- \_\_\_\_\_. 1994. *Improving organizational effectiveness through transformational leadership*. Thousand Oaks, CA: Sage Publications.
- Baxter, Richard. 2006. *Watch your walk: Ministering from a heart of integrity*. Edited by James Houston. Colorado Springs, CO: Cook Publishing.
- Begg, Alistair. 1999. *Preaching for God's glory*. Wheaton, IL: Crossway.
- Beougher, Tim. 2002. Ten thoughts on change, October 2002. Classroom lecture notes, *Ministry of Leadership*. The Southern Baptist Theological Seminary.
- Biehl, Bob. 1997. *Master-planning: The complete guide for building a strategic plan for your business, church, or organization*. Nashville, TN: B and H Publishing Group.
- Blanchard, Ken, and Michael O'Conner. 1996. *Managing by values*. San Francisco, CA: Berrett-Koehler Publishers.
- Boyatzis, Richard. 1982. *The competent manager: A model for good performance*. New York, NY: John Wiley and Sons.

- Boyce, James P. 1887. *Abstract of systematic theology*. Retrieved 13 July 2007 from <http://wwwFOUNDERS.org/library/boyce1/toc.html>.
- Bruce, F. F. 1943. *The New Testament documents: Are they reliable?* Retrieved 13 July 2007 from <http://www.bible.ca/b-new-testament-documents-f-f-bruce-ch1.htm>.
- Bruce, Raymond and Sherman Wyman. 1998. *Changing organizations*. London: Sage Publications.
- Bryant, James W. and Mac Brunson. 2007. *The new guidebook for pastors*. Nashville, TN: B and H Publishing Group.
- Burns, James MacGregor. 2003. *Transforming leadership: A new pursuit of happiness*. New York, NY: Atlantic Monthly Press.
- Butler, Trent, ed. 1991. *Holman Bible dictionary*. Nashville, TN: B and H Publishing Group.
- Calvin, John. 1994. *Institutes of Christian religion*. Book IV. Grand Rapids, MI: Eerdmans Publishing Company.
- Cannon-Bowers, Janis, and Eduardo Salas. 1997. A framework for developing team performance. In *Team performance assessment and measurement*, ed. Michael Brannick, Eduardo Salas, and Carolyn Prince, 45-62. Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.
- Cardoza, Frederick. 2005. Perceptions of ministerial effectiveness by leaders of urban churches in the Southern Baptist Convention. Ed.D. diss., The Southern Baptist Theological Seminary.
- Carson, D. A., Douglas J. Moo, and Leon Morris. 1992. *An introduction to the New Testament*. Grand Rapids, MI: Zondervan.
- Cartwright, James. 1957. The Roles and functions of a diaconate in the pastoral ministries of a Baptist church. Th. M. thesis, The Southern Baptist Theological Seminary.
- Chamberlain, P. 1995. Team building and servant-leadership. In *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*, ed. Larry Spears, 169-78. New York, NY: John Wiley and Sons.
- Chambers, Martin M., and Roya Ayman. 1993. *Leadership theory and research*. San Diego, CA: Academic Press.
- Chandler, Russell. 1992. The changing church. *Moody Magazine*, January: 13-17.
- Choun, Robert J. 2001. Servant leader. In *Evangelical dictionary of Christian education*. Edited by Michael J. Anthony, 626-27. Grand Rapids, MI: Baker Publishing.

- Collins, Jim. 2001. *Good to great: Why some companies make the leap . . . and others don't*. New York, NY: Harper Collins Publishers.
- Colson, Chuck, and Ellen Santilli Vaughn. 1992. *The body*. Dallas, TX: Word Publishing.
- Conger, Jay A., and Rabindra N. Kanungo. 1998. *Charismatic leadership in organizations*. Thousand Oaks, CA: Sage Publications.
- Conger, Jay A., and Ronald Riggio. 2005. *The practice of leadership*. San Francisco, CA: Jossey-Bass Publishers.
- Cordeiro, Wayne. 2001. *Doing church as a team*, Ventura, CA: Regal Books.
- Cowan, Steven, ed. 2004. *Who runs the church? Four views on church government*. Grand Rapids, MI: Zondervan.
- Cozby, Paul C. 2004. *Methods in behavioral research*. 8th ed. Columbus, OH: McGraw-Hill.
- Creswell, John. 2003. *Research design: Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: Sage Publications.
- Dannhauser, Zani. 2007. The relationship between servant leadership, follower trust, team commitment, and unit effectiveness. Ph.D. diss., University of Stellenbosch, South Africa.
- Deffinbaugh, Bob. 2007. *Introduction to the New Testament church*. Retrieved 12 July 2007 from [http://www.bible.org/page.php?page\\_id=417](http://www.bible.org/page.php?page_id=417).
- Dennis, Robert. 2004. Servant leadership theory: Development of the Servant Leadership Assessment Instrument. PhD diss., Regent University.
- Dever, Mark E. 2001a. *A display of God's glory*. Washington, DC: Center for Church Reform.
- \_\_\_\_\_, ed. 2001b. *Baptist polity*. Washington, DC: Center for Church Reform.
- \_\_\_\_\_. 2001c. *Nine marks of a healthy church*. Washington, DC: Center for Church Reform.
- \_\_\_\_\_. 2007. The church. In *A theology for the church*, ed. Daniel Akin, 766-857. Nashville, TN: B and H Publishing Group.
- Deweese, Charles W. 1979. *The emerging role of deacons*. Nashville, TN: B and H Publishing Group.
- Draper, James. 1984. *Authority: The critical issue for Southern Baptists*. Old Tappan, NJ: Fleming H. Revell Company.



- Drucker, Peter Ferdinand. 2003. *The essential Drucker: the best of sixty years of Peter Drucker's essential writings on management*. New York, NY: Harper Collins.
- Egerton, M. W. 1953. *A functioning deacon in a New Testament church: A modern problem a spiritual emphasis*. Nashville, TN: The Executive Board of the Tennessee Baptist Convention.
- Elmer, Duane. 2006. *Cross-cultural servanthood: Serving the world in Christlike humility*. Downers Grove, IL: Intervarsity Press.
- Elwell, Walter A., ed. 2001. *Evangelical dictionary of theology*. Grand Rapids, MI: Baker Publishing.
- Enns, Paul. 1989. *The Moody handbook of theology*. Chicago, IL: Moody Publishing.
- Erickson, Millard J. 1998. *Christian theology*. 2<sup>nd</sup> ed. Grand Rapids, MI: Baker Publishing.
- Fairholm, Gilbert W. 1998. *Perspectives on leadership: From the science of management to its spiritual heart*. Westport, CT: Quorum Books.
- Ford, Paul. 2002. *The harvest is plentiful, but the laborers are arguing*. Pasadena: Fuller Theological Seminary. Retrieved 30 Sept 2002 from <http://www.fuller.edu/cll/ma/ma8.1/html/ford.html>.
- Forman, Rowland, Jeff Jones, and Bruce Miller. 2004. *The leadership baton*. Grand Rapids, MI: Zondervan.
- Foshee, Howard. 1968. *The ministry of the deacon*. Nashville, TN: Convention Press.
- Gangel, Kenneth O. 1989. *Feeding and leading*. Grand Rapids, MI: Baker Publishing.
- \_\_\_\_\_. 2000. *Coaching ministry teams: Leadership and management in Christian organizations*. Nashville, TN: Word Publishing.
- George, Timothy. 2007. The nature of God: being attributes and acts. In *A theology for the church*, ed. Daniel Akin, 176-241. Nashville, TN: B and H Publishing Group.
- Goetz, Dave. 2003. Suburban spirituality. *Christianity Today*, July: 33.
- Greenleaf, Newcomb. 1995. Reflections on Robert K. Greenleaf. In *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*, ed. Larry C. Spears, 313-20. New York, NY: John Wiley and Sons.
- Greenleaf, Robert K. 1977. *Servant leadership: A journey into the nature of legitimate power and greatness*. New York, NY: Paulist Press.

- \_\_\_\_\_. 2002. Essentials of servant-leadership. In *Focus on leadership: Servant leadership for the twenty-first century*, ed. Larry C. Spears and Michele Lawrence, 19-26. New York, NY: John Wiley and Sons.
- Greenleaf, Robert, and Larry Spears. 1998. *The Power of servant leadership*. San Francisco, CA: Berrett-Koehler Publishers.
- Grissom, Fred. 1991. Deacon. In *Holman Bible dictionary* [online]. Retrieved 27 June 2007 from <http://www.studylight.org/dic/hbd/view.cgi?number=T1536>.
- Guba, Egon, and Yvonna S. Lincoln. 1981. *Effective evaluation: Improving the usefulness of evaluation results through responsive and naturalistic approaches*. New York, NY: Jossey-Bass Publishers.
- Hackman, J. R. 2002. *Leading teams: Setting the stage for great performances*. Boston, MA: Harvard Business School Press.
- Hackman, J. R. and Ruth Wagemen. 2005a. A Theory of team coaching. *Academy of management review* 30 (2): 269-87.
- \_\_\_\_\_. 2005b. When and how team leaders matter. *Research in organizational behavior*. 26.
- Hackman, J. R., R. Wageman, M. Ruddy, and C. R. Ray. 2000. Team effectiveness in theory and practice. In *Industrial and organizational psychology: Theory and practice*, ed. C. Cooper and E. A. Locke, 109-29. Oxford, UK: Blackwell.
- Hammett, Edward H. 1998. *Emerging models of deacon ministry*. Retrieved 18 December 2006 from [http://www.biblicalrecorder.org/opinion/5\\_1\\_98/Emerging.html](http://www.biblicalrecorder.org/opinion/5_1_98/Emerging.html).
- Hammett, John. 2005. From church competence to soul competence: The devolution of Baptist ecclesiology. *Journal for Baptist Theology and Ministry* 3 (1): 145-63.
- Hendricks, Howard, and William Hendricks. 1991. *Living by the book*. Chicago, IL: Moody Publishing.
- Henry, C. F. H. 2001. Image of God. In *Evangelical dictionary of theology*, ed. Walter Elwell, 591-94. 2nd ed. Grand Rapids, MI: Baker Publishing.
- \_\_\_\_\_. 2001. Special Revelation. In *Evangelical dictionary of theology*, ed. Walter Elwell, 1132-33. 2nd ed. Grand Rapids, MI: Baker Publishing.
- Hersey, Paul, Kenneth H. Blanchard, and Dewey E. Johnson. 1996. *Management of organizational behavior: Utilizing human resources*. 7th ed. Englewood Cliffs, NJ: Prentice-Hall.

- Hickman, Gill. 2004. Invisible leadership. In *Encyclopedia of leadership*, ed. George Goethals and James MacGregor Burns, 750-53. Thousand Oaks, CA: Sage Publications.
- Hiebert, D. Edmond. 1983. Beyond the word deacon: A New Testament study. *Biblioteca Sacra*. 139 (April-June): 153.
- House, Paul. ed. 1997. "The SBJT Forum: How may Evangelical theology transform culture?" *The Southern Baptist Journal of Theology* 1 (2):78-87.
- Howell, R. B. C. 1851. *The deaconship*. Philadelphia, PA: American Baptist Publication Society.
- Huey, John, and Geoffrey Colvin. 1999. The Jack and Herb show. *Fortune*. (11 January, 1999): 163.
- Irving, Justin. 2004. Servant leadership and the effectiveness of teams. In *Regent University servant leadership research roundtable*. Retrieved 18 Jan 2009 from [http://www.regent.edu/acad/global/publications/sl\\_proceedings/2004/irving\\_servant\\_leadership.pdf](http://www.regent.edu/acad/global/publications/sl_proceedings/2004/irving_servant_leadership.pdf).
- \_\_\_\_\_. 2005. Servant leadership and the effectiveness of teams. Ph.D. diss., Regent University.
- Irving, Justin, and Gail Longbotham. 2006. Team effectiveness and six essential servant leadership themes: a regression model based on items in the organizational leadership assessment. In *Regent University servant leadership research roundtable*. Retrieved 26 Dec 2008 from [http://www.regent.edu/acad/sls/publications/conference\\_proceedings/servant\\_leadership\\_roundtable/2006/pdf/irving\\_longbotham.pdf](http://www.regent.edu/acad/sls/publications/conference_proceedings/servant_leadership_roundtable/2006/pdf/irving_longbotham.pdf).
- Johnson, Craig. 2004. *Meeting the ethical challenges to leadership*. Thousand Oaks, CA: Sage Publications.
- Jones, Phillip. 2002. *NAMB: Southern Baptists Today*. Retrieved 24 September 2002 from [http://www.namb.net/root/resources/stats/Southern\\_Baptist\\_Congregations\\_Today.pdf](http://www.namb.net/root/resources/stats/Southern_Baptist_Congregations_Today.pdf).
- Klein, William W., Craig L Blomberg., and Robert L. Hubbard, Jr. 1993. *Introduction to biblical interpretation*. Dallas, TX: Word Publishing.
- Kostenberger, Andreas. 2005. *The New Testament pattern of church government*. Retrieved 12 April 2007 from [http://www.biblicalfoundations.org/pdf/pdfarticles/midwestern\\_3.pdf](http://www.biblicalfoundations.org/pdf/pdfarticles/midwestern_3.pdf).
- Kotter, John P. 1996. *Leading change*. Boston, MA: Harvard Business School Press.

- Kozlowski, Steve W. J., and Daniel R. Ilgen. 2006. Enhancing the effectiveness of work groups and teams. *Psychological Science in the Public Interest*. 7 (3): 77-124.
- LaFasto, Frank, and Carl Larson. 1989. *Teamwork: What must go right/ what can go wrong*. Newbury Park, CA: Sage Publications.
- \_\_\_\_\_. 2001. *When teams work best: 6,000 Team members and leaders tell what it takes to succeed*. Thousand Oaks, CA: Sage Publications.
- Laub, James. 1999. Assessing the Servant Organization: Development of the Servant Organizational Leadership Assessment (SOLA) Instrument. Ed.D. diss., Florida Atlantic University.
- \_\_\_\_\_. 2004. *Defining servant leadership: A recommended typology for servant leadership studies*. Retrieved November 25, 2008 from [http://www.regent.edu/acad/global/publications/sl\\_proceedings/2004/laub\\_defining\\_servant.pdf](http://www.regent.edu/acad/global/publications/sl_proceedings/2004/laub_defining_servant.pdf).
- Leedy, Paul D., and Jeanne Ellis Ormrod. 2000. *Practical research: Planning and design*. 7th ed. Upper Saddle River, NJ: Merrill Prentice Hall.
- Lord, Willis. 1875. *Christian theology for the people*. New York, NY: R. Carter and Brothers.
- Lotz, Philip Henry, ed. 1941. *Creative personalities volume III: Founders of Christian movements*. New York, NY: Association Press.
- Lumpkin, William, ed. 1969. *Baptist confessions of faith*. Valley Forge, PA: Judson Press.
- MacArthur, John. 1986. *Ephesians*. Chicago, IL: Moody Press.
- \_\_\_\_\_. 1992. *Rediscovering expository preaching*. Dallas, TX: Word Publishing.
- \_\_\_\_\_. 1993. *Ashamed of the Gospel: When the church becomes like the world*. Wheaton, IL: Crossway.
- \_\_\_\_\_. 1997a. *1 Timothy*. CD-ROM. *Quickverse*. Omaha, NE: Parsons Technology.
- \_\_\_\_\_. 1997b. *Acts 1-12*. CD-ROM. *Quickverse*. Omaha, NE: Parsons Technology.
- Malphurs, Aubrey. 1999. *Advanced strategic planning*. Grand Rapids, MI: Baker Publishing.
- \_\_\_\_\_. 2007. *A New kind of church: Understanding models for the 21<sup>st</sup> century*. Grand Rapids, MI: Baker Publishing.
- Martin, R. and P. H. Davids, ed. 1997. *Dictionary of the later New Testament and its developments*. Downers Grove, IL: InterVarsity Press.

- McBain, John. 1977. What on earth are deacons for? *The Deacon* 7 (3): 37.
- McBeth, H. Leon. 1987. *The Baptist heritage: Four centuries of Baptist witness*. Nashville, TN: B and H Publishing Group.
- McGavran, Donald A., and Winfield C. Arn. 1977. *Ten steps for church growth*. San Francisco, CA: Harper and Row Publishers.
- McGee-Cooper Ann, and Duane Trammell. 2002. From hero-as-leader to servant-as-leader. In *Focus on leadership: Servant leadership for the 21<sup>st</sup> century*, ed. L. Spears, 141-52. New York, NY: John Wiley and Sons.
- Miller, Jeff. 2007. *Baptism: A flood of confusion*. Retrieved 12 Jul 2007 from [http://www.bible.org/page.php?page\\_id=2027](http://www.bible.org/page.php?page_id=2027).
- Mims, Gene. 2001. *Kingdom principles for church growth*. Nashville, TN: Lifeway Christian Resources.
- \_\_\_\_\_. 2003. *The Kingdom focused church: A compelling image of an achievable future*. Nashville, TN: B and H Publishing Group.
- Mitchell, Jack Jr. 2001. Effectual calling. In *Evangelical dictionary of theology*, ed. Walter Elwell, 368-69. 2nd ed. Grand Rapids, MI: Baker Publishing.
- Moore, Russell D. 2007. Natural revelation. In *A theology for the church*, ed. Daniel Akin, 71-117. Nashville, TN: B and H Publishing Group.
- Napier, Rodney W., and Gershenfeld, Matti K. 1999. *Groups: Theory and experience*. Boston, MA: Houghton Mifflin.
- Naylor, Robert E. 1955. *The Baptist deacon*. Nashville, TN: B and H Publishing Group.
- Nettles, Tom J. and Russell D. Moore. eds. 2001. *Why I am a Baptist*. Nashville, TN: B and H Publishing Group.
- Nicoll, David. 1993. Leadership and followership. In *Transforming leadership: From vision to results*, ed. John Adams, 24-37. Alexandria, VA: Miles River Press.
- Northouse, Peter. 2001. *Leadership: Theory and practice*. 2<sup>nd</sup> ed. Thousand Oaks, CA: Sage Publications.
- Patterson, Kathleen. 2003. Servant leadership: A theoretical model. Ph.D diss., Regent University.
- Pendleton, J. M. 1960. *Christian doctrines: A compendium of theology*. Philadelphia, PA: Judson Press.
- \_\_\_\_\_. 1966. *Baptist church manual*. Nashville, TN: B and H Publishing Group.

- Pinchot, Gifford. 1996. Creating organizations with many leaders. In *The leader of the future*, ed. Frances Hesselbein, Marshall Goldsmith, and Richard Beckhard, 25-40. San Francisco, CA: Jossey-Bass.
- Piper, John. 1990. *The supremacy of God in preaching*. Grand Rapids, MI: Baker Publishing.
- Polhill, John B. 1999. *Paul and his letters*. Nashville, TN: B and H Publishing Group.
- Powell, Paul. 1991. *Building an evangelistic church*. Dallas, TX: Annuity Board of the Southern Baptist Convention.
- Powell, Steven Douglas. 2008. The relationship between administrative and managerial competencies and ministry satisfaction of executive pastors. Ph.D. diss., The Southern Baptist Theological Seminary.
- Quest, Richard. 2004. *Ohio: a microcosm of the U.S. from CNN.com*. Retrieved 23 Jan 2009 from <http://www.cnn.com/2004/ALLPOLITICS/08/30/quest.ohio/index.html>.
- Rainer, Thom. 2001. *Surprising insights from the unchurched*. Grand Rapids, MI: Zondervan.
- Rauch, Kenneth. 2007. Servant leadership and team effectiveness: a study of industrial manufacturing correlation. Ed.D. diss., Indiana Wesleyan University.
- Reed, Eric. 2004. *Leadership journal library: Leadership surveys church conflict*. Retrieved 31 July 2007 from <http://ctlibrary.com/11127>.
- Reynolds, J. L. 1849. *Church polity*. Retrieved 6 December 2002 from <http://wwwFOUNDERS.org/library/polity/reynolds.htm>.
- Richards, Larry, and Gary Bredfeldt. 1998. *Creative Bible teaching*. Chicago, IL: Moody Press.
- Richards, Lawrence O., and Clyde Hoeltke. 1980. *A theology of church leadership*. Grand Rapids, MI: Zondervan.
- Robbins, Stephen P., and Timothy A. Judge. 2008. *Essentials of organizational behavior*. 9<sup>th</sup> ed. Upper Saddle River, NJ: Pearson Prentice Hall.
- Rosenau, Jeff. 2003. *Building bridges, not walls: Learning to dialogue in the Spirit of Christ*. Colorado Springs, CO: Navpress.
- Rost, Joseph C. 1991. *Leadership for the twenty-first century*. New York, NY: Praeger.
- Russell, R. F., and A. G. Stone. 2002. A review of servant leadership attributes: Developing a practical model. *Leadership and Organization Development Journal* 23 (3): 145-57.

- Sanders, J. Oswald. 1994. *Spiritual leadership*. Chicago, IL: Moody Press.
- Saucy, Robert. 1972. *The church in God's program*. Chicago, IL: Moody Press.
- Schaeffer, Francis. 2003. *No little people*. Wheaton, IL: Crossway Books.
- Schreiner, Thomas R. 1990. *Interpreting the Pauline epistles*. Grand Rapids, MI: Baker Publishing.
- \_\_\_\_\_. 1999. A plea for biblical preaching. *The Southern Baptist Journal of Theology* 3(2):2-3.
- \_\_\_\_\_. 2002. Plurality of pastors discussion, 14 November 2002. Classroom lecture notes, *Ministry of leadership*. The Southern Baptist Theological Seminary.
- Sendjaya, S. (2003). *Development and validation of Servant Leadership Behavior Scale*. Retrieved December 23, 2008 from [http://www.regent.edu/acad/global/publications/sl\\_proceedings/2003/sendjaya\\_development\\_validation.pdf](http://www.regent.edu/acad/global/publications/sl_proceedings/2003/sendjaya_development_validation.pdf).
- Sheffield, Robert, and Martin Thielen, eds. 1991. *Deacons as leaders*. Nashville, TN: Convention Press.
- Sims, Bennet. 2007. *What is servant leadership?* Retrieved 5 September 2007 from <http://www.servleader.org/articles/whatis.htm>.
- Smith, Richard. 1995. Servant-Leadership: A pathway to the emerging territory. In *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*, ed. Larry Spears, 198-213. New York, NY: John Wiley and Sons.
- Smith, William, and Francis A Peloubet. 1947. *Peloubet's Bible dictionary, based on the foundation laid by William Smith*. Philadelphia, PA: J. C. Winston Co.
- Spears, L. C. 2004. The understanding and practice of servant-leadership. In *Practicing servant leadership: Succeeding through trust, bravery, and forgiveness*, ed. L. C. Spears and M. Lawrence, 9-24. San Francisco, CA: Jossey-Bass Publishers.
- Spears, Larry C., ed. 1998. *Insights on leadership*. New York, NY: John Wiley and Sons.
- Spears, Larry C., and Michele Lawrence, eds. 2002. *Focus on leadership: servant leadership for the twenty-first century*. New York, NY: John Wiley and Sons.
- Sproul, R. C. 2000. *The holiness of God*. Carol Stream, IL: Tyndale House Publishing.
- Spurgeon, C. H. 1886. *The treasury of David*. New York, NY: Funk and Wagnalls.
- Stein, Robert H. 1994a. *A Basic guide to interpreting the Bible*. Grand Rapids, MI: Baker Publishing.

- \_\_\_\_\_. 1994b. *The method and message of Jesus' teachings*. Louisville, KY: John Knox Press.
- Stetzer, Ed, and David Pullman. 2006. *Breaking the missional code: Your church can become a missionary in your community*. Nashville, TN: B and H Publishing Group.
- Stott, John. 1961. *The preacher's portrait*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
- \_\_\_\_\_. 1982. *Between two worlds: The art of preaching in the twentieth century*. Grand Rapids, MI: Eerdmans Publishing Co.
- Straus, David. 2002. *How to make collaboration work: Powerful ways to build consensus, solve problems, and make decisions*. San Francisco, CA: Berrett-Koehler Publishers.
- Stringfellow, Tom, and Jim Wilson. 1998. *Parakaleo: the heart of deacon ministry*. Beverly Hills, CA: Parakaleo ministries.
- Taylor, Richard S., ed. 1983. *Beacon dictionary of theology*. Kansas City, MO: Beacon Hill Press.
- Torbet, Robert. 1950. *A history of the Baptists*. Philadelphia, PA: Judson Press.
- Torres, Cresencio, and Deborah Fairbanks. 1996. *The ASTD trainer's sourcebook: Teambuilding*. Columbus, OH: McGraw-Hill.
- Towns, Elmer L., ed. 1975. *A history of religious educators*. Grand Rapids, MI: Baker Publishing.
- Trascritti, Francis. 2007. 1 Tim 3:1-15– Three traits of a healthy church [audio sermon]. Accessed Jan 28, 2007. Available from: [http://www.fbchurlock.org/userFiles/239/audio239\\_qqjgoy.mp3](http://www.fbchurlock.org/userFiles/239/audio239_qqjgoy.mp3).
- Tucker, Austin. 2004. *A primer for pastors: A handbook for strengthening ministry skills*. Grand Rapids, MI: Kregel Publications.
- Vanhooser, Kevin J. 1995. The reader in New Testament interpretation. In *Hearing the New Testament*, ed. Joel B. Green, 301-28. Grand Rapids, MI: Wm. Eerdmans Publishing Co.
- Wageman, Ruth, J. R. Hackman, and Erin Lehman. 2005. Team Diagnostic Survey: Development of an instrument. *The Journal of Applied Behavioral Science* 41 (4): 373-98.
- Wallace, Byron. 2005. A Comparative analysis of senior part perceptions and practices of servant leadership. Ph.D. diss., The Southern Baptist Theological Seminary.



- Wallace, R. S., and G. L. Green. 2001. Christology. In *Evangelical dictionary of theology*, ed. Walter Elwell, 239-46. 2nd ed. Grand Rapids, MI: Baker Publishing.
- Walvoord John, and Roy B. Zuck. 1983. *The Bible knowledge commentary*. Colorado Springs, CO: Chariot Victor.
- Warren, Rick. 1995. *The purpose-driven church*. Grand Rapids, MI: Zondervan.
- Whicker, Marcia Lynn, and Todd W. Areson. 1990. *Public sector management*. New York, NY: Prager Publishers.
- Wilmington, Harold L. 1984. *Wilmington's guide to the Bible*. Carol Stream, IL: Tyndale Publishers.
- Wills, Greg. 2002. *The church: Baptists and their churches in the eighteenth and nineteenth centuries*. Retrieved 16 December 2006 from <http://wwwFOUNDERS.org/library/polity/wills.htm>.
- Wong, Paul, and Dean Davey. 2007. *Best practices of servant leadership*. Retrieved 10 August 2007 from [http://www.regent.edu/acad/global/publications/sl\\_proceedings/2007/wong-davey.pdf](http://www.regent.edu/acad/global/publications/sl_proceedings/2007/wong-davey.pdf).
- Wong, Paul, and Don Page. 2003. *An opponent-process model of servant leadership and a typology of leadership styles*. Retrieved 14 August 2007 from [http://www.regent.edu/acad/global/publications/sl\\_proceedings/2003/wong\\_servant\\_leadership.pdf](http://www.regent.edu/acad/global/publications/sl_proceedings/2003/wong_servant_leadership.pdf).
- Wring, Robert. 2005. Elder rule and SBC polity. *Journal for Baptist Theology and Ministry* 3 (1): 188-212.
- Wilhoit, Jim, and Leland Ryken. 1997. *Effective Bible teaching*. Grand Rapids, MI: Baker Publishing.
- [www.sbc.net/bfm](http://www.sbc.net/bfm). *The Baptist faith and message, a statement adopted by the Southern Baptist Convention, June 14, 2000*. Retrieved 12 October 2006 from <http://www.sbc.net/bfm.asp>.
- Yarnell, Malcolm. 2003. *From Christological ecclesiology to functional ecclesiasticism: developments in Southern Baptist understandings of the nature and role of the churches ecclesiology*. Retrieved 15 February 2007 from <http://www.swbts.edu/faculty/myarnell/documents/SouthernBaptistEcclesiology.pdf>.
- Yount, William R. 1996. *Created to learn*. Nashville, TN: B and H Publishing Group.

## ABSTRACT

### THE RELATIONSHIP BETWEEN SERVANT LEADERSHIP AND TEAM EFFECTIVENESS OF DEACON MINISTRIES IN SOUTHERN BAPTIST CHURCHES

Francis Gerard Trascritti, Ph.D.  
The Southern Baptist Theological Seminary, 2009  
Chairperson: Dr. Hal K. Pettegrew

This dissertation contained quantitative research elements to determine correlations between servant leadership practices and team effectiveness in deacon ministries in the local church. This study attempted to advance the base of knowledge for deacon ministry teams in the areas of servant leadership practices and team effectiveness.

The research was a survey of Southern Baptist church pastors within the state of Ohio (n=156). The pastors were asked to complete a professional survey which combined and modified the Servant Leadership Profile – Revised (Wong and Page, 2003) and the Team Effectiveness Survey (Adkinson, 2006). An online survey delivery methodology was utilized. Descriptive statistics and correlation testing was used in order to find statistically significant mean differences and a correlative relationship.

The total scores of the servant leadership subscales were compared to the team effectiveness subscales to determine the relationship between the two. In addition, respondents were subdivided based on the servant leadership subscale totals and compared to each team effectiveness subscale to seek if a relationship exists. Finally, both the servant leadership and the team effectiveness subscales were compared to

selected demographic variables among the respondents.

The findings of the research demonstrated a very significant relationship between the servant leadership practices of deacon ministry teams and team effectiveness in the churches studied within the state of Ohio ( $p < .001$ ). In deacon teams that demonstrated a high level of servant leadership, there was also a high level of team effectiveness ( $p < .001$ ). In teams that practiced a low level of servant leadership, there existed a low level of team effectiveness. The research has shown that servant leadership teams existed across all selected demographic categories. In a similar manner, the research indicated that deacon teams were effective regardless of the demographic variable. It was concluded that servant leadership and team effectiveness in deacon ministry teams had a very high correlative relationship.

**KEYWORDS:** servant leadership; team effectiveness; deacon; ministry team; Southern Baptist; church ministry; minister; leadership.

## VITA

Francis Gerard Trascritti

### PERSONAL

Born: New Hartford, New York, 25 June 1965  
Parents: Francis A. Trascritti and Marie France Trascritti  
Marital Status: M. Teresa Watson, November 24, 1984  
Children: Frank, born August 18, 1985  
Markie, born March 6, 1987  
James, born April 22, 1990  
Nicholas, born June 15, 1994

### EDUCATIONAL

Diploma, Miami Southridge High School, 1983  
A.A., Daytona Beach Community College, 1998  
B. A., University of Central Florida, 2000.  
M.Div., The Southern Baptist Theological Seminary, May 2005.

### MINISTERIAL

Minister of Children & Music, North Peninsula Baptist Church,  
Ormond Beach, Florida, 1994-1999  
Associate Pastor, Flomich Baptist Church, Holly Hill, Florida, 1999-2000  
Associate Pastor, Simpsonville Baptist Church, Simpsonville, Kentucky, 2000-  
2005  
Senior Pastor, First Baptist Church, Hurlock, Maryland, 2005-2007  
Senior Pastor, First Baptist Church of Mt Healthy, Cincinnati, Ohio, 2008-

### ACADEMIC

Online Instructor, Palm Beach Atlantic University, 2007-