

**THE PROXIMITY FACTOR:  
ESSENTIAL DISCIPLINES IN A LEADER'S SPIRITUAL FORMATION**

*James M. Beaird*

This project presented a metric for the evaluation of a leader's spiritual formation and identified solitude, sabbatical, solidarity, and strategy as essential disciplines in self-leadership. The project demonstrated the necessity of the disciplines to be in proximity to the Father's heart.

The Proximity Factor, presented to pastors and leaders in two regions of Open Bible Churches, provided an in-depth look at the issues facing the development of each spiritual leader's trajectory toward effectiveness. Field-testing with fifty-two leaders provided insight for maximizing the final seminar given to fifty-six leaders in two different control groups. Field testing groups included the presbyters of the Assemblies of God Kansas District Council, students in the class "Renewing the Spiritual Leader" taught at New Hope Christian College in Eugene, Oregon, and the central and south districts of the Southeast Region of Open Bible Churches. The final control groups included the north district of the Southeast Region of Open Bible Churches and the ministers and leaders of the Mountain Plains Region of Open Bible Churches.

The project's pretest and posttest revealed significant improvement in the scores measuring the participants' understanding of the subject matter and personal determination to develop intentionally the disciplines in their personal leadership journeys.

## **FINDING THE RIGHT FIT: USING ORGANIZATIONAL CULTURE AND EMOTIONAL INTELLIGENCE IN THE LEAD PASTOR SEARCH PROCESS**

*Keith Edward Bergquist*

The process of hiring a senior pastor can prove stressful to both the search committee and the pastoral candidate. Those involved want to ensure that they find God's fit; however, they often lack the resources and appropriate skills to accomplish this task, such as the skills to ask enough questions or the right questions. Churches lack full understanding as to what they want or expect from a pastor. Not realizing what truly matters to them, they do not explore these areas in a pastoral interview. They also do not comprehend that others hold different values; thus, they struggle to see other perspectives. Available resources often fail to help since they only focus on certain aspects of the relationship between the pastor and congregation. This project seeks to bring emotional intelligence and cultural awareness into the pastoral hiring process to ensure a better fit between senior pastors and congregations, hopefully lessening conflict and lengthening pastoral tenure.

The project created an inventory to assist pastors and search committees in the interview and hiring process. This instrument contained a series of statements that individuals responded to using a scale ranging from "strongly agree" to "strongly disagree." After the inventories were scored, those involved were invited to join in a dialogue to explore where their answers diverged and also create a better understanding of the meaning they applied to words and concepts. At the end of this dialogue pastors and search committees could decide if they wished to proceed with the hiring process.

## **EXCHANGES: A SEMINAR TO TEACH AND APPLY SKILLS FOR EFFECTIVE COMMUNICATION FOR THE CHRISTIAN WORKPLACE**

*Rosita Cantu*

“Exchanges: A Seminar to Teach and Apply Skills for Effective Communication in the Christian Workplace” was the result of a Needs Assessment of AG Financial Solutions and Customer Care Services in 2011. The Christian workplace is not exempt from problems with communication. I observed gaps in the communication process between management and employees concerning important information. Also, I noticed the barriers to communication between departments.

The project provided an opportunity to communicate the contents of the research on effective communication in a seminar for Christian managers and employees from AG Financial Solutions and others across the Springfield area. This was accomplished on June 15, 2013, through a one-day seminar with two three-hour teaching sessions. The participant survey results revealed a significant change in four areas: the development of anger management skills, organizational communication, the assumptions and values of management, and handling anger well to encourage communication.

This project produced a handbook to help management and employees in the Christian workplace develop effective communication skills. The handbook deals with different aspects of communication discussed in “Exchanges.” The project presented research from Scripture and contemporary literature that will help improve vertical communication with management, horizontal communication among departments, and employee communication.

## **STRENGTHENING A TEAM LEADERSHIP APPROACH TO THE MULTI-SITE CHURCH MODEL**

*Ted Cederblom*

Life360 Church is a multi-site church of the Assemblies of God located in the Springfield, Missouri metro area. Serving as the lead pastor of Life360 Church since 2003, I have the privilege of being a part of the team that pastors the church's seven campuses. The congregations have their own site pastors, who collectively serve on the church's site pastor team. I have taken the Life360 Church leadership through a transition process over the last six years, moving the church from a hierarchical approach of leadership to a team approach of leadership.

The impact of this project to ministry is substantial in the life of the church, the development of the lead pastor, and the formation of the team model for multi-site churches. This project has transformed Life360 church, both physically in the number of campuses and culturally in the mindset of the leadership and congregations. The implementation of this project has been the single greatest agent of change in the life and ministry of this pastor. For other pastors looking into a similar project, the implications are revolutionary. For this reason, I believe this project has implications for and contributions to the larger church leadership community. In this project, leaders can find another viable option for the structure of a multi-site church and the personal leadership model of the lead pastor. The team model approach is biblical and life-giving, and provides the highest and best representation of the Body of Christ functioning in the New Testament ideal. The implications for growing the Kingdom of God are immense.

## **THE SPIRITUAL DNA OF CHRIST IN A BELIEVER: HOW IT DIRECTS THE WAY THE CHURCH SHOULD GROW DISCIPLES**

*Timothy Lynn Cederblom*

Due to the lack of nurture and growth among new disciples, this project establishes a simple and viable approach to nurturing new disciples in the first months of their spiritual life. Successful evaluation of growth in new disciples comes as a result of identifying and measuring characteristics that all genuine new believers exhibit.

This project defines a disciple as one in whom the spiritual life and DNA of Christ is planted, resulting in the natural outgrowth of six common characteristics: growth, love, submission, management, reproduction, and holiness. All genuine new believers exhibit all six of these characteristics and they arise due to the work Christ is doing in their lives.

This project engages five new disciples for three months after their water baptism in the nurturing environment of a small, familial group. After the initial period, each new disciple completed a self-assessment to measure the presence and growth of the six characteristics. Through the use of a post-assessment Appreciative Inquiry, the project ascertained that all individuals displayed measureable growth in all six characteristics.

This project represents a viable and replicable model for new disciple care and nurture during the first three months after water baptism. The assessment tool can provide any church an objective tool whereby to measure and celebrate growth. Ultimately, the simplicity of the plan and its organic nature makes it a reproducible model for any local church setting.

## **BROKEN FATHERS—MENED SONS: REDISCOVERING INTENTIONAL FATHERING**

*Lanny D. Clark*

The lack of intentional fathering through absent, apathetic, or abusive father figures continues to contribute to the brokenness of the nuclear and extended family structures within American culture. This project presents a remedy of God the Father to men from within fractured families to escape their brokenness in order to father effectively. This project reaffirms the fatherhood of God and His precreation intention of having humans as His heirs. It identifies the culture of the spiritual orphan with its compelling obsessions of self-promotion, self-provision, and self-protection as the basic template of sin into which all descendants of Adam and Eve enter by birth. For the heirs lost to God at the Fall, it presents the Gospel of the Kingdom as the message of reconciliation to the Father.

The project produced two deliverables useful to the body of Christ. First, a men's seminar outlining a pathway of spiritual maturation from childhood into sonship through husbandship into fatherhood provided a foundation for developing schemas for discipleship that transcend cultures. The second deliverable was the creation of two quantitative surveys useful in exploring the impact of modeling by fathers upon their sons and the fathering practices of those sons upon their own children. The surveys originated in questionnaires field-tested for reliability using Chronbach's alpha. The resulting factor analysis yielded a Chronbach's Alpha of .970 on the Questionnaire of a Son's Perspective on His Father and .948 on the Questionnaire of a Son's Perspective as a Father. A figure of over .700 is acceptable, so the assessment demonstrated high internal reliability.

**RE-ESTABLISHING THE PRIESTHOOD OF BELIEVERS THROUGH THE SHAPING OF MINISTRY CULTURE: A BIBLICAL PARADIGM FOR MINISTRY AT FIRST ASSEMBLY OF GOD, FINDLAY, OHIO**

*Douglas Lee Cooper*

First Assembly of God in Findlay, Ohio experienced a difficult pastoral transition in 2007-2008 that fragmented and disconnected people from its leadership. This recent conflict, combined with traditional church structures, resulted in a lack of ministry empowerment. This project addresses the shaping of ministry culture to reconnect the church with the priesthood of the believer and engage ministry leaders in mentoring and multiplying other believers to advance church health.

Furthermore, this project explores the incarnational nature of ministry, the interdependent nature of ministry, and key principles of ministry culture. Believers often lose touch with the divine calling upon their lives due to distractions and the enemy's efforts to divide God's people. This withdrawal from ministering to the needs of the whole body negatively impacts the health of the church. This project seeks to re-establish the biblical principle of interconnectedness within the Church by preaching targeted sermon series on every member ministry and formulating a training seminar for ministry leaders on ways to create a ministry team structure of mentoring and multiplication.

This project asserts that shaping the ministry culture of the church into a relational network of accountability and empowerment will release the church to reach its full potential. By addressing structural and attitudinal inhibitors within the congregation, the church experienced significant improvements in its relational and ministry health. The insights from this project will assist church leaders who seek to transform ministry structures that limit growth into channels of life and health.

## **HELPING SPIRIT-FILLED PEOPLE FIND THEIR PLACE IN MINISTRY: A COACHING MODEL FOR THE LOCAL CHURCH**

*Kenneth Cramer*

Lighthouse Worship Center (LWC) in Hayes, Virginia has a rich history of sending leaders into full-time ministry, but had reached a numerical growth plateau. Through the biblical-theological and general literature reviews, this project identified the key hindrances to growth and initiated steps to create a coaching strategy designed to help Spirit-filled people find their place in ministry. The project culminated in a two-day seminar designed to train people to understand the mission of God, identify their spiritual gifts, and know the importance of a simple repeatable structure for building ministry teams.

The seminar utilized a pretest/posttest instrument to measure the changes in missional understanding and spiritual gift identification before and after the training. The testing shows that statistically significant growth occurred in the pretest/posttest comparisons. Ten people responded to become a coach or ministry leader and several more chose to become small group participants. They demonstrated an understanding of the importance of using their spiritual gifts to fulfill the mission of God through their local church. As a result of the project, the participants now understand the importance of missional clarity, praxis-based instruction, and simple repeatable structures in the church. Using a coaching approach centered around Ephesians 4:10-14, Lighthouse Worship Center will be poised to break the growth plateau, train new leaders, and move into its community and global harvest fields.

## **DECISION-MAKING STYLES, LEADERSHIP STYLES, AND SELECTED INFLUENCES ON DECISION-MAKING**

*Ronnie J. Crum*

Decision-making in ministry derives from the leader's choice of decision-making style, the leader's choice of leadership style, and various influences. Through a seminar, this project created an opportunity for ministry leaders to examine their decision-making styles and leadership styles, to consider the selected influences of limited rationality, Appreciative Inquiry, and discerning the will of God, and to review the various leadership styles found in Contingency Theory, Normative Decision Theory, Path-Goal Theory, and Situational Leadership Theory. The decision-making approach presented in the seminar relies on the three Acts 15 principles: (1) deliberation in unity, (2) Scripture informs experience, and (3) Holy Spirit guidance called *Deisensus*, which emphasizes the involvement of the Holy Spirit in the decision-making approach of ministry leaders.

The pre-seminar and post-seminar assessments produced significant findings regarding the participants' likelihood to change their decision-making approach. Scores created from the pre-seminar and post-seminar assessments included three scales: (1) Rationality and Logic, (2) Openness to Appreciative Inquiry, and (3) seeking to discern the will of God. The mean scores of the pre-seminar assessment compared with mean scores for the post-seminar assessment of these six scales showed statistically significant differences in each of the three pairings. This project enabled leaders to consider the skills of Appreciative Inquiry as a positive change approach to decision-making, and focus on the importance of seeking the will of God by elevating the Holy Spirit's role in the decision-making process.

## **DINNER CHURCH: AN URBAN PROPOSAL**

*Verlon Fosner*

The presence of Assemblies of God (AG) churches is waning in the urban cities of the United States. In fact, four times fewer AG churches exist in the urban cities than in the rest of the country. In most large cities, the Assemblies of God would need to plant twenty-five churches to match the ratios of church to population in rest of the country.

A certain ecclesial approach, however, is gaining traction in some urban neighborhoods—the dinner church. This theologically rich approach finds its roots in the house churches and agape feasts of the New Testament. Throughout the Apostolic Era, the dinner-centric church thrived in the large Hellenistic cities for the same reason they thrive in urban neighborhoods today: poor and lonely people need a family.

This project evaluates the theological foundation for the dinner church and its potential effectiveness in high-density urban neighborhoods in contemporary times. This is accomplished by opening several dinner churches in Seattle, opening a training house to host visiting church leaders to observe the vision in action, creating a 165-page dinner church handbook, and creating two surveys that evaluate dinner churches in action and the quality of the handbook material.

In summation, this project proposes that a dinner table provides a historical and striking metaphor for an abundant gospel and a welcoming family, especially in urban neighborhoods. This project further proposes that urban church planting remains the greatest missiological challenge for AG leaders in this coming decade.

**INTERNATIONAL FESTIVAL OF JEWISH MUSIC AND DANCE:  
AN OUTREACH MODEL TO REACH DIASPORIC JEWISH COMMUNITIES  
WITH THE GOSPEL THROUGH LARGE-SCALE EVANGELISTIC EVENTS**

*Jonathan D. Gannon*

The irrevocable calling of Israel has fallen victim to wayward theologies, deadly anti-Semitism, and missiological ignorance and over the past two millennia. Confusion, neglect, or outright opposition has largely thwarted the biblical clarity of Israel's unique role in God's plan to redeem the world. As such, the Pauline "to the Jew first" missiological principle has been ignored, forgotten, or misinterpreted. The result is an ecclesiastical environment struggling to amalgamate the physical restoration of Israel within our lifetimes with the persistence of Jewish spiritual blindness.

Following Israel's majority rejection of Jesus as Messiah, a spiritually redeemed remnant of Jews numbering in the thousands was left as a dimmed yet fully Holy Spirit anointed version of Israel's fullest destiny—a light to the nations (Isa. 49:6). Jewish believers triggered the first wave of global evangelism and spread the Good News of the grandest expression of the spiritually fulfilled heritage of Abraham, Isaac and Jacob. Jewish people have always required a full and contextualized witness of the gospel.

This project provides a reproducible outreach model to conduct large-scale Jewish evangelism as codified for Jewish Voice Ministries International. The project supplies measurable evidence of the qualitative and quantitative improvements afforded by the festival outreach manual, as well as the theological application of the Pauline "to the Jew first" missiological credo. Finally, this project accents the outreach significance of developing and deploying high-performing teams.

## **RESPONDING TO SUBSTANCE ABUSE: EQUIPPING CHURCH LEADERS FOR MINISTRY TO THE CHEMICALLY DEPENDENT**

*Barbara Gilliam*

Alcoholism and drug addiction fragment families, drain community resources, and cause people occupying church pews to live with shameful secrets. Church leaders play a major role in prevention, counseling, and referral services to people suffering from the effects of substance abuse. Well-informed and resourced leaders can create a caring and supportive community of faith where people feel safe and can heal. This project focused on the necessity for the education and resourcing of church leaders in the subject of substance abuse in order to more effectively counsel and refer people seeking help.

A seminar designed for church leaders presented a theology of addiction, secular and Christian treatment options, relapse prevention, and the role of the church to a group of ministry leaders. A resource packet was created for churches and given to each participant at the conclusion of the event. The packet included usable educational materials, steps in forming community partnerships, and lists of referrals for people seeking help.

Leaders who attended the event had prior knowledge and experience with alcoholics and drug addicts and understood the seriousness of the problem; their being well informed contributed to a lack of significant difference between pretest and posttest analysis, formulated to determine the effectiveness of seminar. However, qualitative feedback was positive, and participants appreciatively affirmed the seminar as useful and practical, providing a comprehensive tool for pastors and church leaders desiring information and guidance on the topic of substance abuse.

**MENTORING EMERGING LEADERS TOWARD HOLISTIC HEALTH  
AND LONGEVITY: A GUIDE FOR SEASONED LEADERS  
TO INTENTIONALLY INVEST IN AND INFLUENCE THE  
NEXT GENERATION OF MINISTRY LEADERS**

*Stanley Curtis Grant*

Statistics indicate that 60 to 80 percent of those who enter ministry will not remain in the profession ten years later, and only a fraction will remain in ministry as a lifetime career. The Church needs leaders who are spiritually, physically, relationally, and emotionally healthy, and who are committed to positioning themselves for long-term effective ministry.

Through gathering input from long-term seasoned pastors, former pastors, and emerging young leaders, I was able to analyze which activities and behaviors prove to enhance the opportunities for success in ministry. I also studied the effects of mentor/protégé relationships on the success of young leaders.

The project emphasizes four main topics: physical health, spiritual formation, emotional well-being, and relational integrity. A portion of this project seeks to create an environment whereby a group of emerging spiritual leaders, along with one seasoned pastor, can grow together in the context of community through an intentional plan of routine study and interaction.

After completion of a six-month mentoring plan, these young protégés reported changes in their thinking and behaviors, resulting in them ministering to others from a healthier position. This new focus enhances both their effectiveness in ministry and their potential for long-term success.

## **PENTECOSTAL LEADERSHIP DEVELOPMENT: A SEMINAR FOR THE LOCAL CHURCH**

*Gregory Hackett*

A process to discover and develop new leaders is essential for the Pentecostal church to fulfill its mission. In my work as a pastor, coach, and consultant, I have discovered that many individuals in church leadership have limited training in the area of Pentecostal leadership. As such, many borrow concepts and processes from the contexts of their workplaces or the federal government. The absence of leadership development hinders unity and growth.

The purpose of this project was to develop a Pentecostal leadership development seminar for leaders in local churches. I designed the seminar to equip participants with a clear understanding of current cultural challenges. Training emphasized four components that create Pentecostal leadership: knowledge, ministry practice, spiritual life, and strategic relationships. I utilized assessments in each component so participants could identify the degree to which a component was a strength or weakness.

I conducted the seminar in two churches outside my own context, to ensure that participants did not have biases because of a preexisting relationship with me. I used pretest and posttest instruments to gather quantitative data in order to analyze the influence of the seminar. The results of the project indicate that the attendees benefited from the seminar. It heightened their knowledge of the subject and gave them deeper understandings of themselves. It confirmed that local churches need deliberate processes for discovering, developing, and nurturing leaders.

## **STORY, PRESENCE, COMMUNITY: A SERVANT-LEADERSHIP MODEL FOR ROCKY BAYOU CHRISTIAN SCHOOL**

*John Richard Hoskins*

Christian schools ought to revolve around Jesus' teaching, "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:26-28, ESV). However, Christian schools often model leadership systems that rarely resemble servant-leadership values and principles.

This investigation determines servant-leadership exists within a system centered on Christ within God's metanarrative salvation story discovered from Genesis to Revelation. It indicates servant-leadership is inescapably linked to the presence of God and His people, and gifted by the power of the Holy Spirit. This presence gives birth to a community that lives and models the values and principles that enable Christian schools to equip and send forth champions of Christ.

The data gleaned from Rocky Bayou Christian School (RBCS) administrators, faculty, and staff identified six areas critical to creating a servant-leadership culture: (1) understand God's story of salvation holistically as a system, (2) proactively align God's story to the purpose, vision, and mission of RBCS, (3) find time for being in God's presence and the presence of fellow believers, (4) distinguish what servant-leadership looks like in context, (5) concentrate on community building through defining vocabulary while building relationships on trust and collective intelligence, and (6) be a servant-leader versus just knowing what servant-leadership entails.

**EQUIPPING AND RELEASING BELIEVERS TO MINISTER IN THE GIFTS OF  
THE SPIRIT FOR EFFECTIVE MINISTRY AND EVANGELISM  
NEW LIFE ASSEMBLY OF GOD IN PEMBROKE PINES, FLORIDA**

*Maria Khaleel*

This project addresses the subtle pneumatological shifts in doctrine and in practice that have taken place in the Pentecostal Movement in North America over the past several decades and the relationship of these shifts to a decline in growth.

The biblical-theological literature review establishes a solid biblical-theological foundation for the importance of Spirit baptism as empowerment for the fulfillment of God's mission, the vital significance of initial evidence as a gateway to the increased manifestation of the *charismata* (1 Cor. 12:8-10), the critical role of the *charismata* in effective ministry and mission, and the importance of leaders creating a learning environment to equip believers to minister the gifts of the Spirit. The general literature review emphasizes the experienced presence of God and the baptism in the Holy Spirit as central to Pentecostal spirituality, the key role of the *charismata* in church growth, and the ramifications for the future in developing a Pentecostal model of ministry.

The School of the Spirit (SOS) uses sound teaching and activation exercises to provide believers the opportunity to exercise the gifts of the Spirit under the guidance of spiritual leaders. SOS helps believers to develop confidence in operating in the gifts as a natural part of a lifestyle that builds up the church and provides a powerful witness to the community as they proclaim the gospel with confirming signs and wonders.

In addition to the immediate benefit to the participants of the SOS, it also provides a curriculum for Pentecostal and charismatic pastors and spiritual leaders who desire to equip their congregations or groups to minister in the gifts of the Spirit.

**INTENTIONAL INTERGENERATIONAL MINISTRY PRACTICES  
DISCOVERED AT CENTRAL ASSEMBLY OF GOD  
IN SPRINGFIELD, MISSOURI**

*Michael E. McCrary*

The Church is the whole family of God. Many church leaders experience frustration when they try to minister to all generations. Churches face a challenging task in helping their people develop intergenerational relationships, especially with the relatively modern trend of segregating ages in churches. For hundreds of generations, one's family and faith communities have mainly transferred and nurtured faith in God. A great need exists for churches to develop an intentional intergenerational ministry strategy to help their people reach their God-designed potential. Intergenerational ministry is not a new method or concept, but God's design to nurture and transfer the story of redemption from generation to generation.

This project sought—through a seminar at Central Assembly of God in Springfield, Missouri—to identify the intentional ministry practices of intergenerational churches. It established a theology of intergenerational ministry, provided an overview of the challenges facing intergenerational churches, and presented the essential ministry practices of intergenerational churches. Designed to equip leaders and laypersons with the knowledge, understanding, resources, and confidence to encourage age diversity in their churches, this project focused on key practices necessary for building unity within a church. The seminar successfully achieved its purpose, and leaders should consider using it to establish intergenerational churches.

**NAVIGATING THE GREAT COMMISSION IN THE POSTMODERN WORLD:  
MENTORING PROJECT FOR PASTORS DESIGNED TO HELP LOCAL  
CHURCHES STAY ON COURSE**

*Daniel L. McKenna*

In light of the alarming statistics detailing the decline in membership in North America compared to the encouraging statistics of the Church's phenomenal growth in other parts of the world, a reevaluation of the approaches to the Great Commission is under way. This situation is embedded in the current literature circulating within North America featuring the rise of the missional movement and apostolic congregations attempting to empower the entire body of Jesus' followers and balance a predominate focus on the paid specialist in the clergy.

This project highlights the binary reality of the Great Co-mission, which operates as a joint venture between humankind's physically limited resources and the unlimited spiritual resources of the eternal God. God prefers to manifest His influence in this world through the human body, humanity's greatest resource. The Apostle Paul's metaphorical use of the human body conveys the transcendent concepts of service in the kingdom of God. Paul's metaphor portrays the all-inclusive function each follower of Jesus contributes to His spiritual body.

God's mission to reconcile men and women began immediately after their fall. The heart of the Great Commission aims to reach every person with the good news of salvation. This project argues that God desires to reflect His influence through every willing human body by birthing in them spiritual DNA in order to equip them to function as ministers of reconciliation.

**GOING MISSIONAL: A MISSIONAL LEADERSHIP PLAN FOR THE  
CALIBRATE AND SMALL GROUP MINISTRIES OF ALBANY FIRST  
ASSEMBLY IN ALBANY, OREGON**

*John Miller*

Albany First Assembly has a long history of financial generosity and prayerful support of foreign missionaries. AFA has also raised, trained, and sent missionaries all over the world. In addition to these foreign missions efforts, AFA planted several local churches many years ago that still exist today. The church also enjoyed growth in numbers and influence in the past. In spite of past successes, the people of AFA have lost their focus on reaching out to the local community. Foreign missions support remains strong, but local missions efforts have steadily decreased.

Developing missional leaders will move Albany First Assembly toward reaching the local community while continuing to support foreign missions. This project introduced the missional conversation to Calibrate teachers, Small Group Life facilitators, and interested members of AFA. It also equipped and empowered people to serve others in the local community. More conversations and training are necessary to continue the process of developing missional leaders.

As a result of this project, the people of AFA are serving the local community in ways never imagined. Local outreaches have been launched, with more in the pipeline. Members of AFA now view themselves as local missionaries. AFA has replaced church events with time for church members to build relationships with people in the community. The information provided in this project can assist other churches in the development of missional leaders.

## **“LIGHT OF THE WORLD” EVANGELISM THROUGH CHURCH COMMUNITY: ITS DESIGN WITH BIBLICAL, THEOLOGICAL, AND CONTEXTUAL FOUNDATION**

*Kyong-Su John Min*

Throughout its ten-year history, the first-generation Korean congregation of One Hope Church in Marlton, New Jersey has tried out quite a few individual and corporate evangelism methods. The congregation struggled to build true church community, however, because of a lack of unity as well as evangelistic strategies that appeared negative in the current Western cultural context.

Through the integration of “community” and “evangelism” motifs from biblical and systematic theology, I developed an innovative and faithful communal evangelism tool with solid biblical and theological foundations. In addition, when exploring suitable delivery strategies for people in this present era, I discovered a method of evangelism that incorporates the common factor of “community” into each component of evangelism and provides a relevant contextual foundation.

This project helped establish the “Light of the World” Evangelism through Church Community (LoW ECC) at One Hope Church, which consisted of the LoW ECC community training—three training sessions and one retreat—for leaders, and the LoW ECC course—nine two-hour weekly sessions and one retreat—for attendants. It evangelized neighbors by inviting them into ecclesial fellowship and showing them various displays of Christianity. The implementation of LoW ECC resulted in the personal growth of attendants’ faith and increased the level of communality within the One Hope Church community. It also provided other faith communities with a “Guidance Manual for LoW ECC” for effective application of this faithful practice of Christianity, enabling them to break the negative images of evangelism.

## **RE-FORMATION: COACHING LEADERS AT HIGHER VISION CHURCH, VALENCIA, CALIFORNIA**

*Wayman Ming Jr.*

Many church leaders desire personal coaching and spiritual re-formation—seeing Christ change every area of life. Unfortunately, many lead pastors are consumed with preserving their own spiritual health and maintaining existing church machinery, which results in a spiritual vacuum for their leaders. Furthermore, the application of intentionally planning the spiritual growth of their leaders remains mystical and messy. This project involves the implementation of a coaching plan for the leadership of Higher Vision Church, Valencia, California, which provides a prototype to significantly enhance the potential re-formation of church leaders.

Higher Vision Church is a seven-year old church plant that serves 2,500 people each week. In order to enhance the potential of future growth, the top-level leaders of the church must experience re-formation in five core biblical areas—vision of God, mission at home, mission in culture, legacy in the next generation, and destiny in Christ.

Through emphasizing these five themes in Scripture and the notion that God continually seeks to catalyze re-formation in every generation—from the first creation, with the first Adam, to the new creation, with the second Adam, this project challenges the status quo leadership development and pursues the spiritual maturity of the whole person. The results of this project reveals that the participants experienced measurable outcomes of re-formation; insights from this project can assist pastoral leaders in developing intentional strategies for the spiritual development of their leadership teams.

## **CREATING A BIBLICALLY-FUNCTIONING COMMUNITY THAT EMBRACES ETHNIC DIVERSITY: DESIGNING PATHWAYS FOR BRINGING CHRISTIANS TOGETHER**

*George W. Raduano*

Sunday mornings in American churches reveal ethnic divisions that prevail despite racial integration in the public square. This segregation by choice continues to expand beyond White and African American churches as recent immigrants see language and ethnicity as priorities in their selection of houses of worship.

Despite these trends, there are a growing number of churches that reflect the ethnic diversity of their regions. These diverse churches face unique ethnic issues that require intentionality. This paper explores mindsets of both the foundational majority who have no choice in the matter and the incoming minority who chose diversity.

The keystone of the investigation is an online survey of four hundred church members from Trinity Assembly of God, Lutherville, MD regarding issues of ethnic diversity. Included are: (1) perspectives on healthy ethnic diversity, (2) the degree of agreement with the church's stated diversity outcomes, (3) willingness to participate with various methods of embracing diversity, and (4) the climate of the church in regards to healthy ethnic diversity.

Key implications of the project for the local church include: (1) Listening for unspoken issues regarding diversity, (2) affirming diversity through leadership positions, (3) clarifying for a Biblical framework for ethnic unity, (4) an awareness of racism in the pew.

Leaders of churches desiring to develop healthy, Biblical models of ethnic diversity will find the survey informative and the recommendations helpful in their local church setting.

## **J. ROSWELL FLOWER: FOUNDING FATHER, GENEROUS SPIRIT**

*David K. Ringer*

J. Roswell Flower's life (1888-1970) and ministry significantly shaped the organization and development of the General Council of the Assemblies of God. He was committed to the three principles of unity, voluntary cooperation, and fellowship before he arrived at Hot Springs, Arkansas, for the inaugural Council. He believed these principles could be applied at the district level and supported the forming of District Councils. The principles were also applicable for international cooperation for the North American Pentecostal Fellowship and the World Pentecostal Fellowship. Not limited to Pentecostals, Flower held that evangelical Christians were united around unity, cooperation, and fellowship, eventuating in the Assemblies of God affiliation with the National Association of Evangelicals.

From his conversion to Christ and receiving the baptism in the Holy Spirit with the evidence of speaking in tongues, through more than sixty years of ministry Flower defended, and taught others to defend, Charles Parham's position that genuine Spirit-baptism will result in glossolalia. He argued that this fundamental position defined the unique niche the Assemblies of God filled; if the Fellowship discarded the doctrine, its *raison d'être* would cease. The existence of the Assemblies of God manifested the reality of the latter rain outpouring of the Holy Spirit. From the 1920s to the late-1960s, Flower recounted, evaluated, critiqued, and interpreted Pentecostal history with special attention to the Assemblies of God. His intent in doing so was to call the first generation of Spirit-baptized leaders to communicate faithfully the full gospel to the succeeding generations and for those generations to embrace fully God's gracious outpouring.

## **JOURNEY TOWARD *KOINONIA*: BRIDGING THE RACIAL AND POLITICAL DIVIDE IN A LOCAL CHURCH**

*Terrell Roberts*

The racial divide running through America involves ethnic, cultural, historical, and political differences. That divide also affects the Church in America, which remains 93 percent monocultural. Although multi-ethnic congregations represent a growing phenomenon in the United States, they often face the challenges of racial and political tensions that threaten their unity. Congregations that successfully address these challenges carry the potential to help heal the nation's racial divisions. This project considered the challenges that confront many multi-racial congregations and offered practical solutions.

A review of biblical and theological sources indicated that God redeemed the Church to serve as a new kind of community commissioned to reflect His inclusive love for all humanity and to gather a multi-ethnic body of believers for His glory. This richly diverse Church enjoys a unity centered in Jesus Christ, empowered by the Holy Spirit, and expressed in *koinonia*, a bond stronger than racial or political distinctions.

This project created a small group experience, Journey toward *Koinonia*, a series of six weekly meetings involving seven Black and seven White members of Trinity Church in Columbia, South Carolina. The Journey utilized teaching and guided dialogue within a spiritual and relational atmosphere to facilitate greater understanding and enable genuine *koinonia* across racial lines. A qualitative assessment indicated the effectiveness of such an approach for bridging the racial-political divide in a local church.

## **LEADERSHIP EMPOWERMENT IN A CHALLENGING CONTEXT: FACTORS THAT IMPACT AND SUSTAIN HEALTHY CHURCHES**

*Terry L. Yancey*

This project stands on a conviction that the Holy Spirit wants to facilitate a culture-transforming process through pastors and the small churches they lead. These pages describe and discuss a six-month field project, conducted with small Kansas Assemblies of God churches. It involved twenty-three pastors serving churches with an average attendance of seventy or fewer. The study included four one-day sessions designed to affirm pastors and teach the behaviors necessary to provide empowered leadership. The six-month field study integrated for participants a pre- and post-seminar self-assessment, the strategic use of a life coach, and interaction with a mentor.

The author assumes pastoral dependence on Spirit enablement and therefore limits the idea of empowerment to reference the learned and applied leadership skills drawn from the lives of Bible covenant leaders. Such empowered leadership rebirths a compelling vision, recognizes invisible systems inside and outside the church body, and strategically recalibrates the human systems within pastoral purview.

Exposure to project teaching material, coupled with the services of a life coach appear to have influenced measurable development in the participating pastors. Results of the self-assessment instrument indicate statistically significant improvement in leadership behaviors.