

## **LEADERSHIP DEVELOPMENT IN THE CHURCH: RENEWAL CHRISTIAN CENTER, MITCHELLVILLE, MARYLAND**

*Albert Appiah*

If the local church is to successfully fulfill its mission, it must have trained lay leaders who understand the biblical qualifications and responsibilities of church leadership as well as how to serve effectively as leaders in the local church. This need is even more acute for new churches, which typically are planted with a core group who assist the pastor. In most cases, such individuals may not have received any form of training to handle the responsibilities of church leadership. The absence of such training hinders effective service. Renewal Christian Center (RCC), planted in August 2001, found itself in that situation.

The purpose of this project was to design a nine-week “Leadership Development Seminar,” to train current and potential lay leaders at RCC. The training entailed two-hour sessions on nine Wednesday nights. Topics included: “The Purpose of the Church,” “Qualifications and Responsibilities of Church Leaders,” “Servant Leadership,” “How a Leader is Developed,” “The Need for Vision,” “The Value of Team Leadership,” and “The Leader and Conflict.” In addition, a retreat was held for prayer, reflection, feedback and teambuilding.

Thirty participants attended the seminar. Quantitative and written feedback indicated that participants benefited considerably from the seminar, with significant improvement in their knowledge, and that they felt better equipped as far as their leadership skills to handle their responsibilities as church leaders. The seminar validated the need for a deliberate process to be put in place for the selection and training of leaders for the local church. The project can serve as a resource for training leaders in any church. Such training will enhance the quality of leadership in the local church and serve as a blessing to the kingdom of God.

**DEVELOPMENT OF A COURSE ON CONFLICT RESOLUTION  
FOR MESSENGER COLLEGE WITH IMPLICATIONS  
FOR THE PENTECOSTAL CHURCH OF GOD**

*Ron Cannon*

Humanity was created by God to live in harmonious relationship with Him and with one another. The introduction and ongoing existence of sin makes such relationships impossible. Through Christ, God provided a way that humanity's conflicted relationships, both with God and with each other, could be reconciled. 2 Corinthians 5:18 reminds the reader that "all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Having been reconciled to God, believers now are given the task of bringing reconciliation to others.

A vital part of true reconciliation involves resolving the conflicts that often separate us from one another. Effective conflict resolution exists as an essential competency for Christian leaders. This project brings together research and practical information that will aid leaders in the task of understanding and managing conflict in their various ministry settings.

As a part of this project, a one-week module format course on conflict management was developed for Messenger College in Joplin, Missouri and taught during the week of January 7-11, 2008. This course contains a theology of conflict resolution based on biblical principles and also includes insightful information from contemporary literature. Post-course analysis showed an increase in students' understanding and competency. The course will be further adapted to meet the need for training and equipping leaders in the area of conflict management within the various ministries of the Pentecostal Church of God, the sponsoring organization for Messenger College as well as other future leaders desiring to develop the important leadership skill of conflict management.

## **PREVENTING SELF-SABOTAGE: MANAGING CHURCH CONFLICT BY INCREASING PASTORAL EMOTIONAL INTELLIGENCE**

*Don Detrick*

This project addressed the issue of helping pastoral leaders prevent and manage conflict in the local church by providing specific training on integrating the principles of Emotional Intelligence (EQ) with conflict management strategies. Executive officers of the Northwest District Council of the Assemblies of God (NWMN) often receive calls to mitigate church conflicts, typically between pastors and church boards or pastors and congregants. Often the presenting issues in these situations point toward a lack of finesse on the part of pastoral leaders, in many cases indicating ignorance of Emotional Intelligence principles. Because of this deficiency in awareness and praxis, self-sabotaging behaviors frequently ignite and enhance fires of conflict. However, research in this field indicates the ability of individuals to learn Emotional Intelligence principles, and that the capacity for increasing EQ actually increases with age.

The NWMN includes nearly 350 Assemblies of God (AG) churches in Washington State and Northern Idaho, with more than 1,350 credentialed ministers. Throughout this project, coaching pastoral leaders in conflicted situations yielded opportunities for application of information gleaned from related research.

A one-day seminar with nearly seventy-five attendees culminated the field application of this project. The seminar offered participants fundamental instruction in the principles of Emotional Intelligence. They also learned specific strategies for implementing EQ and conflict management principles into their own ministry context, potentially resulting in healthier ministers and churches.

## **LEADERSHIP DEVELOPMENT AND RELATIONAL PATTERNS: THE EARLY CHURCH AND THE CHURCH IN ZAMBIA TODAY**

*John M. Elliott*

Christian Leaders Training Institute is a non-residential leadership training program operated in Zambia through a network of Local Training Centers (LTCs) attached to districts and stronger local churches. This project designed a workshop which sought to help those forming a new LTC deal with important issues that would affect its success.

Five patterns of relationships were defined at the beginning of the study. The biblical-theological review in chapters 2 and 3 examines the patterns of relationships used by the Early Church to train its leaders and concludes that Master-Disciple and/or Tutor/Mentor Pattern relationships provided the basic means by which Early Church leaders were trained. Those already in leadership received further training using Peer/Team Pattern relationships. Chapter 4 looks at how the kin groups of Zambia trained their leaders before colonization and concludes that Familial Pattern relationships played the dominant role in leadership development, with Peer/Team providing an important secondary role among many groups. Chapter 5 addresses how formal education with its Teacher-Student Pattern relationships became the dominant way church leaders have been trained since the Reformation and how missionaries brought this pattern to Zambia. The chapter concludes by examining how informal and non-formal relationships can play a valuable role in developing church leaders today.

Twenty-eight participants attended the workshops. Post-workshop evaluations showed that all participants felt better prepared to run their LTCs. In addition, about half of the evaluations directly mentioned issues related to non-formal and informal means of achieving leadership development goals—such as mentoring, spiritual formation, or similar topics—as having been helpful or having affected their understanding of church leadership training.

## **BIBLICAL WORLDVIEW INTEGRATION FOR EFFECTIVE MINISTRY**

*John R. Hembree*

This project developed a planning guide for local church ministry leaders to implement an integrated biblical worldview into the local church. The project identified two critical problems for many ministries. The first is a too narrow focus on behavior modification. With this inadequate goal of seeking external behavioral modifications, ministries fail to facilitate spiritual growth in constituents; this precipitates declining statistical growth, weak leadership development, excessive attrition rates among long-established adherents, and diminished satisfaction among existing leadership. Ministries that move beyond a behavioral modification focus to address underlying value systems provide greater continuity, but lasting ministry results and spiritual maturity only follow implementation of an integrated biblical worldview.

The second critical problem exists as several generations of research in worldview have produced a myriad of materials that exhibit an overly technical focus, thus requiring knowledge and training outside of worldview studies. Materials developed for educational ministries often contain information and references that require formal training in teaching theory. Some materials are philosophically based providing rich resource for academically trained researchers but little practical application for local church ministries. Several push forward agendas and perspectives that limit usefulness to those willing to accommodate ingrained presuppositions.

The project seminar distilled technical materials into an easily useable guide providing direction for local church ministry leaders to implement an effective, integrated biblical worldview using existing curricular materials. The results of the “Biblical Worldview Integration for Effective Ministry” seminar processed through this project indicate initial success and a continued need for extensive application.

# **SUFFERING AS AN INTEGRAL COMPONENT OF CHRISTIAN LIFE AND MINISTRY: A COMPREHENSIVE BIBLICAL THEOLOGY**

*Gloria Jackson*

This book was born from years of intense personal suffering related to the lengthy terminal illness of my husband and the chronic impairment of my son. An abrupt ending of twenty-five years of missionary ministry on foreign soil and relocation to a supportive role in missions stateside occasioned a deep sense of grief over the loss of familiar ministry and self-identity. The grief was compounded by the perception of the silence—even the absence—of God. The silence and seeming avoidance of fellow ministers revealed a sense of their inadequacy to address the topic of protracted suffering. Speaking at ministers' wives retreats led me to the discovery that many struggle with the issue of suffering as it relates not only to their lives as Christians but also to their role as Christian leaders. Many struggle to reconcile the emphasis in Pentecostalism on healing, victorious living, and the joy that flows from the immediacy of the presence of God with the suffering, sadness, and sense of isolation that, in fact, often exist in the lives of Pentecostal leaders. Recognition of this frequently unacknowledged and unaddressed disparity led me to a careful examination of what the Bible has to say on a broad scope about suffering, resulting in a book developed in five parts: (1) Overarching Biblical Truths Relative to Suffering, including Sources of Suffering, Unanswered Prayer, The Dark Night of the Soul, Purposes of God and of Satan during Suffering, and The Shared Suffering of God and Humans; (2) The Role of Suffering in Christian Life and Ministry; (3) Suffering as Integral to Christian Ministry; (4) Pentecostal Perspectives on Suffering, including problematic tendencies as well as positive distinctives; and (5) Applying Biblical Teaching about Suffering (practical steps for dealing with personal suffering, guidelines for ministering to a suffering person, and a look at the responsibility of the Church for sufferers in its midst and in the world).

## **HEALTHY CHURCHES: DEVELOPING AND MAINTAINING RELATIONSHIPS AMONG CHURCH LEADERS**

*Jean Lee*

Leaders within church ministries experience many challenges when it comes to handling human emotions in relationship. Oftentimes, they are ill-equipped and unprepared to deal with eruptive or volatile human behavior affecting leadership. Those who can better understand human emotions and behavior can more easily predict internal conflict within themselves and others and operate more successfully as leaders reconciling relationships that suffer conflict.

This project sought to give church leaders a base knowledge of what constitutes healthy and unhealthy human relationships. Biblical knowledge and examples of leader relationship styles create a foundation for better understanding human emotion and behavior within relationships. Through a seminar outlining the principles of healthy and unhealthy leader-relational characteristics, this project endeavored to help participants assess, interpret, and create an action plan of reconciliation for healthier relations in church ministry and solidify strengths in current leadership styles and management. The seminar successfully achieved its objectives in educating church leaders in ways of assessing and diagnosing relationships within the church, and nurturing healthy ones.

As more pastors and ministry leaders better understand their own verbal and behavioral actions, they will better appreciate the positive and negative effects of their verbal and behavioral interaction upon followers. Ultimately, a change in a leader's emotional and behavioral actions will effect a change in the spirituality and psychology of a follower. A Christian leader is to promote Jesus Christ's quality and character of leadership style; therefore, the responsibility to understand and nurture healthy psychological qualities and character and good interpersonal relationships lies with Christian leaders.

## **REVITALIZATION OF THE PENTECOSTAL CHURCH**

*Sherry Lee*

Millions throughout the world have become Spirit-filled believers as a direct result of the faithfulness and passion of Pentecostal churches in America. Who would have thought that the movement would now struggle for vitality in its own local churches? This project addresses the challenging issues of plateau and decline of Pentecostal churches in America and offers biblical principles of healthy church function and a process of transformation focused upon revitalization.

A presentation offering a healthy church model and revitalization strategies to forty-five church leaders and pastors occurred in a one-day training seminar during a scheduled Church Life cohort meeting in the Wisconsin/Northern Michigan District of the Assemblies of God. The project utilized a pretest and posttest instrument to acquire quantitative data to determine if significant changes occurred in the participants' attitudes, knowledge, and understanding of the material presented. An additional post-session evaluation provided qualitative feedback on the sessions and the presentation. Investigation of both quantitative and qualitative evaluations indicated that the entire group experienced significant shifts in their understanding, knowledge, and attitudes relative to the material. Furthermore, these evaluations confirmed the perceived helpfulness of the training and appreciable increased awareness of the issues and challenges inherent in church health, transformation, and revitalization.

The project produced a resource that has already benefited Pentecostal leaders and pastors in various Districts of the Assemblies of God and other denominations. Various educational entities have begun using the principles and process of transformation in educational cohort environments. The greatest benefit and utilization of these valuable resources to restore vitality to the Pentecostal movement lie ahead.



## **EQUIPPING THE U.S. ARMY AND THE CHURCH TO ASSIST MILITARY PERSONS EXPERIENCING GRIEF AND BEREAVEMENT**

*Wm. Holt Liptrot*

One of the most traumatic events in life is the death of a child or another loved one. In the United States Army there exists a military care system to assist the living, visit the sick, and honor the dead, but this system lacks adequate help for those in mourning. Often military and church leaders fail to understand the process of grief and bereavement and its tremendous impact on the individual. These leaders require information to provide effective care during these times.

Military and spiritual leaders are often ignorant of the rights and options of the bereaved in the Army. Specifically, most leaders are unaware of the current policy concerning emergency leave for those on foreign tours. This policy is manifested in the Blue Bark Program. Existing Army Regulation (AR) on bereavement must include mandatory notification of this provision.

This project provided a seminar designed to illustrate the process for implementing the Army's Blue Bark Program. The target audience for the seminar consisted of senior military Chaplains, Officers, Department of the Army Civilians (DA-Civilians), and pastors to effectively address grief and bereavement.

The seminar identified and transmitted valuable resources for this target audience on the spiritual and psychological issues that individuals experience at various ages when encountering grief and bereavement. The seminar surveyed bereavement stages, offered ideas and methods for assisting the bereaved in a military context, and provided resources to increase effectiveness in addressing bereavement. It also sought to change the current policy by illustrating the process for developing the Army's Blue Bark Program—designed to enhance the recovery, resiliency and retention of mentally wounded soldiers and their families as well as ensure notification of the Blue Bark policy upon the death of a military dependent in a foreign deployment.

## **DEVELOPING A MENTORING PROGRAM FOR NORTHERN ASIA MISSIONARIES**

*H. Ronald Maddux*

The purpose of this project was to address the needs of first-term Northern Asia missionaries who must adapt to new cultural and ministry contexts within the country of China. As a restricted-access country, China presents unique challenges to missionaries in that they are prevented from performing traditional missionary ministries. Additionally they face the challenge of ongoing spiritual formation in a setting where public worship and religious training is often unavailable. Missionaries also face the challenges of adapting to Chinese culture and customs and becoming a meaningful member of a functioning team.

The premise of this project is that Northern Asia leadership can best address these issues by the development of a mentoring program for all first-term Northern Asia missionaries and missionary associates.

The implementation phase of the project was to present a seminar to Northern Asia area directors and ministry leaders to empower them to develop and put into effect mentoring programs to serve the needs of new Northern Asia missionary personnel. The mentoring seminar acquainted them with the biblical and theological roots of mentoring as well as the actual practice of mentoring.

The seminar examined the history of training in Scripture with particular emphasis on examples of mentoring relationships. Additionally, the seminar examined modern models of mentoring as well as the following topics proposed for a Northern Asia mentoring program: spiritual formation, teambuilding, Chinese culture and customs, and relationship evangelism.

## **LEADERSHIP DEVELOPMENT FOR PASTORS IN ZAMBIA**

*Philip Mundemba*

This project addressed the lack of an established, progressive program to develop pastoral leaders in the Zambian church. Verification of the need was achieved through surveying key groups of leaders: 1,200 pastors in Kitwe, Zambia in conjunction with the project's seminar; 2,000 pastors at an interdenominational prayer conference in Lusaka; and pastoral students in theological institutions. Each of these groups indicated their lack of training in leadership development as well as their desire to participate in such a process through intentional mentoring/coaching and team building. Many indicated a sense of burnout and frustration in ministry, expressed a desire for fresh vision and spiritual rejuvenation, and were excited about beginning a process to increase their understanding of servant leadership for increased effectiveness in ministry.

Execution of the project took place in three stages: (1) a four-week student mentoring/coaching exercise with ten students at the Trans-Africa Theological College; (2) a four-week pastors' mentoring/coaching exercise to investigate avenues for spiritual formation through discipleship, observe pastoral ministry strengths, and examine church growth principles of leadership; and (3) presentation of two leadership seminars—one in Kitwe, and one in Lusaka, attended by denominational leaders, theological institution leaders and students, and pastors from across denominational lines of affiliation.

This project not only provided new ministry leadership tools for participants, but it also served as an impetus for other churches to develop such systems as a discipleship process in the church, and provided the means by which pastors and theological institutions in Zambia could embrace the ministry paradigms of shared leadership and purpose-driven leadership.

**A CASE STUDY: ASSIMILATION OF LATIN AMERICA CHILDCARE'S  
LIGHT AND TRUTH HIGH SCHOOL STUDENTS INTO  
EBENEZER CHURCH, COCHABAMBA, BOLIVIA**

*Steve Potutschnig*

A present challenge in missions is to love and minister to the whole person—spiritually, physically, psychologically, and socially. Latin America ChildCare (LACC) is endeavoring to rise to this challenge throughout Latin America and the Caribbean. Although LACC has over forty years of numerical growth and international advancement, the need to investigate the implementation of its holistic ministerial philosophy exists. This examination serves to identify and resolve conflict between developmental/relief practices and evangelization.

The purpose of this community field investigation was to discover the causes for low assimilation of LACC Light and Truth students into the Sunday worship services of the sponsoring local church and to seek ideas to resolve this situation. This project integrated principles of transformational development through the act of involvement of the Light and Truth community in the decision-making process, programming, planning, implementing and evaluation of the community development. Research, surveying, and forums were the methods used in compiling data on the reasons and responses to the problem. Participatory community investigation was implemented as a survey was distributed to all Light and Truth High School students, followed by a series of three focus groups—parents, teachers, and students.

The findings suggest that statistical analysis does not adequately represent the complexities of poverty and can omit vital information when dealing with compassion developmental ministries. While the results of this study indicate numerous sociopolitical dynamics of the poor that prevent students from attending the local church on Sunday, approximately two-thirds of the high school students claim they are faithful followers of Jesus Christ.

**AN INTERDEPENDENCE MODEL FOR MISSION:  
ALLIANCE BETWEEN THE OREGON  
MINISTRY NETWORK AND THE  
MALAWI ASSEMBLIES OF GOD**

*Boyd S. Powers*

The confluence of three streams—the success of the modern missionary movement, the pervasiveness of globalization, and the latent potential of the interdependent body of Christ—indicate that advancing the mission of God in the twenty-first century calls for new ways of thinking and doing mission. This project attempted to demonstrate that these three existing conditions afford the Church the opportunity to employ international ministry partnerships as a means of engaging the whole Church in the mission of God for the whole world.

The project focused on the research and development of an interdependence model of mission whereby church leaders can evaluate and/or formulate a healthy and effective international ministry partnership. The research identified a matrix composed of six fundamental principles that must be employed: (1) expectations, (2) mutuality, (3) methodology, (4) dependency, (5) sustainability, and (6) accountability.

The design included a field-based research trip to Malawi in addition to the biblical-theological and general literature reviews. The intervention took place during a subsequent trip to Malawi comprised of three components: a seminar, deliberations pertaining to a partnership agreement between the Oregon Ministry Network and the Malawi Assemblies of God for a joint-venture in the Sudan, and a post-test questionnaire designed to measure perceptions and beliefs about ministry partnerships. The same questionnaire was administered as a pre-test to eighteen national leaders and five AGWM missionaries attending Pan-Africa Theological Seminary in Lome, Togo and the executive leadership team of the Oregon Ministry Network.

## **COACHING ALASKA CHURCHES AND CHURCH LEADERS IN PURPOSE AND VALUES**

*Henry Reiber*

Plateaued or declining churches are increasingly prevalent throughout Alaska.

Attendance of indigenous people groups in Assemblies of God (AG) churches is declining rapidly. Five out of twelve AG Alaska Native American churches closed over the last three reporting periods, resulting in low minister morale and many tepid or paralyzed churches.

New pastors sent to the villages often have little or no intercultural training, are unprepared for the isolation, and often leave the state for more lucrative and less severe conditions. The Alaska District Council is developing programs to help in ministerial training, but there is nothing for the training of non-professional church leaders (laity). Cultural diversity, open hostility, long distances, and small populations repudiate simplistic solutions.

This project developed a seminar using a church coaching model to help congregations refocus by defining purpose, establishing core values, and sharpening vision. Surveys and interviews with presbyters, pastors, and church boards refined the seminar content and ensured “buy in” at every level of leadership. A representative sample of both bush and highway churches participated in the coaching process. Conducting the coaching seminars with the entire leadership of the church expedited the acceptance process and aided in maintaining momentum.

This project resulted in a continuing process recognized and endorsed by the Alaska District of the Assemblies of God. I will teach ongoing classes designed to help churches across the state become better at equipping, encouraging, and supporting each member and one another as leaders. Both the Alaska District and I will continue to closely track the success of this project with participating churches. The development of healthy, functional, and dynamic churches has resulted from this team building leadership model.

## MODELS OF CHURCH PLANTING IN NORTHERN INDIA

*Nick Robertson*

While the population of North India has boomed over the past half century, the growth of most traditional churches and denominational organizations (including the Assemblies of God) has not kept pace. The primary church planting model of many denominational organizations—sending a student to a Bible school and then to the field with funds for planting a church—rarely results in rapidly multiplying North Indian churches. Those wanting to share the gospel with the millions in this region who have never heard must explore new means to give the unreached an opportunity to hear.

This project sought to provide alternative models of church planting both to members of Assemblies of God World Missions (AGWM) serving in North India and to members of North India's Assemblies of God national church. The ideas for these newly proposed models come directly from what other organizations are currently doing in North India, often with great fruitfulness. I conducted two seminars sharing my research on different types of North Indian church planting models, to inform and inspire church planters to consider new models.

Both AGWM personnel and national leadership expressed appreciation for the seminars. The South Asia area director from AGWM, recognizing the importance of the seminar's topics, stated, "Your research is yielding exactly the type of information we need to make good decisions and chart a well-informed course for our future partnerships in southern Asia."<sup>1</sup> Two key AG national leaders, independent of each other, encouraged me to continue sharing my findings in AG district meetings. The fruits of the research from this project and its presentation continue to grow.

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<sup>1</sup>Doug Jacobs, Southern Asia Area Director, AGWM, e-mail communication to author, 6 November 2006.

## **MINISTRY TO GENERATION X STUDENTS AT TEEN CHALLENGE INTERNATIONAL OF MID-AMERICA**

*Jack Smart*

This project sought to discover ways Teen Challenge International of Mid-America (TCIMA), a Christian discipleship ministry that works with adult men with drug, alcohol, and other addictions, could increase its effectiveness in ministry to its Generation X students. For several years prior to the development of this project, veteran staff members had noticed greater difficulty communicating with TCIMA students and a decrease in their success after the program. As Executive Director of TCIMA, I based this project on the realization that the majority of students at TCIMA were Gen Xers and that past ministry styles had met their needs with decreasing effectiveness.

I instructed staff members about the nature and characteristics of Generation X then divided them into teams to consider changes that would make TCIMA more effective in ministering to Gen X students. A student questionnaire was administered and student interviews and a student focus group were conducted prior to instituting programmatic changes suggested by the staff teams.

The changes suggested by staff were implemented, and after two months the evaluation tools were administered again. Analysis of the results followed, to determine if the changes had made a positive impact on the attitudes of Gen X students. Both the quantitative and qualitative results failed to show the significant changes in the attitudes of the students desired by the staff.

However, this project brought to light the need for TCIMA and other Teen Challenge centers to understand the mindset and worldview of Generation X students and to find ways to more effectively minister to them, thus allowing these historically effective ministries to continue to successfully fulfill their mission.



# **THE EFFECTS OF SIN AND RIGHTEOUSNESS ON AGING: THE METHUSELAH PROJECT**

*David M. Spencer, M.D.*

Aging and what affects the aging process play key roles in research and academic environments throughout the U.S. and other countries. Geneticists have discovered the causes of multiple aging syndromes which shed light on the critical aspects of aging and its genomic etiology. Although scientists have not yet identified a specific aging gene, they have uncovered the four main longevity gene families which control many of the expressions of longevity: the cellular repair and maintenance family, the inflammation family, the lipid family, and the cellular stress resistance family. Individuals inherit these gene families and can control their protein expressions through behavior.

This dissertation posits that God engineered the human body for eternity and forbade sinful behavior, through the creation of conscience and the awareness of universal moral law. He promises long life to those who follow His commandment to honor parents, because learning to obey our parents facilitates respect for authority and the obedience of the other commandments throughout life. This dissertation also elaborates on God's warning to those who would violate His directives for living through the negative impact that disobedience has on the genome.

This work explores multiple examples of sin and its impact on aging, including an analysis of the effects that violation of the Ten Commandments have on the genome through the activation of the inflammatory gene family which, in turn, generate increased stress hormones cortisol, cortisone, epinephrine, and norepinephrine. In addition, fasting/obesity, philanthropy/miserliness, and exercise/inactivity have positive and negative impact on longevity because of direct effects on the APO genes and the lipid family, on the NK kappa beta genes and the inflammatory family, and on the SIRT and IGF genes of the cellular stress resistance family.

**ASSISTING FACULTY TO INTEGRATE FAITH  
AND LEARNING AT EMMANUEL COLLEGE  
IN FRANKLIN SPRINGS, GEORGIA**

*Michael S. Stewart*

Many Christian colleges agree that the integration of faith and learning is an important distinction. This project assisted faculty members at Emmanuel College in Franklin Springs, Georgia to move integration beyond mere words into practical action that would affect student learning.

I conducted a general seminar to give information, create a baseline of knowledge, and begin a campus-wide discussion on the implementation of faith and learning integration. Through research of current literature on the subject and perspectives on the theological implications, I formulated the seminar. In addition, throughout the seminar, I cited multiple resources, and participants were given access to helpful and informative information about integration in general and integration application within given academic disciplines.

Following the seminar, I held an idea session to further encourage brainstorming and networking of practical ways to bring the concepts we had covered regarding faith and learning into the classroom. The broad-based participation both in the seminar and the idea session spoke to the perceived need and interest of the faculty in the subject matter. The idea session provided additional resources and sparked in-depth discussions.

This project resulted in both qualitative and quantitative improvements in knowledge, understanding, and confidence in the faculty to integrate faith and learning. The project design, along with the faculty participation, allowed a measurable beginning to occur on the campus of Emmanuel College that will have lasting results.

## **INSTILLING A VISION IN TONGAN PASTORS FOR CHURCH PLANTING AND GROWTH**

*Tottie Taito*

This project was designed to increase awareness and instill vision in Tongan pastors and church leaders regarding church planting and growth. The focus pertained to planting and growing indigenous churches in the Tongan ethnic and cultural context. Though not actually planting a church, the project trained indigenous Tongan pastors and church leaders to use effective strategies and methods relevant for ethnic and intercultural church planting.

Planting an ethnic church through teamwork, the equipping of indigenous leaders, and various methods of church-planting evangelism were addressed. Indigenous church planters were trained to recognize the value of these approaches, foundational to successful church planting and growth.

Vital to effective church planting is the biblical-theological foundation upon which godly church planters and the newly planted church itself are built. Therefore, the project serves as biblical counsel to individuals desiring to plant a new congregation. Six chapters comprise this body of work. Chapter 1 deals with the need for planting ethnic and intercultural churches within the Assemblies of God. Chapter 2 provides the biblical-theological basis for church planting. Chapter 3 contains views and suggestions made by those involved in effective church planting programs. Chapters 4 and 5 address the proposed and the actual project field test. The final chapter includes evaluations and reflective recommendations based on the findings and implications of the project.

It is recommended that these church-planting principles serve as resources to use and develop, not only for Tongans, but other ethnic ministries, missionaries, and church leaders as well.

## **TRAINING PASTORS IN EMOTIONAL INTELLIGENCE AND SITUATIONAL LEADERSHIP SKILLS**

*Stephen R. Tourville*

Ministry requires a great deal more than Bible knowledge, a grasp of intellectual realities, and a relationship with the Lord. It requires a call to come and follow Him whereby ministers grow “in wisdom and stature, and in favor with God and men” (Luke 2:52). Leaders must see life as a continual process of learning, developing and growing in Christ.

This project introduced skills vital to the effectiveness of the local church pastor, specifically Emotional Intelligence (EI) competencies and Situational Leadership (SL) principles. EI establishes a grid for going beyond the cognitive skills typically included in ministerial training to incorporate self-awareness, self-management, social awareness, and relationship management as additional competencies essential to the preparation of the minister. SL fits into the social awareness and relationship management side of EI and assists pastors in understanding the context of the local church. Individuals perceive the church through the mental model they possess regarding the functioning of the church. Because the Assemblies of God holds that the Bible is the believer’s rule of faith and conduct, the biblical metaphors should exert substantial influence on church members view and practice of the church. The four primary biblical metaphors of the church—the body of Christ, the family of God, the household of faith, and the army of the Lord—provide a framework for understanding how individual church members develop through supportive and directive leadership skills. These four metaphors correlate to the four Situational Leadership models of individual development known as delegating, supporting, coaching, and directing leadership behavior.

When involved in a ministry environment, the pastor will profit from the EI and SL skills that assist in leading the church toward greater effectiveness for the kingdom of God.

# **THE BEAUTY OF THE BALANCE: TOWARD AN EVANGELICAL-PENTECOSTAL THEOLOGY**

*Terry Tramel*

Millions of Christians refer to themselves as either “Evangelical” or “Pentecostal” believers. A great number within the body of Christ identify themselves as being a part of both of these camps at the same time. On the essentials of the faith concerning Scripture and salvation in the Lord Jesus Christ, much harmony exists between Evangelical and Pentecostal thought. However, on many distinctive issues such as sanctification, Spirit baptism, divine healing, and the second coming, much distance seems to separate the two theological systems.

This project sought to serve as a bridge between these two movements that have greatly influenced the world with the gospel. If construction of such a passage way begins, it must do so at the place called balance. Extremes from both sides rightfully meet with suspicion and rejection. Only the centrality of Christ and the Cross offers hope for a genuine blending of beliefs into an Evangelical-Pentecostal theology for the twenty-first century.

This writing, then, is offered as a biblically balanced treatment of classical Pentecostal theology. As a life-long Pentecostal, I feel permitted, yet humbled, to speak to Pentecostals. In one direction, imbalance may occur if the truths of holiness, the Spirit, and healing are softened. Compromise is not an option. The holiness-Pentecostal heritage remains too priceless to surrender for any alliance. However, imbalance may occur at the other end of the spectrum—by overstating the claims of the distinctive experiences of the movement.

A return to the biblical base allows Evangelicals an opportunity to see the attractiveness of Pentecostalism, without any abuses or excesses. This project directs every eye in both the Evangelical and Pentecostal communities to behold the beauty of the balance in the Word of the Lord and the Lord of the Word.

## **GRIEF RESOLUTION FOR NAVY CHAPLAINS DENIED PROMOTION**

*Olrice Wilkins*

Although chaplains are not the only ones who experience grief when they fail to select for promotion,<sup>1</sup> their belief that God has called them to the chaplaincy and, therefore, that promotion is typical, magnifies chaplains' grief. The significance attached to non-selection is proportionate to the investment the chaplain has made to the military because the emotional investment is greatest when the attachment is greatest. The grief experience associated with lack of promotion can be as profound as when someone close dies.

This project developed a seminar to assist chaplains who failed to select for promotion to put their circumstances into perspective by understanding the grief process and recognizing God's sovereignty and other attributes at work in their lives. Twenty-three chaplains participated in the two-hour "Grief Resolution for Navy Chaplains Denied Promotion" seminar, which sought to (1) affirm the validity of the chaplain's ministry, (2) identify the integral role of the chaplains within the organization, (3) clearly demonstrate individual self-worth, (4) increase awareness of the negative impact of anger and resentment, and (5) educate chaplains in how to avoid destructive behaviors.

The findings of the project confirm that highly significant learning occurred in the lives of those attending the seminar, demonstrating the overall effectiveness of the developed materials. The project has resulted in a resource that will benefit the seminar participants, the military as an organization, and future chaplains who fail to select for promotion.

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<sup>1</sup>The U.S. military uses "fail to select for promotion" and "failure to promote" when an officer does not receive a promotion. In the civilian context, an employee that does not receive a promotion stays in the same position and pay level. However, in the military context, all officers, including chaplains, must experience promotion in order to remain on active duty. Officers that fail to select twice are terminated from active duty service.