

## **ENSURING A FUTURE: TOWARD A MORE COLLABORATIVE APPROACH TO PENTECOSTAL LEADERSHIP DEVELOPMENT IN POST-SOVIET REPUBLICS**

*W. Lee Allison*

As the post-Soviet Pentecostal Church of the CIS and Baltic Republics moves into a new era of freedom and transformation, care must be taken to ensure a future for the next generation. This is the mission of Pentecostal leadership development.

Investigation of the need through interviews conducted with national church leaders and students, and research of biblical and cultural literature concluded that a model for effective leadership development requires an approach emphasizing intergenerational transfer of spiritual leadership. Definition of the approach connotes a process involving intentional collaboration between present and potential church leaders, churches, missionaries, and ministry training programs. The concept reaches beyond functional pastoral training and theological education to transformational relationships resulting in spiritual authority and responsibility passing from one generation of leaders to the next.

A proposal for implementing the intergenerational transfer of leadership was framed in an adapted Succession Planning model. The approach meaningfully engages post-Soviet Pentecostal communities as they ensure the future of their Church in the light of their unique place in culture, the world, and in the Body of Christ.

Testing the credibility of the approach took place with the graduates of the Faithful Men program in Yerevan, Armenia. The opportunity for implementing Pentecostal leadership development in a nation where no AGWM assisted programs existed offered a “blank canvas” for developing the approach identified in the research. In October 2005, a capstone seminar entitled “Ensuring a Future” introduced the need, values, planning, and implementation model for the project’s approach. Successful implementation of the model in Armenia will serve as a catalyst for similar leadership development efforts in other post-Soviet nations.

## **COACHING PASTORS TOWARDS THE PRINCIPLES OF A LEARNING ORGANIZATION**

*Chip Block*

Several realities describe the current status of International Christian Centre (ICC) in Nairobi, Kenya. First, the church has experienced accelerated numerical growth in recent years. Second, incongruity exists between the five-year vision and strategic plans. Third, clarification of the kind of church ICC needs to be in the future demands attention. Each of these issues stresses the need for learning.

This project attempted to move the pastoral team of ICC towards clearly understanding and proactively embracing the principles of a learning organization. Coaching strategies were adopted to help the team members see present realities and to create need for learning and growth among the team's members and, ultimately, throughout ICC.

After reviewing relevant literature, assessing the present environment of ICC, and administering assessment inventories to the pastoral team, a two-day Coach's Clinic was designed and conducted. Goals focused on three areas: (1) individual participants—increased passion for learning; (2) pastoral team—move toward understanding and embracing a learning culture; (3) ICC collectively—move toward being a learning community. The clinic verified the need for growth as a team and further development of a true learning community.

The project revealed that to move ICC towards being a learning community, three movements were necessary: (1) expand individual and team capacity for learning; (2) adopt principles of a learning organization; and (3) deal with cultural underlying assumptions. Quantitative measurements and qualitative evaluation of the coaching dynamic indicate that during the process of the project positive movement occurred in the hearts (desire) and minds (knowledge) of each of the members of the pastoral team.

**A COURSE ON INDIGENOUS CHURCH PRINCIPLES FOR NATIVE AMERICAN LEADERS IN THE NORTH-CENTRAL REGION OF THE UNITED STATES**

*John R. Davis*

This project set out to investigate how many Native American Assemblies of God churches in the north-central region of the United States utilize indigenous church principles and to improve the education of local church leadership on the nature and value of indigenous churches. Initial research began by establishing through official statistics and interviews with Fellowship supervisors that most of these churches were neither self-governing nor self-supporting. The research then focused on finding a clear biblical model for how new churches were supported, governed, and propagated. Existing missionary theory was then examined on the same topics. Finally, missionary outreach to American Indians was examined historically to see what had been the actual practice.

The results of this research were then used to construct a seminar tailored to presenting the indigenous church model to local Native American church leadership in four churches in four states of this region. The results from the pre-session instrument showed that most local leaders who participated in the seminar began with ideas that were not consistent with the indigenous church model. However, at the completion of the seminar, the post-session instrument showed that they were aware of the information supporting the indigenous model and willing to answer according to this information. This change is significant since the seminar contradicts and implicitly condemns current practice.

## **CREATING A BASIC PENTECOSTAL DISCIPLESHIP COURSE FOR MUSLIM BACKGROUND BELIEVERS**

*Ken Ferguson*

This project produced and tested a discipleship course that will strengthen Muslim Background Believers (MBBs). The course has been prepared for use by the Center for Ministry to Muslims located in Springfield, Missouri. Prior to researching and writing the course, the search for existing discipleship courses revealed limited materials available that target MBBs. The search found no comprehensive discipleship courses for MBBs.

The course concentrated on issues of belief and practice. The research provides a firm basis for Christian belief in the areas of greatest disagreement between the two belief systems.

The implementation and testing of the course proved to be a challenge. Because of the difficulty of finding sizable groups of MBBs in any one locale who could complete the course in English, the field was insufficient to make sound conclusions. Furthermore, the experience of the participants skewed the results. Since all but one of them had been Christians for more than two years and several had been Christians for more than ten years, the learning curve was naturally small. However, the limited data did uphold the findings of the research. The data showed that the growth curve increased as the years of Christian experience decreased. The conclusions suggest further testing of the product is necessary. Based primarily on the research, the course will provide a useful tool for the Center for Ministry to Muslims

**JOYFUL IN MY HOUSE:  
INVITING POSTMODERNS INTO THE LIFE OF PRAYER**

*Chuck Haavik*

A generation of postmodern believers has arisen that has little experience with Christian prayer. It is the responsibility of Chi Alpha Students for Christ of the University of Minnesota at Duluth to introduce students from this generation to the life of prayer. Inadequate resources currently exist to help campus pastors in this task. Consequently, the purpose of this project was to develop a multi-dimensional experience to help introduce postmodern believers to the life of prayer. It was determined that the contemplative prayer tradition and Ignatian spirituality could be combined with a Pentecostal theology of prayer to produce an effective approach for this purpose. An interactive, twelve-day, retreat-in-everyday-life format called the Journey of Prayer was created to introduce students to the life of prayer.

The twelve-day Journey of Prayer was field tested with twenty-two students and staff from Chi Alpha Students for Christ at the University of Minnesota at Duluth. Both quantitative and qualitative data was gathered from a pretest and posttest questionnaire as well as a participant evaluation instrument.

Results indicate that the Journey of Prayer was extremely successful in introducing postmodern students to the life of prayer. The materials developed and used in the field test intervention represent effective tools that can be helpful in the process of teaching postmodern believers to pray.

**RECOMMENDATIONS FOR MULTI-ETHNIC URBAN CHURCH MINISTRY:  
BASED ON A CASE STUDY OF THE HIGHLAND CHURCH  
IN JAMAICA, NEW YORK**

*Victor Joseph*

People are migrating to the United States for a better life. As a result, most of the major cities are multi-ethnic. The role of urban churches is taking on new dimensions as these churches face the challenge of evangelizing to a diverse community. The purpose for this project is to cultivate an awareness of this challenge and to point out strategies needed to move from a monocultural ministry to a multi-cultural ministry. Both research and problem solving methodologies were used to address four issues related to multi-ethnicity: worship, church leadership, approaches to evangelism and community outreach, and strategies for addressing community issues.

Two major conclusions were reached. First, multi-ethnic churches are a part of the plan of God in an ethnically diverse and complex world, and the urban context is an essential focus for multi-ethnic congregations. Secondly, Christ has committed to the church the ministry of reconciliation that brings people into His kingdom. The church can accomplish this by bringing people together to worship, developing leadership, evangelizing, and addressing the issues of the external community. Recommendations are made for urban multi-ethnic church planters in the areas of leadership, worship, message, programs, and ministries.

**DEVELOPING A TEAM LEADERSHIP SEMINAR FOR THE BIBLE SCHOOL  
DIRECTORS AND EXECUTIVE PRESBYTERY OF THE ASSEMBLIES OF GOD  
IN COLOMBIA, SOUTH AMERICA**

*Michael Lawrence*

The Assemblies of God in Colombia, South America is a growing and dynamic national church. The church has experienced strong numerical growth in the last five years. It anticipates that trend to continue or even heighten. Its leaders recognize the need to form future pastors through the Bible schools. As the Church's leadership began to examine their Bible schools, it became clear that the apparent issues in those institutions point to a much deeper issue—their own leadership model. Leadership throughout the continent is largely hierarchical, pyramidal, or vertical in nature. Leadership in the church reflects this tendency.

The leaders of the national church in Colombia became willing to explore models, ideas, and organizational alternatives, not only for Bible schools, but also for their own leadership style. The Bible schools (and their ongoing development), became a case study or metaphor for a much larger issue—a leadership model adequate for the setting.

The central thesis of the project is that leadership expressed in a team is a complement, and not a replacement for the traditional vertical model. A seminar was designed to propose the idea of team leadership and then applied that model to the contemporary issue of the development of Colombian Bible schools.

Biblical and theological research focused on the idea that the Church is a charismatically constituted institution. It is a living organism, and as such the Pauline teaching on the body of Christ is much more than a metaphor. Spiritual gifts become a way to further understand the dynamics of the body and put it to work. The modern concept of teams seems to adequately represent that biblical ideal.

The project resulted in the formation of a National Christian Education Department, the appointment of a national director, a long-term plan for the development of the Church's Bible schools and ministerial training program.



**ASSESSMENT OF PASTORAL PREPARATION OF ALASKA NATIVES  
IN THE ASSEMBLIES OF GOD**

*Norman R. Lindsay*

The primary concern of this project is the preparation of Alaska Native pastors for effectual, long-term service in rural Alaska Native churches. The Assemblies of God in Alaska have produced few Alaska Native pastors in their ninety-year history. Adding to this concern, Alaska Native pastors have consistently served short terms of service.

The research for this project centered on assessing the effectual development of Alaska Native pastors with the intent to make recommendations to the Alaska District Presbytery regarding which leadership preparation components, if any, should change.

Research questions focused on cultural, organizational, delivery system, and curricular factors pertinent to pastoral development in rural Alaska. The author examined Alaskan educational institutions and religious organizations for relevant models regarding preparation of Assemblies of God Native pastors in rural Alaska. Data collection included surveys administered to representative rural Alaskan congregations. Additional information came from interviews with Alaska Native pastors, village elders, and district personnel involved in ministerial training as well as with institutional and denominational educators outside the Assemblies of God.

The author presented the results of the assessment to the Alaska District Presbytery of the Assemblies of God in session. The presentation provided a foundation for a collaboration session, addressing implementation of those recommendations deemed appropriate to the effectual preparation of Native pastors for rural Alaska.

**WORKPLACE MISSIONS FROM THE MAJORITY WORLD:  
DEVELOPING A TRAINING MODEL FOR MALAWIAN MISSIONARIES**

*Enson Mbilikile Lwesya*

This project attempted to develop a training program to equip ministers to mobilize, train, and send the laity of Malawi as missionaries to their work places. The Assemblies of God in Malawi has experienced exponential growth in the last twenty years. However, the growing missionary zeal and activities have not wholly included the participation of the laypeople, other than calling them to give their finances to support the “expert” missionary. The project attempted to design a way to include everyone in the Church; after all, the Church is the missionary community of God.

As a local church-based intervention, this project rested on the assumption that the local assembly is the foundation for any lasting Christian work, providing authentic community essential for growth, fellowship, and a gospel witness to humanity. The project concentrated on developing the practical leadership skills of the ministers in the areas of equipping, coaching, mentoring, and supervising a local church-based missionary enterprise.

Through specific biblical literature review, other related literature review, and the results of the practical intervention designed to raise a missionary movement in the local church, the project helped to unmask warped philosophies that have shackled the mindset of the Church for years. The project design verified the need for leadership development in the community of ministers. It further brought qualitative understanding to both the clergy and the laity that they together are a missionary people of God, endowed with gifts to reach out to broken and dying humanity with the gospel of Jesus Christ.

## **INTRODUCING SPIRITUAL DIRECTION A SPIRITUAL DIRECTION PROGRAM AT ORLANDO REGIONAL HEALTHCARE**

*Kenneth L. Nolen*

Spiritual direction is experiencing a rebirth or resurgence in Christianity, and other faith traditions are discovering or rediscovering spiritual direction as well. This interest in spirituality and hunger for spiritual nutrition has permeated into the corporate world. The purpose of the project is to initiate spiritual direction as an offering of the Spiritual Care Department of Orlando Regional Healthcare to its employees and eventually, to individuals of the community served by Orlando Regional Healthcare.

The project consisted of a one-day workshop to provide an introduction of spiritual direction to attendees who may be unfamiliar with spiritual direction and to process ways in which the project can integrate spiritual direction into Orlando Regional Spiritual Care Department initiatives.

This workshop generated an awareness of the need for spiritual direction, introduced spiritual direction concepts and methodology, discussed the benefits gained from spiritual direction, the requirements for an individual to be a spiritual director, some of the reasons individuals seek spiritual direction, and how to find a spiritual director.

Upon successful completion, the project facilitated the introduction of spiritual direction to attendees and provided a foundation for the researcher to determine the next necessary steps for incorporating spiritual direction as a spiritual care intervention for the spiritual care department. The completed project may also serve as a template for other hospitals or institutions that want to integrate spiritual direction into their facilities or workplaces.

**PENTECOSTALS AND THE “NEW” ANTI-SEMITISM:  
WALKING IN THE FRUIT AND FULLNESS OF THE SPIRIT  
FOR THE SAKE OF THE JEWISH PEOPLE**

*Lois Olena*

The second century parting of the ways between rabbinic Judaism and early Christianity resulted in a fundamental breach, the effects of which have reverberated to the present day. Christians separated from the Jewish roots of their faith will suffer from a theological identity crisis. They may feel uncomfortable communicating the gospel to Jewish people. They may have lingering Jewish-related theological questions. They may not recognize the increase in anti-Semitism in our day or know how to respond to it. This naïveté poses theological, moral, and practical problems.

Consequently, the purpose of this project was to develop and present a seminar to assist Assemblies of God leaders and constituents in proactively addressing this naïveté within the Pentecostal context. The six-hour *New Anti-Semitism Seminar*, with accompanying resource materials, sought to do the following: (1) help Pentecostals understand the detrimental effects of past Christian anti-Semitism on Jews and Jewish receptivity to the gospel, (2) prepare Pentecostals to stand with Jews in the face of rising anti-Semitism by helping them understand the biblical-theological mandate for doing so, providing clear research on the present-day phenomenon of the new anti-Semitism, and providing practical steps to combat anti-Semitism, and (3) aid Pentecostals in preserving their witness to Jews through a focus on walking out the ministry of Messiah in the fruit (Gal. 5:22) and fullness (Rom. 11:25) of the Spirit.

The seminar was presented to 112 participants at Evangel Temple in Springfield, Missouri. The project has resulted in a resource that will benefit the seminar participants

personally, Evangel Temple as a congregation, as well as other believers in the kingdom of God.

# **AN INTEGRATED MENTORING MODEL FOR DEVELOPING MORALLY AND SPIRITUALLY STRONG LEADERS IN THE LOCAL CHURCH**

*Louis Selzer*

The purpose of the project is to create and implement a Christian mentoring model for developing morally and spiritually strong leaders. The model uses an integrated approach to learning by helping the whole person receive the benefits from five learning domains— affective, cognitive, spiritual, behavioral, and volitional. In this model, the project's mentor guides seven male mentorees not only to consistently practice relevant spiritual disciplines, but also to faithfully implement wise precautions to grow spiritually and minimize the risks of moral failure.

The project's thesis proposes that mentorees can cooperate with the Holy Spirit to develop both morally and spiritually by applying the wisdom principles taught from the project's curricula. The author contends that when mentorees establish partnerships with each other and with a safe and caring mentor, mutual accountability develops more readily and relational support is engaged more fully, resulting in a more effective learning process. As the mentorees learned to cooperate with the Holy Spirit by persevering in spiritual disciplines and by taking precautionary measures to maintain sexual integrity, they noticed more of His spiritual formation in their lives.

The author believes these mentorees are able to approximate the amount of spiritual and moral growth that should occur throughout the project's thirteen mentoring sessions. By utilizing carefully designed questions from both the *Christian Spirituality Survey* and structured interviews, the mentor helped mentorees to estimate their spiritual and moral development from their own impressions and opinions of personal progress.