Formational Leadership:
A Pentecostal Model for Using the Decision-Making Processes of the Congregation to Nurture Faith

A Paper Presented By

Jackie David Johns
(Director Planning and Institutional Effectiveness/
Associate Professor of Discipleship and Christian Formation
Church of God Theological Seminary
Cleveland, Tennessee)

This paper has been long in the making. I first proposed presenting a paper on this general topic for the Society for Pentecostal Studies meeting in the Fall of 1993. The original title for that presentation was "The Covenant Community as Paradigmatic Context for Leadership Development in the Pentecostal Church." In the process of trying to write a philosophical and theological foundation as an introduction to that piece, the introduction became the paper which was later published as "Pentecostalism and the Postmodern Worldview." The intended thesis for that first project was that within Pentecostalism the experience of the church as charismatic community of faith dictated that leadership be understood as a function of the body through a process of corporate discernment.

However, my concern was not just for leadership development; my objective was to present a model for corporate decision making which facilitated discipleship.[1] I had long observed that the processes by which congregations (and church institutions) and their leaders made decisions often seemed to stifle spiritual growth. At its worst, the hidden curriculum of polity contradicted the open curriculum of the pulpit and classroom. All too often the decision making process shut down the pedagogical processes of discovering and fulfilling the will of God.

The model I desire to present is an amended version of the "Educational Cycle" which I learned from Dr. Lois LeBar at Wheaton College (*Focus on People in Church Education*, pp. 26-90). I found her straightforward approach of applying the Scriptures to the life of the church to be in harmony with my Pentecostal heritage. While clearly an "Evangelical at large," she taught out of a heritage (Methodism) that was more Arminian and Wesleyan than Reformed. When she and her sister Mary spoke of the church, I often found myself giving thanks to God for the affirmation of my Pentecostal

---

[1]There is a long history of concern for leadership within the field of Christian Education. In 1923 Gaines Dobbins published *The Efficient Church* as a guide for applying scientific theories of management to congregational life with an emphasis on church educational programs. Dobbins was the central figure in developing the Southern Baptist programs of Christian education. Many others have followed in Dobbins footsteps with a central concern being the utilization of theories of administration drawn from the fields of business and education. Examples include Bower's *Administering Christian Education: Principles of Administration for Ministers and Christian Leaders,* Dobbins' *Competent To Lead,* and Gangel's *Building Leaders for Church Education.* During the 1970's Larry Richards suggested the church should reject secular theories for leadership and build on scriptural models of the church. See his *A New Face for the Church* and *A Theology of Church Leadership,* the latter being co-authored with Clyde Hoeldtke.

heritage. [In no way am I implying they made the same connections to Pentecostalism.]
The revisions represent my effort to make the cycle a teaching instrument for persons
in shared ministry in the context of Pentecostalism. The model was brought to its
current form through feedback from students in my "Administration of Educational
Ministries" course at the Church of God Theological Seminary and through my efforts
as Director of Planning and Institutional Effectiveness at the seminary.

During the last decade of the twentieth century transformational leadership rose
to prominence in education, government, and business. It has also become clear that
Pentecostalism is being increasingly influenced by this administrative theory.[2] The
objective of this paper is to dialogue with transformational leadership as a basis for
articulating a model of "formational leadership" which is grounded in a Pentecostal view
of shared discernment.

Transformational Leadership

The theory of transformational leadership can be traced to two publications of
the 1970's. The first was a brief chapter written by R. J. House and published in 1976
in a larger text edited by Hunt and Larson (House, pp. 189-207). The second was a

---

[2]This influence can be seen in a variety of sources. I was first made aware of
the influence through conversations with Joseph Kilpatrick who while serving as
publisher for the Assembly of God publishing house in the mid 90's completed a
doctoral dissertation utilizing the transformational paradigm to assess the leadership
relationships between the AG in the US and Mexico. I will consider another current
influence below.

monumental work written by James McGregor Burns and first published in 1978.

R. J. House expanded Max Weber's theories on charismatic leadership. Weber understood charisma primarily as a personality characteristic by which one is perceived as being superhuman, possessing extraordinary gifts which makes one a leader. However, he recognized a role played by followers in validating charisma in the leader.

House focused on the interrelatedness of charismatic leaders and followers. In his theory, charismatic leaders have certain characteristics with corresponding behaviors which have specific effects on followers. Charismatic leaders are characterized by (1) being self-confident , (2) having a strong sense of moral values, (3) having a strong desire to influence others, and (4) being dominant.

The behaviors identified by House included (1) articulation of ideological goals with moral overtones, (2) demonstration of high expectations for followers with a corresponding confidence in followers abilities to meet those expectations, (3) performance with competence, and (4) modeling the beliefs and values they want others to emulate.

Certain effects flow out of each of these sets of characteristics and behaviors. First, self confidence and goal articulation result in an unquestioning acceptance of the leader. Second, a strong sense of moral values and high expectations lead to obedience, personal identification with the leader, emotional involvement in the leader's goals, heightened goals for the followers, and increased confidence in goal achievement. Third, a strong desire to influence coupled with perceived competence

engenders similarity between the beliefs of the leader and followers. Finally,

dominance with modeling of values produces trust in the leader's ideology.[3]

James McGregor Burns, a political sociologist, provided the name and general

theory for transformational leadership. Burns was an advisor to US presidents through

much of the twentieth century. He was well versed in international affairs and he was

personally acquainted with many of the world leaders of the twentieth century. His

seminal work offered a theory of transformational leadership based in part on the

psychological theories of Maslow, Piaget and Kohlberg. He wrote of leaders as being

those individuals who tap the motives of followers in order to better reach the goals of

leaders and followers. In this, he rejected the common sociological definitions of

leadership which were based on power.[4] Wielding power over others is not

leadership; it is control. While leadership is an aspect of power, it is "also a separate

and vital process in itself" (p. 18). Leadership is a relationship based upon the values

and motives, wants and needs, aspirations and expectations of both leaders and

followers (p. 19). Human influence is always a confrontation of personal and cultural

values (pp. 36-46). Within this definition he identified two types of leadership:

transactional and transformational.

---

[3]For a summary of House's theory see Northouse, pp. 132-33.

[4]Some of his followers have carefully reintroduced the concept of power in leadership. For example, Bennis and Nanus (1985) state that "power is the basic energy needed to initiate and sustain action or the capacity to translate intentions into reality and sustain it. Leadership is the wise use of power" (p. 17).

Transactional leadership is the more common of the two. It is leadership which functions through transactions between the leader and the followers. Transactional leadership occurs when there is an exchange between the leader and followers, e.g., work for wages. In transactional leadership the leaders and followers recognize they have resources that are valued by each other. Leadership takes place when one person takes the initiative to approach others for the purpose of exchanging valued things (p. 19). That which is valued may be tangible (items on the lower end of Maslow's hierarchy of needs) or intangible (items on the higher end of Maslow's scale).

Transformational leadership refers to a process whereby the leader engages the followers in a manner that creates a moral connection between them and raises the motivation and the morality of both (p. 20). Transformational leaders are those who help their corporate group move upward on the stages of moral development. Mahatma Gandhi is a classic example of transformational leadership, but Mao Tse-tung also qualifies. Through his theory Burns reintroduced issues of beliefs, values, and social improvement as central to leadership.

Bernard M. Bass was the first to build on the works of House and Burns. He extended their thoughts, integrated their theories, and constructed a model of transformational leadership with factors that could be measured (Nisivoccia, p. 8). Bass extended Burn's work by paying more attention to the needs of followers. He also added an understanding that leadership is multidimensional. Within both styles of leadership he identified distinct categories and types. He placed transactional and

6

transformational leadership on a continuum with laissez-faire leadership;

transformational — transactional — laissez-fair (Northouse, p. 133). Elements of

transactional and transformational leadership may be functioning at the same time.

Transactional leadership is necessary to the daily operations of any group, but it is

transformational leadership that motivates followers to do more than expected (Bass,

1985, 1990).

Another contribution by Bass was the creation of the *Multifactor Leadership*

Questionnaire (MLQ). The MLQ measures followers perceptions of a leader's behavior

catagorized in the seven factors in the transactional and transformational leadership

model (Bass and Avolio, 1993).

Following Bass, a host of researchers have studied and written on aspects of

transformational leadership. Much of their interest has focused on the role of the

.charismatic leader. Bennis and Nanus (1985) interviewed 90 leaders of transforming

organizations and identified four common strategies used by their leaders. First,

transforming leaders had a clear vision of the future state of their organization.

Second, transforming leaders were social architects for their organizations; they

created a shape or form for the shared meanings and values. Third, transforming

leaders created trust by making their own positions clearly known and standing by

them. Finally, transforming leaders used creative deployment of self through positive

self-regard; they emphasized their own strengths and fused their sense of self with the

work at hand.

Other researchers have focused on the role of the charismatic leader in the processes of transformational leadership. Kouzes and Posner (1987) provided a list of characteristics similar to that of Bennis and Nanus. They concluded charismatic leaders (1) challenge established processes, (2) inspire a shared vision, (3) enable others to act, (4) model the way, and (5) encourage the heart.

Tichy and DeVanna (1986) interviewed twelve CEOs at large corporations. They were concerned with how organizations change; in particular, how the leaders carried out the change process. From their interviews they extrapolated a common three-act process. Act one involves creating recognition of the need to change. They suggested several techniques including encouraging dissent and the use of formal assessments.

Act two requires the creation of a vision, a conceptual road map for where the organization is headed. For Tichy and DeVanna a vision is created not by a single leader but by bringing together the differing viewpoints within the organization. A central aspect of creating a vision is the creation of a mission statement to embody it.

Act three involves institutionalizing changes. This requires breaking down old structures and establishing new ones; the workforce must be restructured and new coalitions of employees must be formed.

More recent writers on transformational leadership, especially in the field of education, have stressed the function of shared influence. This group argues that effective leadership involves shared influence, where responsibility shifts from a few

formally designated leaders to all who participate. Nisivoccia explains, "This structure

recognizes that everyone has the capability to exert influence within the organization

and will possess both leadership ability and responsibility" (Nisivoccia, p. 11).

Evangelical Influences

The emerging influence of transformational leadership upon Pentecostalism

appears to be filtered through the lense of Evangelicalism. Several books espousing

transformational leadership were published by Evangelicals during the 1990's. The

first was Leighton Ford's *Transforming Leadership: Jesus' Way of Creating Vision,*

Shaping Values & Empowering Change. As the title indicates, Ford drew upon many

sources from the field of transformational leadership, including Burns, Bass, and

Bennis and Nanus, to interpret the leadership of Jesus as revealed in Scripture.

More recently, Philip Lewis has written *Transformational Leadership: A New*

Model For Total Church Involvement. While Lewis is an academic who focuses on the

integration of managerial concepts with ministry, he is careful to tie his model to

examples from Scripture. For him, "Transformational leaders are dreamers –

visionaries. They have learned how to lead and manage by vision" (p. 72). This

involves helping others work toward their goals (p. 81). Essentially, however, it is the

leader who must "paint a compelling picture of the future" (p. 93). They communicate

faith, hope and optimism (p. 97).

Lewis further states that transformational leaders are responsible for

communicating and maintaining the vision. The transformational leader "presents ideas or messages in a manner acceptable to the needs of the members" (p.168). He or she must (1) define the vision specifically, (2) express the vision clearly, (3) gain organizational and personal acceptance of the vision, and (4) repeat the purpose over and over (p. 100).

The emphasis on leaders as visionaries who communicate and nurture a vision can be seen in the model of leadership espoused by one prominent Pentecostal leader, Paul L. Walker. Walker is currently General Overseer of the Church of God (Cleveland) and previously served for many years as pastor of the large Mount Paran Church of God in Atlanta, Georgia. He describes his personal style as being "consultative," a term borrowed from Myron Rush (Walker, 1999). The determining characteristic of this style is that followers are encouraged to work collaboratively at solving a problem, but the leader reserves the right to make the final decision (see Rush, pp. 217-232).

As Walker elaborates on his style it becomes clear that he has been influenced by theories of transformational leadership. He suggests "people want to be a part of a vision embodied in a leader." Therefore, a primary function of leadership is "vision casting." Vision casting by the leader determines the mission, identity, and degree of involvement by others. He adds that the leader must produce an organization that enables the body to take ownership of the vision. Thus, he espouses four key ingredients uplifted by key theorists of transformational leadership: (1) leaders must

10

have a vision, (2) leaders must effectively communicate that vision, (3) leaders must

embody the vision, and (4) leaders must construct an organization that facilitates

participation in the vision.

A Brief Critique of Transformational Leadership

At first glance transformational leadership seems well suited to Pentecostalism.

There is common terminology: "charismatic," "transformation," "vision," etc. The case

may well be made that from its earliest years Pentecostal history is replete with

examples of transformational leaders, persons of vision who were willing to challenge

the status quo and create new forms of the church in mission. It seems only natural to

·wed the theory of transformational leadership with Pentecostal practice.

Yet, there are issues and questions which Pentecostals must address if they are

·to be faithful to their heritage. How should the church determine its missional vision?

From whom does the vision come? How should it be authenticated?

The New Testament exhorts the church to focus on knowing and doing the will of

God. God's will was a promise and hope for the individual (Romans 12:1-2; Philippians

2: 12-13) and for the community (Acts 15; Romans 12: 1-8; I Corinthians 12: 4-11). It is

also clear from the New Testament that there were established positions of authority

and influence in the early church. There can be no doubt that the apostles in particular

exercised authority to establish order in the church and to create a vision of the shared

life of the community. They were charismatic leaders who demonstrated both

11

transactional and transformational leadership. What is not evident from the Scriptures is a role of transformational leadership vested exclusively (or primarily) in the apostles or other office holders.

Officers of the church were clearly expected to model the Christian life, i.e., set an example of faithfulness to Christ (I Timothy 3:1-13; I Peter 5:1-5; Titus 1: 5-9; 2:1-5). Apostolic authority centered on establishing the truth claims of the church concerning the life, ministry, and teachings of Jesus. It may be argued that offices of the church were viewed primarily as functions of the community rather than positions of power over the community (I Peter 5:3). In the New Testament there are no examples of charismatic leaders giving a vision of mission to the church other than the mission established by Christ himself. Apostolic authority was grounded in the authority of Christ to lead his church. Apostolic vision was the product of revelation and not imagination (Ephesians 3:3). Indeed, the New Testament church seems to have been driven by a desire to be led by the Holy Spirit as evidenced by corporate resolutions to competing visions (Acts 15:28) . It was the Spirit who spoke the will of God and that to and through a discerning community (I Corinthians 12-14).

Theorists of transformational leadership recognize the intricate connectedness of the individual and the collective needs of followers and leaders. Burns was correct when he uplifted the moral dimension of engaging needs as a basis for leadership. He was also correct in his assertion that human influence is always a confrontation of personal and cultural values. Need-based, value-motivated, vision-driven, charismatic

12

leadership will no doubt lead to a transformed corporate entity. It will not ensure the new form conforms to the image and likeness of Jesus. Bass, Bennis and Nanus, Tichy and DeVanna, and their peers offer valid descriptions of effective charismatic leaders in modern enterprises. However, is it wise to make their descriptive findings prescriptive for the church?

The church must hold to a higher standard for sharing a vision. The question before the church must always be "What is the will of God?" It is never sufficient for the church to ask "what do our leaders think," "what do we need," or even "what is best?" While those are *valuable* questions, they must always be submitted to the known will of God. By definition, the Christian community must be governed by a shared vision of the reign of Christ. Pentecostal communities believe the day of the Lord's reign has come as is evidenced by the Spirit speaking through "all flesh."

Leaders of Pentecostal churches must ask the higher question of God's will, and they must help the community engage that question. Pentecostal discipleship must be grounded in a process of personal and corporate theologizing. We believe the Spirit speaks to and guides those who hunger for the voice of God. We also believe the Spirit listens to those who cry out to God in pain and the Spirit empowers the church to weep with them. The theology that transforms is the theology that flows out of life and death.

The challenge for the Pentecostal leader is greater than effectively communicating a personal vision so that it becomes a corporate vision. The challenge

for the Pentecostal leader is to effectively exhort the church to seek a vision that is from

God and to do so in a manner that promotes Christian formation. The Pentecostal

leader must not fall into the trap of perceiving his or her self as the charismatic

presence in the community; to do so risks limiting the charismata to a few elite and this

ultimately limits God to speak only through the designated leader.[5] Even a process that

invites others to contribute to the leader's vision restricts the Spirit to operate first and

foremost through the leader. This does not negate the legitimacy of officers of the

church sharing a God-given vision but they must do so as members of a community

that sits together with Christ.

A Pentecostal Paradigm
For Formation and Leadership

A Pentecostal model for leadership must flow out of a Pentecostal worldview and

a corresponding paradigm of the church. By worldview I mean mindset or preanalytic

disposition to see and read reality. In *Pentecostalism and the Postmodern Worldview* I

argued Pentecostalism exhibits several such predispositions. First, a Pentecostal

worldview is God-centered; Pentecostals are predisposed to see "God at work in, with,

through, above, and beyond all events" (p. 88). Second, a Pentecostal worldview is

---

[5]There is strong evidence this is rapidly becoming the norm in North American Pentecostalism. From the 1940's there has been an increasing tendency to view the charismata as residing in special individuals, i.e., the healing evangelists. In recent years it has become normative in many congregations to expect the interpretation of tongues to come from the pulpit. The effect is close to pontifical declarations; God only speaks to the community through the pastor.

systemic and holistic. Third, it is transrational; Pentecostals are concerned with *orthopathy* and *orthopraxy* as well as *orthodoxy* (p. 89). Pentecostals embrace reason as a valid conduit of truth, but they do not limit truth to the realm of reason. "Faith, practice, and feeling are to be worked out together with the affections serving as the integrating center" (p. 89). Fourth, Pentecostalism is apocalyptic; it embraces an apocalypticism that flows out of ecclesiastical, ethical, and experiential primitivism (see Land, p. 60).

Scripture holds a special place and function in the Pentecostal worldview. Pentecostals differ from Evangelicals and Fundamentalists in approach to the Bible. For Pentecostals the Bible is a living book in which the Holy Spirit is always active so that to encounter the Scriptures is to encounter God. I concluded the Scriptures serve at least three functions for Pentecostals: (1) they are a primary reference point for communion with God, (2) they serve as a template for reading the world – in the light of Scripture the patterns of life are recognized and woven into a divine-human narrative, (3) they serve as a link to God's presence and His people throughout the ages (p. 90).

Other characteristics include an inclination toward action more than reflection, resistence to bureaucratic authority, a paradoxical view of power – personal power to control one's destiny combined with loss of power to the omnipotent control of God, and a need for separation from the world (pp. 90-91).

Paradigms are theoretical constructions which serve the purpose of providing structure and order to a worldview. They function to provide a means of (sense of)

understanding the world.

> A Pentecostal paradigm must find its structure, function and purpose in a knowledge of God. This knowledge is a knowledge of encounter and relationship, *yada*. To begin at this point is to build on an epistemology which is based upon personal revelation and response. All knowledge is covenantal in nature. The knower and the known must experience, honor and respond to each other according to the true nature of each. Truth is an expression of being and since God is the ground of all that is, he is the ground of all truth. God is thus witness and guarantor of all knowledge. (pp. 91-92)[6]

Furthermore, *yada* focuses on being in time rather than simply being.

Historically, the Pentecostal apocalypse was one in which creation, which flows out of

God, is on the threshold of returning to God. It is an apocalypse of consummation

rather than mere end. Thus, a Pentecostal paradigm must be framed in a time

sensitive metaphore along side of the ontological metaphor of *organism; pilgrimage* or

journey would reflect this sense of destiny (p. 92).

Finally, Pentecostal expressions of the Christian life are systemic. They are

characterized by a holism which holds all subsystems together in a manner that gives

fulfillment and purpose to each.   Systemically, for Pentecostals truth has purpose,

function, and structure.   *Orthodoxy*, in both the sense of giving glory to God and in the

sense of correct belief, is the purpose of knowledge. *Orthodoxy* is the ocean of truth

upon which we sail and it is the port to which the Spirit drives us. The church exists to

---

[6]*Yada* is the primary Hebraic word for knowledge. It is an experiential knowledge, the knowledge of encounter. Thus, it was the perfect euphemism for lovemaking. In contrast, the Hellenistic world approached knowledge on the bases of subjects and objects. To know was to stand back from, observe, analyze, and categorize.

give God glory. *Orthopraxy* is "right reflection/action" which constitutes the function of truth. To encounter God is to know oneself as a subject and actor in history. Knowledge functions to unify our being and our doing into a single expression of God's creative purposes. *Orthopathy*, refers to right affections which provide the *structure/essence* for a truth-based paradigm. The transformation of the believer's character into the image and likeness of Christ forms the integrating center of the knowledge of God. It brings together the Spirit-led processes of orthopraxy and the Spirit accomplished orthodoxy (p. 93). The love of God actualized by the Spirit of God serves as the interface between the Spirit-filled believer and God and God's creation. This Spirit-love opens the believer to receive (know) all that gives glory to God and it serves as a barrier to that which robs God of His glory in his creation. The Holy Spirit leads into all truth and exposes all error.

A Pentecostal worldview and corresponding paradigm for understanding the world must center around the knowledge of God. That knowledge is relational and communal. God, who is bringing all things together in Jesus Christ, has made the church the first fruits of His reconciliation with, and reign over, his creation. The Pentecostal church must know itself to be the living body of Christ the members of which are full participants in the eschatological reign of Christ. This vision of the church has no place for charismatic leaders who mediate the will of God; there is one mediator, Christ Jesus. There is one body and it is a charismatic, covenantal community which shares the knowledge of God through the Spirit who bestows gifts

through the members severally.

Formation and the Pentecostal Community

It is an exciting time to be a Pentecostal scholar. We find ourselves at an

intersection where much attention from scholars outside of the movement and an

explosion of scholarly analysis from within the movement have met. Unfortunately, little

has been written to date from within the tradition about formation in the Pentecostal

faith. Three exceptions are Cheryl Johns (1993), James Bowers (1995), and R. Jerome

Boone (1996).

Cheryl Johns has provided the most extensive treatment of Pentecostal

formation. Via interaction with the work of Paulo Freire, she argued that

Pentecostalism provides a holistic, affective conscientization (a term used by Freire to

designate consciousness of one's existence as an actor in history). Through the

experiential knowledge of God, self and the world gained in the Pentecostal community

(especially worship) persons are empowered to become actors in history. She

concluded

> Pentecostal catechesis includes powerful formational processes in which faith is conveyed and nurtured within the context of the worshiping community. The goal of Pentecostal catechesis is defined as the means whereby the faith community becomes aware of God's revelation and responds to this revelation in faithful obedience. The nature of this process would include the dynamics of an experiential hermeneutic as these dynamics are actualized within the context of Pentecostal liturgy. It includes the active role of the Holy Spirit and emphasizes the full participation of all members of the community of faith (p. 139).

In contrast with Johns' interaction with a noted educator, Bowers focused on the

dialectic tensions between Wesleyan-Pentecostalism and its progenitor, Wesleyanism.

One of his insightful observations is that

> Implicit in Wesleyan-Pentecostalism is a hermeneutic which can guide personal and corporate Christian life. Elements of this hermeneutic include commitment to biblical faithfulness, the leadership of the Holy Spirit, a covenant understanding of the church, and the life of love. The idea here is that the 'hidden curriculum' of formational experiences – relationships, learning processes, corporate decision-making and so on – teaches an interpretive method for personal and community life (p. 80).

This insight leads to a challenge for Pentecostals to understand congregational

leadership as an expression of spiritual eldership. He argues, "Implementing a

Wesleyan-Pentecostal approach to Christian formation will require a reform of

leadership development and selection processes and a revisioning of church

leadership identity along scriptural lines" (p. 83).

Boone offers a helpful interpretation of the functions of community and worship

in Pentecostal Christian formation. In relationship to the present study he built on the

work of Cheryl Johns and others to argue "the Pentecostal church should be an

egalitarian society" (p.133). It is as an egalitarian fellowship that the Pentecostal

church nurtures change by addressing conflict in a way that moves from contradiction

(in realities) to confirmation (p. 134). This observation has powerful implications for the

leadership processes of the church. Boone extended Johns' treatment of Pentecostal

worship with interaction with sociological studies of ritual. He suggests "ritual is a

vehicle for constructing 'alternative worlds'. Rituals are transforming. They nourish

imaginative visions which strive to be different from ordinary life" (p. 136). He quotes

Daniel Albrecht as saying "For Pentecostals, the entire ritual field and the drama that emerges within the ritual matrix is aimed toward *encounter*" (p. 137).[7]

Johns, Bowers and Boone each point to the dynamic work of the Holy Spirit in the relational processes and worship experiences of the Pentecostal community as key ingredients in Pentecostal Christian formation. Each also sees testimony or story-telling as a key component of Pentecostal formation. Boone stresses the role of ritual as transformational. Johns and Boone further recognize the need for persons and communities to confront the tensions of conflicting realities. Bowers explicitly calls for the creation of processes for leadership formation which reflect the Pentecostal view of Christian formation.

The model that I propose builds on three foundational understandings which to a large degree represent a response to the Evangelical debate over leadership that occurred in the 1970's.[8] First, the church must be viewed as both a living organism with Christ as its head – a living system – , and as a covenant community committed to live under the lordship of Jesus Christ – a discerning community. Second, the intended function of elders in the church is primarily to equip (furnish, bring to maturity) the

---

[7]The quote is attributed to D. E. Albrecht, 'Pentecostal Spirituality: Looking through the Lens of Ritual', Pneuma 14.2 (1962), p. 108.

[8]I am referring to the debate that centered around the work of Larry Richards. The essence of the disagreement was presented in a published dialogue between Richards and Gene Getz. A major component of the debate was whether the church should be viewed as an organization or an organism. Richards was highly critical to those scholars who incorporated theories of organizational management into the life of the church.

members of the body of Christ for Christian service (Ephesians 4: 11-12) and this

primarily through worship and instruction in the Word of God. Third, it is the

responsibility of the body of Christ to personally and corporately work to discern how

Jesus desires for his church to engage the needs of creation. In other words, church

leaders are responsible for bringing others into communion with the Word and Spirit of

God in a manner that empowers the church to fully participate in the reign of Christ.

Leaders must facilitate the ongoing formation of persons and communities through the

transforming power of God.

Formational leadership understands discipleship to be a faithful response to the

revelation of Jesus Christ. It is an ongoing quest to know and do the will of God, to

fully participate in the reign of Christ. Pedagogically, it resembles the problem solving

methods of John Dewey's democratic (progressive) education and George Albert Coe's

social theory of religious education; education must give learners the tools whereby

they can contribute to the common good. However, the resemblance is circumstantial

in as much as the methods are grounded in Christ rather than pragmatism. Christian

formation must be driven by ongoing encounter with God rather than a quest for

methods that work. As H. H. Horn responded to Dewey, it is the ongoing discovery of

Jesus Christ which must guide humanity to the true solutions of our problems.

Formational leadership accepts as the "leader's" responsibility the building up of

the "follower's" faith. This requires a recognition of the distinctive meaning of

Pentecostal faith. In the Pentecostal context faith is a communal way of knowing rather

21

than a private leap into the unknown. When Pentecostals speak about their faith in God, the profession "I believe" is often an humble means for expressing "I have come to know," or "I have experienced this reality." This is a stark contrast with much of church history. From Augustine forward the church defined faith predominantly in terms of ideas. "The Christian faith" has referred primarily to orthodox doctrines about God as He has been revealed in his Son, Jesus Christ.

A biblical understanding of faith stresses relationships; faith is a personal response. "The Christian faith" is defined as much by one's affection for Christ (*orthopathy*) and lived response to Him (*orthopraxy*) as by one's thoughts about Him (orthodoxy). Needs and values are issues of faith as well as expressions of ideas. Formational leadership calls upon the people of God to bring their needs and values to the Cross and there to examine them in the light of God's Word. Needs and values must be filtered through the crucible of a shared, living faith in order to gain the vision of God's desire for his people.

Historically, Pentecostals expressed their needs as prayer requests in the context of worship. Likewise, values were expressed as testimony, i.e., the community was invited to celebrate personal victories. Victories are defined by values held. I hold that prayer requests and testimonies both function as testimony. Each is an event in which persons present to the community an interpretation of life and the gospel. Individuals offer themselves and their stories to the community for interpretation. These are confessional movements of self-denial by which the individual is known, the

community is edified, and God is glorified. As such testimony carries a sense of participation in the future; past and present are confronted in an effort to appropriate coming realities (Johns and Johns, (pp. 125-127).

Formational leadership is also an expression of faith in God's presence with his people. It believes the Holy Spirit is searching the deep things of the believer's heart (I Corinthians 2: 6-13) and leading the followers of Christ into the realm of all truth (John 16:13;). Furthermore, it believes God is at work in his people and that they are able to teach one another (Romans 15:14; Colossians 3:16; I Thessalonians 4:18; Hebrews 10: 19-25). Formational leadership believes Jesus is building his church out of living stones and the gates of Hell will not prevail against it. Formational leadership places an emphasis on helping every member of the body of Christ find a place of service that is joined with others and to accept with those others full responsibility for their shared ministry. Those who serve together then bear primary responsibility for discovering the will of God for their shared mission. Overseers serve to help various ministry groups coordinate their efforts.

Formational leadership begins with a call to share the pain of the hurting members of the community. It confronts the "felt needs" of persons as cries which must be heard and owned by all of the body of Christ. It avoids the easy path of testing the winds to identify the greatest common need (desire?) and focuses on the desperate needs of the few. It is in their pain that the "real needs" of the community

are most likely to surface.[9]

The human heart is transformed by God in response to faith and repentance. Formational leadership therefore requires a personal and corporate stance of repentance. The Pentecostal community lives in an ongoing state of turning away from that which displeases God and turning toward that which pleases Him; it lives in the dialectic tension of the "already" and the "not yet" of God's reign. That tension is often felt as conflict between visions.

Formational leadership also engages the dialectic tension which emerges from competing felt needs and visions. Persons are formed in the faith as they discover themselves in the weakness of others. It is in the emptying of oneself in order to serve others that Christians come to have the mind of Christ whereby they know and do the will of God (Philippians 2: 1-13). Thus, formational leadership must move beyond engaging the values of followers as a means of motivating them to a higher morality; it must test those values to see if they conform to the righteousness of God. Formational leadership concerns itself with the transformation of the heart as the seat of values.

A Model for Implementing
Formational Leadership

LeBar envisioned an "educational cycle" that moved from need identification to goal (aims) clarification, to program selection, to method and material identification, to

---

[9]The terms "felt need" and "real needs" are taken from LeBar (1968).

organization and administration, to evaluation. Evaluation led to revision of the list of needs (p. 27).

Building on LeBar's model, I produced a "Cycle of Ministry Development" (Figure 2) My efforts began with a revision of her language from that of educational institutions to that of the metaphor of journey, which I believed to be more Pentecostal in orientation. I also added another stage or element to the cycle, celebration. The seven stages or components of my system are (1) Analyze: Where are we? (2) Set Goals: Where does God want us to be? (3) Select a Course: What Course Should we Follow to Get There? (4) Plan for Action: What must we do to make the trip? (5) Work the Plan: Let's Go! (6) Evaluate: Are we there yet? And (7) Celebrate: Remember the Journey!

I envision the cycle as being more dynamic and less linear than LeBar projected. It is a cycle of ongoing interactive cycles (Figure 1). I prefer to think of the stages as spirating subsystems of a large system. While the "stages" logically progress sequentially, events along the journey may cause the community to alter the sequence.

Several years ago I was requested to "make the cycle more Pentecostal," i.e., reduce the number of steps and put them into words with which Pentecostal leaders could identify. The result was to rename the process "Sharing the Vision: A Covenant of Planning" and to divide the seven stages into three actions: (1) revisioning, (2)

25

envisioning, and (3) supervisioning.[10] Revisioning encompasses stages one and two. Envisioning includes stages three and four. Supervisioning involves stages five six and seven.

Because it is the stage at which the vision of the community is established or renewed, I conclude this presentation by offering a brief description of the processes of the first stage, analysis. Figure 7 provides a worksheet I have used and found helpful with congregations of differing sizes and social settings. The process is applied to groups of persons who have a sense of shared ministry, e.g., all Sunday school workers or all youth workers, etc.

First, through open dialogue each participant is requested to identify areas of the ministry they share that need improvement. This is an act of testimony that calls forth visionary statements about that which should be important to the group. Second, all participants work together to identify their values and beliefs about God's will for the areas under consideration. This is not a bible study; it calls upon the people of God to identify what they have come to know about the will of God. Third and fourth, as a group they filter the list of felt needs through the shared beliefs to produce a list they believe to reflect God's concerns for their ministry. Finally, they prioritize that list. It should be noted that the entire process begins and ends with testimonies of God's leading in ministry and prayer.

---

[10] The emphasis on "vision" was coincidental with the emerging theory of transformational leadership.

I have observed this process implemented in groups from all strata of education and socioeconomic standing. I have found even the functionally illiterate to quickly become adept at the process. In fact, groups with lower levels of education are often, in my opinion, more effective at the process. In every Pentecostal church where it has been applied the core beliefs about the nature of the church and the mission of the church have been virtually identical. Precise vocabulary may vary, but the essential concepts are always the same.
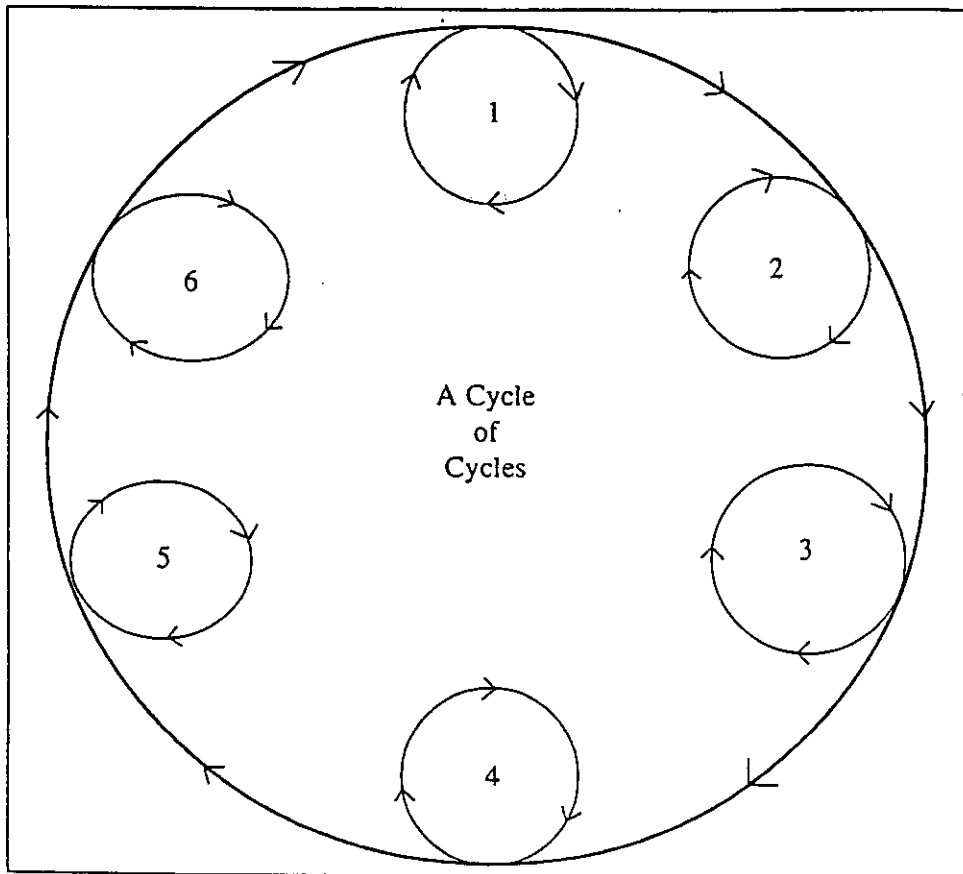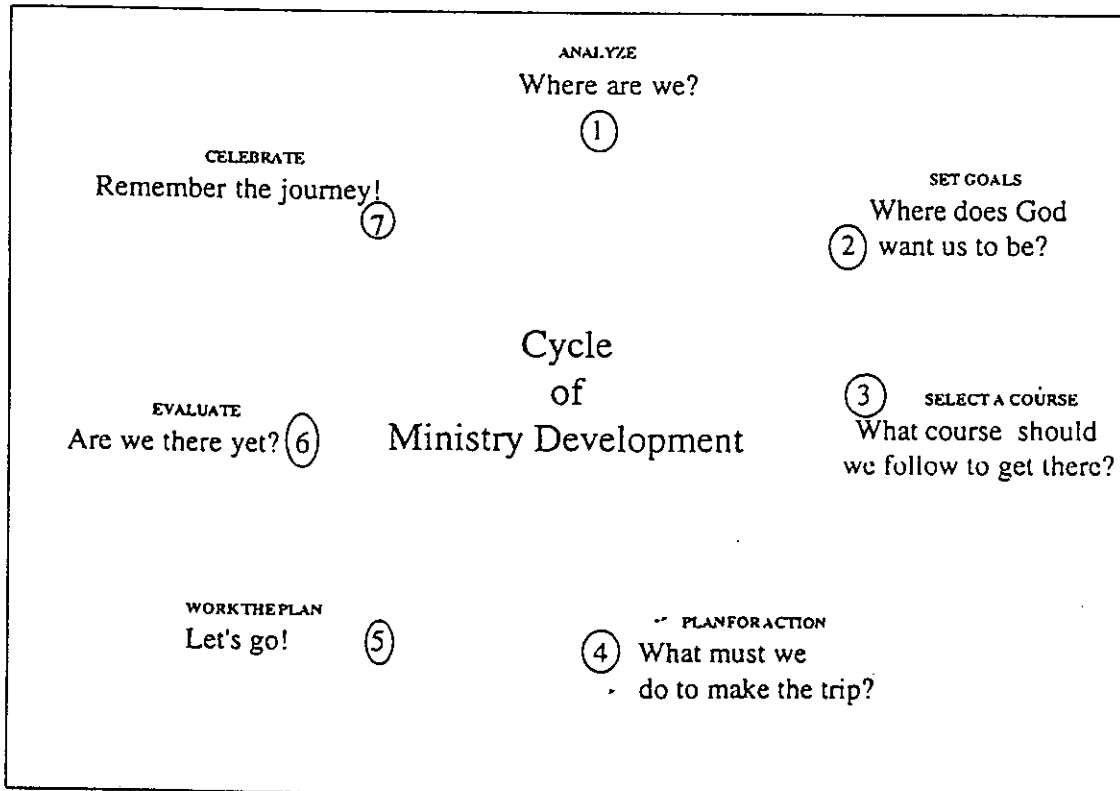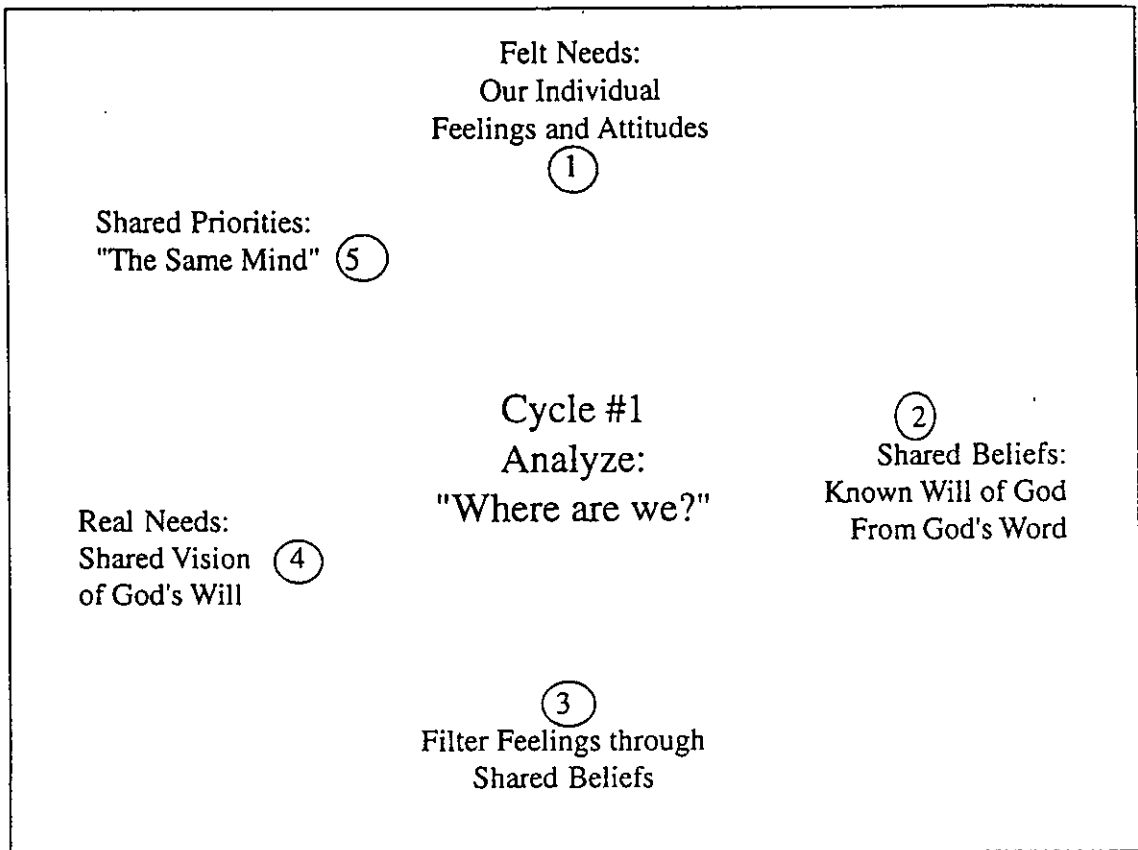
Figure 1

Figure 2

Felt Needs:
Our Individual
Feelings and Attitudes
①

Shared Priorities:
"The Same Mind" ⑤

Cycle #1
Analyze:
"Where are we?"

② Shared Beliefs:
Known Will of God
From God's Word

Real Needs:
Shared Vision ④
of God's Will

③
Filter Feelings through
Shared Beliefs

Figure 3

Destination:
A general description of
where you need to go.
①

Communication:
Write clear, brief, ④
and specific goals.

Cycle #2
Set Goals:
Where does God want
us to be?

②
Verification:
How will we know
when we have arrived?

③
Timing:
When can we expect
to get there?

Figure 4

Brainstorm:
List Options
①

Research &
②Expand List

Select a Course
⑥

Cycle #3
Select a Course:
What course should
we follow to get there?

⑤

③ Estimate the Costs
and Benefits

Prepare a
"Cost/Benefit" Chart

④
Reduce the List

Figure 5

Identify the Tasks Required
①

Set Dates ⑤

② Identify Needed
Resourses
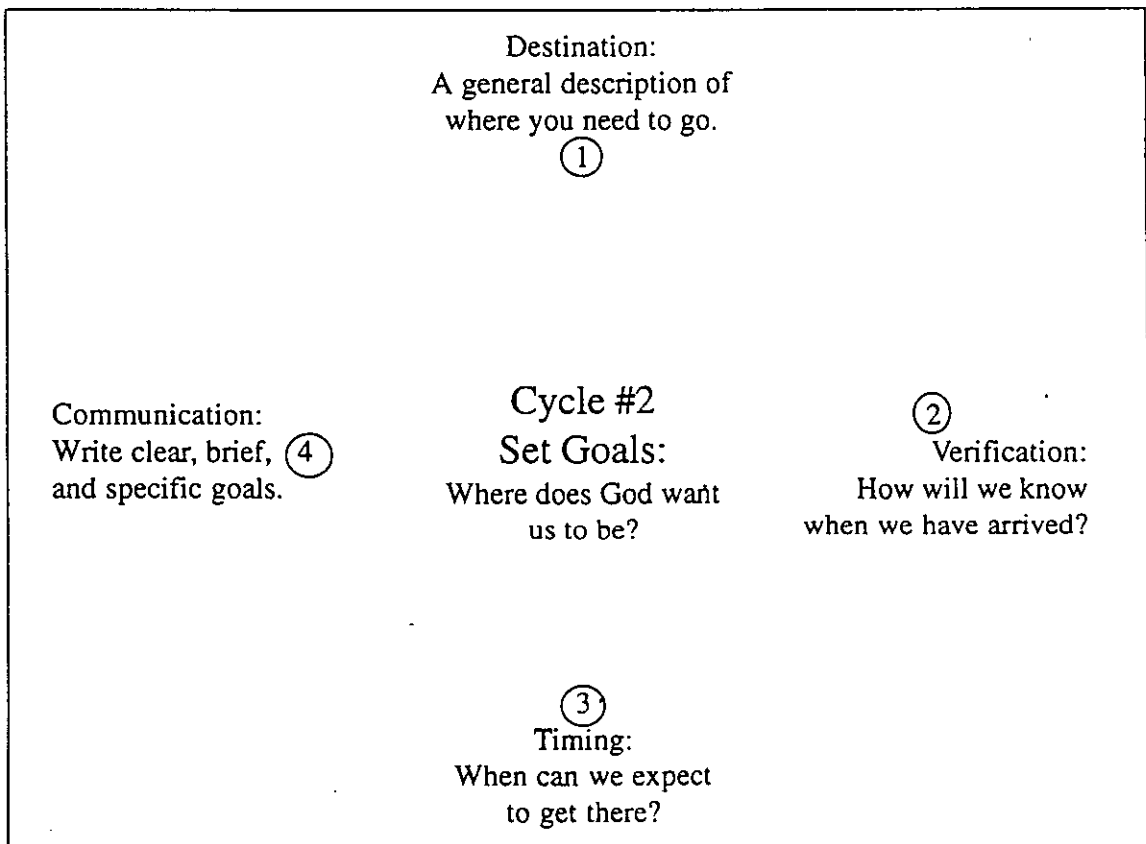
Cycle #4
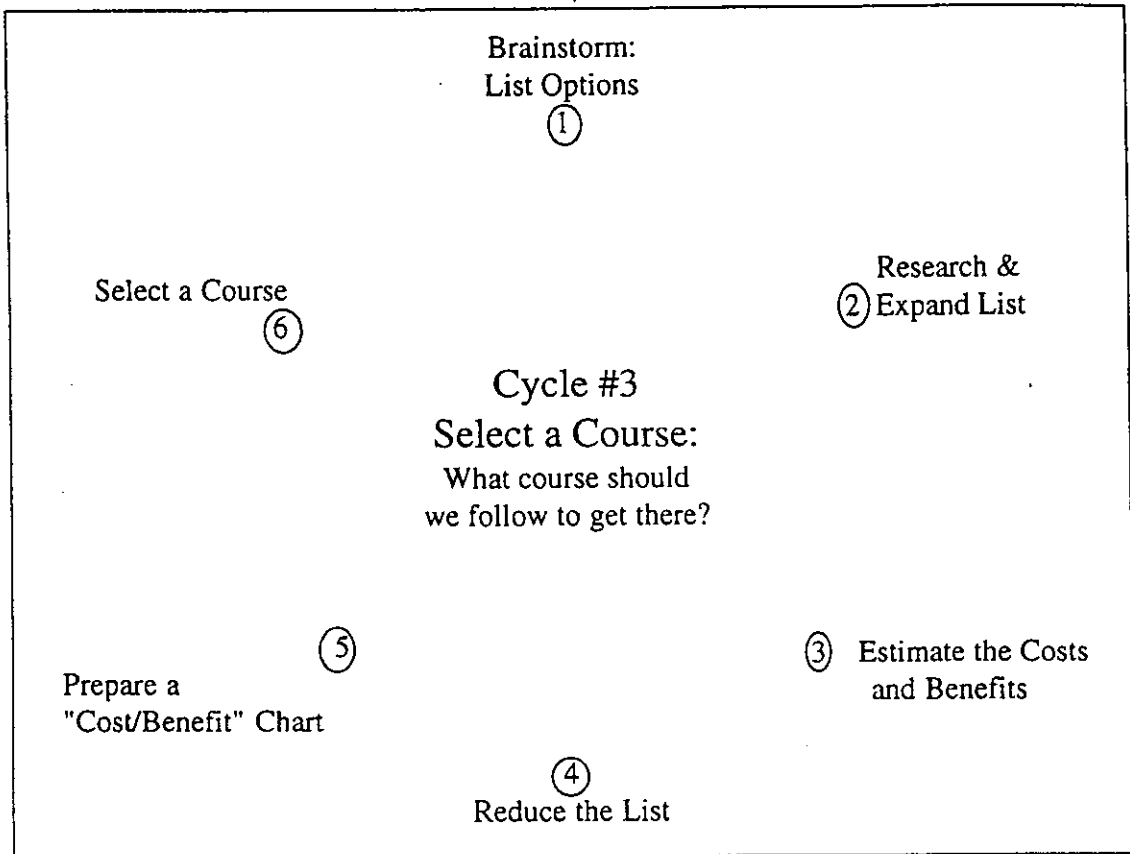## ·Plan for Action
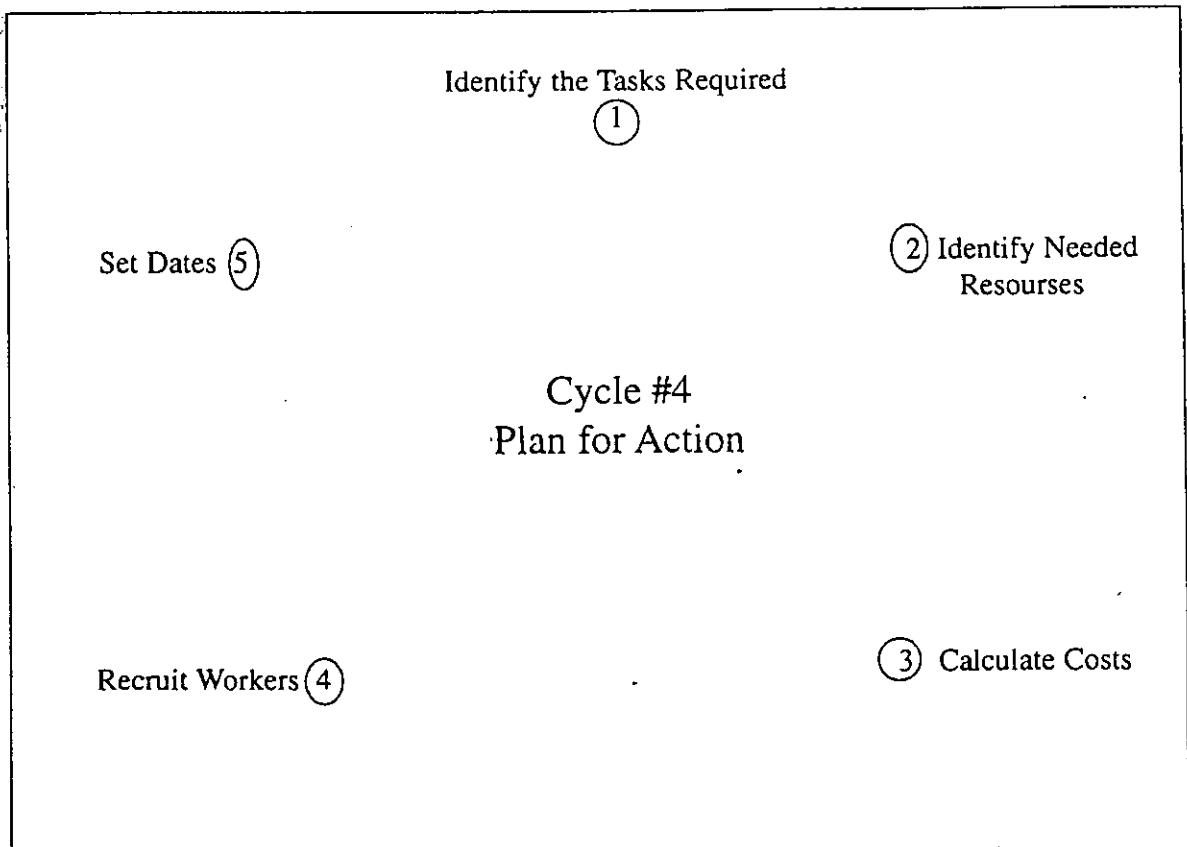
Recruit Workers ④

③ Calculate Costs

Figure 6

Becoming Like Minded

The first step a congregation needs to take in deveoloping a sense of shared ministry is to become like minded about ministry. There are five steps. First, be honest about what you feel about your church. But take care to share in a way that will not intimidate others from sharing. Second, work to agree on the will of God for the church as revealed in the Scriptures. Third, filter all felt needs (beginning with the most common) through your shared beliefs. Fourth, restate the needs of the church in terms that all can agree reflect the will of God. ("It is the will of God that we ...") Finally, in light of your beliefs and current resources agree on a tentative set of priorities.
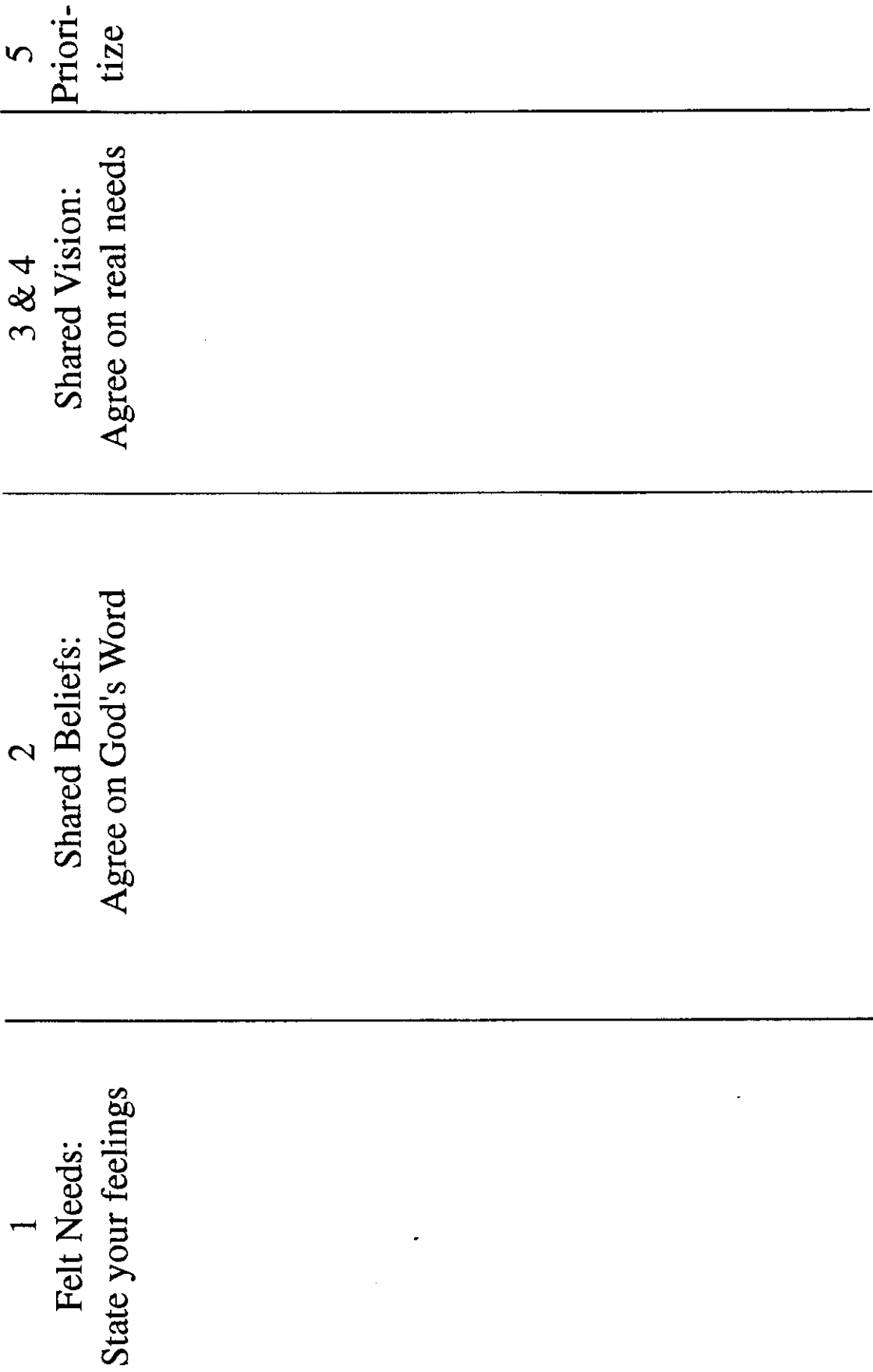
1 Felt Needs: State your feelings	2 Shared Beliefs: Agree on God's Word	3 & 4 Shared Vision: Agree on real needs	5 Priori- tize

Figure 7

Summary of the Cycle of Ministry Development

ANALYZE	SET GOALS	SELECT A COURSE	PLAN FOR ACTION	WORK THE PLAN	EVALUATE	CELEBRATE
Where are we?	Where do we want to be?	How will we get there?	What do we need in order to make the trip?	Are we willing to pay the price?	Have we really arrived?	What good came from the journey?
What do we feel about our church? What are our strengths? What are our weaknesses? What are our "felt needs?"	Where do we wish to go?	What program will best help us arrive at our destination?	What tasks must be completed if we are to make the journey? In what order should they be completed?	Having counted the cost are we willing to accept this plan as the will of God for us and commit ourselves to it?	To what degree have we met our goals?	How should we celebrate?
	How will we know when we have arrived?	What system are available to us that will get us to our destiny? Which of these will best meet our goals and is in harmony with our beliefs about the church?	Who is best able and willing to complete each task including oversight of the journey?	How will we lend support and encouragement to each other? How will we hold one another accountable?	Should they be altered for the future?	Who should be involved?
What do we value about being the church? What do we believe is God's will?	When can we expect to arrive?		What resources are required? How can they be secured?		What new needs have surfaced?	
How do our feelings need to adjust to our beliefs? What are our beliefs? What are our "real needs?"					Is an alternative course (program) needed?	Suggestions: Celebration should flow out of evaluation and should therefore be close to it in time. Celebrations should be in harmony with the nature of the journey and beliefs about the church. Don't let the celebration overshadow the journey.
What priority should we assign to each of these?	Suggestions: goals (1) should reflect what we believe to be the will of God, (2) should require a measure of faith but be within reach. (3) should be clear, brief, and verifiable.	Suggestions: Programs may already exist or need to be created. Don't fear making adjustments to existing programs. Programs must be consistent with our beliefs and must not conflict with other programs.	Suggestions: In selecting workers never bypass the Biblical qualifications for leadership. Take care not to think as the world thinks. A person's spiritual maturity and abilities must match the task. With each worker develop ministry descriptions that meet the minimum needs of the program and recognize individual abilities.	Suggestions: Never forget that people are more important than programs. Do not make a god of the program by allowing it to take priority over the Kingdom of God. Be willing to admit your mistakes and make adjustments.	Suggestions: Remember that the primary standards for evaluation were established when the goals were written. The evaluation should include a review of the story of the journey. It should also include testimonies of the journey's impact on the church as a whole and on individuals.	
	A good goal will make it clear how we will know when we have arrived.					

Figure 8

Sources

Bass, Bernard M. "From Transactional to Transformational Leadership: Learning to Share the Vision." In *Leadership: Understanding the Dynamics of Power and Influence in Organizations,* edited by Robert P. Vecchio. Notre Dame: University of Notre Dame Press, 1997.

_____. *Leadership and Performance Beyond Expectations.* New York:The Free Press, 1985.

_____. *Transformational Leadership: Industrial, Military, and Educational Impact.* Mahwah: Lawrence Erlbaum Associates, Inc., Publishers, 1998.

Bass, B. M. and B. J. Avolio. "Transformational Leadership: A Response to Critiques." In M. M. Chemers & R. Ayman (Eds.), *Leadership Theory and Research: Perspectives and Directions* (pp. 49-80). San Diego, CA: Academic Press, 1993.

Bennis, W.G., and Nanus, B. *Leaders: Stategies for Taking Charge.* New York: HarperCollins, 1985.

Bolman, Lee G. and Terrence E. Deal. *Reframing Organizations: Artistry, Choice, and Leadership.* San Francisco: Josey-Bass Publishers, 1997.

Boone, R. Jerome. "Community and Worship: The Key Components of Pentecostal Christian Formation." *Journal of Pentecostal Theology* 8: 129-142, April 19996.

Bower, Robert K. *Administering Christian Education: Principles of Administration for Ministers and Christian Leaders. Grand Rapids: Wm. B. Eerdmans, 1964.*

Bowers, James P. "A Wesleyan-Pentecostal Approach To Christian Formation." *Journal of Pentecostal Theology* 6: 55-86, 1995.

Burns, James MacGregor. *Leadership.* New York: Harper and Row, 1978.

Chaffee, Paul. *Accountable Leadership.* San Fancisco: Jossey-Bass Publishers, 1997.

Chemers, Martin M. *An Integrative Theory of Leadership.* Mahwah: Lawrence Erlbaum Associates, 1997.

Coe, George Albert. *A Social Theory of Religious Education.* New York: Charles

Scribner's Sons, 1919.

Dewey, John. *Democracy and Education.* New York: The Macmillan Company, 1921.

Dobbins, Gaines. *Learning to Lead.* Nashville: Broadman Press, 1968.

_____ . *The Efficient Church.* Nashville: Sunday School Board of the Southern Baptist Convention, 1923.

Easum, William M. *Sacred Cows Make Gourmet Burgers.* Nashville: Abingdon Press, 1995.

Evans, Thomas J. "Transformational Leadership and Supervision: Promoting Reflective Inquiry in Schools." Kalamazoo: Western Michigan University, 1996. Eric, ED 396407.

_____ . "Transformational Leadership: Overview of a Human Resources Administrative Practice." Kalamazoo: Western Michigan University, 1996. Eric, ED 402640.

Gangel, Kenneth O. *Building Leaders for Church Education.* Chicago: Moody Press, 1970.

Getz, Gene A. *Sharpening the Focus of the Church.* Chicago: Moody Press, 1974.

_____ and Lawrence O. Richards. "A Biblical Style of Leadership." *Leadership.* Spring, 1981.

hahn, celia allison. *Growing In Authority, Relinquishing Control: A New Approach To Faithful Leadership.* The Alban Institute, 1994.

Heifetz, Ronald A. *Leadership Without Easy Answers.* Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1994.

Horne, Herman Harrell. *Idealism in Education.* New York: Macmillan, 1910.

_____ . *The Democratic Philosophy of Education.* New York: Macmillan, 1932.

Johns, Cheryl Bridges. *Pentecostal Formation: A Pedagogy among the Oppressed.* Sheffield: Sheffield Academic Press, 1993.

Johns, Jackie David and Cheryl Bridges Johns. "Yielding To The Spirit: A Pentecostal Approach To Group Bible Study." *Journal of Pentecostal Theology,* 1: 109-134, 1992.

Johns, Jackie David. "Yielding to the Spirit: The Dynamics of a Pentecostal Model of Praxis." In *The Globalization of Pentecostalism: A Religion Made To Travel.* Edited by Murray W. Dempster, Byron D. Klaus, and Douglas Petersen. Carlisle, California: Regnum Books International, 1999.

Kouzes, J. and B. Posner. *The Leadership Challenge: How to Keep Getting Extraordinary Things Done in Organizations.* San Francisco: Jossey-Bass Publishers, 1987.

Land, S.J. *Pentecostal Spirituality: A Passion for the Kingdom.* Sheffield: Sheffield Academic Press, 1993.

LeBar, Lois. *Focus on People in Church Education.* Old Tappan, N.J.: Fleming H. Revell, 1968.

Lewis, Phillip V. *Transformational Leadership.* Nashville: Broadman & Holman Publishers, 1996.

Nisivoccia, Joseph D. "Transformational Leadership: My Journey to Becoming an Effective Leader." Fort Lauderdale: Fischler Center For The Advancement Of Education., 1997. Eric, ED 424509.

Malony, H. Newton. *Living with Paradox: Religious Leadership and the Genius of Double Vision.* San Francisco: Jossey-Bass Publishers, 1998.

Mannion, Patrick T. "Trusting Transformational Principals: An Empirical Surprise." San Diego: Paper presented at the Annual Meeting of the American Educational Research Association, 1998. Eric, ED 420926.

Northouse, Peter G. *Leadership: Theory and Practice.* Thousand Oaks, California. Sage Publications, 1997.

Parker, Stephen E. *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making.* Sheffield, England: Sheffield Academic Press, 1996.

Richards, Lawrence O. *A New Face for the Chruch.* Grand Rapids: Zondervan, 1970.

Richards, Lawrence O. and Clyde Hoeldtke. *A Theology Of Church Leadership.* Grand Rapids: Zondervan, 1980.

Rush, Myron. *Management: A Biblical Approach.* Wheaton, Illinois. Victor Books, 1986.

Tichy, N. M., and M. A. DeVanna. *The Transformational Leader.* New York: John Wiley, 1986.

Turan, Selahattin. "An Exploration of Transformational Leadership and Its Role in Strategic Planning : A Conceptual Framework." New Orleans: Paper presented at the Annual Meeting of the International Society for Educational Planning, 1996. Eric, ED 407426.

Walker, Paul L. *Minister's Week: A Symposium On Lay Ministry.* Cassette tapes of a dialogue with the General Overseer. Cleveland, Tennessee: Church of God Theological Seminary Media Ministries, 1999.

Wheatley, Margaret J. *Leadership and the New Science.* San Francisco: Berrett-Koehler Publishers, Inc., 1992.

Post Script. Interdisciplinary studies are seldom fully satisfying, especially to scholars in the specialized fields of the academy. Such studies tend to deal in generalities and are highly selective in specifics. Authorities within the respective disciplines are often troubled by their omission of significant alternative views. My impression is that the greatest offense is that attempts at interdisciplinary work fail to follow the prescribed methods of one or more of the disciplines. Thus, with sincere apology to my esteemed colleagues from the multiple disciplines I have defiled, I invite their constructive criticism.

Church Education Analysis
Final Report

Part One: "History of the Congregation"
> Briefly trace the history of the congregation. Note the beginnings and major transitions.
>> These may be in terms of pastors, programs, buildings, etc.. They may have arisen in times of crises or through gradual transformation.

Part Two: "The Culture of the Congregation"
> Briefly describe
>> the congregation's constituency (social, economic, ethnic, etc. characteristics).
>> the clustering of the constituency (what natural groupings occur within the congregation? What are the unique characteristics of each cluster? What are the "faith" distinctions of each cluster? What is important to each? How does each relate to the others and to the whole?)
>> the congregation's place in society.
>> the role of the congregation in the lives of its members.

Part Three: "Styles of Leadership"
> Briefly describe
>> the key leaders of the congregation.
>> the style of leadership (management) that each projects.
>> congregational response to each style.
>> which style of leadership is most effective? Why?

Part Four: "Congregational Priorities, Values and Theology"
> Briefly describe
>> What is important to this congregation? (As a congregation, what do they spend their time and energy on? What do they talk about, both in formal and informal settings?)
>> What do the members of the congregation value? (Where do they live? How do they spend their "private" time?)
>> What are the status symbols of the congregation? Who is honored? For What?
>> What is the operative theology of the congregation? What beliefs guide the congregation in its decision making? (I.e., Is the immanent return of Christ informing the congregation's view of social action? Etc.)

Part Five: "Congregational Mission"
> Gather formal statements describing the ministries of the church. (These may come from mission statements, church manuals, or interviews with authorized leaders.) Interview church attendees about their perceptions of the various ministries of the church with a focus on their reasons for participating or not participating in each. Compare the stated mission with congregational perceptions.

Part Six: "Congregational Structure and Function"
> Prepare an organizational chart of the congregation's programs of ministry.

Identify the intended and actual functions and products (results) of each program in the life of the church.

Chart one child's, and one youth's, intended and actual participation.

Compare functional structures (actual patterns of relating between programs) with formal (stated) structures.

Compare intended functions with actual functions of each program.

Part Seven: "Planning Functions"

Visit one board or committee meeting.

Interview one officer about the church's planning and decision-making procedures.

Describe the church's stated and actual procedures for planning.

Part Eight: "Staff Relationships"

Collect ministry descriptions and recruitment policies.

Describe worker-training procedures.

Chart one adult's (worker) chronological and structural involvement in the congregation.

Compare actual worker relationships with stated policies.

Describe the functions of conflict within the congregation.

Part Nine: "Administrative Helps"

Inventory the church's facilities and equipment.

Gather miscellaneous policy items and materials on procedures such as budgets, calendars, etc.

Analyze the role they play in the ministry of the congregation.

Part Ten: "Feed-back"

Describe the congregation's formal and informal procedures for evaluation.

Part Eleven: "Recommendations"

Prepare a written proposal for changes that need to be made in the congregation's discipleship ministries.