

1: Servant leadership - Wikipedia

Honestly skills are a giant pain to level in general though only 10/10/10 I have is Gil a lot of servants are going to be stuck at 8/8/8 for awhile since that's usually when skills start asking for ridiculous mats.

Servanthood requires the right attitudes and ambitions, not merely the right actions. Playing the part eventually shows itself. Leaders must serve from the inside out. Servanthood begins in the heart. Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross! Jesus became God in the flesh so He could serve us. You need a humble heart willing to submit. You must rid yourself of pride that can so quickly settle in the hearts of leaders. Leaders, think on these questions: What kind of entitlement issues might you be holding onto that prevent you from truly serving others? How much is your self-esteem wrapped up in your status or position as a leader? How far are you willing to go in serving the people in your sphere of influence? The Right Ambitions You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love. Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. If you love those who love you, what reward will you get? Are not even the tax collectors doing that? People matter more than programs, agendas, etc. You are there to serve people by building them up, expressing appreciation and encouragement. You are there to serve all kinds of people, even the unlovable, critical, backstabbers, etc. You need a grace-filled heart of love that genuinely cares for and values people. You must rid yourself of personal prejudices and be willing to step out of your comfort zone for others. What motivates you as a leader? How purposeful are you at acknowledging people in your care? How do you treat people that get in your way or seem to oppose you? The Right Actions Jesus said to them, "The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. A servant is not self-serving but rather selflessly yielding to the opinions of others and not always having to take the credit for what is done. A servant is not superior but rather meek not feeling it beneath themselves to do menial task or that which someone in a "lesser" position might do. A servant is not stingy but rather giving of their time and resources to people. Acting this way as a leader does not mean you become a doormat, allowing people to take advantage of you. For the sake of your own personal health and God-given responsibilities i. Parameters must be provided that work toward the good of the whole and glory to God. We do not serve by seeking to please people but rather God who is the One to whom we are ultimately accountable. Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ. Are you letting others take some initiative, within parameters, or do you feel the need to micro-manage? Are you getting others involved in the process or do you feel you know best or need to do it yourself so it is done your way? Are you associating and serving alongside of others regardless of their position or status or do you stick with those on par with you? Are you truly glad to assist others or do you expect them to do something for you in return?

2: Servant's heart key to good service

Seeing Skills and Servant's Hearts Plainfield Christian Church has partnered with GNPI and the NOMaD team in Santiago to reach Chilean people more effectively. Tim Gephart, Ron Lydick, and Kyle Ferguson from Plainfield Christian Church in Plainfield, Indiana, recently paid a visit to the NOMaD team in Chile.

Contact While the idea of servant leadership goes back at least two thousand years, the modern servant leadership movement was launched by Robert K. Greenleaf in with the publication of his classic essay, *The Servant as Leader*. It was in that essay that he coined the words "servant-leader" and "servant leadership. It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature. The best test, and difficult to administer, is: Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? It is not about being servile, it is about wanting to help others. It is about identifying and meeting the needs of colleagues, customers, and communities. It is the story of a group of travelers who were served by Leo, who did their menial chores and lifted them with his spirit and song. All went well until Leo disappeared one day. The travelers fell into disarray and could go no farther. The journey was over. Years later, one of the travelers saw Leo again—as the revered head of the Order that sponsored the journey. Leo, who had been their servant, was the titular head of the Order, a great and noble leader. In *The Servant as Leader*, Greenleaf said: Leo was actually the leader all of the time, but he was servant first because that was what he was, deep down inside. Leadership was bestowed upon a man who was by nature a servant. It was something given, or assumed, that could be taken away. His servant nature was the real man, not bestowed, not assumed, and not to be taken away. He was servant first. A walk through *The Servant as Leader* provides a fairly long list of additional characteristics that Greenleaf considered important. They include listening and understanding; acceptance and empathy; foresight; awareness and perception; persuasion; conceptualization; self-healing; and rebuilding community. Greenleaf describes servant-leaders as people who initiate action, are goal-oriented, are dreamers of great dreams, are good communicators, are able to withdraw and re-orient themselves, and are dependable, trusted, creative, intuitive, and situational. Scholars are identifying characteristics of servant leadership in order to develop and test theories about the impact of servant leadership. For example, Robert C. Liden and his colleagues identified nine dimensions of servant leadership that they used in their research: Dirk van Dierendonck reviewed the scholarly literature and identified six key characteristics of servant-leader behavior: Greenleaf described a philosophy, not a theory. However, based on the views of a number of scholars, the elements that are most unique to servant leadership compared with other theories are:

3: Church Leaders Lead as Servants, Servant-oriented Leadership

Healthy churches find potential leaders by paying attention to people with a servant's heart first, leadership skills second.

Since the time of the Industrial Revolution, managers have tended to view people as tools, while organizations have considered workers as cogs in a machine. In the past few decades we have witnessed a shift in that long-held view. In countless for-profit and nonprofit organizations today we are seeing traditional, autocratic, and hierarchical modes of leadership yielding to a different way of working--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 people while improving the caring and quality of our many institutions. This emerging approach to leadership and service began with Greenleaf. Greenleaf Center in and is now headquartered in Indianapolis. Standard practices are rapidly shifting toward the ideas put forward by Greenleaf, as witnessed by the work of Stephen Covey, Peter Senge, Max DePree, Margaret Wheatley, Ken Blanchard, and many others who suggest that there is a better way to lead and manage our organizations. True leadership emerges from those whose primary motivation is a deep desire to help others. In his works, Greenleaf discusses the need for a better approach to leadership, one that puts serving others--including employees, customers, and community--as the number one priority. Servant-leadership emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making. When two opposites are brought together in a creative and meaningful way, a paradox emerges. Greenleaf said that the servant-leader is one who is a servant first. In "The Servant as Leader" he wrote, "It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? Leaders have traditionally been valued for their communication and decision-making skills. While these are also important skills for the servant-leader, they need to be reinforced by a deep commitment to listening intently to others. The servant-leader seeks to identify the will of a group and helps clarify that will. He or she seeks to listen receptively to what is being said. Listening, coupled with regular periods of reflection, is essential to the growth of the servant-leader. The servant-leader strives to understand and empathize with others. People need to be accepted and recognized for their special and unique spirits. One assumes the good intentions of coworkers and does not reject them as people, even if one finds it necessary to refuse to accept their behavior or performance. Many people have broken spirits and have suffered from a variety of emotional hurts. Although this is part of being human, servant-leaders recognize that they also have an opportunity to "help make whole" those with whom they come in contact. In "The Servant as Leader" Greenleaf writes: General awareness, and especially self-awareness, strengthens the servant-leader. Awareness also aids one in understanding issues involving ethics and values. It lends itself to being able to view most situations from a more integrated, holistic position. It is a disturber and an awakener. Able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace. They have their own inner serenity. Another characteristic of servant-leaders is a primary reliance on persuasion rather than positional authority in making decisions within an organization. The servant-leader seeks to convince others rather than coerce compliance. This particular element offers one of the clearest distinctions between the traditional authoritarian model and that of servant-leadership. The servant-leader is effective at building consensus within groups. Servant-leaders seek to nurture their abilities to "dream great dreams. For many managers this is a characteristic that requires discipline and practice. Servant-leaders are called to seek a delicate balance between conceptual thinking and a day-to-day focused approach. Foresight is a characteristic that enables the servant-leader to understand the lessons from the past, the realities of the present, and the likely consequence of a decision for the future. It is also deeply rooted within the intuitive mind. Foresight remains a largely unexplored area in leadership studies, but one most deserving of careful attention. Peter Block has defined stewardship as "holding something in trust for another. Servant-leadership, like stewardship, assumes first and

foremost a commitment to serving the needs of others. It also emphasizes the use of openness and persuasion rather than control. Commitment to the growth of people. Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As a result, the servant-leader is deeply committed to the growth of each and every individual within the institution. The servant-leader recognizes the tremendous responsibility to do everything possible to nurture the growth of employees. The servant-leader senses that much has been lost in recent human history as a result of the shift from local communities to large institutions as the primary shaper of human lives. This awareness causes the servant-leader to seek to identify some means for building community among those who work within a given institution. Servant-leadership suggests that true community can be created among those who work in businesses and other institutions. The Growing Impact of Servant Leadership Many individuals and organizations have adopted servant-leadership as a guiding philosophy. For individuals it offers a means to personal growth--spiritually, professionally, emotionally, and intellectually. It has ties to the ideas of M. A particular strength of servant-leadership is that it encourages everyone to actively seek opportunities to both serve and lead others, thereby setting up the potential for raising the quality of life throughout society. An increasing number of companies have adopted servant-leadership as part of their corporate philosophy or as a foundation for their mission statement. The founder, Jack Lowe Sr. They were invited to read through the essay and then to gather in small groups to discuss its meaning. The belief that managers should serve their employees became an important value for TDIndustries. Thirty years later, Jack Lowe Jr. Even today, any TDPartner who supervises even one person must go through training in servant-leadership. In addition, all new employees continue to receive a copy of "The Servant as Leader," and TDIndustries has developed elaborate training modules designed to encourage the understanding and practice of servant-leadership. Servant-leadership has influenced many noted writers, thinkers, and leaders. This is taking place through leadership and management courses in colleges and universities, as well as through corporate training programs. A number of undergraduate and graduate courses on management and leadership incorporate servant-leadership within their syllabi. Several colleges and universities now offer specific courses on servant-leadership. Through internal training and education, organizations are discovering that servant-leadership can truly improve how business is developed and conducted, while still successfully turning a profit. A Growing Movement Interest in the philosophy and practice of servant-leadership is now at an all-time high. Hundreds of articles on servant-leadership have appeared in various magazines, journals, and newspapers over the past decade. Many books on the general subject of leadership have been published that recommend servant-leadership as a more holistic way of being. And there is a growing body of literature available on the understanding and practice of servant-leadership. The Greenleaf Center for Servant-Leadership [www. Life is full of curious and meaningful paradoxes. Servant-leadership is one such paradox that has slowly but surely gained hundreds of thousands of adherents over the past 35 years. The seeds that have been planted have begun to sprout in many institutions, as well as in the hearts of many who long to improve the human condition. Servant-leadership is providing a framework from which many thousands of known and unknown individuals are helping to improve how we treat those who do the work within our many institutions. Servant-leadership truly offers hope and guidance for a new era in human development, and for the creation of better, more caring institutions.](http://www.lifeisfull.com)

4: Catholic Spirituality | Servants of Our Lady Healer of Hearts

Teach the common behaviors of customer service representative: telephone etiquette, conflict resolution techniques and skills, develop an attitude to resolve the problem to make a positive impression on the customer, and impress upon employees to not take the customer's anger and negativity personally.

Greenleaf first set forth the idea in "The Servant as Leader", an essay that he first published in 1970. In this essay, Greenleaf explains how and why he came up with the idea of Servant Leadership, as well as what a Servant Leader should be. Greenleaf gave this idea an extensive amount of thought before bringing it to life. They all work well together, until one day when Leo disappears. Greenleaf came to the realization that a new found leader should be someone that servants or workers can relate to [5]. Leo was seen as a servant, but when the other servants realized that things fell apart without him he became far more than just a servant to them. Although Greenleaf first coined the phrase Servant Leadership, the idea came about years before in a religious context. In the bible, Jesus Christ presents the idea in his teachings to his disciples. The most important characteristic in being a Servant Leader, according to Greenleaf, is making your main priority to serve rather than lead. Ginny Boyum states that Greenleaf proposed that a servant leader should serve first, the needs of others are their main priority, they find success and "power" in the growth of other, and "A servant can only become a leader if a leader remains a servant" [2]. In simpler terms, a Servant Leader should seek to be a servant first and care for the needs of all others around them. In possessing these traits, an individual would be classified as a servant leader because, overall, they are causing the servants to become healthier, wiser, achieve self-improvement, and eventually possess the traits of a Servant Leader as well. The "I serve" mentality is evident in politicians who define their role through public service. From the "I serve" mentality comes two premises, I serve because I am the leader, and I am the leader because I serve. The first premise signifies the act of altruism. Altruism is defined as the belief in or practice of disinterested and selfless concern for the well-being of others. Jesus declares himself among them who serve. Greenleaf declares that servant leadership begins with the natural feeling of wanting to serve first. Only through the act of serving does the leader lead other people to be what they are capable of. The second premise of servant leadership is I am the leader because I serve. In other words, this begins with a rooted ambition to be leader or personal ambitions of a leader. Servant leadership is handled throughout the literature by many different dimensions. Servant leadership represents a model of leadership that is both inspirational and contains moral safeguards. Most of the literature on servant leadership have standalone quality. Several scholars have tackled the construct presented by Greenleaf. Academic research efforts often focus on altruism, self-sacrifice, charismatic, transforming, authentic, spiritual, and transformational and leader-member exchange. Despite several conceptual papers on the topic of servant leadership, there is no consensus on empirical research for the servant leadership construct. Spears specified servant leadership with ten characteristics. According to Kuzgun, the emphatic ability occurs during the communication process. The emphatic ability does not only allow for a person to feel what someone else is feeling but to also understand. According to Gander and Gardiner empathy is an important condition for servant leadership. Gander and Gardiner believed this to be true because empathy provokes one to share, help, and portray other altruistic behaviors. Empathy is the gateway to such a behavior. Empathy and listening play a pivotal role only together. Greenleaf believed that listening begins with genuine interest that only manifest itself from close attention. Greenleaf speaks of a genuine thirst in general for serving but he is specific in that only through close attention can genuine interest be formed. Greenleaf hinted that once an interest is formed then everything else would fall into place, like being genuine. Healing makes up for one of the spiritual characteristics of servant leadership. Spears believed healing to be one of the greatest strengths of servant-leadership because of the potential it holds. Spears advocated that not only can a servant leader heal others but also can heal themselves by healing others. From conceptualization, servant leadership elicits to a premise that individuals are not whole but only by serving is a completion of ourselves made. Greenleaf believed that the servant leader must be aware of their limitations therefore, seek the opportunities to serve others. A true servant leader must recognize their capabilities and

rely on those they serve. The servant leader must be aware of this. Conceptualization and persuasion are two goals that allow a leader to see beyond immediate gains and toward future goals. Only through communication can a leader of any style convince others of the direction needed to make the goals a reality. This is where the distinction of servant leadership falls. Servant leadership does not include coercion, rather consensus. To serve is to be empathetic, a listener, a healer, and being aware. According to Greenleaf a servant leader must cultivate the conditions that favor intuition. Another distinction for servant leadership is that it does not force those to conform to a preordained path set by them. The eighth and ninth characteristic of servant leadership according to Spears is stewardship and commitment to the growth of people. The servant leader must be committed to the growth of every individual they serve. Spears uses the term "nurture" in regard to stewardship. Spears does because the servant leader must do what they can, in order to foster growth. This is why a servant leader cannot embrace stewardship without having a deep commitment to others. This makes a servant leader according to Spears. In other words, a person who is deeply committed to the wellbeing and growth of those they serve will be able to see their selves in others. Greenleaf believed trust, ethical behavior, and respect to be difficult for the young to learn and the old to maintain so it falls upon the servant leader to build the community with that mannerism in mind. Only when a servant leader embraces their role can the community be restored through love. Greenleaf found love to be undefinable but also infinite. Here are some of the most pivotal attempts in research to captivate servant leadership in its entirety. Some research mention points toward some of benefits of servant leadership and shortcomings: The ten characteristics are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building community. Leadership experts such as Bolman, Deal, Covey, Fullan, Sergiovanni, and Heifitz also reference these characteristics as essential components of effective leadership. James Sipe and Don Frick, in their book *The Seven Pillars of Servant Leadership*, state that servant-leaders are individuals of character, those who put people first, are skilled communicators, are compassionate collaborators, use foresight, are systems thinkers, and exercise moral authority. Joe Iarocci, author of *Servant Leadership in the Workplace*, identifies 3 key priorities developing people, building a trusting team, achieving results , 3 key principles serve first, persuasion, empowerment and 3 key practices listening, delegating, connecting followers to mission that distinguish servant leadership in the workplace context. He identifies seven key practices of servant leaders: Servant-leaders continually strive to be trustworthy, self-aware, humble, caring, visionary, empowering, relational, competent, good stewards, and community builders. Researcher Akuchie explored the religious and spiritual articulations of the servant leadership construct. Akuchie examined a single Bible passages related to servant leadership. A passage just like the one mentioned in the opening of the essay. Akuchie suggested that the application of this lesson is for daily life. However, Akuchie did not in any way clarify servant leadership as distinct from other forms of leadership or articulate a framework for understanding servant leadership. They argued that this leadership principle was so important to Christianity that it was captured by all four gospel writers Matthew, Mark, Luke, John. The researchers argued that servant leaders have a particular view of themselves as stewards who are entrusted to develop and empower followers to reach their fullest potential. However, Sendjaya and Sarros research work did not propose a testable framework nor did this work distinguish between this and other leadership styles. The transformational leadership model was conceived in part by James MacGregor Burns in and Bernard Bass in A major distinction between transformational leadership and servant leadership is the focus of the leader. The servant leader focuses on the service to followers, customers, and the organization whereas the transformational leader focused on the goal of the organization. The servant leader influences by serving the needs of others whereas the transformation leader influences by modeling. The servant leader promotes team problem solving individualized development whereas the transformational leader uses persuasion to promote individualized influence. The servant leader motivates by providing autonomy and resources whereas the transformational leader motivates with charisma to attain a common goal. Graham identified servant leadership as the most moral of charismatic effects. The researchers presented servant leadership as a hierarchical model in a cyclical process. This consisted of behavioral vision, service and relational influence, credibility, trust components. However, this conceptualization made by these researchers did not differ from leadership theories such as

transformational leadership. Researcher Polleys distinguished servant leadership from three predominant leadership paradigms the trait, the behavioral, and the contingency approaches to leadership. These researchers developed operational definitions and scales to measure 11 potential characteristics of servant leadership. Factor analyses reduced this scale to five unique dimensions: Among these five dimensions, altruistic calling is most aligned with ethics. These seven dimensions are conceptual skills, empowering, helping subordinates grow and succeed, putting subordinates first, behaving ethically, emotional healing, and creating value for the community. Improving an individual in an organizational setting. Each dimension is assessed by four items, totaling 28 items for this scale. The researchers reported that servant leadership behavior explained variance in citizenship behavior and in role performance beyond that predicted by leader-member exchange and transformational leadership. They also argued that the servant leader must be a teacher in order to develop their followers, and that values and core personal beliefs were the antecedents to servant leadership. This work was exploratory in nature. This leads to turnover intention reduction in that the employees " Servant Leaders are also seen as good role models in the eyes of their employees [9].

5: Servant Leadership - Leadership Tools and Models From www.enganchecubano.com

Servant's heart key to good service June 20, The influx of companies and workers related to the oilfield have created a lot of demand for goods and services, more so with some than others.

Growing the Servant Heart is a free, on-line development resource for Christian Leaders. It comprises a series of 5 core modules or lessons – links to these lessons are listed at the bottom of the page. The tools have been chosen because they enable Christians who are leaders to put into practice the character and attitude that Jesus taught and modelled. This proven Christian leadership programme is grounded in practical reality but it is not pragmatic, it is not rooted in worldly management philosophies. It is rooted in the character of Christ and is focused on Kingdom principles; essential Christian leadership qualities. It is a journey of discipleship for Christians who happen to be leaders. As we examine how and what Jesus taught the disciples about leadership, two things quickly become clear: Jesus saw leadership in terms of servanthood not position and status; and that such leadership can only truly be expressed through a character that is both Christ-like and Christ-centred. For Jesus it is more about others than self and centres on attitude not technique. It is about growing a servant heart and is distinctly different to the leadership models that prevail in the world. Applying our learning we see that Christian leadership is about being Christ-centred servant leaders. The original programme was delivered around the world, in various forms, to pastors, missionaries and leaders in other Kingdom enterprises. It included a 10 year leadership culture change programme with TWR. It first explores the Biblical context and Kingdom character of Christian leadership as exemplified by Jesus. The Jesus Model The essence of Christian Leadership in the Kingdom of God is to be rooted and grounded in the character, teaching and example of Christ. Leading with Insight Effective Inter-personal relationships are a vital element of servant leadership. Leading Through Others There are two important dimensions to be considered when a leader leads others. The first is the essential leadership practices that the leader must exhibit; the second is the needs of the people being led. Leading Through Relationships This module concerns itself with effective communications, which are the oil that lubricates cooperation between team members, whether they are the leader or team members. In order for cooperative relationships to work, effective communication skills, focused on the needs of others, are vital for all concerned, especially leaders. Leading the Journey Leadership is about the journey. Encouraging others to join the journey requires the development of a shared vision. Leading people on that journey to the destination inevitably means change, which must be sensitively addressed. The servant leader needs to know how to ensure that clear vision is developed and then to inspire others to willingly embark upon the journey that brings it to reality. This lesson examines these skills. How to complete the course The course is completely free of charge and you can access all of the modules, topics and student notes from the page menu bar above. This web site does not track student progress so you may find it helpful to keep a note of your progress.

6: Definition of Servant Leadership

Our great desire is to see every person have the same opportunities in life, no matter what their abilities or disabilities may be. We believe that even though a person may have significant challenges, they deserve the dignity of a life lived to its fullest potential.

Jesus Leadership Role Model: He taught the disciples that in the Kingdom they were not to lead people as those in the world did; they were to be radically different. The leadership style that Jesus taught and modelled was neither about command and control, nor status and power. He did not teach techniques, but grew character – a character centered on a Christ-like servant heart. He modelled servanthood and challenged his disciples to follow that example – to be like him. From the Kingdom perspective, this makes leadership modelled on Jesus and centered on his indwelling character superior to all secular leadership styles. It shall not be so among you – Where do Christians learn about leading people? For the most part, Christian colleges teach very little to Christian leaders about how to lead people. Our role models become men and women of power and status in the world. So, from where do we draw our attitudes and leadership practices; from the world or from the Kingdom? They gain status because they exercise power over others to achieve their goals. All of which leads to rewards, benefits and preferential treatment. This does not impress Jesus at all. He took the Scribes and Pharisees to task for such behaviour Matthew Jesus leadership style is diametrically opposed to that of the world. He declared that in the Kingdom, greatness belongs to the servant and that distinction grows from child-like humility Matthew He taught that leaders were to serve others, not to be served by them. That you also should do just as I have done to you – Jesus heart was a servant heart Philippians 2: This heart led him to act for the benefit and growth of others. This he demonstrated when he confronted the disciples through the visual parable of the foot washing. He challenged the disciples to follow his example John Christian leaders must centre their characters on a Christ-like servant heart, not serving themselves with the benefits of position, power and status, emulating leaders in the world. On the contrary, Jesus calls us, as his leaders, to grow a servant heart. He calls us to follow his example with humility, serving those whom we lead; enabling them to achieve the purpose to which God calls them is our goal. Because in the context of the Kingdom of God, they are not our tools but together, we collaboratively serve God and His purposes. The wisdom of this world is folly – Jesus leadership style, because it is both the way of the Kingdom of God Matthew It is radically different to all natural cultures in all countries and all organisations. It is not the way of the world, whose wisdom is folly in the eyes of God 1 Corinthians 3: It is the way of Christ and we must follow that way, however divergent it may seem from all we know or think or have learned. Briefly, we will summarise ten perspectives on leadership, which will help you to daily live out a Christ-centred leadership, modelled on Jesus leadership style. Nurture a Christ-like servant-hearted character Jesus had a sacrificial servant heart that was focused on the needs of others. Growing the Servant Heart is a leadership development curriculum designed to help you do just that. Rooted in the Bible, and practical experience, it seeks to draw out and apply the leadership principles taught and modelled by Jesus. Growing the Servant Heart is available as an on-line programme which is accessible free of charge. This includes some 14 hours of video tutorial plus exercises to reinforce learning. You can enquire about Growing the Servant Heart by emailing:

7: What Does the Bible Say About Having A Servants Heart?

Paul and Timothy, servants of Christ Jesus, To all the saints in Christ Jesus who are at Philippi, with the overseers and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.

The influx of companies and workers related to the oilfield have created a lot of demand for goods and services, more so with some than others. This same increase in business will attract competitors who want to take advantage of this growth. We have seen this in restaurants, hotels and other areas. Even with the increased business the weaker businesses may suffer, especially those who are weak in the area of customer service. In many cases businesses in the same industry are similar; they carry similar products, provide similar services and are priced in a similar way. The differentiation between the weaker ones and stronger ones can be customer service. Good customer service can mean many things. But it all boils down to the care and keeping of the customer. Below is a brief discussion of the beginning steps. You have to hire for it. Then you can enhance their natural customer service skills. Do not assume they will know. Consistently reinforce that good customer service makes the difference when all else is equal. Next, empower or enable your people to assist customers and solve their problems. If you have hired good people, they will do the right thing for the firm in all situations, if given the opportunity and training. This can be a great differentiator for a business as customers will feel more welcome. I will do a follow-up article in a few weeks to discuss some good customer service methods. The Small Business Development Center periodically conducts customer service seminars, as do other organizations in the area. Please check our website at sbdc. Contact him at David.

8: 5 Hard and Soft Skills That Will Get You Hired This Year

Awareness & Empowerment Projects of Servant Hearts. Servant Hearts was founded in with the vision of helping individuals embrace their own diversity and encouraging them to lead their lives with dignity, integrity and to their fullest potential.

9: The 10 Gifts of a Servant Leader, by Larry Spears

A leader with a servant's heart is a truly invaluable asset, and everyone in a leadership position should seek to adopt this type of mentality. Often times, we confuse leadership with dictatorship.

The Mark of the Wolf Discovering battlefields in Northern England and Scotland. Arranging church flowers. Managing overseas construction contracting Smith, G. O. Interlude. V. 3. The counter-reformation and price revolution, 1559-1610, edited by R. B. Wernham. Introduction to graph theory richard j Trudeau Christian ebook s Between old friends CACREP accreditation Wolf In Waiting (Heart Of The Wolf) Mary m litch philosophy third edition A comparison of quasi-static indentation to low-velocity impact Somewhere Along the Beaten Path Lets Go 2001: New York City Standard Guidelines for the Design, Installation, Maintenance, and Operation of Urban Subsurface Drainage Lesson 3 : Living the life of the believer How can one be three? Duke the blue mule Extract from the Archives of San Yjnnacio de Ajrana Principles of French law Root causes of Sudans civil wars Spanish picaresque novel and the point of view Pensions in the U.S.S.R. 4. The Chaebol Regime and the developmental coalition of domination Prayer in harmony with the destiny of man The Fur Trade and the Progress of Discovery Twilight book in french Steven alter information systems What Tunis Parkin saw Another time, another season. Mb6-890 dumps Significance of the Higgins Boat SunaKorn drug prevention teaching curriculum for kindergarten through 5th grade My friend dahmer book Prototypes and Clones, 36 Linear equation application problems Mozart turkish march sheet music You, the childrens book writer . maybe : defining your goals 6th grade math curriculum map