

10-2019

## Leadership and Commitment in Pentecostal Churches

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GEORGE FOX UNIVERSITY

LEADERSHIP AND COMMITMENT IN PENTECOSTAL CHURCHES

A DISSERTATION SUBMITTED TO  
THE FACULTY OF PORTLAND SEMINARY  
IN CANDIDACY FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

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PORTLAND, OREGON

OCTOBER 2019

Portland Seminary  
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Portland, Oregon

CERTIFICATE OF APPROVAL

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DMin Dissertation

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This is to certify that the DMin Dissertation of

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has been approved by  
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for the Doctor of Ministry degree.

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## DEDICATION

This work is dedicated to my parents, Willie F. Whitehead and Vivian L. Vanstory Whitehead who selected me through the adoption process and loved me unconditionally and sowed, nurtured and introduced me to the things of God. To my mentor and spiritual father in the gospel, Bishop Norman L. Wagner. He inspired, counseled and exposed to me global leadership. Man of God thank you and I hope this work reflects your investment.

## ACKNOWLEDGMENTS

I would like to express deepest thanks to those who assisted directly and indirectly with this dissertation. This work would not have happened without the faithful support of my wife Brenda. My thanks to my daughter Ja’Niece and my son Jason II and other family and friends who encouraged and inspired me to finish this journey. To my sister, Tamara J. Long, Cousin A. Glenn Brady I appreciate the seeds you have sown over the years.

Many thanks to Portland Seminary faculty and staff especially Dan Lioy, Loren Kerns and Cliff Berger. Thank you to my home church who have provided support through encouragement and prayers.

It must be acknowledged that my heartfelt gratitude is given to my Lord and Savior Jesus Christ.

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## LIST OF ABBREVIATIONS

AAFCI	Apostolic Assembly of the Faith in Christ Jesus
AAI	Apostolic Archives International
ACANIC	Apostolic Christian Assembly of the Name of Jesus Christ
AC	Apostolic Church
BWC	Bible Way Church of Our Lord Jesus Christ Worldwide
CGA	Church of God (Apostolic)
CGCIA	Church of God in Christ Jesus (Apostolic)
COGIC	Church of God in Christ
COOLJC	Church of Our Lord Jesus Christ of the Apostolic Faith
CO	Christian Outlook
DPCM	Dictionary of Pentecostal and Charismatic Movements
PAJC	Pentecostal Assemblies of Jesus Christ
PAW	Pentecostal Assemblies of the Word, Inc.
PCAF	Pentecostal Churches of the Apostolic Faith
UPCI	United Pentecostal Church International

## ABSTRACT

A goal of pastors is to grow their ministries with individuals who are committed to God. Church growth is a phenomenon by itself but central to the study of church growth and retention is church leadership. The pastor seeks to shepherd individuals and develop them into faithful Christians in the service of God. Church growth speaks to transforming an audience into a body of believers. A metric of church growth is the number of faithful congregants that attend service regularly. In order to understand the local church an understanding of leadership styles is important due to the multiplicity of leadership styles available to men and women who lead ministries. In Pentecostal churches personality is important and often a significant variable to the effectiveness of the leader. This study examined the way in which transformational leadership impacts the commitment of followers in the churches belonging to the Pentecostal Assemblies of the World, Inc. (PAW)

In order to develop an understanding of pastoral leadership it is important to examine what style of leadership is useful. In the PAW there are over 1,000 churches with over 1,000 pastors all using their own leadership approaches. This study focused on the Ohio District Council of the PAW a subset of the PAW with less than 100 churches in the state. While there exists a plethora of leadership styles within the PAW, these diverse approaches have not statistically produced large memberships. The various styles have not proven to be effective in impacting the commitment of followers within PAW churches.<sup>1</sup> This study examined leadership styles and their impact on commitment.

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<sup>1</sup> John Carter, "Power and Authority in Pentecostal Leadership," *Asian Journal of Pentecostal Studies* 12, no.2 (January 2009): 197.

Transformational leadership, servant leadership and transactional leadership and multiple styles and theories of leadership. The study examined commitment and the need for pastors to engage and secure commitment from members.

The emergence of the behavioral sciences assisted leaders in understanding the science of leadership. Every individual is different, therefore, the style a leadership deployed in ministries must meet the needs of the people. A one size fits all approach was proven to not be effective in this study. The magnitude of the variables that affect pastors and people and their commitment in church cannot be relegated to one specific leadership style. Churches are made up of the very young, youth, young adult, young single, young married, middle age, and seniors. The church consist of low, moderate and upper income along with single, divorced, married, hoping to be married and desiring to be single people. The pastor is required to lead every group and inspire members to a relationship with God. This study highlighted the need for the pastor to learn leadership and deploy a flexible approach to leading in order to inspire commitment.

The leadership style of the pastor can change over time based on membership dynamics of age, ethnicity, economic progress, effectiveness of leadership and progress toward ministry mission. The PAW pastor is locked into the doctrinal beliefs of the organization and the current religious landscape is not be conducive to a strict religious doctrine that seeks to mandate behaviors under the disguise of God's will. The PAW pastor would benefit from holding firm to the strict Oneness Pentecostal experience and permit God in his sovereignty to legislative the behavior people.

CHAPTER 1:  
THE PROBLEM IS LEADERSHIP

ONENESS PENTECOSTALISM

INTRODUCTION

Apostolic Pentecostalism has grown from a factional sect of the classical Pentecostal revivals into a force in present day American Pentecostalism. Oneness Pentecostals as they are often referred to possess a unique doctrine of God's person and name with a focus on "holiness" codes of behavior. Modern Apostolic Pentecostalism continued to be isolated theologically but were successful in capturing the zeal of the earliest Pentecostal experiences. The intensity and zeal of the Pentecostal revivals evolved into a fully developed worship ritual and belief system focused on the insight and experience of the "oneness" of God in the person of Christ.<sup>1</sup>

The biblical foundation of the oneness experience and the historical experience of the early leaders of the Oneness Pentecostal organizations have impacted the leadership styles of the pastors of the Pentecostal Assemblies of the Word, Inc. (PAW). Oneness Pentecostalism as a religious and social enterprise in both its historical and current form has not attracted mass followings. This dissertation will examine the biblical foundational principles upon which the oneness Pentecostal movement is established. Early Pentecostalism share many of the same biblical foundational principles because early leaders began their ministries in other denominations and organizations.<sup>2</sup> The similarities

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<sup>1</sup> Marvin McMickle, "The Present Day Power of Pentecost: The Rise and Growth of Black Pentecostalism in America," *The Living Pulpit* 13. no. 2 (January 2004): 37.

<sup>2</sup> James Tyson, *The Early Pentecostal Revival* (Indianapolis, Indiana: Word Aflame Press, 1992).

to charismatic or spirit filled movements were intentional but differ significantly in their biblical theological precepts of holiness and the godhead.<sup>3</sup>

### PENTECOSTAL LEADERSHIP

A study of Pentecostal leadership is important for several reasons. The disproportionality between the growth of Pentecostalism and the relative lack of interest in leadership within the ranks of the churches in the Ohio District Council is a sign of a growing disinterest. This study is a step in the right direction to examine pastoral leadership style and the impact it has upon followers. Through a practitioner lens to leadership, the work sheds light on leadership dynamics that are not frequently addressed in mainstream leadership research that does not examine Pentecostal churches. The church ministry should play a more pivotal role in leadership and management studies. In the 1970's and 1980's youth meetings were well attended in Ohio with standing room only at the services. Today, the meetings have very few young people in attendance due to a lack of strong, trained and visionary leadership.

The isolation and focus on holiness behavior encumber pastors of Apostolic Pentecostal churches in their leadership and advancement, it is not known whether there exists a deficiency of leadership skills in the PAW. The doctrinal positions of the PAW may not resonate with mainline Christians; therefore, the lack of growth in their churches may be due to doctrinal positions and not leadership. Research links leadership and organizational commitment.<sup>4</sup>This dissertation will examine the leadership of the organization and whether leadership impacts the growth and commitment of followers.

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<sup>3</sup> Margaret Poloma, "Old Wine, New Skins: The Rise of Healing Rooms in Revival Pentecostalism," *Pneuma* 28 no.1 (January 2004): 71.

<sup>4</sup> Sharon Clinebell, Vida Skudiene, Renata Trijonyte and James Reardon, "Impact of Leadership Styles on

Nationally, PAW churches are in a state of transition as a whole, and how leaders and members adapt to cultural shifts, respond to conflicting viewpoints, and remain spiritually connected has an impact on the overall health of the congregation. While pastors may not always be the ones that are leading the change or causing the issue, they have a direct influence on whether or not that change or issue will be a positive, life-producing transformation that leads to growth, or if the change or issue will further aggravate the anxieties that already come with change. PAW churches in America are currently experiencing decline in worship attendance, membership, and morale. Culturally, people have become distrustful of the church as an institution as a result PAW churches are becoming divided, the denomination has split over the years, and membership in the PAW is declining. Pastors are facing unprecedented challenges with contemporary pastors caught in frightening spiritual and social challenges which are now raging through home, church, community, and culture. No one knows where the next eruption will occur or what values may be destroyed. They (Pastors) are viewed by many with suspicion, minister in a materialistic and religiously pluralistic culture hostile to biblical Christianity, face an attitude of consumerism and special interest groups in the church, and are looked at more as CEO's than as shepherds caring for the souls of people.

#### LEADERSHIP AND COMMITMENT

Studies revealed that the quality and style of leadership greatly impact commitment of employees and volunteers in organizations. Leadership style has proven to impact commitment to various degrees.<sup>5</sup> Rimes 2011 study found a relationship

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Employee Organizational Commitment," *Journal of Service Science* 7, no.1 (November 2013): 149.

<sup>5</sup> Kelli P. Whorton, "Does Servant Leadership Positively Influence Employee Engagement?" (ED diss., Grand Canyon University, 2014), 55.

between leadership and affective and normative commitment of employees in Southern Baptist churches.<sup>6</sup> Rimes study revealed leaders have the potential to inspire employees and volunteers to solve the commitment problems of followers. The success of a ministry depends on the ministry's leadership.<sup>7</sup> Researchers have found that the ability of leadership of an organization to mobilize followers, and to create a sustainable commitment in followers influences organizational outcomes in multiple ways.<sup>8</sup> The extensive reach of leadership created ongoing interest in the study of leadership styles and their connection to varying aspects of the organization including performance, follower commitment, culture and other constructs.<sup>9</sup>

Understanding the constructs of leadership requires the leader to serve as a problem solver and orchestrator of the strategic direction of organizations. Churches are nonprofit organization according the United States of America tax code the business of the nonprofit is to reinvest financial resources back into the organization. Churches and religious organizations are competing for individuals who will embrace the doctrine and leader of the church and become members. The pastor must be able to speak to numerous crisis situations globally in order to bring a biblical perspective and personal application to world events. The continuous search for excellent leaders who possess a style of

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<sup>6</sup> Woody Rimes, "The Relationship Between Servant Leadership and Organizational Commitment,"(PhD diss., University of Phoenix, 2011), 103.

<sup>7</sup> Lairae Barnes, "Job Satisfaction and Organizational Commitment: An Empirical Investigation of the Effects of Servant Leadership in Distance Education Program,"(PhD diss, Northcentral University, 2011), 143.

<sup>8</sup> Henry Davis, "Beloved Co-Laborers: A Leadership Framework from leo xiii's Writings on Dignity of Labor," (Phd diss, Fordham University, 2014), 78.

<sup>9</sup> Durga Pradeep & Ganesh Prabhu, "The Relationship between Effective Leadership and Employee Performance," *International Conference on Advancements in Information Technology* 20 (June 2011): 201.

leadership that connects with followers is critical to solve the challenges facing PAW churches.

The search for moral and ethical leadership is critical for nonprofits and churches. The ethical problems of corporations, government and not-for-profits have challenged churches and revealed the inadequacy of traditional leadership styles. The 2013 State of the Industry Report by the Association of Talent Development reported that U.S. corporations spend excess of \$160 billion on employee training and development.<sup>10</sup> In spite of the training employees complained of high stress levels in part due to leadership styles and practices.<sup>11</sup> Dysfunctional leadership created misery among subordinates and attributed to increase health expenses due to enormous medical costs. The 2010 Gallup Employee Engagement Survey Report showed decreased productivity of disengaged and committed employees cost the U.S. economy \$370 billion annual.<sup>12</sup> Leadership style has the potential to motivate employees and strengthen employee commitment resulting in lowering the cost of productivity.<sup>13</sup> Leadership practices focused on people, morality and ethics improve employee commitment, worker retention and motivation. Pastors who employee individuals and lead groups of volunteers must be mindful of the same results. The Pastor's leadership style will impact employee and volunteer stress resulting in improved or decreased commitment.

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<sup>10</sup> Association Talent Development, *State of the Industry Report* (ASTD Publications, 2013), <http://www.astd.org>.

<sup>11</sup> Terence Leary, Raymond Green, Katy Denson, Gerald Schoenfeld, Tracy Henley, and Hal Langord, "The Relationship among Dysfunctional Leadership Dispostions, Employee Engagement, Job Satisfaction, and Burnout" *The Pyschological Manager Journal*, 30, no.3 (March, 2003): 119. Afsaneh Nahavandi, *The Art and Science of Leadership* (Upper Saddle River, Pearson Education, 2003), 51.

<sup>12</sup> Gallup, *The 2014 Gallup-Ourdue Index Report: A Study of more than 30,000 College Graduates Acrosss the U.S.* (Gallup Index, 2014) <http://www.gallup.com/poll/128186/Gallup-Healthways-Index-work.aspx>.

<sup>13</sup> Rimes, *The Relationship*, 139.



Research has demonstrated that workers in not-for-profit organizations are not 100% satisfied with their roles.<sup>14</sup> Nationwide churches experienced a reduced level of commitment from worshippers and volunteers.<sup>15</sup> The reduction in commitment was due to multiple factors, however, loyalty to institutions and institutional loyalty to people is decreasing and changing organizations and or churches.<sup>16</sup> The pastor along with the leadership team must solve the challenge of reduced commitment with volunteers and members.

Deficient leadership contributes to lower job satisfaction and reduced follower commitment. Traditional leadership styles entail inbuilt deficiencies and failed to engender commitment resulting in the search for new leadership styles.<sup>17</sup> The challenge organizations have to overcome is determining whether they need innovative leaders with new leadership styles or are there other variables that influence followers to limit their commitment to the organization.

Leaders of local and national corporations, government agencies and nonprofit organizations have recognized the importance of member engagement and commitment.<sup>18</sup> Nonprofit organizational leaders especially pastors recognize the need to increase the level of community service engagement when committed and engaged members are part of the organizational collaborative team. Volunteer engagement is proportional to

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<sup>14</sup> Gallup 2010.

<sup>15</sup> James Carder, *The Relationship Between Servant Leadership and Affective Organizational Commitment*. (Ed.diss, Indiana Wesleyan University, 2012), 78.

<sup>16</sup> Carder, *The Relationship*, 201.

<sup>17</sup> Leary, Green, Denson, Schornfold, Henry and Langford, "The Relationship among Dysfunctional Leadership Dispositions, Employee Engagement, Job Satisfaction and Burnout," 113.

<sup>18</sup> Simon Moss, Nicki Dowling, and John Callanan. "Towards an Integrated Model of Leadership and Self-Regulation," *The Leadership Quarterly* 20, no. 2 (April 2009): 166.

engaged and committed leaders the more committed volunteers, more viable and more resilient communities thereby producing positive results. Leaders must expand their perspective of service and volunteering toward nurturing active civic involvement and diverse spectrum of engagement and commitment. Many leaders' have associated transformational leadership to improve organizational and employee engagement.<sup>19</sup> Ministry leaders and pastors must craft change responses if they are going to facilitate optimal performance outcomes. Leaders of nonprofit organizations could benefit from the development of an effective infrastructure for nonprofit leaders to align leadership with organizational engagement and commitment to manage strategic initiative, reduce cost and improve outcomes.

### LEADERSHIP STYLES

Leaders influence the direction a person or group will take. They affect the shape, the thrust, the future of an individual or a community, a family or a school, a church or a nation. How can ministries function and operate without the presence of leaders? Experimental evidence of leadership theory supports that implicit leadership theories constrain, moderate and guide the exercise of leadership, the acceptance of leaders, and the perception of leaders.<sup>20</sup>

A leader's style of leadership are the consistent behavior patterns that they use when they are working with and through other people, as perceived by those people. These patterns emerge as leaders are seen to respond in the same fashion under similar

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<sup>19</sup> Eean Crawford, Bruce Rich, Brooke Buckman, Jenny Bergeron, *Employee Engagment in Theory and Practice* (New York: Routledge, 2014), 98.

<sup>20</sup> Crawford, Rich, Buckman, and Bergeron, "Employee Engagment in Theory and Practice," 101.

conditions; they develop habits of action that become somewhat predictable to those who work with them.<sup>21</sup>

Do leadership styles vary in accordance to expectations? Do leadership styles correlate with ministry process, ministry form and ministry effectiveness? The answers to these questions lie in the quest for redefining a better understanding of leadership, which challenges researchers of all cultures. This dissertation describes an effort to understand and explore the complex effects of leadership styles on ministry effectiveness. The research focus is on transformational leadership. This study examines the leadership styles of pastoral leaders and how their style impacts commitment.

Churches affiliated with the PAW have not invested significant resources in the study of leadership based on the state of Christian leadership. The assumption is pastoral leadership is a spiritual barometer of healthy ministry in the church, and that any leadership shortage may be translated as spiritual decline. The manifestation of leadership decline is demonstrated by the absence of real church growth, presence of discord, increase of pastoral burnout and spectator religion.<sup>22</sup>

All churches will experience similar challenges regardless of their size. The health of churches are directly related to the effectiveness of its leaders. All leaders encounter trials on their journey but what distinguishes great from ineffective leaders is largely how they handle the predictable barriers that confront every leader. Pastors are constantly dealing with challenges it is incumbent upon the pastor to recognize their influence in

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<sup>21</sup> Paul Hersey, Kenneth Blanchard and Dewey Johnson. *Management of Organizational Behavior* (Upper Saddle River: Prentice Hall, 1996) 196.

<sup>22</sup> Harvie Conn and Manual Ortiz, *The Kingdom, the City and the People of God* (Downers Grove: Inter Varsity Press, 2001) 378.

fostering congregational growth. Pastors should be recognized for their significant contribution to the vitality and growth of congregations.

Leaders face the constant challenge of trying to align their ministry operations and processes in an effort to realize success. Every ministry has multiple measures of success, and the operations of the ministry are what lead to achievement of, or failure to achieve, that success.<sup>23</sup> In order to thoroughly examine this construct called *success*, precisely what is meant by the term has to be understood, as well as how success can be measured.<sup>24</sup> Ministries of varying types have different strategies and approaches, which means that success for all cannot be measured by the same standard. Subjective measures of ministry success, such as the perception of success by members of the ministry can be used just as readily as more objective measures of performance such as increased weekly Sunday attendance, contributions or quantifiable figures of people served by ministry activities.

It is necessary to look within the operations of a ministry to determine what aspects of the ministry receive attention from the ministry leadership as they endeavor to guide their churches to success. There are three significant aspects of an organization that can receive leadership attention: people, program and finance. The three aspects just mentioned, attention to people and program were found to be relevant as to how they interact to affect ministry behavior.<sup>25</sup> Program refers to the strategies the ministry

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<sup>23</sup> Katherine Beatty and Laura Quinn, *Strategic Command Taking the Long View for Organizational Success* (Somerset, Wiley, 2010)

<sup>24</sup> Louis Carter and Patrick Carmichael, *The Best of the Best Practices Critical Success Factors for Identifying & Measuring Leading Management Solutions*, (Boston, Wiley, 2011) 104.

<sup>25</sup> Carter and Carmichael, "The Best of the Best Practices Critical Success Factors for Identifying & Measuring Leading Management Solutions," 115.

intends to create to accomplish its mission. Finally, the third aspect of finance refers to the contributions' followers give to accomplish the planned and organized activities. The attention leaders pay to these three factors impacts the success of the ministry and can be used as a measure of follower commitment.

Prior research studies used multiple approaches to examine organizational processes.<sup>26</sup> Some were scientific processes, driven by objective, numerical measurement and assessment approaches, whereas others included artistic processes, which focused more on the creative aspect of process, which lead to discoveries, innovation, and breakthroughs.<sup>27</sup> One of the current challenges of leadership in ministries is how a leader manages the organization's processes, while simultaneously balancing the other needs of the church. However, since non-business organizations, ranging from academia to clubs to religious organizations, also follow set patterns of process steps to bring about desired results the use of processes to manage the way an organization operates may extend far beyond the normal business environment, and thus might actually be referred to as an organizational process.<sup>28</sup>

Other research examined the attention leaders provide to the employees and volunteers in an organization.<sup>29</sup> Leadership traits were found to be dynamic and changeable with time and situation; however, the most effective leadership traits involved an exchange between the leader and the followers in which the leaders

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<sup>26</sup> Vikas Jain and Burward Sobet, *Linking Design Process to Customer Satisfaction through Virtual Design of Experiments*, (London, Haper Collins 2004), 205.

<sup>27</sup> Vikas Jain and Burward Sobet, *Linking Design*, 198.

<sup>28</sup> Aubrey Malphurs, *Pouring New Wine into Old Wineskins; How to Change the Church without Destroying It*, (Grand Rapids, MI: Baker Books, 1993), 34

<sup>29</sup> Leary, Green, Denson, Schornfold, Henry and Langford, "The Relationship among Dysfunctional Leadership Dispositions, Employee Engagement, Job Satisfaction and Burnout," 176.

provided direction that led to the achievement of mutual goals held by the leadership team, followers and the organization as a whole.<sup>30</sup> A leader's failure to provide these demonstrates either a lack of understanding of the needs of the ministry community, or a lack of concern for meeting those needs.

The ability of the ministry to produce the desired result was crucial to success. The reality of the results are considered to be the product of the ministry, and the product varies depending on the focus of ministry. PAW churches primary focus was the salvation of souls, yet many ministries expanded their operations to focus on charter schools, benevolent outreach to feed the homeless, senior housing and other ministries that impacted their communities. The product of an organization might be the service provided to a customer.<sup>31</sup> In the world of academia, the product might be an education provided to the student. Regardless of the field in which an organization operates, there is a product associated with that organization. The pastor who is leading a church must understand the product and the desired outcome.

Every church, no matter what its size, structure, or purpose, uses processes to govern operations. These ministry processes may be formal or informal, they may be rigidly structured or flexible, but they exist in every ministry. In the business world they are often referred to as business processes; however, the use of processes to manage the way a ministry operates extends far beyond the normal business environment, and thus these processes are generally referred to as a ministry process. The processes can be described as the interconnected series of tasks required to

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<sup>30</sup> Jon Pierce and John Newstrom, *Leaders and the Leadership Process: Readings, Self-Assessments & Applications*.(Boston: McGraw Hill, 2006)

<sup>31</sup> Batista, Shuck, Gutierrez, and Baralt, The Role of Leadership Style in Employee Engagment, 121.

describe the division of tasks, the specialization of skills, the individual steps and decision points, and their inter-relatedness, as used in the execution of a ministry objectives.

In the operation of every ministry there are multiple aspects that are critically important to success, and one includes the ability of the ministry to demonstrate a commitment to, and follow, its strategy to produce the desired ministry results. The approach of the ministry to cultivate and enhance the praise and worship ministry speaks to process. The outreach and development of teenagers within the ministry demonstrates the leaders thinking on process. In order to reach people, the leader must be flexible in approaching the interconnected elements required to be effective.

Another aspect of the ministry behavior includes how people are treated within the ministry. In the business world this may include the company's staff, if the organization is a club, these people may be the members of the organization.<sup>32</sup> The manner in which both product and people are treated by the ministry is dictated, to a great extent, by the behavior of the ministry's leaders. If there are no followers, there can be no leadership. Therefore, it is incumbent upon the leader to identify the needs of members and meet them at the point of their need. If a leader is pastoring in a rural area, he or she cannot bring an urban style of leadership to the rural area and expect to be effective. The effective leader will treat people within their ministry in a fashion that speaks to their needs, wants and desires.

## LEADERSHIP

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<sup>32</sup> Beatty and Quinn, *Strategic*, 212.

The term *leadership* is often used ambiguously as a phenomenon critical to the success of any organization.<sup>33</sup> Researchers have extensively studied leadership, but still have much to learn when it comes to the leadership roles of individuals in different positions and organizations. As observed by leadership expert James Burns, “leadership is one of the most observed, yet least understood, phenomena on earth.”<sup>34</sup>

Researchers have explored leadership in an array of contexts, such as family, education, business, nonprofits, healthcare, and religious organizations.<sup>35</sup> In addition, researchers have investigated the cultural contexts of leadership, its connections with personality traits. Since leadership has assumed so many perspectives and topics, it can be difficult to determine what leadership really is or how it should be defined.

Northouse simplified the concept as “a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>36</sup> This definition, and the studies surrounding leadership, is complicated by an array of leadership styles, situations, influences, organizations, and inventory methods. The following section includes a discussion of important factors related to leadership.

## NATURE VS. NURTURE

Studies indicate that leadership styles may be the products of both genetic and environmental factors.<sup>37</sup> Human history contains countless examples of individuals who

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<sup>33</sup> Gary Yukl, Ping Ping Fu, and Robert McDonald. “Cross-Cultural Differences in Perceived Effectiveness of Influence Tactics for Initiating or Resisting Change.” *International Association of Applied Psychology* 52, no.1 (January, 2003): 68.

<sup>34</sup> James Burns, *Leadership*, (New York: Harper & Row, 1978), 32.

<sup>35</sup> Burns, *Leadership*, 33

<sup>36</sup> Peter Northouse. *Leadership Theory & Practice*. (Thousand Oaks, Sage, 2007), 412.

<sup>37</sup> Joyce Bono and Timothy Judge. “Personality & Transformational & Transactional Leadership. A Meta-Analysis,” *Journal of Applied Psychology* 89, no.5 (Spring, 2004): 903.



were not born into social esteem or power, but who possessed qualities and experiences that catapulted them into leadership positions. Leaders must develop qualities that provide experience, skill, empathy, and commitment, which may represent a combination of innate characteristics and learned behaviors.<sup>38</sup>

Some believed that people are either born with the capacity to lead or they are not, but Anderson posited that most people with even a modicum of innate leadership ability have the potential to become successful leaders.<sup>39</sup> This is due to the thought that, while successful leadership cannot necessarily be taught, it can often be learned.<sup>40</sup> Leadership is not an esoteric characteristic possessed only by those with pre-defined qualities; in fact, unifying leaders can encompass a variety of personality traits, including extroversion, introversion, and various leadership styles appropriate to a variety of circumstances.<sup>41</sup> According to Burns, one of the fathers of transformational leadership, leaders are neither born nor made; rather, they “evolve from a structure of motivation, values, and goals.”<sup>42</sup> In addition, leadership can be demonstrated through a variety of skills such as deciphering individual values, personal and professional strengths, possible growth areas and exhibiting strong interpersonal and communication abilities. In addition, leadership can be understood as having the ability to be successful in different organizational, project, and task management scenarios. Differences in experiences, backgrounds, personal wisdom, and gender may have a profound

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<sup>38</sup> Bono and Judge, “Personality & Transformational & Transactional Leadership,” 903.

<sup>39</sup> James Anderson, and Ezra Jones. *The Management of Ministry* (San Francisco, Harper & Row, 1978), 33.

<sup>40</sup> Brigitte Hyacinth, *The Edge of Leadership* (Trinidad, Omega, 2011), 57.

<sup>41</sup> Hyacinth, *The Edge*, 58.

<sup>42</sup> Burn, *Leadership*, 34.

influence on leadership skills and development.

### GENDER DIFFERENCES IN LEADERSHIP

Several different factors can influence leadership styles, and marked differences often occur between men and women. Compared to male leaders, female leaders are generally less concerned with an organization's hierarchy, and are more cooperative, collaborative, and oriented toward building the self-worth of others.<sup>43</sup> According to a meta-analysis of 45 studies on gender differences in leadership styles, women scored significantly higher for transformational leadership and contingent reward traits than men.<sup>44</sup> In contrast, the men studied scored higher on laissez-faire leadership and active and passive management by exception. One explanation for leadership differences between men and women may be the influence of gender roles in individual leadership positions.<sup>45</sup>

Other researchers have reported similar findings in leadership styles. For example, Martin conducted an exploratory study to examine leadership styles among higher education professionals to see if gender differences existed. Although the significant differences were not found in leadership styles between men and women, Martin did report that women were more likely to demonstrate idealized attributes and inspirational motivation of transformational leadership styles.<sup>46</sup>

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<sup>43</sup> Alice Eagly, Mary Johannesen – Schmidt, Marlos Van Engen, “ Transformational, Transactional and Laissez-Faire Leadership Styles,” *Psychological Bulletin*, 129, no. 4 (Winter 2003): 589.

<sup>44</sup> Eagly, Johannesen-Schmidt, Van Engen, “Transformational, Transactional and Laissez-Faire Leadership Styles,” 589.

<sup>45</sup> Rosabeth M. Kanter, *Men and Women of the Corporation* (New York, Perseus, 1977), 125. Cecilia Ridgeway, Gedner, Status, and Leadership. *Journal of Social Issue* 57, no.4 (Winter, 2001): 637.

<sup>46</sup> Jason Martin, “Transformational and Transactional Leadership: An Exploration of Gender, Experience, and Institution Type,” *John Hopkins Press* 15, no.2 (April 2015): 135. Christina Stempel, Thomas Rigotti, and Gisela Mohr, “ Think Transformational Leadership – Think Femal,” *Sage Journals* 11, no.3 (June, 2015): 259.

Social and cultural norms related to gender are likely contributors to leadership differences observed between men and women. Different social identities may cause men and women to have divergent expectations for their behaviors. However, gender is far from an absolute in its influence upon leadership. For example, Moskowitz, Suh, and Desaulniers compared agentic and communal behaviors of men and women.<sup>47</sup> Agentic traits included qualities like assertiveness and independence, while communal behaviors were expressed as friendliness, lack of selfishness, and genuine concern for others. The researchers found that, while women tended to exhibit more communal behaviors than men, agentic behaviors were more influenced by the status of those being interacted with (i.e., subordinate or superior), rather than gender.<sup>48</sup>

Gender differences may also exist in the way that leadership is perceived. An example was provided by researchers that conducted a qualitative study to explore differences in how men and women perceived successful leadership.<sup>49</sup> Muchiri et al. utilized a framework of leadership models that focused on influencing others (as opposed to models based on organizational hierarchies). Men and non-managerial employees believed that successful leadership was based on fairness, equality, honesty, trust, and workplace harmony. Women, on the other hand, reported that communication and decision-making were most important. The researchers concluded that these gender differences in the ways successful leadership was perceived suggested that gender roles

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<sup>47</sup> D.S.Moskowitz, Eun Jung Suh, and Julie Desaulniers, "Situational Influences on Gender Differences in Agency and Communion," *Journal of Personality and Social Psychology* 66, no.4 (April 1994): 753.

<sup>48</sup> Moskowitz, Jung Suh and Desaulniers, "Situational Influences on Gender Differences in Agency and Communion," 754.

<sup>49</sup> Michael Muchiri, Ray W. Cooksey, Lee DiMilia, and Fred Walumbwa, "Gender and Managerial Differences in Perceptions of Effective Leadership," *Leadership & Organization Development Journal* 32, no.5 (July 2011): 463.

may influence how individuals perceive leadership.<sup>50</sup> Thus, leaders should be aware of social, cultural, and interpersonal contexts that may impact perceptions of leadership to maximize their influence as leaders.

Studies have indicated that current leaders have come to recognize the critical role that employees, volunteers and stakeholders serve in organizational and ministry success.<sup>51</sup> Effective leaders are those who achieved significant positive change and progress by simultaneously advancing both the organization and people toward greater success. This creates a mutually beneficial environment for the leader, the follower and the entire ministry. This interrelated aspect of behavior results in a power within the ministry that is integrative rather than abusive. Furthermore, it reveals that when leaders respect and enabled their followers in a manner that becomes mutually fulfilling the environment produces positive growth in the ministry's followership and leadership. This underscores the importance of the interaction of a ministry leader with the people being led. The transformational form of leadership positively impacts stakeholders who are inspired to increase engagement and commitment in the ministry.

The concept of spiritually intelligent leadership was examined by researchers and emphasized that great leadership requires leaders to instill a vision.<sup>52</sup> Effective pastors downloaded vision in the members of the ministry, and the vision was one that both the leader and the followers could appreciate and respect, intellectually, emotionally, and

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<sup>50</sup> Muchiri, Cooksey, DiMilia, and Walumbwa, "Gender and Managerial Differences in Perceptions of Effective Leadership," 463.

<sup>51</sup> Howard Weiss, "Deconstructing Job Satisfaction: Separating Evaluations, Beliefs and Affective Experiences," *Human Resource Management Review*, 12, no.2 (Summer 2002): 174.

<sup>52</sup> Weiss, "Deconstructing Job Satisfaction: Separating Evaluations, Beliefs and Affective Experiences," 174.

spiritually. This requires that the leaders focus attention away from purely material capital and short-term gain. Additionally, they need to focus on moral capital and the global impacts of the organization. The ministry's members can then feel a sense of well-being toward not just their ministry, but also to the impact that they have on society as a whole.

The benefit to society by a ministry derives from the strength of the leader/follower relationship. Case studies indicated that the evolution of the relationship between leaders and followers developed across time, and a structure seemed to evolve between leaders and followers, even in groups that began without clear leadership and evolved into a leader-follower role.<sup>53</sup> Results demonstrated that leadership tended to occur either through dominance or through influence in an initially leaderless group, with the individual who assumes the leadership role doing so through one of these two mechanisms. Those that gained control through dominance tended to rely on their inherent strength of personality to overpower the remainder of their group, while those that rose through influence tended to be selected by their group, not due to the sense of power that they emanated, but rather through the sense of competence and influence that they conveyed. In the Oneness Pentecostal church there has not been awareness of group dynamics and diverse approaches to gaining dominance as a leader. The attributes assigned to the pastor or leader if pleasant or dynamic is commonly referred to as the anointing. The leader is anointed to lead though often it is the dynamic of their personality that attracts or repels followers. A leader who governed by influence, rather than by dictatorial edict,

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<sup>53</sup> Mark Van Vugt, Robert Hogan, and Robert Kaiser, "Leadership, Fellowship, & Evaluation," *American Psychologist* 63, no.4 (April, 2008): 182.

gained a solid following by the ministry staff, once again indicating that the relationship of a leader to the ministries people, and the attention that he or she gave to those people, was a key aspect of ministry success.<sup>54</sup>

Leaders must provide to their followers a sense of security, respect, and communication of a meaningful vision for the organization. Failure to provide these by a leader shows either a lack of understanding of the needs of the ministry community, or a lack of concern for meeting follower needs. To achieve success, a ministry leader, needs the buy-in and support of the volunteers and it is not likely to come if the followers do not perceive that their needs are being considered.

Furthermore, leadership traits always involve exchange between the leader and the followers wherein direction is provided which will lead toward the mutual goal of the leader, the followers, and the ministry as a whole. One of the great challenges of leaders today includes understanding what people need from a leader and how to meet these needs, while simultaneously balancing the other needs of the ministry. Consideration of these needs and the effort to meet them by the leader indicates the level of attention he or she pays to the people *in* the ministry. The entire basis for leadership action cannot be based solely on the needs of the people.

Every successful ministry must understand its own resource needs in order to be successful. These needs include the manpower necessary to perform the ministry's tasks. In order to ensure appropriate resource staffing, the ministry must understand its

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<sup>54</sup> Mark Van Vugt, Robert Hogan, and Robert Kaiser, "Leadership, Fellowship, & Evaluation," 182.

skill needs, project its resource quantity and allocation needs, and develop mechanisms for finding, hiring, and retaining the personnel that will allow the ministry to meet those staffing needs. The size of the ministry has dictated whether staff can be hired. The pastor must seek to engage members to serve in volunteer roles that often should have been compensated. Pastor had to engage in strategic planning, which assisted with determining forecasted demand and resource configuration. Integrating strategic planning into the overall ministry processes facilitates the efficient management of resources.

### ORGANIZATIONAL COMMITMENT

The term *organizational commitment* refers to the degree to which members of an organization understand themselves as a part of the organization and feel a sense of attachment to it. The organizational commitment levels of ministry personnel significantly predicted retention rates in churches. An influence of the ministry commitment levels of church members was their individual leadership styles. Leadership is a vital aspect of ministry training since it equips individuals with skills needed to cope with the rigors associated with ministry life. The leadership style of members was just as critical as the leadership style of the pastor.

### CONCLUSION

This study provided an overview of selected styles of leadership and the impact of the Oneness Pentecostal movement. The corner stone of the PAW pastor was the Oneness doctrine just as much as any other organization Oneness leaders and pastors wear their doctrinal positions as a badge of honor. The Bible clearly demonstrates and presents multiple characters who demonstrated leadership. There has

been agreement among scholars that Biblical characters of the Old and New Testament displayed various leadership styles and approaches.<sup>55</sup> There has not been agreement on Biblical doctrines in the Bible. Multiple organizations believe differently in terms of the doctrine of salvation, baptism, the sinner's prayer, faith versus works and the list continues. This study presented the Biblical foundations that Oneness Pentecostals believe. This work did not seek to substantiate their doctrinal positions but rather provide the information as a key corner stone of the challenge the PAW pastor has to lead converts to a committed position of engagement and transformation.

This study examined the Pentecostal Assemblies of the World and its emergence as an Oneness organization. The Pentecostal experience was rich in history in both its biblical perspective and its race division. Men and women who believed in God had challenges with the pigmentation of the vessels God used to communicate the gospel. The history of the United States is the history of the Pentecostal movement. The doctrinal positions of early church leaders were founded in their personal experiences with people of color. A man serves a time and it is not fair and equitable to judge a previous time by the revelation of today. The church continues to struggle with race and the PAW was no different.

Using the Biblical foundations and the historical information as the foundational elements of this study. Chapter 3 examined leadership and its application to the PAW pastor. There are numerous leadership styles available as tools to the PAW pastor. Often pastors and leaders use a leadership style they are comfortable with and have worked for them previously. Leaders and especially pastors must

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<sup>55</sup> Paul Gardner, *The Complete Who's Who in the Bible*, (Grand Rapids, Zondervan, 1995), 379



understand the style of leadership is determined by the people you are leading, the mission of the ministry and the strategy deployed to achieve both the mission and the vision. Pastoral leadership necessitates flexibility in leading because each generation needs vary. Leading millennials requires a different style than leading baby boomers who are a different stage of life. The more the PAW pastor understands about leadership the more effective she is leading their flock to a promise land.

In order to achieve great exploits and serve the community at large the pastor needs a commitment group of followers who are engaged in the work of the ministry. Chapter 5 examined the topic of commitment and how commitment was achieved by the motives of followers. It is incumbent upon the pastor to empathize with followers but also to discern their motives for participating. Regardless of motives the pastor seeks to serve their congregations and inspire commitment to the cause of Christ.

Finally, this study concluded with a summary of the information provided with a recommendation for PAW pastors. The need for education and training cannot be overlooked. Pastor's must not only have training in Biblical matters but must understand how to move people from places of bondage to pastures of freedom.

## CHAPTER 2: BIBLICAL FOUNDATIONS

### INTRODUCTION

Genesis outlines the biblical foundations of leadership and concludes with a declared kingly leadership position for God's people in Revelation. The books of the sacred writ are filled with deeds and misdeeds of leaders throughout history. The massive deterioration of leadership behavior in the rebellion of Lucifer against God, but also the incredible demonstration of leadership in the descent of the Messiah into greatness of transformational service.

The PAW pastor holds the responsibility of leading men and women to God. In order to lead them to God the pastor must know God. Secondly it is imperative that the pastor model leadership principles founded in scripture. The Bible reveals prolific leaders as well as leaders who struggled. The dichotomy of leaders in the Bible serve as a template for the PAW pastor. Biblical foundations examined the personalities of scripture, the models of Biblical leadership, the pastorate as defined by scripture, the Biblical and theological dimensions of leadership, theological approach to leadership, the definition of Christian leadership, understanding the Biblical model of leadership, spiritual leadership, contemporary approaches to Christian leadership, Biblical foundations of the apostolic faith, doctrine of salvation and the conclusion.

The respective breakdown of this chapter represented key variables of the Biblical foundation that has influenced the PAW pastor over time. The word of God has been held as the guide for the pastor to use but there is not congruency of interpretation in the organization, therefore broad doctrinal positions have been outlined with the pastors left

to interpret the necessities of scripture for the application of leadership. The basis of the Biblical foundation serves as the key building block of this study to understand the paradigm of the PAW pastor.

### BIBLICAL LEADERSHIP

Biblical paradigms of leadership suggested that religious leadership was a response to a divine call. This biblical paradigm demonstrates a theology of leadership which focuses on a pattern of God calling leaders to one mission, to be in the service of God. Historically, biblical models of leadership especially in the African American church have served as the catalyst for social change, justice and vision in their respective communities. The African American experience in the United States has been influenced by the black church with the pastor often serving as the voice of faith, encouragement and inspiration to congregants in helping them to overcome the extreme social injustices of the time community leaders often emerged from the church. African Americans are incarcerated at proportionately higher numbers than other Americans, they have greater difficulty securing mortgages and gaining access to higher education. Leadership principles may not have been taught in the classroom but, they were lived out in everyday life of the believer who dedicated his life to God and placed his faith in the pastor to lead them to a safe and harmonious life.

To aspire to leadership is an honorable ambition. (I Timothy 3:1 NEB) Christians have trepidation regarding leadership there exist a thought that one should be called to leadership versus aspiring to leadership.<sup>56</sup> In biblical times, prestige and respect were not given to church leaders early church leaders experienced danger and heavy

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<sup>56</sup> J. Oswald Sanders, *Spiritual Leadership*, (Chicago: Moody Press, 1994), 20.

responsibilities in the beginning days of the church.<sup>57</sup> Paul acknowledges throughout his New Testament writings the hardships, contempt and rejection associated with Christian leadership. The dangers affiliated with the first century church necessitated strong leadership. The western glamour of ministry leadership was not congruent with the dangers of leadership worldwide. The average American believer who experienced the freedom to worship openly may not be able to empathize with believers who must meet in secret. In 2019 many pastors are well known for their role in the community. The popularity of the pastor or leader is often not due to their leadership ability to lead members out of modern-day Egypt, but rather because they preach or sing well. There is little oppression in the United States for pastors and ministry leaders in comparison to biblical history.

#### CHARACTERS OF BIBLICAL LEADERSHIP

Psalm 75:7 states “But God is the judge: he putteth down one, and setteth up another.” (KJV) Samuel 13:14 states, “But now thy kingdom shall continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.” (KJV) Scriptures are full of examples of God selecting leaders who are willing to commit and take responsibility for others. In spite of personal shortcomings God uses them to become leaders.<sup>58</sup> Men such as Abraham, Moses, Saul, David and Ezekiel were not without human error. They were men whose hearts desired to please God.

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<sup>57</sup> J. Oswald Sander, *Spiritual Leadership*, 21.

<sup>58</sup> Gardner, *The Complete*, 380.

Abraham's beginning reveals the earliest record of leadership in scripture and his leadership begins with an act of faith. He was gripped by divine destiny to begin a journey of faith to a different future, a future which resulted in blessing all families of the earth.<sup>59</sup> Abraham taught that leadership on a high level of faith involves risk. Leadership's response to faith is not an intellectual exercise. Leadership requires engaging the purpose to which God called us.<sup>60</sup> Leaders must make faith deposits in response to God's call or leadership is impossible. Fear and faith challenges religious leaders. Abraham was dishonest with the Egyptians regarding his wife. Leaders must be cognizant that the aims, goals, challenges of leadership may cheat and deceive them but if leaders run away from them, they will find themselves experiencing challenges repetitively.

Moses was a visionary leader who possessed courage as an agent of God's mission and was assigned to liberate a captive people he grew up in Pharaoh's household as an Egyptian. Moses had a religious experience on Mt. Horeb that set him as a leader of God's people from slavery.<sup>61</sup> Moses was frustrated often due to the idolatry and corrupt vision of God's purpose that presented formidable barriers to his leadership. The Egyptian culture and consciousness remained with the people while they made progress to the Promise Land and the things of God. History has found few leaders who can handle the challenges of liberation, who are equipped to lead people in transformation of

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<sup>59</sup> Gardner, *The Complete*, 382.

<sup>60</sup> Harvie Conn and Manuel Ortiz, *The Kingdom, the City and the People of God*, (Grove, Ca: Inter Varsity Press, 2001), 183.

<sup>61</sup> Gardner, *The Complete*, 383.

identity, culture and consciousness.<sup>62</sup> The leadership of Moses is symbolic; it extends over the past, present and future into the religious experience of the church.

Saul served as the first king of Israel with jealousy and insecurity overshadowing his reign as king. Saul served during a transitional period between the end of an old order of tribal leadership through the Judges and the birth of a new order of leadership.<sup>63</sup>

Transitional leadership was challenging particularly when insecurities obscure vision and there is little one can do to change their way of thinking.<sup>64</sup> Leaders need others who can speak into their lives and provide a reference other than themselves. Saul demonstrated a leader with a small vision who led out of carnality. Saul's leadership ended in a tragic failure within and without. Saul demonstrates that leadership is most effective when it serves as a conduit for corporate blessings. Leadership is not an end of itself but a means to the end goal that God has established.

David represents monarchical leadership in the history of Israel. David emerged and leads Israel to victories over military enemies. David was a figure of heroic attributes, he was a military strategist, administrator, musician, poet and influencer of the life of the people.<sup>65</sup> David demonstrates that a leader does not have to be perfect. He had incredible moral miscalculations, conspiratorial actions that lead to murder. David's leadership was a mixture of public responsibility and power, personal temptation and deception. David's public façade as a great leader is broken by the deep moral pain he

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<sup>62</sup> Michael Ahn, "Moses as a Messianic Prefigure in Early Judaism." *Criswell Theological Review* 16, no.1 (February 2018): 80.

<sup>63</sup> Gardner, *The Complete*, 498.

<sup>64</sup> Lawrence Richards and Clyde Hoeldtke, *A Theology of Church Leadership* (Grand Rapids, MI: Zondervan, 1980): 12.

<sup>65</sup> Gardner, *The Complete*, 509.

encountered his leaders example demonstrates the need for public and private accountability.

Ezekiel demonstrates prophetic leadership as a prophet/priest he witnessed the spiritual and moral decline of Judah. The people were exiled seventy years and required Ezekiel to seek insight to the ultimate purpose of God.<sup>66</sup> Ezekiel's leadership demonstrates that God is not defeated by the wretchedness of human beings and can use the wretchedness to work out glorious purposes. Ezekiel's leadership and preaching, taught us that hope was very critical in history.<sup>67</sup> Hope was important to transformation and was the catalyst of change and the door to a better reality. The example of Ezekiel's leadership demonstrate the importance of hope and empowerment to lead people to imagine change, new possibilities and opportunities to return to the dream of God.

The influence of Judeo-Christian doctrine on social models of order, governance, management and leadership was pervasive. The primary goal of spiritual leadership was to convince others to come and glorify God by living by the true character of God. According to Matthew 5:14-16, one of the critical methods by which a Christian leader brings other people to glorify God is by being a person who loves unconditionally.

Jesus introduces a different standard of leadership to the church. Jesus taught "whoever will be great among you will be your minister." (St. Mark 10:42-44 KJV) The Greek word for minister is translated to mean waiter or servant.<sup>68</sup> He further taught that they who seek to lead will be servant to all. (KJV) Jeremiah 45:5 "And seekest thou great things for thyself? (KJV) Seek them not.... Biblically not all ambition is wrong. What is

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<sup>66</sup> Gardner, *The Complete*, 510.

<sup>67</sup> Sander, *Spiritual Leadership*, 23.

<sup>68</sup> Sander, *Spiritual Leadership*, 23.

the motivation behind the ambition? High achievement is not wrong. God has deposited into every human gifts and talents.<sup>69</sup> The scriptures teach, “For the gifts and callings of God are without repentance.” (Romans 11:29, KJV) The development of human potential is for the glory of God and the advancement of His church. The word ambition is Latin for campaigning for promotion.<sup>70</sup> Jesus did not recruit ambitious men as disciples but rather individuals who would be willing to give themselves in the service to others.<sup>71</sup> Times have changed with men and women aspiring to greatness there is humility but often it is shrouded to obscure the ambition of the pastor or leader. The popularity of television preachers leaves the impression that all ministry is glamorous. While there are large and popular ministries, there are more small struggling churches where pastors are challenged to grow their churches.

## PASTORATE

Jeremiah 2:8 was the first recording of the term pastor in the King James Version of the Bible. The root meaning is a verb, which shares the origin as the word shepherd.<sup>72</sup> Scriptures do not refer to priests as pastors but rather prophets whose responsibility was to stand in the counsel of God and by inspiration deliver his word to his children.<sup>73</sup> The Old Testament prophets were more in aligned with the administration of the pastor. Jeremiah’s use of the term pastor applied to the self-appointed prophets who by their own visions were influencing people to depart from God.<sup>74</sup> The use of the term pastor by the

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<sup>69</sup> James Anderson and Ezra Jones, *The Management of Ministry*, (Grand Rapids, Eerdmans, 1986), 77.

<sup>70</sup> Sander, *Spiritual Leadership*, 24.

<sup>71</sup> Sander, *Spiritual Leadership*, 24.

<sup>72</sup> Franklin Smith, *The Scriptural View of the Christian Pastorate*. (Indianolis, Aeon Bible College. 2011) 7.

<sup>73</sup> Smith, *Scriptural*, 7.

<sup>74</sup> Sander, *Spiritual Leadership*, 37.



Old Testament prophet Jeremiah was a fore shadow of the New Testament where Jesus in his role as Chief Shepherd or Pastor calls his followers his sheep.

The significance of the pastor or shepherd was demonstrated by Jesus who represented himself as the Good Shepherd. According to Matthew 9:36 Jesus lifted up his eyes and saw them, they seemed to him as sheep that had no shepherd. Their condition moved Jesus and he began to teach the people. Jesus not only was a shepherd to his followers but taught his disciples that they should watch or guard the sheep. I Corinthians 12:29, "And God hath set some in the church...." The pastor must be one who is called of God.<sup>75</sup> II Timothy 3:2-7 reveals the qualifications needed to be called. The pastor must be blameless, believe in a monogamous marriage, vigilant, sober, possess a good reputation, hospitable, be able to teach, not given to alcohol and must administrate his family well. The pastor does not have to be perfect prior to their call but should earnest content for the godly attributes listed in scripture.<sup>76</sup>

Theologically, the pastor does not inherit his office it is not passed on like a family business. The pastor must be able to engage in leadership and possess the ability to teach. To examine Jonas, whose name was changed to Peter, there exist an innate ability to inspire a following. James and Paul inspired followers and they taught their followers.<sup>77</sup> Characters found in scripture nor all individuals who aspire to the pastorate demonstrate leadership and teaching skills from the beginning. The men called by Jesus came from diverse backgrounds with questionable histories. Once they responded to the call of Jesus they embarked upon a time of discipleship. The time of discipleship

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<sup>75</sup> Smith, The Scriptural, 13.

<sup>76</sup> Smith, The Scriptural, 13.

<sup>77</sup> Sander, Spiritual Leadership, 41.

included a period of mentorship where Jesus modeled the behavior he desired from them. The mentorship included periods of prayer, fasting, and demonstration of miracles.

The Bible outlines in Timothy and Titus the innate qualifications of a pastor. A pastor must have leadership skills, ability to teach. They must seek to acquire godly habits and live according to conditions that keep them above reproach. The individual who had studied to demonstrate their knowledge of scripture may not be called to the pastorate. He must be able to communicate the knowledge and impart to others an understanding of the sacred scriptures. The call of the pastor was a divine call. St. John 2:24, 25, “But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man.” The call of God to a spiritual position was done with an understanding that God knows the end from the beginning. It was incumbent upon the person called to the pastorate to live in obedience to scripture to lead people to a greater understanding of the word of God.

The scriptures teach the pastor must have a good reputation. I Timothy 3:7 “... he must have a good report of them which are without...” The pastor must be mindful of his speech, temperance, attributes and habits.<sup>78</sup> The scriptures indicated the pastor should be the husband of one wife. The biblical foundation of the pastorate suggests a pastor should not divorce nor engage in polygamy. A biblical foundation of marriage suggests the pastor should not engage in same sex civil or marital relationships. The current challenge is to reconcile sacred teachings with current beliefs regarding marriage and the pastorate. The pastor is called to be a leader that goes forth and inspires followers by example. The doctrine the pastor advocates must be the teaching the pastor lives by.

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<sup>78</sup> Charles E. Ellis, *Minutes 2011 Organizational Manual*. (Indianapolis, PAW, 2011), 22.

## BIBLICAL AND THEOLOGICAL DIMENSIONS OF LEADERSHIP

Contemporary understanding of Christian leadership like its secular counterpart, is expressed in behavioral science terminology, which refers to cognitive, psychological, affective and sociological domains.<sup>79</sup> Differences in terminology coerce researchers in Christian literature to search for theological concepts more appropriate to fit leadership discussions.<sup>80</sup> Theology must be the basis of what Christian leadership has been, is and should be.

Leadership expounded upon in the New Testament suggested many ways of interpreting biblical leadership. Biblical terms for spiritual leaders of the church were generally used interchangeably in the New Testament as overseer, elder, and pastor. Elder refers to a title, overseer to an office, and pastor to the functions of that office.<sup>81</sup> Romans 12:8, the word for leadership is a verb, not a noun, *proisteomi* (the one who goes before); in I Corinthians 12:28 leadership is a function, not a position, *kyberneosis* (administrators); in Philippians 1:1 the word for leadership is a term for a major responsibility, *episkopoi* (overseers; see also Acts 20:28; I Timothy 3:1); Titus 1:5 the word for leadership is a descriptive term, *presbyteroi* (elders, or older, wiser people); and in Ephesians 4:11 the word is a metaphor, not a title, *poimenes* (pastors or shepherds).<sup>82</sup> All the passages referenced indicate that leadership is a group or corporate, not a solo or individual affair. Contrary to what is alleged at time, scriptures do not prescribe a single

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<sup>79</sup> Larry Spear, Character and Servant Leadership, " *The Journal of Virtues & Leadership*, 6, no. 2(April 2010): 3.

<sup>80</sup> Anderson and Jones, *The Management*, 78.

<sup>81</sup> Gardner, *The Complete*, 513.

<sup>82</sup> Smith, *The Scriptural*, 24.

biblical pattern of church leadership except what is suggested by the paradoxical term servant-leader.

### THEOLOGICAL APPROACH TO LEADERSHIP

The starting point of biblical leadership principles can be examined through three models. The command model, the sharing model, and the servant model each represent an approach of leadership guiding the ministry of the church.<sup>83</sup> In the command model leaders “lord over” (Luke 22:25 members; thus a theology of position (I Timothy 3:1 and 5:17). In the sharing model, there exist value in the role of both leaders and members in the work of the ministry; thus a theology of identity (I Corinthians 12:12-31). In the servant model, leaders serve under the members of the body (Ephesians 4:11-13), thus a theology of function.<sup>84</sup> Christian leaders serve with credibility and capabilities who are able to influence people in a particular context to pursue their God-given direction.<sup>85</sup> Two levels of relationships drive the philosophy of Christian leadership: firstly, the leadership in the maintenance of a valid psychological contract – a voluntary association with God’s people. Secondly, the leadership with the responsibility of maintaining an authentic covenant relationship with the divine.<sup>86</sup> The church does not need secular leaders to implement a spiritual assignment. The Bible teaches that God’s ways are not man’s ways and theological leadership must be willing and able to stand on God’s word and promises to lead men and women to the promise land.

### DEFINIION OF CHRISTIAN LEADERSHIP

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<sup>83</sup> Richards and Hoeldtke, *A Theology*, 17.

<sup>84</sup> Richards and Hoeldtke, *A Theology*, 17.

<sup>85</sup> Aubrey Malphurs, *Pouring New Wine into Old Wineskins; How to Change the Church without Destroying It* (Grand Rapids, Baker Books, 1993), 143.

<sup>86</sup> Ray Anderson. *Minding God’s Business* (Grand Rapids, Fuller Seminary Press 1986), 99.

Christian leadership is characterized and described in a variety of ways by different authors within a certain organizational framework. There is no single definition for Christian leadership. However, practitioners have attempted to lay down some workable definitions in line with the Bible. Several attempts to define leadership from a broader perspective cover wider range of individual personality, behaviors, gifts, call, God's purpose, God's glory, God's values and servanthood in the making of the leaders.<sup>87</sup> They reflect God's intent for true leadership in the community of faith. Solomon expressed the thought that everything has a time, Christian leadership is marked by time.<sup>88</sup> Similar to a relay race the pastor serves a time and must be willing to discern the signs and times of their day of service. Modes of worship changes, the ebb and flow of commitment and engagement changes like the waves of the sea. The Christian leader must seek to walk in faith with a revelation of their time to execute a relevant approach to leadership using Biblical principles.

#### BIBLICAL MODEL OF LEADERSHIP

Leadership models are reflected in the Bible and Christian leadership might be the hardest concept to define yet, when it comes to biblical/spiritual leadership, the scriptures leave no confusion about its starting point. Leadership has started in the heart of God and has continued through humankind in relationship with Him.<sup>89</sup>

A correlation exist between the life of the church (the environment) and the leader's spiritual life, the measure of which lies in the effectiveness of the leadership.<sup>90</sup>

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<sup>87</sup> Sander, *Spiritual Leadership*, 47.

<sup>88</sup> Anderson, *Minding*, 99.

<sup>89</sup> Anderson, *Minding*, 101.

<sup>90</sup> Carolyn Crippen and Les Sylven, "Firs to Serve then to Lead," *International Journal of Learning*, 18, no. 3 (February, 2006): 24.

Principles and practices of Christian leadership must be refined and controlled by scriptures, drawn on secular theory, and build on Christian principles to embrace a leadership that is Christ like.<sup>91</sup>

From the Old Testament to the New Testament, the Bible is filled with godly interpretations of what is to be a Christian leader. Like most of the theology of the New Testament, a theology of leadership is learned by the study of the lives of people whom God used.<sup>92</sup> Old Testament literature portrays leadership under the umbrella of prophets, priests and princess as the spokesmen of and for God. Leaders took their mandate directly from God in a covenantal relationship.<sup>93</sup> These forms, seen as analogies from church leaders, seem to contradict God's intent for church leadership in the church. In the name of the priesthood of all believers, Christian leadership must find new meaning for no one can fully represent God to the church.<sup>94</sup> While leaders and pastors provide great stability, innovation, confidence, stability, accountability and confidence, none can fully express the ideal leadership from God's view. After all, Christian leadership must take its cue from the Bible, the only acceptable source of authority for which a definition and the function of church leadership can be determined. Human experience is not the measuring rod of eternal truths.<sup>95</sup>

Great biblical characters of leadership found extensive applications in the life of Moses, Jethro and Nehemiah and the prophets, which have offered general characteristics

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<sup>91</sup> Anderson, *Minding*, 101. Sander, *Spiritual Leadership*, 53.

<sup>92</sup> Kenneth Gangel, *Building Leaders for Church Education* (Chicago, Moody Press 1981), 34.

<sup>93</sup> Frank Damazio, *The Making of a Leader* (Portland, City Christian Publishing 1988), 76.

<sup>94</sup> Gangel, *Building*, 35.

<sup>95</sup> Janet Trout, *Reflections of Success: Principles of Church Administration*. (Dover, Kent Christin Center 1984), 87.

of traits, personality and character that is attached to their call.<sup>96</sup> Moses displayed a leadership style that fits his charisma for leading God's people. Among the characteristics he possessed an ability to listen to God, to obey and a willingness to intercede before God for people as well as a faith in God.<sup>97</sup> Jethro demonstrated management skills by releasing the power of delegation and task distribution. Nehemiah portrayed five specific commitments for effective leadership: commitment to prayer, commitment to preparation, commitment to organizational skills, ability and courage to handle opposition without conflict within and effective communication of God's vision.<sup>98</sup>

The New Testament model of leadership have seen literature develop focused on charismatic of official leadership, for which greater continuity in the New Testament can be found. Eight biblical characters or models of leadership are seen in the New Testament. Firstly, Jesus, the Master. Secondly, the Apostles (sent forth). Thirdly, the teacher/disciple: communicator of divine wisdom (scribbles or the people of the book) used more than 260 times in the four Gospels. Fourthly, the Prophets (rulers, judges, priests, Levites, messengers, the agents of God). Fifthly, the Elders (head of the family or clan) served as representatives of the people as a whole. Sixthly, the Bishops or oversees, guardians' supervisors, protectors, tutors who guide the development of the mind. Seventhly, the Deacons as the provider of service. Eighthly, the Priest role as a minister.<sup>99</sup>

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<sup>96</sup> Gardner, *The Complete*, 517.

<sup>97</sup> John Maxell, *Leadership 101: What Every Leader Needs to Know* (Nashville, Thomas Nelson 2002), 105.

<sup>98</sup> Larry Spears, *Insights on Leadership: Service, Stewardship, Spirit and Servant-Leadership*. (New York: Wiley 1998), 30.

<sup>99</sup> Howard Kee, *Sociological Insights into the Development of Christian Leadership Roles and Community Formation* (Walnut Creek: Alta Mira Press 2002), 43.

Christian leadership found its highest expression in the personhood of Jesus Christ. The New Testament concept of servant leadership is not tied to a particular style or personality. The issue is that one must be faithful to follow the Savior. All ministry is the Lord's ministry. Believers serve Him. The leader is doing the work as the model servant (Romans 15:8), and the disciples must therefore model and follow Him. Service is intrinsic to discipleship.<sup>100</sup> The key to servanthood is voluntary act of humbling. Servanthood is chosen, and involves repudiation of self-centered living. Service done to others in the Lord's name is service to the Lord Himself. The motive of such service is love for Christ: the manner in which the service is performed involves sensitivity to those in need. The supreme value is not a position of influence or gifts of prominence, but a servant heart which sees the needs of individuals.<sup>101</sup> The task of a servant is do his Master's will. He is to follow his Lord in carrying out instructions with faithfulness and diligence. The reward of a servant is certain but not necessarily immediate. It comes from God, not men.<sup>102</sup>

Christian leaders lead in any context whether or not it is a Christian organization or secular leaders Christian leaders provide leadership outside of as well inside the Christian community. The mandate is to lead in a Christian manner regardless of the context. Careful consideration of attitude and style of any Christian leader must be evaluated in the context of their organization's approach to ministry.<sup>103</sup> Despite the

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<sup>100</sup> Gary Inrig, *Called to Serve: Toward a Philosophy of Ministry*. (Alberta, Canada: Bibliotheca Sacra, 1983) 335.

<sup>101</sup> Spears, *Insights*, ,32.

<sup>102</sup> Spears, *Insights*, ,32.

<sup>103</sup> Kee, *Sociological*, 44.



differences in style, attitudes and individual roles Christian leadership calls for a frame of reference that include all spiritual leadership qualities.

There is diversity in the meaning of a Christian leader. Christian leaders must do and be... Do in relation to people, and be in relation to the lordship of Jesus-Christ.<sup>104</sup> No Christian leader can exercise his call without compliance with God's words and growth in Christ like character. Leadership is the exercise of one's spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ.

Christian literature has witnessed a plethora of definitions of leadership that explore the development of the leader's spiritual qualities. John Maxwell outlines ten leadership characteristics in the making of a leader: character, influence, positive attitude, excellent people skills, evident gifts, proven track record, confidence, self-discipline, effective communication skills, and discontent with the status quo are qualities that must not be overlooked in a search for a spiritual leader.<sup>105</sup>

### SPIRITUAL LEADERSHIP

There is a paradigm shift for leadership considering increasing uncertainty and chaos in the global community.<sup>106</sup> The leader does not only lead locally they lead globally, therefore, the conditions require changes in how leaders lead. Spiritual leaders are spiritual visionaries who are individuals who interpret the universe and people's roles

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<sup>104</sup> Malphurs, *Pouring*, 145.

<sup>105</sup> John Maxwell, *Developing the Leader Around You* (Nashville, Thomas-Nelson, 1995), 21.

<sup>106</sup> Inrig, *Called*, 337.

within it.<sup>107</sup> Spiritual leaders are visionaries who articulate with authority, eloquence and depth of insight. They provide deeper meanings, inspiration and fresh insights about the human condition. They create and utilize powerful visions, metaphors and symbols. They are the gateways for humanity to explore new facets of the future, to explore collective consciousness. They pioneer new, dynamic and flexible ways of thinking about holistic problems and questions about the world. They embody and model the search for wholeness, unity, completeness, love and fulfillment.

#### CONTEMPORARY APPROACHES TO CHRISTIAN LEADERSHIP

Christian leadership is shaped around a combination of four distinctive developed capacities ranging from character, the being; knowledge, the knowing; skills, the doing; and emotions, the feeling.<sup>108</sup> The being (soul work), the knowing (the head work), the skills (the hands work), and the feeling (heart work) constitute the fundamental nature through which all Christian leaders must be evaluated.<sup>109</sup> In fact, true spiritual leaders should endorse growth in character, competence, vision, and responsibility conducive to effective church ministry in terms of personal (individual), social (group), and performance (production).<sup>110</sup> The heart of pastoral leadership is the character formed by God. The Christian character must receive a strong appeal in Christian leadership. Leadership is both something you are and something you do. Effective leadership starts with character. When leaders fail, more often, it is a result of a character flaw than a lack

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<sup>107</sup> Fahri Karakas and Mustafa Kavas, "Service-Learning 2.0 for the Twenty-First Century," *International Journal of Organizational Analysis* 26, no.3 (March 2009): 40.

<sup>108</sup> Malphurs, *Pouring*, 153.

<sup>109</sup> Malphurs, *Pouring*, 153.

<sup>110</sup> Malphurs, *Pouring*, 154.

of competence. Effective Christian leaders must pay close attention to their own character.

### BIBLICAL FOUNDATIONS OF APOSTOLICI FATIH

The Pentecostal experience is predicated about the biblical foundation of the Doctrine of God and seeking to know God is an inexhaustible experience.<sup>111</sup> Mankind cannot exhaust the knowledge of God. Theological seminaries spend years studying specific subjects without fully comprehending the mind of God. There are four avenues to learning about divinity.<sup>112</sup> The avenue of faith, avenue of observation, avenue of revelation and the avenue of experience. Faith is the mental embrace of a concept.<sup>113</sup> It does not wait on existential proof. The foundation of faith serves as the precursor to proofs that reveal the validity of the word of God.<sup>114</sup> Hebrews 11:6, “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Faith set forth the map for all other avenues of knowing God. The avenue of observation was man’s initial introduction to God.<sup>115</sup> Psalms 19:1, “The heavens declare the glory of God; and the firmament sheweth his handywork.” Man was able to know God by the avenue of observation. By observing the divine creation of earth, the celestial creation of the heavens man is able to know God. The avenue of revelation is Daniel 2:22, “He revealeth the deep and secret things: he knoweth what the darkness is, and the light dwelleth with him.” Amos 3:7, “Surely the

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<sup>111</sup> Francis Smith, *Fundamental of the Apostolic Faith* (Indianapolis: Pentecostal Assemblies of the World. 1975), 14.

<sup>112</sup> Smith, *Fundamental*, 18.

<sup>113</sup> Smith, *Fundamental*, 19.

<sup>114</sup> Smith, *The Scriptural*, 24.

<sup>115</sup> Smith, *Fundamental*, 19.

Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” The avenue of experience is the reception of the Holy Spirit. By the spirit of God man experiences new spiritual strength, understanding an insight into the Bible as a result of the spirit.<sup>116</sup> Prayer is a part of the avenue of experience. Psalms 116:2, “Because he hath inclined his ear unto me, therefore will I call upon as long as I live.”

### DOCTRINE OF SALVATION

The legal aspects of salvation from the creator to creature relationship is justification. Justification, as used in regard to salvation means an act that pardons an individual from punishment due to sin.<sup>117</sup> Justification does not abolish guilt it means mankind does not pay the penalty for their sin.<sup>118</sup> Paul writes in Romans 8:1-4 that Jesus came in the likeness of sinful flesh and as a sin offering, condemned sin in the flesh and freed mankind from condemnation.

The remaking of man spiritually is referred to regeneration.<sup>119</sup> Justification removes past sins regeneration replaces the Adamic nature of the first Adam. Ezekiel was promised regeneration when God spoke of giving man a new heart and a spirit. (Ezekiel 36:26). The new birth or regeneration referred to in John 3:5 and Titus 3:5 is accomplished by the baptism of the Holy Ghost. When it takes place a person becomes a new creation according to II Corinthians 5:17.

Man’s disobedience in the Garden of Eden resulted in the need for redemption. The righteousness of God required a fulfillment of the curse that resulted from Adam’s

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<sup>116</sup> Sander, *Spiritual Leadership*, 47.

<sup>117</sup> Smith, *Fundamental*, 31.

<sup>118</sup> Smith, *Fundamental*, 32.

<sup>119</sup> Tyson, *Before*, 43.

disobedience.<sup>120</sup> The redemptive work of Christ demonstrates God's righteousness. The privileges of man's creation resulted in certain rights. Man had dominion over God's vineyard, he moved freely and communed with God. When man sinned the privileged were suspended. By the Spirit of adoption we become the children of God and have the privileges reinstated according to Romans 8:15.<sup>121</sup> When a person receives the spirit they are restored to full rights and privileges as sons. Communion with God is restored, accessibility to His protection and help is mankind's right. Humanity are the heirs of God, join heirs with Christ in the kingdom and power of God according to Romans 8:17.

The Old Testament term atonement refers to sacrifices which was offered as a payment for sins, to cover over sins.<sup>122</sup> Christ is the sacrifice for man's sins. The Biblical message of the PAW pastor is often communicated in judgement not love.<sup>123</sup> The presentation of God to the masses is one where if you do not heed the call to baptism and spiritual infilling you will be dammed to hell for all eternity.<sup>124</sup> The Biblical foundation of the PAW pastor holds fast to the doctrine of salvation as believed on in the PAW.<sup>125</sup> The early leaders of the PAW who initiated many of the doctrinal beliefs were not theologians or biblical scholars. Many migrated from other organizations. A minority of the early leaders were educated and wise but not all doctrinal positions were predicated on the word of God.

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<sup>120</sup> Smith, *Fundamental*, 32. David Bernard, *The Oneness of God* (Hazelwood, MO: Word Aflame Press, 1983), 54.

<sup>121</sup> Smith, *Fundamental*, 18.

<sup>122</sup> Smith, *Fundamental*, 18.

<sup>123</sup> Smith, *Scriptural*, 24.

<sup>124</sup> Bernard, *Oneness*, 54.

<sup>125</sup> Ellis, *Minutes*, 67.

## CONCLUSION

The PAW pastor lives their life by a biblical paradigm of leadership. Their calling is divine and not simply selected from a catalog of occupations. The life and death issues parishioners and need to minister to members necessitates they understand the divine assignment of their position. In order to live through the challenges the pastors view their work from a biblical prism of the word of God. They embrace Timothy's writing that their positions are honorable yet empathize with the hardship of Paul's life. The PAW pastors who lead thriving ministries do not ignore the advantages of leading masses. There are more pastors leading smaller ministries who experience the hardships, contempt and rejection encountered in scripture. The pastors of thriving ministries have witnessed the same or similar hardships, contempt and rejection.

The PAW pastor has their entire doctrinal belief system based on the divinity of Jesus. The divinity as found in the biblical examples of leadership as well as the biblical models of leadership. The PAW pastor has sought to live by the faith of Abraham, while encountering God in a similar fashion as Moses. The pastor lives to avoid the pitfalls of Saul while embracing the positive attributes of David. Ezekiel demonstrated the need to embrace hope for a dying world while Jesus set forth the epitome of leadership by giving his life for the purpose his creation.

The PAW pastor identified the importance of his call in Jeremiah and understood that Christ called him to serve as the good shepherd. The pastor must combine the theology of the biblical foundation with the contemporary revelation of the behavioral science and leadership theory. PAW pastors have operated by the word of God must now deploy psychology, sociology and the social sciences to define Christian leadership and

deploy a current model of biblical leadership. The PAW as an organization has been limited in its mass appeal. The foundations of leadership have been based on scripture but their doctrine for salvation extends beyond the norm of the charismatic movement.

The PAW as an organization would benefit from reexamining the biblical and theological norms that have been passed down through time. Doctrinal positions that were espoused in the early 19<sup>th</sup> century may not find validity in the 21<sup>st</sup> century. The pastors must ensure they are equipped educationally to rightly divide the word of God in order to provide accurate information and revelation to their members. To engage in Christian leadership necessitates one being a follower of Christ. His teachings must be understood based on time, culture and purpose. Pastors do themselves a disservice when they do not embrace the biblical foundation of God's word as a starting point for their pastoral ministry.

The PAW pastor have used the organization as a guiding light to deploy their leadership. Caution must be given in order to ensure errors did not occur in the doctrine of the organization. The pastor must be careful to focus on God and not just behavior. The organization influenced their position on Christian behavior inclusive of entertainment, socialization and attitudes towards social matters. In order to appreciate the dilemma of the PAW pastor an examination into the theoretical and history of the Pentecostal Assemblies of the World was necessary.

CHAPTER 3:  
THEOLOGICAL AND HISTORICAL FOUNDATIONS  
INTRODUCTION

The history of any organization is critical to understanding the future of the organization. If the foundation is not predicated on a solid rock the erection of the building cannot take place without continual reinforcement. This chapter examined the history of the PAW by tracing its roots to the Oneness movement. Historically, this chapter notes the Azusa Street Mission's role in the emergence of the PAW and the doctrinal divide of spirit led organizations. This work provided an overview of PAW and examined the pastoral theology espoused by the organization. The PAW does not emphasize servant leadership or transformational leadership. The secular nature of leadership cannot be avoided because individuals learn to lead prior to their spiritual conversion. PAW pastors regardless of personal background have been impacted by multiple leadership theories such as contingency theories, neo-charismatic theories, transformational leadership theory, trust leadership theory, strategic leadership theory, servant leadership theory, spiritual leadership theory, team leadership, and cross cultural leadership. The chapter concluded with the pastoral leadership view of the PAW pastor. The necessity to examine the historical foundations of leadership along with a historical perspective of the PAW was because they are intractably interwoven. One does not exist without the other.

PENTECOSTAL ASSEMBLIES OF THE WORLD, INC.

Oneness Pentecostalism emerged from the "New Issue" discussion in the Assemblies of God with rediscovery of the centrality of the name and person of Jesus



Christ in the life and practice of the church.<sup>126</sup> The early academic debate on baptismal formula led to an intense discussion and application of Old Testament monotheism to the person of Jesus. As a result a strict exclusive Pentecostal understanding of salvation developed. The Oneness doctrine of God and the plan of salvation that is predicated on Acts 2:38 was pushed by Frank J. Ewart, Garfield Haywood and Andrew Urshan. The ultra-conservative Oneness doctrine stood in stark contrast to the more liberal Assemblies of God. The issues of Oneness Theology were discussed, debated and preached by individuals such as Glenn Cook, L.V. Roberts, and Howard Goss through a grassroots effort. Earlier Oneness Pentecostal leaders argued with sincerity and the power of persuasion. The issue was divisive. The idealized anti-creedalism of the Assemblies of God withstood three-years of discussion, debate and divisiveness before redefining itself and excluding the Oneness Pentecostal adherents.<sup>127</sup>

The separation from the Assemblies of God resulted in a series of organizational struggles for the Oneness Pentecostal advocates. Race played a significant role at the time and the two largest white bodies, the Pentecostal Assemblies of Jesus Christ and the Pentecostal Church, Incorporated, merged to form the United Pentecostal Church in 1945.<sup>128</sup> The Pentecostal Assemblies of the World organized most of the black Oneness Pentecostal believers often referred to as Apostolics.<sup>129</sup>

Oneness Pentecostalism continues to be isolated from mainstream Pentecostalism and Protestantism. The isolation and separation has evolved over time due to exclusive

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<sup>126</sup> James Tyson, *The Early Pentecostal Revival*. (Hazelwood, MO: Word Aflame Press, 1992), 97.

<sup>127</sup> Tyson, *The Early*, 105.

<sup>128</sup> Tyson, *Before*, 45.

<sup>129</sup> Tyson, *The Early*, 105.

thinking and theological defensiveness. Early Pentecostal pioneers developed a reputation as being anti-intellectual and anti-educational, though it is not clear if the labels were due to their skin color or actual statements.<sup>130</sup> To this day, sectarianism and the belief in uncompromising eschatological arguments has left Oneness Pentecostals alone and isolated without a sound theological reflection or dialogue with other Christian groups.<sup>131</sup> The hardline of Oneness Pentecostal positions itself is a repudiation of institutional and theological diverse classical Pentecostalism.<sup>132</sup>

The terms Oneness and Apostolic Pentecostalism describe a peculiar religious expression within Pentecostalism which emphasizes “oneness” doctrine of God and an Acts 2:38 plan of salvation.<sup>133</sup> Pentecostalism refers to the religious movement which arose from revivals in the first decade of the twentieth century in which glossolalia, speaking in tongues, was regarded as the evidence of being Spirit filled.<sup>134</sup> All classical Pentecostal churches have roots in the early revivals. The term classical is used to differentiate this branch of Pentecostalism from the neo-Pentecostals or Charismatic movement that emerged in the 1960’s with the appearance of the charismatic gifts as found in I Corinthians chapters 12-14.<sup>135</sup>

The term Oneness refers specifically to the application of Old Testament monotheism to the person of Jesus and the denial of the traditional notion of the

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<sup>130</sup> Ellis, *Minutes*, 78.

<sup>131</sup> Ellis, *Minutes*, 78.

<sup>132</sup> Bernard, *Oneness*, 102.

<sup>133</sup> Smith, *Fundamental*, 86.

<sup>134</sup> Tyson, *Before*, 167.

<sup>135</sup> Tyson, *Before*, 155.

Trinity.<sup>136</sup> The term Apostolic here refers to the rite of water baptism administered in the name of Jesus as practiced by the apostles in the Acts of the Apostles. The movement became known as the “Jesus Only” sect. Oneness believers advocate a three step plan for salvation as recorded in Acts 2:38, which involves the requirements of repentance, water baptism in Jesus name, and Spirit baptism evidence by glossolalia. Oneness applies to all such Pentecostals, while Apostolic usually refers to black believers.<sup>137</sup>

Oneness Pentecostalism began in the waning years of the Pentecostal revivals as an attempt to recapture the feeling of the Azusa Street revival. The effort was launched to counter the theologizing of the Pentecostal experience and to reaffirm the eschatological zeal of the early Pentecostals. The early Pentecostals expected the imminent, apocalyptic return of Jesus Christ to right the wrongs of a corrupt world and establish a new order.<sup>138</sup> They argued the church world departed from the values of nineteenth-century revivalism and assimilated to the modern secular world. Oneness leaders believe God raised them up to be a remnant of the faithful through whom Jesus Christ will restore the pristine faith of the early church and launch a worldwide revival.<sup>139</sup>

The early Pentecostals expected and experienced miracles. The importance of speaking with tongues and miracles of healing confirmed their efforts to declare their doctrine and engage in extensive and intensified missionary efforts. The focus of Oneness believers changed from the imminent return of Jesus Christ to a more institutionalized approach to Pentecostal thought.<sup>140</sup> The prior hope of immediate physical escape from the

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<sup>136</sup> Bernard, *Oneness*, 75.

<sup>137</sup> Bernard, *Oneness*, 76. Smith, *Fundamental*, 33.

<sup>138</sup> Tyson, *Before*, 155. H.V. Synan, *Classical Pentecostalism* Peabody: Hendrickson, 1984) 56.

<sup>139</sup> Synan, *Classica*, 57.

<sup>140</sup> V. Synan, *The Holiness Pentecostal Movement in the United States* (Grand Rapids: Eerdman, 1971), 87

world via the rapture was replaced with a psychic escape through ecstasy. Speaking in tongues was no longer interpreted as a sign of the end time but was a sign by itself as the goal of the experience. Oneness leaders resisted the categorization of the Pentecostal experience in Wesleyan or Reformed terms and sought to stress the experience itself over any explanation of the experience.<sup>141</sup>

American Pentecostalism grew from roots in Topeka, Kansas and Galena, Texas to a more well-known outpouring at the 1906 revival at the Azusa Street Mission in Los Angeles.<sup>142</sup> Charles Parham a holiness preacher, led the Pentecostal revival of vibrant worship and glossolalia that took place at Bethel Bible College in Topeka, Kansas in January 1901.<sup>143</sup> Parham and his students used the Acts of the Apostles as their guide and identified tongue speaking as the visible outward manifestation of the baptism of the Holy Spirit and normative within the Christian experience. Parham conducted a three month revival in Galena, Texas with a focus on divine healing and allegedly experienced several miracle cures.<sup>144</sup> Texas Pentecostalism spread in the states of Kansas, Missouri and Texas. Parham moved to Houston, Texas and organized then opened a new Bible College. One of his students, William J. Seymour, a black minister who travelled to California to pastor the Azusa Street Mission became the personality behind the American Pentecostal experience.

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Synan, *Classical*, 57.

<sup>141</sup> Tyson, *Before*, 155. Synan, *The Holines*, 88

<sup>142</sup> Tyson, *Before*, 155

<sup>143</sup> Tyson, *Before*, 155

<sup>144</sup> Tyson, *Before*, 155

The Azusa Street revival impacted the Los Angeles religious community and reverberated through the nation. The Azusa Street Mission conducted day long services throughout 1906 and 1907 that drew large crowds into the facility. Individuals took pilgrimages to Azusa and returned home with messages of supernatural signs and end time revival. The Azusa revival was instrumental in crystallizing the beliefs and practices of early Pentecostalism by uniting components of American black Christianity and the old-time religion of rural Caucasians.

The rebellion of African Americans at Azusa against the social and religious customs of the rising black middle class. African Americans were encountering a division within black churches that occurred between individuals desiring to maintain the elements slave religion long practiced in the South and those who felt religion should distance itself from its past and imitate the more ordered worship of the mainstream Protestant denominations.<sup>145</sup> Methodist believers led by African Americans were effective in their efforts to abolish the remnants of slave religion. They engaged in an emotional display of worship, dreams and visions with an emphasis on the activity of evil and good spirits. The musical expression derived from African melodies and chants and the use of instruments especially the drum in worship.<sup>146</sup> African American Baptist leaders were not as successful but Charles Mason began the Church of God in Christ that drew many African Americans into Pentecostalism. In response to the challenges of Jim Crow legislation and increased violence against blacks, Azusa Pentecostalism, and other

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<sup>145</sup> James Tinney, *The Significance of Race in the Rise and Development of the Apostolic Pentecostal Movement*. (Cambridge, MA:Harvard Divinity School, 1984) 55.

<sup>146</sup> Tinney, *The Significance*, 56.

emotional religious expressions provided a return to the authenticity and simplicity of faith that helped African Americans survive slavery.<sup>147</sup>

Azusa Street Pentecostalism spread throughout the Midwest and southeastern states. William Durham experienced the Azusa Street revival and returned to Chicago to revolutionize the ministry of North Street Mission and declare the message of Spirit baptism throughout the Midwest. Through Durham's leadership many future Pentecostal leaders were converted. Early Pentecostalism is associated with the linking of the Faith Healing and Holiness movements.<sup>148</sup> Incorporating the practices and rhetoric of these groups early Pentecostals consolidated their sects and embraced a variety of emotional and experiential religious expressions. The transdenominational elements of early Pentecostalism emphasized religious experience over doctrine or polity as it tried to revitalize rather than further divided American denominationalism. The early unity faded as Pentecostals recruited more Christians who did not encounter the same spiritual experience. Early leaders focused on the working class, a group overlooked by major Protestant denominations and engaged in aggressive evangelistic efforts by conducting camp meetings and tent revivals as primary tools for outreach.

As Pentecostalism grew more isolated, opposition transitioned to public hostility in denominational pulpits and secular newspapers.<sup>149</sup> Pentecostal sympathizers were frequently removed from denominational leadership positions and some suffered physical violence. The majority of the opposition came from the vibrant Pentecostal worship especially the demonstrative physical actions and glossolalia. The exodus of

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<sup>147</sup> Tinney, *The Significance*, 56.

<sup>148</sup> Tyson, *The Early*, 167.

<sup>149</sup> John Nicol. *The Pentecostal* (Planfield, NJ:Logos Books, 1966) 60.

denominational church members especially Baptist, Methodist and Holiness believers in Pentecostal congregations brought intense responses. Early leadership struggles in Pentecostalism divided followers due to the partisan positions of Seymour, Parham and Durham that hindered unification efforts. Many Pentecostals resisted organizational efforts due to their experience in their former denominations. Seymour's Apostolic Faith movement became the standard for early Pentecostal organizations. Pentecostal leaders debated issues such as women preachers, restrictions on dress, personal associations and behavior that was heavily influenced by former Holiness movement converts.<sup>150</sup>

### DOCTRINAL DIVIDE

Doctrinal disagreements divided the Pentecostal movement into two traditions. First, the sanctification group in 1908 developed from attempts to theologially explain the Pentecostal experience.<sup>151</sup> Using the Wesleyan-Holiness tradition as its guide it held sanctification as a second work of grace. Individuals experienced or gained sanctification after conversion by becoming entirely sanctified meaning free from sinful inclinations. The second group emerged simultaneously following Keswick revivalism's explanation of Spirit baptism as an empowerment for Christian service. The second group held that sanctification was an outworking of the regeneration experience in the believer's life.<sup>152</sup> Sanctification was an inward work which altered man's nature and status with God not as an independent crisis experienced subsequent to salvation. William Durham prominently taught the Finished Work of Calvary position and argued that no second work of cleansing was necessary. The emerging Pentecostal denominations divided along these

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<sup>150</sup> Tinney, *The Significance*, 57.

<sup>151</sup> Nicole, *Pentecostal*, 61

<sup>152</sup> Synan, *The Holiness*, 58.

two beliefs. The Church of God (Cleveland, Tennessee), the Pentecostal Holiness Church, the various Apostolic Faith organizations and the Church of God in Christ institutionalized the Second Work tradition. The Assemblies of God and its various offshoots embraced the Finished Work tradition.<sup>153</sup>

This background of early revival, disruption and institutional stability and formally birthed the Oneness or Apostolic Pentecostal movement. Oneness development has been viewed as a counter reformation of the Azusa Street revival, a rejection of the attempts to define and harness the Pentecostal experience.<sup>154</sup> Oneness believed Spirit baptism along with water baptism in Jesus name was synonymous with conversion and the normal Christian state.

The rise of Oneness or Apostolic Pentecostalism was also in reaction against racism in the early days of the movement. Domination of white leadership faded with the return of interracial fellowship and the stabilizing ministry of G. T. Haywood an African American minister.<sup>155</sup> Oneness beliefs and practices blended elements of black and white religious expression in the context of eschatological expectations. Black influences are seen in the Oneness emphasis on monotheism, belief in the Holy Spirit as a force rather than a person, the magical use of the name of Jesus, the ritual of water baptism, and the role of subjective revelation.

#### REVIVAL OF PAW

The Pentecostal Assemblies of the World (PAW) is the continuation of the great revival that began at Jerusalem on the Day of Pentecost, A.D. 33, and is founded upon the

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<sup>153</sup> Synan, *The Holiness*, 58.

<sup>154</sup> Tinney, *The Significance*, 54.

<sup>155</sup> Tyson. *Before*, 171.



foundation of the Apostles and Prophets, Jesus Christ, Himself being the Chief Cornerstone. Although the true followers have been little known yet from that time until now there have always been earnest contenders for the faith which was delivered unto the saints.<sup>156</sup> At various intervals the followers of the Apostolic Faith doctrine have become prominent through revivals that have appeared in Great Britain, United States and Canada. In the days of Tertullian (A.D. 207) Chrysostom (4<sup>th</sup> Century) Christians of the 13<sup>th</sup> Century, the early Quakers, Wesley, Whitfield and Irving the gifts and manifestations of the Apostolic Church were evident as the revival spirit swept over the country.<sup>157</sup>

The PAW is the oldest oneness organization in the United States.<sup>158</sup> Founded in 1907 it was formed to share the gospel message of the death, burial and resurrection to mankind.<sup>159</sup> The PAW is an interracial organization that is committed to inclusiveness.<sup>160</sup> The vision of the PAW is that individuals involved in the organization will be passionate about lost souls, proficient in ministry and proactive in holistic ministry. The mission of the organization is to glorify God and obey the great commission of Jesus Christ.<sup>161</sup>

Early records of the PAW are not readily available. Based on various sources the newly formed organization met in Los Angeles on October 27, 1907.<sup>162</sup> The initial

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<sup>156</sup> Ellis, *Minutes*, 219.

<sup>157</sup> Tyson, *Before*, 171.

<sup>158</sup> Roger Mead and Samuel Hill, *Handbook of Deonomincatons in the United States* ( Nashville: Abingdon Press, 1995), 331.

<sup>159</sup> Mead and Hill, *Handbook*, 331.

<sup>160</sup> Ellis, *Minutes*, 220.

<sup>161</sup> Ellis, *Minutes*, 221.

<sup>162</sup> Tyson, *The Early*, 76.

meeting of various Pentecostal assemblies did not hold a unified oneness theology rather embraced the Pentecostal outpouring of the Holy Spirit. The first meeting focused on the election of officers, and discussion of by-laws and constitution. In 1908 J.J. Frazee of Portland, Oregon was elected the permanent secretary. In 1912 the general assembly elevated Frazee as general superintendent of the organization.<sup>163</sup>

In 1918 the General Assemblies of the Apostolic Assemblies merged with the Pentecostal Assemblies of the World, Inc. and became a significant voice in religious circles. Significant men of the day were members of the PAW with spiritual gifting and insightful teachers, preachers and mission-oriented workers.<sup>164</sup> Challenges emerged among leaders due to the social, financial and educational differences. One of the most significant challenges dealt with racial prejudice. In the early 1900s racial prejudice was a significant issue within early Pentecostalism. The base of the organization was located in the south where segregation laws existed. Deeply entrenched ideas about race affected the mindset of leaders.<sup>165</sup> Directly following the Azusa Street experience there existed a level of integration and over the years the organization had officers or Bishops of all races. In the early years many Caucasians believed mixing of the races would hinder the cause of Christ.<sup>166</sup> Today, the organization is predominately African American. The organization is open to all races but is dominated by African Americans in the Bishopric and executive board.

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<sup>163</sup> Tyson, *The Early*, 77.

<sup>164</sup> Tyson, *The Early*, 77.

<sup>165</sup> Tyson, *Before*, 29.

<sup>166</sup> Tyson, *Before*, 30.

The PAW is a ministerial organization where individuals receive ministerial license through the PAW to serve as ecclesiastical representatives in their local assemblies. The organization believes the monotheism of God and does not define the Godhead in the same terms as trinitarian believers. The PAW believes in the mystery of the Godhead.<sup>167</sup> Members of the PAW believe Jesus was both divine and human, he was both Mary's son and Mary's God, creator and creature. By 21<sup>st</sup> century standards the organization is conservative in terms of opposing abortion, homosexuality, same sex marriages, and many other socially liberal activities.<sup>168</sup> The PAW believes salvation is achieved by water baptism and the infilling of the Holy Spirit. In order to become a member of a church affiliated with the PAW a person must be baptized by immersion in water and receive the Holy Spirit or Holy Ghost by the evidence of speaking in tongues according to Acts 2:38.<sup>169</sup>

The organization has approximately 1,100 churches in its fellowship.<sup>170</sup> The churches pay \$5.00 per member to the PAW for organizational support. Based on membership dues of approximately 1,100 churches less than 10% of the churches would be considered a mega-church in the United States. A mega-church is defined as a ministry with a membership of 2,000 individuals.<sup>171</sup>

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<sup>167</sup> Bernard, *Oneness*, 87.

<sup>168</sup> Ellis, *Minutes*, 114.

<sup>169</sup> Ellis, *Minutes*, 114.

<sup>170</sup> Ellis, *Minutes*, 114.

<sup>171</sup> Malphurs, *Pouring*, 188.

The King James Version of the Bible in Romans 12:2 states, “And be not conformed to this world: but be ye transformed by the renewing of your mind...” An argument can be made that transformational and servant leadership is predicated on scripture. The importance of leaders being facilitators of change in order to impact the emotions, values, ethics, and standards of followers are all key elements of Christian ministry.<sup>172</sup> Transactional leadership as a subdivision of transformational leadership serves a role in motivating commitment and engagement in followers. Critical to the leadership process is the engagement of followers if no one is following no one leading.

The contrast between transformational, transactional and servant leadership provides an aerial view of the leadership styles. Depending on the needs of the organization, maturity of the leader and the needs of the followers any one of the leadership styles may be deployed. In order to lead, the style of leadership must meet the needs of the followers versus the followers adapting to the style of the leader.

The PAW background provides a snapshot of the organization to understand the present, provide insight into the past in order to understand PAW history. A ministerial organization with over 1,000 churches provides a sample of the effectiveness or ineffectiveness of leadership styles.

#### PAW PASTORAL THEOLOGY

Pastoral theology and practice in the PAW focus on issues of preaching, teaching, worship and counseling. Pastoral leadership issues are often minimized or neglected. The structure of the PAW calls for pastors to be accountable to District Elders who are

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<sup>172</sup> Carder, *Relationship*, 312.

assigned the responsibility of a certain number of churches within a geographic area.<sup>173</sup>

The District Elders report to the Diocesan Bishop assigned to their state. Pastors have significant autonomy and the larger the church membership the more autonomy given to the pastor.<sup>174</sup>

Pastors are called upon to provide leadership at the local level of ministry without specific direction on how to implement their duties as pastor and leader. It is incumbent upon the pastor to research pastoral leadership through Christian and secular sources to understand their role. Pastors are desirous of providing complete and adequate care to their members and there is an expectation from members regarding the pastor's role as leader.<sup>175</sup>

In the PAW there exist a non-accredited Bible College that provides in class and distant learning to aspiring clergy and church workers. To receive ministerial credentials within the PAW a person must matriculate through their Bible College and take courses on the history of the PAW, Old and New Testament Theology, and many other classes. There are no course offerings on leadership. The organization initiated a secondary educational initiative called the Sacred College where they seek to offer seminars in pastoral and transformational leadership though the support for the initiative has been limited. Pastors often accept the latest literature on leadership then seek to adapt the information to their needs.<sup>176</sup> The organizational leaders do not develop leadership curriculum. Pastors are called upon to exercise leadership at the grass roots level on a

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<sup>173</sup> Ellis, *Minutes*, 64.

<sup>174</sup> Ellis, *Minutes*, 65.

<sup>175</sup> George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), 79.

<sup>176</sup> Barna, *Leaders*, 81.

weekly basis; therefore, the foundation of pastoral care among leaders of the PAW need to be identified and developed.

Mentoring has been a primary approach of preparing individuals for the role of pastor.<sup>177</sup> The PAW ministerial training concentrates on doctrine, history and polity. The needs of members and society require the pastor to know how to counsel. Pastoral leadership within the walls of the church is a necessity but also leadership in the community in order to impact individuals. Mentoring has a biblical precedent and has proven to be effective.<sup>178</sup> The challenge with mentoring is the proclivity to be irregular and relying too much on variations of style and skill in the individual participants.<sup>179</sup> There is not consistency across the spectrum and the effectiveness of mentors is contingent upon their ability to communicate. The PAW does not have structured monthly programs for ministers. Local pastors teach ministers who have been called under their leadership how to preach, teach and conduct services. The assumption is the senior pastor will supply the practical pastoral leadership needed for the clergy under their direction.<sup>180</sup>

There appears to be a significant absence of guidance in pastoral leadership in the PAW.<sup>181</sup> It would benefit the PAW to collaborate and partner with leadership experts like John Maxwell to design a leadership program for the PAW. Pastors in the PAW have various degrees with many pastors have never attended seminary or graduated with their

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<sup>177</sup> Smith, *the Scriptural*, 217.

<sup>178</sup> Charles Conn, *Church of God* (Cleveland, TN: Pathway, 1996) 121.

<sup>179</sup> Lamar Vest, "A New Look at Leadership," *International Journal of Education Management* 25, no.2 (February 2011): 137.

<sup>180</sup> Vest, "A New Look at Leadership," 137

<sup>181</sup> Vest, "A New Look at Leadership," 138

bachelor's or graduate degrees. It is imperative to ensure pastors are engaged in continuous learning. There are prerequisites prior to becoming a pastor in order to secure ministerial credentials with the PAW but there are no formal, structured and mandated learning opportunities for the PAW pastors that are sponsored by the organization. Pastoral leadership is an action oriented, interpersonal influencing process among members of a local church.<sup>182</sup> Pastors must possess leadership qualities that are pastoral, and not political in nature. Leading the local church requires resources tailored to the congregational context of the local ministry.

#### PAW LEADERSHIP STYLE

Styles of leadership may vary from person to person. The act of leading requires an individual to possess the ability to influence a group toward the achievement of goals.<sup>183</sup> Leadership styles vary because personality traits differ and behavior impacts leadership style. Effective leaders are conscientious and have the ability to be extraverted in order to perform the required actions to lead.<sup>184</sup> There are basic core attributes that must be present in order for someone to successfully lead.<sup>185</sup> Leaders should respect their followers and demonstrate honesty and integrity in both professional and personal life.<sup>186</sup>

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<sup>182</sup> Robert Dale, *Leading Edge: Leadership Strategies from the New Testament*. (Nashville: Abingdom. 1996) 12.

<sup>183</sup> Stephen Robbins, *Organizational Behavior* ( Upper Salle River, NJ: Prentice Hall, 2001), 27.

<sup>184</sup> Afsaneh Nahavadni, *The Art and Science of Leadership* ( Upper Saddle River,NJ: Peason Education, 2003), 88.

<sup>185</sup> M.A. Wallace, "Today's Crusader for Tomorrow's Leader," *Health Care Executive* 19, no.2, (March 2004): 47.

<sup>186</sup> Wallace, "Today's Crusader for Tomoorow's Leader," 47.

Scholars have identified multiple leadership theories, namely: contingency theories, neo-charismatic theories, trust leadership theories, servant leadership theory, and spiritual leadership theory.<sup>187</sup>

## LEADERSHIP THEORIES

Contingency theories include Fiedler model, Hersey and Blanchard's situational theory, leader-member exchange theory, path-goal theory, and leader-participation model. The Fiedler contingency model sets forth that leaders are effective if the leadership style matches the situation.<sup>188</sup> Fiedler created the Least Preferred Co-worker (LPC) questionnaire to examine a leader's fundamental leadership style effectiveness with a task-oriented follower.<sup>189</sup> After a leader's fundamental leadership style is determined by the LPC a leader possess an understanding of what types of situations match their preferred style of leadership.<sup>190</sup> Fiedler suggest effective leaders are individuals who adapt the situation to their personality and style or who find situations suitable for their style because the leaders' personalities are unchangeable.<sup>191</sup>

The contingency theories assert that situation is a key component for leaders to use their leadership style. Effective contingency leaders need to adapt the situation to their leadership style or adjust their style to the situation.<sup>192</sup> Effective transactional leaders must meet the expectations of their followers. Therefore, effective transactional

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<sup>187</sup> Robbins, *Organizational*, 28.

<sup>188</sup> Fred Fiedler, *A Theory of Leadership Effectiveness* (New York: McGraw-Hill, 1967), 31.

<sup>189</sup> Robbins, *Organizational*, 34.

<sup>190</sup> Robbins, *Organizational*, 34.

<sup>191</sup> Jouko Arvonien, and Goran Ekvall, "Effective Leadership Style: Both Universal and Contingent?" *Creativity and Innovation Management* 8, no.4 (December 2004): 243.

<sup>192</sup> Karl Kuhnert, and Phillip Lewis, "Transactional and Transformational Leadership," *Academy of Management Review* 12, no.4 (October 1987): 548.



leadership is based on the leaders' abilities to meet and react to the changing expectations of their followers.<sup>193</sup> Two levels of transactions exist, low –quality transactions are predicated on the exchange of goals or rights and high – quality transactions are increased by an interpersonal relationship between leaders and followers.<sup>194</sup>

Neo-charismatic include charismatic leadership, transformational leadership and visionary leadership theory. Charismatic leadership theory espouses certain leaders behavior belong to heroic or extraordinary leadership abilities.<sup>195</sup> Charismatic leaders possess a vision, are willing to take risks, are sensitive to the needs of followers and exhibit out of the ordinary behaviors that separate charismatic leaders from non-charismatic leaders.<sup>196</sup>

Transformational leadership is similar to charismatic leadership where leaders will seek to instill in followers the ability to question not only current norms about themselves but also norms about the leader.<sup>197</sup> The leader must mobilize human resources in order to advance the organization.<sup>198</sup> Transformational leadership is the idealized influence, inspirational motivation and intellectual stimulation that correlates with satisfaction and the leaders' effectiveness across different situations.<sup>199</sup> Studies have

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<sup>193</sup> Karl Kuhnert, and Phillip Lewis, "Transactional and Transformational Leadership," 548.

<sup>194</sup> Karl Kuhnert, and Phillip Lewis, "Transactional and Transformational Leadership," 548.

<sup>195</sup> Karl Kuhnert, and Phillip Lewis, "Transactional and Transformational Leadership," 549.

<sup>196</sup> Nahavadni, *The Art*, 88.

<sup>197</sup> Nahavadni, *The Art*, 89.

<sup>198</sup> Bernard Bass and Bruce Avolio, *MLQ Multifactor Leadership Questionnaire* (Redwood: Mind Garden, 2004), 3.

<sup>199</sup> Bernard Bass and Ronald Riggio, *Transformational Leadership (2<sup>nd</sup> ed.)* (Mahweh, NJ: Psychology Press, 2008), 101.

revealed evidence through interviews and observation that transformational leadership is effective in a variety of different situations.<sup>200</sup>

Transformational leaders motivate followers to perform beyond expectations by influencing their thoughts and attitudes.<sup>201</sup> They are effective in motivating followers to accept and accomplish difficult goals that traditionally would not have been pursued.<sup>202</sup> Transformational leaders influence attitudes, beliefs and goals of followers to accomplish challenges and perform in a way that would not have occurred.<sup>203</sup> An important attribute of transformational leadership is the ability to communicate a vision. Visionary leadership requires leaders to create and articulate a realistic, credible vision of the future for an organization.<sup>204</sup> Visionary leaders must possess passion, be futuristic in their strategies and understand their role as a change agent. They must be nurturing yet process-oriented in their management to achieve maximum results.<sup>205</sup> Critical to the role of visionary leader is their ability to develop an innovative culture that recognizes followers as assets and provides promotion through participation.<sup>206</sup> Detractors of

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<sup>200</sup> Gary Yukl, "An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories," *Leadership Quarterly*, 10, no.2 (December 1999): 285.

<sup>201</sup> Jerry Wofford, J. Lee Whittington, and Vicki L. Goodwin, "Follower Motive Patterns as Situational Moderators for Transformational Leadership Effectiveness," *Journal of Managerial Issues* 13, no.2 (Summer 2004): 44.

<sup>202</sup> Wofford, Whittington, and Goodwin, "Follower Motive Patterns as Situational Moderators for Transformational Leadership Effectiveness," 44.

<sup>203</sup> Wofford, Whittington, and Goodwin, "Follower Motive Patterns as Situational Moderators for Transformational Leadership Effectiveness," 45.

<sup>204</sup> Yukl, "An Evaluation of Conceptual Weaknesses in Transformational and Charismatic Leadership Theories," 286.

<sup>205</sup> William Fechter, and Renee Horowitz, "Visionary Leadership Needed by All Managers," *Industrial Management* 33, no.4 (July/August 1991):2.

<sup>206</sup> Fechter, and Horowitz, "Visionary Leadership Needed by All Managers," 2.

transformational leadership suggest that style is overrated.<sup>207</sup> The emphasis on vision is overestimated and the primary attribute is individual concern.

There are three elements of trust as associated with leadership. Deterrence-based trust is connected to fear of reprisal; knowledge-based trust focuses on a history of interaction; identification –based trust is an emotional connection between parties.<sup>208</sup> Open and honest communication is necessary to cultivate a climate of trust.<sup>209</sup> In order to advance a ministry leader must understand that nothing works without trust, leaders must earn the trust of direct reports, which is predicated on empowerment and requires dependability.<sup>210</sup>

Macro leaders such as Chief Executive Officers, Presidents and high-level executives who steer the organization are responsible for strategy. Strategic leadership requires flexibility and the ability to look long-term while providing oversight over the entire organization. Micro leadership focuses on small group dynamics.<sup>211</sup> Strategic leadership involves organizational leaders who are responsible for the strategic management process from beginning to end and on a continual basis.<sup>212</sup> Six competencies are associated with strategic leadership: determining strategic direction, development of

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<sup>207</sup> Kerry Barnett and John McCormick, “Vision, Relationships and Teacher Motivation,” *Journal of Education Administration* 41, no.1 (February 2003):55.

<sup>208</sup> Barnett and McCormick, “Vision, Relationships and Teacher Motivation,” 56.

<sup>209</sup> H.C. Stonecipher, “Restoring Trust in Government: Leadership Must Create Trust,” *Journal of Education Administration* 65, no. 4 (April 1998):506.

<sup>210</sup> Stonecipher, “Restoring Trust in Government: Leadership Must Create Trust,” 507.

<sup>211</sup> L. T. Housmer, “The Importance of Strategic Leadership,” *The Journal of Business Strategy* 11, no.2 (December 1982): 138.

<sup>212</sup> Housmer, “The Importance of Strategic Leadership,” 138.

human capital, developing and maintaining core competencies, effective corporate culture, and emphasis on ethical practices and setting forth strategic controls.<sup>213</sup>

Servant leadership theory espouses that all exceptional leaders emerge in all nations first as servants. The servant leader seeks to serve others first by creating an environment where followers are empowered to grow healthier and wiser in order to actualize their talents.<sup>214</sup> Important to the execution of the servant leadership theory is ability to establish a sustainable strategic vision for the organization or community.<sup>215</sup> Servant leaders live their convictions as a result they inspire hope and courage in followers. Important to their effectiveness is listening to others as well as themselves. Servant leaders need to temporarily withdrawal from their leadership responsibilities frequently in order to reorient themselves.<sup>216</sup> They rely on intuition to evaluate events and often need to non-verbally assess emerging patterns to reconcile with their intuition.<sup>217</sup>

Spiritual leadership theory developed with an intrinsic motivation model that incorporates vision, hope, faith and altruistic love.<sup>218</sup> The goal of spiritual leadership theory is to increase organizational commitment and productivity through strategic teams that are empowered with vision and values.<sup>219</sup> Advocates of the theory recommend spiritual leaders reject previous models of human leadership that focused on self-interest

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<sup>213</sup> A. Hagen, M.T. Hassan and S.G. Amin, "Critical Strategic Leadership Components: An Empirical Investigation," *Advanced Management Journal* 63, no.3 (1998): 39.

<sup>214</sup> Robert Russell, and A. Gregory Stone, "A Review of Servant Leadership Attributes: Developing a Practical Model," *Leadership & Organization Development Journal* 23, no.3 (April 2003): 147.

<sup>215</sup> M. Banutu-Gomez, "Great Leaders Teach Exemplary Follower-ship and Serve as Servant Leaders," *Journal of American Academy of Business* 41, no. 1 (September 2004): 151.

<sup>216</sup> Banutu-Gomez, "Great Leaders Teach Exemplary Follower-ship and Serve as Servant Leaders," 151.

<sup>217</sup> Banutu-Gomez, "Great Leaders Teach Exemplary Follower-ship and Serve as Servant Leaders," 152.

<sup>218</sup> Louis Fry, "Toward a Theory of Spiritual Leadership," *The Leadership Quarterly* 14, no.6 (November 2003) 694.

<sup>219</sup> Fry, "Toward a Theory of Spiritual Leadership," 694.

such as power, wealth and prestige.<sup>220</sup> Spiritual leaders should focus on ethical values such as integrity, independence and justice.<sup>221</sup>

Variables that have emerged in leadership theories are emotional intelligence (EI) and leadership, team leadership, moral leadership, and cross-cultural leadership.<sup>222</sup> Emotional intelligence and leadership examines five elements: self-awareness, self-management, self-motivation, empathy and social skills.<sup>223</sup> Scholars have studied leadership attributes that contribute to effective leadership. Evidence suggest social effectiveness is crucial to the performance and effectiveness of leaders.<sup>224</sup> Arguably emotional intelligence has become the most noteworthy social effectiveness construct and is the foundational factor of leadership effectiveness.<sup>225</sup> There exist an importance on soft skills – self-awareness, relationship management, communication and social awareness. In order for leaders to be effective they must possess the soft skills in addition to the technical knowledge associated with their discipline.<sup>226</sup>

Team leadership is leadership that transpires within a group. Moral leadership refers to the ethical implications of leadership.<sup>227</sup> Research on effective teams revealed that transactional, transformational and paternalistic leadership styles influences

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<sup>220</sup> Gilbert Fairholm, "Spiritual Leadership: Fulfilling Whole-Self Needs at Work," *Leadership & Organization Development Journal* 17, no.5 (September 1997): 11.

<sup>221</sup> Fairholm, "Spiritual Leadership: Fulfilling Whole-Self Needs at Work," 12.

<sup>222</sup> Fairholm, "Spiritual Leadership: Fulfilling Whole-Self Needs at Work," 12.

<sup>223</sup> Fairholm, "Spiritual Leadership: Fulfilling Whole-Self Needs at Work," 13.

<sup>224</sup> Melita Prati, Cesar Douglas, Gerald Ferris, Anthony Ammeter, and Ronald Buckley, "Emotional Intelligence, Leadership Effectiveness, and Team Outcomes," *The International Journal of Organizational Analysis* 11, no.1 (December 2003): 22.

<sup>225</sup> Prati, Douglas, Ferris, Ammeter, and Buckley, "Emotional Intelligence, Leadership Effectiveness, and Team Outcomes," 22.

<sup>226</sup> Matti Gershenfeld, *Groups Theory and Experience.* (New York, Napier, 2004) 15.

<sup>227</sup> Gershenfeld, *Groups*, 15.

predictability of team effectiveness.<sup>228</sup> Team social capital and diversity of team moderately impacts team effectiveness.<sup>229</sup> One of the most challenging issues is for teams to change leadership style.<sup>230</sup> Case studies have demonstrated that people implementing a team approach see it as training concerns rather than a leadership issue.<sup>231</sup> Leadership morality is important. Leaders have the moral obligation to create moral, ethical and wholesome conditions for their followers due to their position.<sup>232</sup>

What constitutes good leadership regardless of their ascribed style of leadership? Good leaders create good relationship and good relationships may be defined as the following: to tell the truth, keep their promises, treat individuals fairly, and demonstrate mutual respect.<sup>233</sup> Important to good leadership is the moral standards of leaders. Empirical findings suggest teams seeking to resolve moral dilemmas, when the leadership position is held by a group member who is morally more principled, the group's level of moral reasoning is significantly improved.<sup>234</sup> Ethical values are indispensable to good leadership.<sup>235</sup>

Cross cultural leadership concentrates on leaders adjusting their style to national culture. The adjustment reveals the importance of situational factor to determine what

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<sup>228</sup> C. C. Kuo, "Research on Impacts of Team Leadership on Team Effectiveness," *Journal of American of Business* 5, no.1 (2004): 267.

<sup>229</sup> Kuo, "Research on Impacts of Team Leadership on Team Effectiveness," 268.

<sup>230</sup> John Matthieu, Travis Maynard, Tammy Rapp, and Lucy Gilson, "Team Effectiveness: A Review of Recent Advancements and a Glimpse into the Future," *Journal of Management* 34, no.3 (June 2008):411.

<sup>231</sup> Gordon Ferguson, *Dynamic Leadership* (Spring, TX: Illumination Publishing, 2012) 19.

<sup>232</sup> Kuo, "Research on Impacts on Team Leadership on Team Effectiveness," 269.

<sup>233</sup> Ferguson, *Dynamic*, 19.

<sup>234</sup> Jennifer Margaret, "Leadership Style and its Relationship to Individual Differences in Personality, Moral Orientation and Ethical Judgment" *Journal of American Academy of Business* 3, no.1 (August 2003): 105.

<sup>235</sup> Margaret, "Leadership Style and its Relationship to Individual Differences in Personality, Moral Orientation and Ethical Judgment" 105.

leadership style is more effective.<sup>236</sup> Studies have revealed applying heartless management in China is effective, that paternalistic leadership style fits well in the Korean culture, and demonstrating kindness or generosity to followers, without being asked works well in Arab culture.<sup>237</sup> Successful leaders pay attention to national culture. Manipulative or autocratic style leadership is congruent with high power distance cultures such as Arab, Far Eastern, and Latin countries.<sup>238</sup> Conversely, low – power distance cultures such as Norway, Finland, Denmark and Sweden are effective with participative leadership styles.<sup>239</sup> Different cultures react to attributes of leadership differently. Leaders in India who personalize interaction with followers versus a more contractual relationship are viewed as nurturing.<sup>240</sup> Leaders must care for subordinates, demonstrate affection, take personal interest in their health and commit to helping them grow.<sup>241</sup>

## PASTORAL LEADERSHIP

Pastoral leadership within the PAW has a different viewpoint than leaders in other disciplines. The leadership difference is defined as the spiritual perspective of leadership. The concept of spiritual perspective is the nature of individual spirituality based on the

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<sup>236</sup> Margaret, “Leadership Style and its Relationship to Individual Differences in Personality, Moral Orientation and Ethical Judgment” 107.

<sup>237</sup> Margaret, “Leadership Style and its Relationship to Individual Differences in Personality, Moral Orientation and Ethical Judgment” 107.

<sup>238</sup> Margaret, “Leadership Style and its Relationship to Individual Differences in Personality, Moral Orientation and Ethical Judgment” 106.

<sup>239</sup> Margaret, “Leadership Style and its Relationship to Individual Differences in Personality, Moral Orientation and Ethical Judgment” 108.

<sup>240</sup> Gary Yukl, Ping Ping Fu, and Robert McDonald, “Cross-Cultural Differences in Perceived effectiveness of Influence Tactics for Initiating for Resisting Change,” *International Association for Applied Psychology*, 3, no. 1 (April, 2003) 68.

<sup>241</sup> Yukl, Fu, and McDonald, “Cross-Cultural Differences in Perceived effectiveness of Influence Tactics for Initiating for Resisting Change,” 68.

Bible and the nature of man's spirit. Spiritual perspective is the highlight of spiritual views in people's life.<sup>242</sup> The Pentecostal experience proposes that one's spiritual nature is the inner self. Spirituality involves looking beyond the physical, looking within, and having an awareness that there is a sacred element that can be shared and witnessed with the world.<sup>243</sup> The connection with divinity is expressed by the Christian believer and the Pentecostal pastor is assigned to lead a natural people to a spiritual connection.

The PAW pastor is responsible for engaging individuals who have traditionally engaged in two belief systems.<sup>244</sup> One is the word orientation; the other is the spirit orientation. The word refers to the Holy Scriptures emphasized in Reformation theology. The spirit refers to the Holy Spirit as emphasized in the New Testament church and the Pentecostal movement.<sup>245</sup> The Pentecostal pastor has been assigned the responsibilities of leading parishioners both in word and spirit. The challenge of the pastor is to select a leadership style that followers respond too as they seek to grow in word and spirit. Men are more focused on listening to strong and analytic preaching and teaching.<sup>246</sup> Women seek more personal involvement with each other and emotional support.<sup>247</sup> The Pentecostal must deploy a leadership style that empowers the proclivities of both genders.

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<sup>242</sup> Gayle Newshan, "Transcending the physical: Spiritual aspects of Pain in Patients with HIV and/or Cancer," *Journal of Advance Nursing* 22, no.1 (Jan/March 1998): 310.

<sup>243</sup> Newshan, "Transcending the physical: Spiritual aspects of Pain in Patients with HIV and/or Cancer," 311.

<sup>244</sup> Yukl, Fu, and McDonald, "Cross-Cultural Differences in Perceived effectiveness of Influence Tactics for Initiating for Resisting Change," 69.

<sup>245</sup> Bernard, *Oneness*, 206.

<sup>246</sup> Peter Hill and Ralph Wood, "*Word-Spirit Orientation Scale*," (Birmingham: Religious Education Press, 1981) 19.

<sup>247</sup> Hill and Wood, "Word-Spirit Orientation Scale," 21.



Word-oriented Christians prefer independent people who are analytic in their cognitive style, sound theological and have a well-developed analysis for their faith.<sup>248</sup> Spirit –oriented believers prefer a more dependent environment where cognition is not the focus but the spoken word touches their heart, spirit or inner man.<sup>249</sup> Systematic theology is not as important as a personal message that speaks to the current condition of their life. The Pentecostal pastor must seek to balance their public speaking to give word-oriented and spirit-oriented congregants food for thought and personal application.

The African American Pentecostal experience draws its influence from charismatic Pentecostalism and the experience of slavery and beyond.<sup>250</sup> The Pentecostal pastor seeks to empower congregants to overcome social disempowerment, societal prejudices, economic stagnation and restraints to educational and business opportunities. The pastor seeks to inspire and motivate followers to maximize opportunities and overcome excuses in order to fulfill their destiny.<sup>251</sup> The pastor seeks to assist followers to grow in their spiritual lives by learning the word of God (Bible) as well as being led by the spirit (Holy Spirit) thus balancing the word-oriented Christian and spirit oriented Christian in the same congregation.<sup>252</sup>

Five-fold refers to the five ministry gifts from Ephesians 4:7-16 (KJV) from this passage: apostolic, prophetic, evangelistic, pastoral and teaching gifts. The five-fold perspective is particularly significant for Christian leadership for two reasons. First, if it

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<sup>248</sup> Hill and Wood, “Word-Spirit Orientation Scale,” 21.

<sup>249</sup> Hill and Wood, “Word-Spirit Orientation Scale,” 22.

<sup>250</sup> Clive Erricker, and Jane Erricker, *Contemporary Spiritualities: Social and Religious Context*. (New York: Continuum, 2001), 24.

<sup>251</sup> Erricker, and Erricker, *Contemporary*, 26.

<sup>252</sup> Erricker, and Erricker, *Contemporary*, 27.

is true, then it could signal a seismic shift in the practice of Christian faith and leadership. Recovery of the entire leadership mechanism God intended for church development could possibly help to create a capacity for maturity, dynamism, and expansion for superior to most of the current paradigms for church leadership.,

Second, the five-fold argument is significant due to its growing prevalence in the worldwide body of Christ. In global terms, the common braided division of the worldwide church is into four main branches; Roman Catholic, Eastern Orthodox, Protestant, and Pentecostal/Charismatic.<sup>253</sup> Roughly 500 million people, the Pentecostal/charismatic branch now composes about a quarter of the entire church. This is important because this is the branch of Christianity that has been increasingly endorsing five-fold ministry for several decades. It is also the fastest growing segment of Christianity in the world.<sup>254</sup>

The endorsement of a five-fold ministry/leadership paradigm has been steadily growing within a significant segment of worldwide Christianity. Proponents claim because it is God's intended paradigm for leadership within the church, the church is designed in such a way that it ultimately cannot fully mature without all five of the five-fold mechanisms in place.<sup>255</sup> The five-fold ministry approach is a critical variable in PAW churches for spiritual development.

The Pentecostal Assemblies of the World, Inc. is a fellowship of ministers that seek to deploy diverse approaches of leadership in the churches. The history of the organization reveals that the organization began during a racially divided time in the

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<sup>253</sup> Synan, *The Holiness*, 158.

<sup>254</sup> Rhet Smith, *Five-Fold Leadership Roles for Ministry* (Chicago, Moody Publishers 2008), 44.

<sup>255</sup> Smith, *Five-Fold*, 45.

United States.<sup>256</sup> The organization was initially led by a dynamic charismatic leader who had an indelible impact upon the organization.<sup>257</sup> The PAW pastor leads on a local level but must understand the national dilemma of the nation in order to help followers succeed in their daily lives. One of the keys to the PAW pastor is the development of leaders and ministers who assist them. The lack of a national curriculum requires them to engage in mentoring based on their education and experience.

Style of leadership varies from person to person even if a leader uses the same style it will be communicated differently because every person is different. Scholars have identified multiple styles and theories of leadership.<sup>258</sup> Whether the pastor uses contingency theories neo-charismatic theories, trust leadership theories, servant leadership or spiritual leadership theory the bottom line is effectiveness. The PAW pastor must deploy a style of leadership that resonates with their followers and meets the needs of the congregation they are serving.

Pastor's leading the Pentecostal Assemblies of the World, Inc. have an additional variable to lead. They are not only leading a non-profit organization, they are leading men and women who have a viewpoint of the world and God. Studies have revealed a word-oriented and spirit-oriented approach to Pentecostal experiences.<sup>259</sup> Men and women have their preferences to the word and spirit and the pastor must speak to their preferences while leading them to a more significant relationship with God. In addition, the pastor is seeking to overcome racial, economic and educational challenges that

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<sup>256</sup> Tyson, *The Early*, 161.

<sup>257</sup> Tyson, *Before*, 86,

<sup>258</sup> Northouse, *Leadership*, 312.

<sup>259</sup> Peter Hill and Ralph Wood, *Word Spirit Orientation Scale* (Birmingham, AL, Religious Education Press, 1981) 77.

followers are experiencing in their daily lives.<sup>260</sup> The pastor must speak to faith and the things of God while providing practical tools to help followers navigate the challenges in their lives. Members in PAW churches are often not engaged in organizational activities. The pastor is engaged in the organization and its relevancy is based on how involved the pastor chooses to be. Often the pastor will attend state and national meetings without the presence of his or her local assembly. PAW rules does not require laity to attend meetings in as much as the PAW is a ministerial organization. Pastors are often battling giving homage to the past and founding fathers and seeking to implement a new approach to the presentation of the gospel. It is interesting to note that the PAW was birthed from the Azusa Street Mission with its radical and spiritual impartation.<sup>261</sup> Some may argue that the organization build a monument to a movement and has not expanded upon the work of its early fathers. The foundation was meant to be built upon. Any movement that is no longer moving is dying.

## CONCLUSION

The Biblical and theoretical foundation of this study was based on pastoral leadership in the PAW. Pastors are attempting to preach, teach and live out the biblical vision of God's reign in such ways that it reaches and transforms the cultural, social, political and economic realities of people the church serves. PAW pastors must be unbiased in serving God's love and justice toward the transformation of all injustice and oppression of life. The goal of the pastor is to present authentic spiritual leadership, implement kingdom priorities and live an acceptable life unto God. Pastoral leadership

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<sup>260</sup> Conn and Ortiz, *The Kingdom*, 58.

<sup>261</sup> Tyson, *The Early*, 165.

brings hope and transformation to life. Suffering has merit when done to fulfill God's purpose. Leaders must teach and theologize with integrity by being true to the context of the community they serve. Religious leadership must affirm the humanity of all people under the grace of God. The PAW pastor must be able to declare, "The spirit of the Lord is upon me, for he has anointed me to preach good news to the poor, to heal the broken hearted, to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those that are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18-19 KJV). The PAW pastor must respond to the divine call of God to be of service in love and justice. God is calling leaders to one mission and that is to be a vessel in the service and restoration of God's image in everyone and in everything. Pastors must perfect reconciling a world to God by transcending race, culture, economics, education and class. The poor are the lowing hanging fruit for pastors and churches. All of mankind needs to hear the power of the gospel message. It is incumbent on pastors and churches to graft a message of hope and faith for all of mankind.

For the PAW pastor to be effective in light of the history of the organization and theological and philosophical positions they must incorporate the humanities into the fabric of their leadership. A person can lead by accident. Children lead by accident with circumstances or things (toys, food) being the catalyst for other children to follow. Once individuals are exposed to the social constructs of society and engage in formal and informal learning it is imperative for the pastor to learn, understand and deploy an effective style of leadership.

The PAW as an organization provides doctrinal positions and opportunities for fellowship with like-minded believers. The organization does not monitor or legislate the

day-to-day affairs of the local assemblies. It is incumbent upon the pastor to frame the Azusa experience in the lives of the members and provide a practical application to an event that took place in the last century. The PAW and the pastors of the PAW must be careful to not erect a monument to a spiritual encounter but live with the expectation that members can create an Azusa experience daily.

PAW pastors must examine their doctrinal positions and question whether Christ would advocate a doctrinal divide. Whether a group was guided by a Wesleyan-Holiness tradition or influenced by Keswick revivalism should not impact significantly the interdependence of the Pentecostal movement. A challenge to Oneness Pentecostal advocates to revisit and recast their movement may create greater unity in the body of Christ. The PAW revival is predicated upon a more accurate pastoral theology. Pastors are leading on the local level and serve as the primary teachers of scripture and doctrine. Their training is key to the revival of the organization and the development of a theology that is congruent with scripture.

Styles of leadership must remain distinct to the unique attributes of each pastor. The emphasis of this study was placed on understanding the variables that influence the styles of leadership. Pastors will benefit from understanding the Fiedler model or the Hersey and Blanchard's situational theory. An awareness of the neo-charismatic theories will assist pastors in consciously deploying a leadership style that is effective for their members. A significant emphasis of this study is on transformational leadership and the PAW pastor will be well served to incorporate transformational leadership into their arsenal of leadership techniques. The unique attributes of the Pentecostal experience

aligns itself with the idealized influences, inspirational motivation and intellectual simulation of the leadership style.

The PAW pastor and all pastors live ethical and moral lives. Trust is a foundational attribute of the pastor's office. The pastor must be aware of the need for open and honest communication and possess knowledge of how to cultivate a climate of trust. The more insight, understanding and execution the pastor deploys with regards to combining the foundational principles of the organization with the scientific insights of leadership the more effective the pastor will be in the execution of their duties.

## CHAPTER 4

### LEADERSHIP STYLES

#### INTRODUCTION

Leadership has existed from the beginning of time. The Bible reports that Lucifer led a rebellion in heaven and inspired angels to follow him in a coup of God's throne. The earliest recording of scripture reveal that man was given responsibility to lead. Over the course of time and with the emergence of the behavioral sciences an intellectual approach to leadership has been studied. This chapter outlines transformational leadership, full range leadership theory, details the constructs of transformational leadership, applies transformational leadership to pastoring, and examines the criticism of transformational leadership. This study examined servant leadership, transactional leadership and provided a distinction separating transformational, servant and transactional leadership. This study looked at authentic leadership, pastoral leadership and biblical authority, the psychological theory of leadership, role theory and cultural dimensions of leadership, cultural contingencies of leadership and engagement.

A primary goal of pastors is ministry growth. They have planted a work or been elected shepherd of an existing ministry and one of the primary responsibilities of the pastor is to care for existing members and add new members. Church growth is a phenomenon by itself but central to the study of church growth and retention is church leadership. In order to understand the local church an understanding of leadership styles is important. There are multiple leadership styles available to men and women who lead ministries.



In order to develop an understanding of pastoral leadership it is important to understand the style of leadership they use. In the PAW there are over 1,000 churches with over 1,000 pastors all using a particular style of leadership. The effectiveness of PAW pastors can be debated, however, the size of the average PAW is less than 200 members.<sup>262</sup> There are variables that determine church growth with a primary variable being leadership style. The multiple styles of leadership deployed by PAW pastors have not resulted in significant church growth. The pastor's ability to deploy a specific style of leadership is critical to engaging committed followers to assist with growing the ministry. The cornerstone of deploying an effective leadership style is possessing an understanding and working knowledge of various styles of leadership. Leadership is a complex phenomenon that demonstrates that different behaviors and characteristics of leaders, leadership styles, and many leadership theories have been suggested. Leadership is generally defined as the process of influencing followers to gain some kinds of desired results.<sup>263</sup> In most definitions, leader, follower, and their relational interactions are the basic elements of leadership.<sup>264</sup>

## TRANSFORMATIONAL LEADERSHIP

### Historical Overview

The term transformational leadership originated with James Downton in his early writings on charismatic leadership and leader follower relations in mass social

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<sup>262</sup> Ellis, *Minutes*, 312.

<sup>263</sup> Bernard Bass, *Leadership and Performance Beyond Expectations* (New York: Free Press, 1985), 50.

<sup>264</sup> Bruce Avolio, Weichunz Zhu, William Kohm, and Puja Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," *Journal of Organizational Behavior*, 4, no 2 (February, 2004): 952.

movements.<sup>265</sup> The term went largely unnoticed until James Burns highlighted the work in his text *Leadership*. Burns suggested leaders seek to identify the higher need motives of followers and convert followers into leaders and ideally moral agents, thus creating social change.<sup>266</sup> Burns focused on transformational and transactional leadership within a political context, evaluating the behaviors and actions of leaders that led to political actions and social change. Burns suggested leadership could be further refined by definition and variety in order to deconstruct its multiple variables as causal factors to a plethora of implications.<sup>267</sup>

The application of transforming leadership within the organizational context was suggested by Bass. He advocated that distinguished leadership behavior was idealized influence, inspirational motivation, intellectual stimulation and individualized considerations that he referred to as transformational. He further suggested contingent reward and management by exception characteristics were transactional. Bass incorporated concepts of Burns' theory with elements of the path-goal theory which colleagues expanded with regard to leadership and the pursuit of employee performance and motivation. Over time and in concerted effort with colleagues Riggio and Avolio, the Full Range Leadership Theory (FRLT) was developed, utilizing the aforementioned leadership behaviors to distinguish between transformational, transactional, and laissez-faire leadership.<sup>268</sup>

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<sup>265</sup> Bass, *Leadership*, 51.

<sup>266</sup> Bass, *Leadership*, 51.

<sup>267</sup> James Burn, *Leadership* (New York, Harper Row, 1978), 149.

<sup>268</sup> Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 953.

During the same time Bass and colleagues were developing the FRLT, Kouzes and Posner were exploring transformational leadership from a different perspective. Kouzes and Posner suggested that leadership impact was best understood by everyday leadership practices or causal mechanism that occurred within a dynamic process.<sup>269</sup> Through extensive qualitative research, five primary leadership practices were identified as characteristic of effective leaders: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart, identified as the Leadership Challenge Theory (LCT).<sup>270</sup>

Multiple studies related to transformational leadership positively impacted outcomes in various professions. Followers have benefited from the positive interactions of the transformational leaders. Critical to effective engagement of transformational leadership are behaviors like building a vision and establishing goals; providing intellectual stimulation; offering individualized support; modeling best practices and important ministry values.<sup>271</sup>

#### FULL RANGE LEADERSHIP THEORY

The development of the Full Range Leadership Model by Bass and Avolio (1990), is a well-researched topic in the fields of organizational behavior and leadership.<sup>272</sup> Transformational leaders are individuals with conscious goals to develop followers into leaders, behaviors that elicit trust and self-sacrificial perspectives to build

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<sup>269</sup> James Kouzes and Barry Posner, *The Leadership Challenge: How to Get Extraordinary Things down in Organization*, (San Francisco, Jossey-Bass 1988), 321.

<sup>270</sup> Kouzes and Posner, *Leadership*, 323.

<sup>271</sup> Kenneth Leithwood and Doris Jantzi, "The Relative Effects of Principal and Teacher Sources of Leadership on Student Engagement with School," *Educational Administration Quarterly* 6, no.5 (November 1999) 680.

<sup>272</sup> Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 957.

commitment and influences.<sup>273</sup> By building trust, loyalty and respect, transformational leaders can propel followers to greater performance.<sup>274</sup> However, Bass distinguished himself from Burns by arguing that a progression existed in a leader's evolution from a transactional to transformational leader. As a result, the Full Range Leadership Theory (FRLT) was developed by Bass and colleagues as a purported description of three typologies of leadership behavior: transformational, transactional and nontransactional laissez-faire leadership, claiming a need for balance between transformational and transactional leadership behaviors for optimal effectiveness.<sup>275</sup>

### TRANSFORMATIONAL LEADERSHIP CONSTRUCTS

The transformational leadership constructs were formulated by articulating the defining characteristics that motivate followers to exceed their own expectations; they include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.<sup>276</sup>

Idealized influence is where followers seek to emulate leaders due to the leaders' self-sacrifice and higher-level mission and goals. Power is used to accomplish goals rather than for personal gain. The idealized leader is seen as the central force for achieving the vision. Followers rely on the leader to do the right thing despite how challenging it might be to do so.<sup>277</sup>

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<sup>273</sup> Bass, *Leadership*, 68.

<sup>274</sup> Bass, *Leadership*, 69.

<sup>275</sup> John Antonakis, Bruce Avolio, and Nagaraj Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership theory using the Multifactor Leadership Questionnaire," *The Leadership Quarterly* 14, no.3 (June 2003): 262.

<sup>276</sup> Bruce Avolio, *Full Range Leadership Development* (Thousand Oaks, Cal: Sage, 2011), 18.

<sup>277</sup> Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership theory using the Multifactor Leadership Questionnaire," 265.

Inspirational motivation leaders are optimistic and enthusiastic, and these sentiments are positively perceived by followers. Such motivation is viewed as meaningful to followers and inspires further spirit around the vision, mission, and goals of the organization.<sup>278</sup>

Individualized consideration is where leaders act as mentors and coaches to elicit individual follower development. Differences are not only recognized in a supportive manner, but also used to enhance creativity and innovation. Communication and interaction is encouraged and personalized. Delegation is utilized as a development mechanism rather than as an aspect of performance response.<sup>279</sup>

Transactional leadership constructs by itself mimics the ideas of leader-member exchange and path-goal theories, whereby leaders reward or discipline followers (members) based on the followers' behaviors or performance.<sup>280</sup> Leadership exchanges are driven by three primary constructs, contingent reward, and active management by exception, or passive management by exception.<sup>281</sup>

Contingent reward is when followers satisfactorily meet expectations, leaders will respond accordingly with rewards.<sup>282</sup> Management by exception involves the use of corrective transactional behavior to monitor followers' behaviors and performance.

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<sup>278</sup> Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership theory using the Multifactor Leadership Questionnaire," 265.

<sup>279</sup> Bass, *Leadership*, 70. Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 961.

<sup>280</sup> Northouse, *Leadership*, 194.

<sup>281</sup> Antonakis, Avolio, and Sivasubramaniam, "Context and Leadership: An Examination of the Nine-Factor Full-Range Leadership theory using the Multifactor Leadership Questionnaire," 265. Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 961.

<sup>282</sup> Bernard Bass and Ronald Riggio, *Transformational Leadership* (New York: Psychology Press, 2006), 106.

Disincentives are utilized as warning for inadequate performance, and punitive action may occur to correct unwanted behavior and performance. Whether management by exception is defined as active or passive is distinguished by the level of ongoing monitoring that occurs. Active management reflects an ongoing vigilance for mistakes, whereas passive management waits for the mistakes to occur prior to taking action.<sup>283</sup>

A non-transactional laissez-faire leadership approach represents an absence of leadership. In essence, the leader avoids or abdicates decision making and does not use authority. When important situations arise, actions are delayed, and responsibility is ignored.<sup>284</sup> The pastor who is not directly engaged may abdicate their leadership to another person; thereby removing themselves and avoiding the decision making process.

#### TRANSFORMATIONAL LEADERSHIP AND PASTORING

Transformational leadership theory is the primary theoretical framework for this study. The theories in this study serve as support for examining leadership philosophy related to the process of leadership and organizational management of volunteer engagement and commitment.

Transformational leadership refers to leadership where leaders and followers purposely interact resulting in enhanced actions and aspiration of the followers.<sup>285</sup> Studies have demonstrated a positive link between transformational leadership and changes in followers to achieve organizational goals and strategies.<sup>286</sup> Leaders who engage in

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<sup>283</sup> Bass and Riggio, *Transformational Leadership*, 106.

<sup>284</sup> Northouse, *Leadership*, 201. Bass and Riggio, *Transformational Leadership*, 110.

<sup>285</sup> Sheldene Simola, Julian Barling, J., Turner, "Transformational Leadership and Leaders' Mode of Care Reasoning," *Journal of Business Ethics* 22, no. 2 (June 2012): 229.

<sup>286</sup> Mary Crossan, Alyson Bryne, Gerard Seijts, Mark Renom, Lucas Monzani, and Jeffrey

transformational leadership style increase the effects of motivation in followers by improving self-identification, self-worth, self-concept, values and willingness within the organization to become part of a team that performs at a heightened level.<sup>287</sup>

The leaders' ability to inspire followers beyond self-interest to work towards organizational outcomes is linked to transformational leadership.<sup>288</sup> Researchers have focused on the leaders' ability to use transformational leadership to affect change in outcomes and follower behaviors, creativity and performance.<sup>289</sup> Transformational leadership inspires followers to make improvements in their values, beliefs and attitudes and strengthens the commitment of followers.<sup>290</sup> Research has demonstrated transformational leaders nurture trust in followers through a sense of empowerment that

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Grandz, "Toward a Framework of Leader Character in Organizational." *Journal of Management Studies* 54, no.7 (November 2017): 900.

<sup>287</sup> Stephan Boehm, David Alexander, David Dwertmann, Heike Bruch and Boas Shamir. "The Missing Link? Investigating Organizational Identity Strength and Transformational Leadership Climate as Mechanisms that Connect CEO Charisma with Firm Performance." *The Leadership Quarterly* 26, no.2 (April 2015): 156.

<sup>288</sup> Rajnandini Pillai, *Transformational Leadership for Crisis Management*. (Northampton: Edward Elgar Publishing Limited, 2013), 56. Colette Taylor, Casey Cornelius, Kate Colvin, "Visionary Leadership and its Relationship to Organizational Effectiveness," *Leadership & Organization Development Journal* 12, no.6 (August 2014): 567.

<sup>289</sup> Weiming Zhu, Alexander Newman, Qing Miaom, and Angus Hook, "Revisiting the Mediating Role of Trust in Transformational Leadership Effects: Do Different Types of Trust Make a Difference?" *Leadership Quarterly* 24, no.1 (February 2013): 95.

<sup>290</sup> Kimberly Breevaart, Arnold Bakker, and Evangelia Demerouti, "Daily Self-Management and Employee Work Engagement." *Journal of Vocational Behavior* 84, no.1 (January 2014): 32. Izlem Gozukara, and Omer Simsek, "Role of Leadership in Employees' Work Engagement: Organizational Identification and Job Autonomy," *International Journal of Business and Management*, 11, no.1 (December 2015): 73.

produces improved performance.<sup>291</sup> Transformational leaders improve followers' performance through the four steps of transformational leadership.<sup>292</sup>

Idealized influence takes place when a transformational leader serves as a role model for followers by inspiring trust and respect. The followers admire, respect and trust the leader.<sup>293</sup> Transformational leaders influence followers by inspiring them to work for the organizational goals over their personal self-interests. Transformational leaders improve workforce engagement and follower contributions to the organization by serving as a role model through idealized influence.<sup>294</sup> There are two areas involved with idealized influence: attributed and behavior. Attributed idealized influence involves the perception that the leader is charismatic, confident and idealistic.<sup>295</sup> The attributed idealized leader uses influence to nurture pride in followers, leads for the benefit of the group, and inspires confidence in followers.<sup>296</sup> Behavior idealized influence examines the leadership behavior that occurs when followers attempt to identify and emulate the leader.<sup>297</sup> Leaders who use behavior idealized influence magnify followers' values,

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<sup>291</sup> S.Hossain, and F. Saleh, "Role of Leadership in Performance Excellence," *International Journal of Research in Organizational Behavior and Human Resource Management* 6, no.7 (July 2016): 43.

<sup>292</sup> Hossain, and Saleh, "Role of Leadership in Performance Excellence," 44.

<sup>293</sup> Hossain, and Saleh, "Role of Leadership in Performance Excellence," 44.

<sup>294</sup> Boas Shamir, Robert House, and Michael Arthur, "The Motivational Effect of Charismatic Leadership: A Self-Concept Based Theory," *Organization Science* 4, no.4 (November 1993): 578.

<sup>295</sup> Shamir, House, and Arthur, "The Motivational Effect of Charismatic Leadership: A Self-Concept Based Theory," 579.

<sup>296</sup> Shamir, House, and Arthur, "The Motivational Effect of Charismatic Leadership: A Self-Concept Based Theory," 579.

<sup>297</sup> Shamir, House, and Arthur, "The Motivational Effect of Charismatic Leadership: A Self-Concept Based Theory," 579.



purposes, weighs moral and ethical issues as they relate to organizational decision making and improves support for the organizational mission.

Idealized influences demonstrate the charismatic, trustworthy and inspirational attributes of the leader. The approach inspires followers to emulate leadership and inspires individuals to engage in the vision of the organization. Idealized influence inspires a commitment from followers to engage the organization's mission and develop ideas to support the organization mission and vision.

Inspirational motivation occurs when a transformational leader motivates followers to fulfill the mission and meet the vision and goals of the organization through increased commitment.<sup>298</sup> Transformational leaders communicate an exciting vision that is futuristic and incites confidence and commitment to meet organizational goals.<sup>299</sup> Transformational leaders inspire confidence in followers to properly handle day-to-day organizational changes.<sup>300</sup>

The positive organizational growth and performance outcomes that transformational leaders experience is attributed to intellectual stimulation. Research has demonstrated that transformational leaders must possess a clear understanding of the mission, vision and goals of the organization and be able to communicate the mission, vision and goals to followers. Transformational leaders must be able to inspire followers to develop new ideas and challenge ineffective organizational systems. Followers are

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<sup>298</sup> Hossain, and Saleh, "Role of Leadership in Performance Excellence," 47.

<sup>299</sup> Bruce Avolio, *Full Leadership Development* (Thousand Oaks: CA: Sage, 1999), 102.

<sup>300</sup> Snjezana Kovjanic, Sebastian Schuh, and Klaus Jonas, "Transformational Leadership and Performance: An Experimental Investigation of the Mediating Effects of Basic Needs Satisfaction and Work Engagement." *Journal of Occupational and Organizational Psychology* 86, no.4 (December 2016): 544.

inspired by transformational leaders to develop innovative solutions to meet organizational challenges.<sup>301</sup>

Transformational leaders give followers individual consideration by mentoring, supporting and acknowledging their innovation and creativity and by permitting their participation in the organization's decision-making process. Followers view leaders as mentors who are aware of their personal needs. Transformational leaders challenge followers to be innovative by participating in the change process to collaborate, communicate and share ideas. Transformational leaders' effect organizational change among followers by communicating an organizational vision, nurturing creative ideas, inspiring confidence, providing feedback and modeling leadership behaviors that inspire followers to work together to achieve the organization's goals.<sup>302</sup>

Individual consideration relates to the leader's focus on followers' needs through mentoring or coaching to create an environment that produces growth in followers' <sup>303</sup> These leadership attributes strengthen transformational leaders' ability to have positive influence on organizational stakeholders and attitudes.<sup>304</sup>

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<sup>301</sup> Rhay Weng, Ching Yuan Huangm, Li-Mei Chen, and Li-Yu Chang, "Exploring the Impact of Transformational Leadership on Nurse Innovation Behavior: A Cross-Sectional Study," *Journal of Nursing Management* 23, no.4 (May 2013): 428.

<sup>302</sup> Gregory Stone, Robert Russell, and Kathaleen Patterson, "Transformational Versus Servant Leadership-A Difference in Leader Focus," *Leadership and Organization Development Journal* 12, no.5 (Winter 2003): 350.

<sup>303</sup> Stone, Russell, and Patterson, "Transformational Versus Servant Leadership-A Difference in Leader Focus," 351

<sup>304</sup> Muhammad Asrar-ul-Haq, and K. Peter Kuchinke, "Impact of Leadership Styles on Employees Attitude Towards their Leader and Performance: Empirical Evidence from Pakistani Banks." *Future Business Journal* 2, no.1 (June 2016): 55. Timothy Judge, and Ronald Piccolo, "Transformational and Transactional Leadership: A Meta-Analytic Test of their Relative Validity." *Journal of Applied Psychology* 89, no.5 (Winter, 2004): 755.

Transformational leaders' charisma is attributed for the reason followers seek to emulate leaders and become motivated to follow their message.<sup>305</sup> Transformational leaders motivate followers by supporting the followers' educational, intellectual goals and assisting them to identify their unique talents and abilities by mentoring and empowers them to transform themselves and use their resources to help the organization fulfill its mission, vision and goals.<sup>306</sup> Leadership development provides valuable insights by the psychological needs of followers that are integrated into the frame work of transformational leadership.

Ministry leadership must identify and use transformational leadership strategies that will enhance, engage and inspire commitment among volunteers. Researchers have shown leadership engagement is critical to assist leaders in achieving organizational goals.

#### CRITISICISMS OF TRANSFORMATIONAL LEADERSHIP

Primary criticisms of the FRLT revolve around clarity and overlap of constructs of which Bass and Avolio have considered and addressed with further refinement.<sup>307</sup> Bass and Riggio argued that both subjective and objective studies have statistically supported the significance of transformational leadership on effects such as job satisfaction,

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<sup>305</sup> Peter Bycio, Rick Hackett, and Joyce Allen, "Further Assessments of Bass's Coneptualization of Transactional and Transformational Leadership." *Journal of Applied Psychology* 80, no.4 (August 1985): 469. Jane Howell, and Bruce Avolio, "Transformational Leadership, Tranactional Leadership, Locus of Control and Support for Innovation: Key Predictors of Consolidated Business Unit Performance," *Journal of Applied Psychology* 78, no.6 (December 1993): 891.

<sup>306</sup> Bycio, Rick Hackett, and Joyce Allen, "Further Assessments of Bass's Coneptualization of Transactional and Transformational Leadership." 469.

<sup>307</sup> Jane Howell, and Bruce Avolio, "Transformational Leadership, Tranactional Leadership, Locus of Control and Support for Innovation: Key Predictors of Consolidated Business Unit Performance," *Journal of Applied Psychology* 78, no.6 (December, 1993): 892.

organizational commitment and organizational performance.<sup>308</sup> The extensive collection of empirical research on the FRLT has supported the rigor needed to further investigate the ambiguities of leadership as a concept.<sup>309</sup>

Kouzes and Posner posited that leader actions contribute to such factors as commitment, engagement, loyalty and productivity more than any other single variable. Critics asserted that the growth in transformational leadership studies and books have advanced a blind view of the potential negative consequences of transformational leadership.<sup>310</sup> Critics claim a multitude of negative qualities exist with transformational leadership behaviors, including but not limited to the creation of a monoculture, where organizational members conform to similar norms, values, and beliefs to the detriment of dissenting feedback that may be warranted to highlight problematic behaviors.<sup>311</sup> Transformational leadership creates a false premise of heroic behavior by single leaders rather than advancing Burns initial perspective that transformational leadership should lead to shared leadership.<sup>312</sup> Such criticism should be carefully considered in order to continue to advance research in the area of leadership theory. While transformational leadership theory has dominated the literature in recent decades, it should not be viewed as diminishing the opportunities that exist to further develop an understanding of leaders and organizational behavior.

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<sup>308</sup> Bass and Riggio, *Transformational Leadership*, 139.

<sup>309</sup> Avolio, *Full Leadership*, 107.

<sup>310</sup> Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 979.

<sup>311</sup> Northouse, *Leadership*, 311.

<sup>312</sup> Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 961.

Transformational leaders have significant influence over followers and a potential exists for leaders to abuse power, trust and respect that followers extend.<sup>313</sup> Followers who have high dependence needs will tend to follow transformational leaders implicitly.<sup>314</sup> Pastors who serve as the surrogate parent, life coach, and counselor can create a greater dependency among followers. The PAW ministry may lack system checks to restrict the emergence of a pseudo dictatorship, oppressive behavior or incongruity in the distribution of power. Most transformational leaders extol positive moral values, but there are examples of charismatic leaders who lack honest, equitable perspectives and moral aptitude in the pastorate. The ability of transformational leaders to effect organizational change must include a sense of strict adherence to scripture, as transformational leaders have the propensity to create organizational cultures that can either liberate or oppress. To foster a biblical culture that embraces scriptural morality of honesty, trustworthiness, reliability and accountability the pastor must be conscious of their influence.

The potential positive outcomes of transformational leadership styles serves as a significant tool for the PAW pastor. The pastor who embraces transformational leadership style aligns with the morality of scripture and demonstrates the attributes of Jesus by touching the lives of men and women. The leadership style inspires commitment, engagement and honesty in members which are attributes every pastor desires and needs.

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<sup>313</sup> Northouse, *Leadership*, 311.

<sup>314</sup> Avolio, Zhu, Kohm, and Bhatia, "Transformational Leadership and Organizational Commitment: Mediating Role of Psychological Empowerment and Moderating Role of Structural Distance," 962.

## SERVANT LEADERSHIP

Robert K. Greenleaf a retired AT&T executive coined the term servant leadership in 1970.<sup>315</sup> Servant leaders consistently demonstrate similar attributes, but Greenleaf did not specifically list the key words or attributes of servant leadership. However, other researchers extrapolated from Greenleaf's writing and listed key words, specific descriptions and attributes found throughout Greenleaf's research.<sup>316</sup>

The servant leader is primarily a servant with an innate desire and motive to serve.<sup>317</sup> The focus of the servant leader is to develop followers and assist them in becoming healthier, wiser and freer to become servant leaders themselves.<sup>318</sup> Servant leaders enhance organizational effectiveness by exhibiting and living from the following characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community.<sup>319</sup>

The servant leader seeks to understand the development and motivational needs of the followers in order to fulfill this desire the leader seeks to intensely listen. The leader understands the values of carefully listening in order to build a foundation of trust and mutual respect.<sup>320</sup>

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<sup>315</sup> Larry Spear, "Character and Servant Leadership," *The Journal of Virtues & Leadership* 1, no.1(Spring 2010): 27.

<sup>316</sup> Clay Brewer, "Servant Leadership: A Review of Literature," *Journal of Workforce Education and Development* 4, no.2 (Summer 2010):8.

<sup>317</sup> Brewer, "Servant Leadership: A Review of Literature," 9.

<sup>318</sup> Mark Bell, "Charismatic Leadership Case Study with Ronald Reagan as Exemplar," *Emerging Leadership Journeys* 65, no.1 (Spring 2013): 67

<sup>319</sup> Bell, "Charismatic Leadership Case Study with Ronald Reagan as Exemplar," 68

<sup>320</sup> Spear, "Character and Servant Leadership," 31.

The ability to comprehend situations and issues from the follower's perspective represents an attribute of servant leaders.<sup>321</sup> The empathy characteristic of the servant leader helps them connect to followers.<sup>322</sup> The empathy must be supportive and not patronizing. The servant leader cannot assume responsibility for solving individual problems.

The servant leader is a healer by serving as a reconciler according to Sturnick.<sup>323</sup> Leadership requires integrating opposing viewpoints, addressing bruised egos and considering the feelings of others. The servant leader must encourage and lead followers to engage in the process of healing and wholeness.

The servant leader must exhibit a level of self-awareness. The leader must be aware of the culture and subculture of the organization that includes followers' nonverbal expressions, subtle changes in the ministry atmosphere and cliques. The servant leader must tap into the inner voice and soberly take actions that are appropriate for the health of the ministry.<sup>324</sup>

The servant leader cannot depend on positional authority to be effective the leader seeks to rally others versus coercing them through intimidation and violence.<sup>325</sup> It is incumbent on the servant leader to persuade followers to embrace the correct or proper

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<sup>321</sup> Brewer, "Servant Leadership: A Review of Literature," 12.

<sup>322</sup> Spear, "Character and Servant Leadership," 32.

<sup>323</sup> J. Sturnick, *Healing Leadership*. (New York: John Wiley, 1998), 186.

<sup>324</sup> Ron Rowe, "Leaders as Servants," *New Zealand Management* 50, no. 1 (February 2003): 25.

<sup>325</sup> Spear, "Character and Servant Leadership," 46

actions associated with a specific course of action. The masses may not be aware of the servant leader's motives to persuade but the final outcome is about consensus.<sup>326</sup>

In order to be a servant leader, one must engage in conceptual thinking.<sup>327</sup> The leader must possess more insight, in-depth knowledge and be able to articulate the dream and vision of the ministry. The leader must stretch beyond day to day tasks and examine the ministry from an aerial view. The leader must see the whole, inclusive of the past and future, and be able to adjust the goals and strategy accordingly.<sup>328</sup>

The servant leader must possess foresight and have the ability to assess the outcome of situations. The intuitive leading that is more than a guess.<sup>329</sup> Foresight is a process that assesses the past while projecting the future with an unknown or unquantifiable knowledge of what is coming.<sup>330</sup> The servant leader is not a fortune teller but an observant leader that uses experiential knowledge as a foundation to project future outcomes.<sup>331</sup>

All members of an organization are responsible for the stewardship of the institution in order to service the needs of the greater society in which they are called to serve.<sup>332</sup> Stewardship requires the servant leader to serve as trustee of the organization by

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<sup>326</sup> Larry Spear, "Insights on Leadership: Service, Stewardship, Spirit and Servant-Leadership," (New York, John Wiley, 2010) 22.

<sup>327</sup> Brewer, "Servant Leadership: A Review of Literature," 17.

<sup>328</sup> Robert Greenleaf, "*Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*," (New York: Paulist Press, 1977), 11.

<sup>329</sup> Greenleaf, "*Servant Leadership*," 14.

<sup>330</sup> Greenleaf, "*Servant Leadership*," 14.

<sup>331</sup> Spear, "Character and Servant Leadership," 47

<sup>332</sup> Greenleaf, "*Servant Leadership*," 15.



acting in the best interest of the benefactors.<sup>333</sup> Research has demonstrated a connection between the servant leadership style and increased trust in the organization.<sup>334</sup>

The pastor who uses the servant leader style is committed to the growth of people.<sup>335</sup> The leader holds that followers have intrinsic value that extends beyond the obvious.<sup>336</sup> A servant leader taps into the desires and dreams of followers and assist them in achieving their passion. The leader is committed to developing followers, empowering them, encouraging training and education in order to fulfill their dreams.<sup>337</sup>

Servant leaders aspire to build community among followers.<sup>338</sup> The rock upon which a society is built is people caring for people, the more able caring for the needs of the less able.<sup>339</sup> The servant leader seeks to give back through service, invest financially into the community or demonstrating a burden for the community.<sup>340</sup> The servant leader measures success by impact. Is there a change for the good in the community that is being served?<sup>341</sup>

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<sup>333</sup> Greenleaf, "Servant Leadership, 15. Spear, "Character and Servant Leadership," 47

<sup>334</sup> Laura Reed, Deborah Vidaver-Cohen, and Scott Colwell, "A New Scale to Measure Executive Servant Leadership: Development, Analysis, and Implications for Research," *Journal of Business Ethics* 101 no.3 (Spring 2011): 416.

<sup>335</sup> Reed, Vidaver-Cohen, and Colwell, "A New Scale to Measure Executive Servant Leadership: Development, Analysis, and Implications for Research," 417.

<sup>336</sup> Rowe, "Leaders as Servants," 27.

<sup>337</sup> Carolyn Crippen, and Les Sylven "Servant Leadership First to Serve, then to Lead," *International Journal of Learning* 3, no.2 (Winter 2006):13.

<sup>338</sup> Crippen, and Sylven "Servant Leadership First to Serve, then to Lead," 14.

<sup>339</sup> Crippen, and Sylven "Servant Leadership First to Serve, then to Lead," 15. Spear, "Character and Servant Leadership," 49

<sup>340</sup> Rowe, "Leaders as Servants," 30.

<sup>341</sup> Reed, Vidaver-Cohen, and Colwell, "A New Scale to Measure Executive Servant Leadership: Development, Analysis, and Implications for Research," 418. Crippen, and Sylven "Servant Leadership First to Serve, then to Lead," 18.

## TRANSACTIONAL LEADERSHIP

Transactional leadership is often referred to as managerial leadership with a focus on the role of supervision, organization and performance.<sup>342</sup> Transactional leaders are not concerned with the needs of followers or their development they approach everything as a transaction. The exchange of things of value with followers in order to advance their own agenda and their followers' agenda.<sup>343</sup> The transactional leader follows closely the chain of command and seeks to ensure the command is clear and definite.<sup>344</sup>

Transactional leadership style uses contingent reward as an approach with followers. Contingent reward is an exchange process between the leaders and followers with specific rewards. Leaders seek to secure agreement from followers on strategy and agenda with predetermined payoffs.<sup>345</sup> The leader and followers agree on objectives and standards to be achieved.<sup>346</sup> Followers are rewarded for achieving objectives and criticized for falling short. Follower's primary responsibility is to obey the instructions and commands of the leader.<sup>347</sup> A secondary factor of transactional leadership is management-by-exception. It is leadership that consist of corrective criticism, negative feedback and negative reinforcement.<sup>348</sup> Management-by-exception may be done passively or actively. The active form requires the leader to micromanage follower's

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<sup>342</sup> Rowe, "Leaders as Servants," 30.

<sup>343</sup> Karl Kuhnert, *Transforming Leadership: Developing People through Delegation* (Thousand Oaks, CA: SAGE, 1994) 46.

<sup>344</sup> Karl Kuhnert, *Transforming*, 46.

<sup>345</sup> Northouse, *Leadership*, 397.

<sup>346</sup> Roger Gill, *Theory and Practice of Leadership*. (London, Sage, 2006) 67.

<sup>347</sup> Gill, *Theory*, 67.

<sup>348</sup> Northouse, *Leadership*, 398.

behavior searching for any rule violation or mistake. The leader using the passive form has leaders getting involved after standards have not be achieved.

Transactional leaders' reward followers for their performance. It is a behavioral approach to leadership that seeks to maintain the status quo. The leadership style is more effective in a supportive and bureaucratic culture that inspires followers toward commitment.<sup>349</sup> Transactional leadership style has the ability to elevate organizational commitment in followers.<sup>350</sup> Research has demonstrated that transactional leadership style has improved employee commitment.<sup>351</sup>

#### DISTINCTION BETWEEN TRANSFORMATIONAL, SERVANT AND TRANSACTIONAL LEADERSHIP

Literature distinguishes between transformational, transactional and servant leadership styles. Transformational and transactional leadership styles are synonymous for this distinction. Transformational leader's moral distinction seeks to develop collective values with followers through empowerment.<sup>352</sup> The moral distinction for the servant leader is a consciousness for sacrificial service.<sup>353</sup> Transformational and Servant leadership both lead from a moral vantage point. The morality of transformational

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<sup>349</sup> C.Y. Chen, "Examining the Effect of Organization Culture and Leadership Behaviors on Organizational Commitment, Job Satisfaction, and Job Performance at Small and Middle-Sized Firms of Taiwan," *Journal of American Academy of Business*, 9, no.3 (August, 2004): 233.

<sup>350</sup> Samuel Nguni, Peter Slegers, and Eddie Denessen, "Transformational and Transactional Leadership Effects on Teachers' Job Satisfaction, Organizational Commitment, and Organizational Citizenship Behavior in Primary Schools," *The Tanzanian Case School Effectiveness and School Improvement*, 17, no.2 (February, 2006): 146.

<sup>351</sup> Elaine McGuire, and Susan Kennerly, "Nurse Managers as Transformational and Transactional Leaders," *Nursing Economics* 24, no.4 (June 2006): 180.

<sup>352</sup> Bernard Bass, and Paul Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," *The Leadership Quarterly* 10, no.2 (Winter 1999): 182.

<sup>353</sup> Burns, *Leadership*, 43.

leadership encourages followers to aspire to be ethical.<sup>354</sup> The leader must lead from a moral platform exemplifying moral character, ethical values and collective moral vision.<sup>355</sup> Servant leaders focus on a sacrificial consciousness of service as their moral focus.<sup>356</sup> There are four areas of morality for the servant leader: sacrificial service, commitment to a cause higher than self, the ends and means are inseparable, and the leader must lead from an interdependent approach versus independent.<sup>357</sup>

A second distinction is transformational and transactional leaders concentrate on the organization first.<sup>358</sup> The aim of the transformational and transactional leader are the organizational goals, vision and strategy. The primary allegiance and loyalty are to themselves and the organization.<sup>359</sup> The servant leader is focused on the individual follower. The servant leader's priority is to ensure followers needs and priorities are attended too.<sup>360</sup> The servant leader demonstrates allegiance to the follower or individual. Servant leadership extends beyond transformational leadership by choosing

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<sup>354</sup> Bass, and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 183.

<sup>355</sup> Burns, *Leadership*, 44. Bass, and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 183.

<sup>356</sup> Burns, *Leadership*, 43.

<sup>357</sup> Bass, and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 184.

<sup>358</sup> Bernard Bass, "The Future of Leadership in the Learning Organization," *Journal of Leadership Studies* 7, no.3 (September 2000): 19.

<sup>359</sup> Jill Graham, "Servant Leadership in Organizations: Inspirational and Moral," *The Leadership Quarterly* 2, no.2 (Summer 1991): 106.

<sup>360</sup> Bass, and Steidlmeier, "Ethics, Character, and Authentic Transformational Leadership Behavior," 185.

the needs of others as its most important priority rather than the good of the group, organization or society.<sup>361</sup>

A third distinction is transformational and transactional leaders seek to motivate followers and change the organization.<sup>362</sup> The transformational leader is motivated by the organizational mission to organize resistance to a challenging external environment.<sup>363</sup> The servant leader seeks to motivate, develop and empower followers and create a culture of growth.<sup>364</sup> The servant leader possesses an egalitarian attitude where individual growth and development are goals. There is an implied distinction in the mission and motive of transformational and servant leadership.

A fourth distinction is transformational and transactional leaders seek to develop followers to hold similar views on leadership and other relevant topics.<sup>365</sup> Transformational leaders seek to encourage followers to develop a self-concept that identifies with the leader's self-concept and mission.<sup>366</sup> Servant leaders seek to develop followers in a way the causes them to become wiser, healthier and to adopt the servant

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<sup>361</sup> A. Stone and R. Russell and K. Patterson, "Transformational versus Servant Leadership Difference in Leader Focus," *Leadership and Organization Development Journal*, 38, no.4 (September, 2003): 350.

<sup>362</sup> Brien Smith, Ray Montagno, and Tatiana Kuzmeno, "Transformational and Servant Leadership: Content and Contextual Comparisons," *Journal of Leadership & Organizational Studies* 10, no.4 (May 2004): 81.

<sup>363</sup> Brien Smith, Ray Montagno, and Tatiana Kuzmeno, "Transformational and Servant Leadership: Content and Contextual Comparisons," 82.

<sup>364</sup> Smith, Montagno, and Kuzmeno, "Transformational and Servant Leadership: Content and Contextual Comparisons," 82.

<sup>365</sup> Stone and Russell and Patterson, "Transformational versus Servant Leadership Difference in Leader Focus," 350.

<sup>366</sup> Graham, "Servant Leadership in Organizations: Inspirational and Moral," 106.

leader approach to leadership.<sup>367</sup> According to Greenleaf society as a whole will benefit from servant leaders developing servant leaders.<sup>368</sup>

Lastly, transformational and transactional leaders seek to lead through charisma or idealized influence.<sup>369</sup> The transformational leader uses an enriched model of charismatic leadership.<sup>370</sup> Servant leaders use nontraditional methods to influence followers to a life of service.<sup>371</sup> The servant leader seeks to model a life of service that influences followers to engage in the service to others.

### AUTHENTIC LEADERSHIP

An integration of evolving leadership variables, ethics, and positive organizational behavior in professional organizations, research, and scholarly literature contributed to the emergence of an authentic leadership theory.<sup>372</sup> Authentic leadership is the process that draws from both positive and psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development.<sup>373</sup> Diverse themes of authentic leadership are increasing in corporate executive, senior management and front-line manager development programs. Greater

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<sup>367</sup> Graham, “*Servant Leadership in Organizations: Inspirational and Moral*,” 107.

<sup>368</sup> Smith, Montagno, and Kuzmeno, “Transformational and Servant Leadership: Content and Contextual Comparisons,” 85. Stone and Russell and Patterson, “Transformational versus Servant Leadership Difference in Leader Focus,” 357.

<sup>369</sup> Burns, *Leadership*, 51.

<sup>370</sup> Bass, “The Future of Leadership in the Learning Organization,” 21.

<sup>371</sup> Bass, “The Future of Leadership in the Learning Organization,” 21.

<sup>372</sup> Bruce Avolio and William Gardner, “Authentic Leadership Development: Getting to the Root of Positive Form of Leadership,” *Leadership Quarterly* 16, no.1 (Spring 2005): 316.

<sup>373</sup> Fred Lunenburg and Bruce Avolio, “Authentic Leadership a Positive Development Approach,” *Leadership Quarterly* 34, no.1 (October 2003): 242.

expectations for personal commitment and improvement in working relationships have become the direct link to quality leadership.<sup>374</sup> Recognition of another leadership phenomenon emerges with the realm of mega-church organization.

Distress and disappointment in leadership within social, political, economic, educational, health, and business arenas supports the need for genuine change. Highly publicized corporate scandals, management malfeasance, and broader society challenges facing public and private organizations contributes to the recent focus on authenticity and authentic leadership.

Authentic leadership development reveals significant differences from current leadership theories, suggesting that authentic leadership represents a root construct. Therefore, authentic leadership would be a root construct of positive leadership and the foundation for similar leadership theories related to positive psychology. Consequently, differentiating between authentic and similar leadership perspectives becomes important to building a theory of authentic leadership and developing support for conceptual independence in addition to a case for construct validation.

A leader exemplifying genuine morals, character and integrity with the ability to grow and sustain people in the organization reveals authentic competency.<sup>375</sup> Leaders must shift their focus to increasing awareness of the leader's relationship with self and significant others in an organization. Profound interest in authentic leadership is evident

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<sup>374</sup> John Antonakis, and Bruce Avolio, "Context and Leadership: An Examination of the Nine-Factor Full Range Leadership Theory using the Multifactor Leadership Questionnaire," *Leadership Quarterly*, 36, no. 3 (October, 2003): 262.

<sup>375</sup> Antonakis, and Avolio, "Context and Leadership: An Examination of the Nine-Factor Full Range Leadership Theory using the Multifactor Leadership Questionnaire," 263.

in applied literature and academic management literature.<sup>376</sup> Authentic leadership involves the delivery of leadership behaviors rather than what composes the leadership behavior. Leaders demonstrating authentic behavior focus on self-awareness and relational transparency while inspiring and motivating followers to engage in the same process.<sup>377</sup>

#### PASTORAL LEADERSHIP AND BIBLICAL AUTHORITY

The use of power and authority interchangeably attracts leaders in positions of leadership whether in the secular or Christian world.<sup>378</sup> Whether conferred or earned by people or position, power and authority challenge at its very core the understanding and practice of leadership in the church. True biblical leadership must acknowledge that authority is practices, discerned and exercised under God: The Chief Authority. Leadership authority is not coercive – not forced on people – but is a loving, caring, and sharing relationship between those who lead and those who are led.<sup>379</sup> The mark of that authority in pastoral leadership is faithfulness to God’s message. This authority is not a false sense of exercising power, nor a boasting, manipulating, controlling use of power within the church. This authority is genuine; it uses persuasion instead of control and command. The biblical issue of authority in pastoral leadership is equipping and empowering.<sup>380</sup> The ultimate test of maturity in leadership is the willingness not to step

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<sup>376</sup> Antonakis, and Avolio, "Context and Leadership: An Examination of the Nine-Factor Full Range Leadership Theory using the Multifactor Leadership Questionnaire," 265.

<sup>377</sup> Northouse, *Leadership*, 356. Smith, Montagno, and Kuzmeno, "Transformational and Servant Leadership: Content and Contextual Comparisons," 87.

<sup>378</sup> Smith, Montagno, and Kuzmeno, "Transformational and Servant Leadership: Content and Contextual Comparisons," 91.

<sup>379</sup> Sanders, *Spiritual*, 201.

<sup>380</sup> Robert Dale, "Leading Edge: Leadership Strategies from the New Testament," (Nashville: Abingdom, 1996), 75.



up but to step down to make room for others. We lead from the end, not the front, of the line. Those committed to the vocation of servanthood will remain there to see the line move, they are happy to see others get ahead of them.<sup>381</sup>

In biblical authority, there is a theology and spirituality of leadership that sets pastoral leaders apart from the secular leaders.<sup>382</sup> It lies at the roots and in the exercise of that authority within the organizational structures of the church. Jesus warned his disciples not to see leadership positions (Mark 10:35-45 KJV) and reminded them that he was their only leader. The safety and effectiveness of any pastoral leader is to exercise his authority as a follower of Christ.

#### PSYCHOLOGICAL THEORY OF LEADERSHIP

Research on leadership has retraced historically the leadership model from the ancient Greeks and Romans known as the Great Man Theory.<sup>383</sup> Researchers suggest leaders were born with a superior and special quality that imposed respect. Identifying some common traits among different leaders' studies appeared to be difficult to most researchers who suggested that leadership traits alone could not describe the inclusive characteristics of leadership behaviors.<sup>384</sup> Research showed that at least four common traits or areas of competency were found: (1) management of attention; (2) management of meaning, (3) management of trust, and (4) management of self.<sup>385</sup> A comprehensive

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<sup>381</sup> John Carter, "Power and Authority in Pentecostal Leadership," *Asin Journal of Pentecostal Studies*, 3 no.1 (April 2009): 186.

<sup>382</sup> R. Anderson, "Minding God's Business," (Grand Rapids, MI, Eerdmans, 1986), 33.

<sup>383</sup> Burns, *Leadership*, 55. Bass, "The Future of Leadership in the Learning Organization," 23.

<sup>384</sup> Bass, "The Future of Leadership in the Learning Organization," 23.

<sup>385</sup> Warren Bennis, "The Four Competencies of Leadership Training," *Training and Development Journal* 38, no.8 (August 1984): 15.

approach to trait theory, discarding the coherence and reliability of trait patterns in research, related its use only to differentiate leader from follower, effective from ineffective leader, higher level from lower level leadership. The claim that the trait theory of leadership was too descriptive and not analytical enough to define, predict and describe leaders' behaviors fell short as the emergence of and the development of psychology provided renewed interest and extension of the theory.

#### ROLE THEORY OF LEADERSHIP

Behaviorism as theory has influenced greatly the development of leadership theory. Bass cited researchers such as Sahmidt and Likert as saying behaviors in relation to action, once identified as observable behaviors can be copied, reproduced and brought to perfection.<sup>386</sup> Leadership is action, origination, and interaction of structure facilitating those interactions. Consequently, Behavioral Theory implied that leadership is the observed effort of one member to change the motivation and understanding of other members.<sup>387</sup>

#### CULTURAL DIMENSIONS OF LEADERSHIP

Culture is a term that can be defined from specific to general.<sup>388</sup> A wide range and variety of culture's definition more often depends on researcher's preference or his area of expertise or investigation.<sup>389</sup> Broadly, the term likely deals with individuals, groups, institutions, values and norms. Culture guides individual and collective behavior and

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<sup>386</sup> Burns, *Leadership*, 55. Bass, "The Future of Leadership in the Learning Organization," 22.

<sup>387</sup> Bass, "The Future of Leadership in the Learning Organization," 25.

<sup>388</sup> Dale, *Leading Edge*, 95

<sup>389</sup> Yukl, Fu, and McDonald, "Cross-Cultural Differences in Perceived Effectiveness of Influence Tactics for Initiating or Resisting Change," 71.

influences how decisions are made, the style of management and relations and behavior patterns in the organization.<sup>390</sup> Interpretation of Christian leadership is a reflection or organizational culture within the church. Shared assumptions often define culture for groups or individuals. In all of history and the diversity of human cultures, the shared assumptions of a community are determinative of its values, historical understanding, and sense of destiny.<sup>391</sup> Such assertions call for a better understanding of leadership behaviors and attitudes across culture, by studying specific dimensions of cultural variations within several groups. Culture is a collective, mental programming of groups in a given environment.<sup>392</sup> Prescriptions of cultivation that allow individuals to deal with multiple roles in a society are depicted in its dimensions of national culture.

#### CULTURAL CONTINGENCIES OF LEADERSHIP

Studies on cultural contingencies of leadership help to observe both specific dimensions of culture variations and difference in leadership behaviors and attitudes across diverse cultures.<sup>393</sup> Research shows that the leader's attributes can be universally endorsed as positive, universally seen as negative, or can be culturally contingent. Cross-cultural research emphasizes that different cultural groups likely have different conceptions of what leadership should entail.<sup>394</sup> There are four key areas in culture

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<sup>390</sup> Kenneth Blanchard and Spencer Johnson. *One Minute Manager*. (New York: William Morrow, 1982) 31.

<sup>391</sup> Harvey Kee, *Sociological Insights into the Development of Christian Leadership Roles and Community Formation*, (Walnut Creek, CA: Altamira Press, 2002), 44.

<sup>392</sup> Richard Kanter, "Man and Women of the Corporation," (New York: Basic, 1977), 73.

<sup>393</sup> Kanter, *Man*, 74.

<sup>394</sup> Geert Hofstede, *Culture's Consequences: International Differences in Work-Related Values*, (Newbury: Sage Publications, 1980), 81.

differences: (1) uncertainty avoidance, (2) gender roles, (3) individualism/collectivism, and (4) power distance.<sup>395</sup>

For this study focusing on pastoral leadership. Individualism/collectivism factors – deals with leadership relationships between individuals and groups within the culture to which they belong. Types of individualistic societies include the United States of America or European countries. Collectivist cultures include Mexico, Latin America, Asian, and Africa. Power distance refers to the degree of inequality between less powerful and more powerful persons in relationship, within an organization. Power distance displayed preferences for a more autocratic or paternalistic supervisor whereas in low power distance, the tendency is more likely toward a participative preference.

#### ENGAGEMENT

The positive, fulfilling work-related state of mind is engagement.<sup>396</sup> Volunteer and employee engagement is characterized by vigor and dedication. Engaged followers demonstrate an emotional attachment to their work, they are enthusiastic and committed to the mission and strategies of the ministry.<sup>397</sup> Ideally, the focus of engagement is not on any particular object, event, individual or behavior. The pastor must seek to inspire engagement to the things of God rather than just the church as an organization or to themselves. The rise and fall of pastoral popularity can influence the engagement of the followers unless they are engaged with a focus upon the things of God.<sup>398</sup> Factors that determine engagement are motivation, physical, emotional and psychological well-being.

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<sup>395</sup> Hofstede, *Culture*, 82.

<sup>396</sup> James Downtown, *Rebel Leadership: Commitment and Charisma in Revolutionary Process*, (New York: Free Press, 1973), 61.

<sup>397</sup> Downtown, *Rebel*, 67

<sup>398</sup> Anderson, *Minding*, 38.

Pastors must be mindful of burnout. The tendency to rely upon engaged members can create dependency and thereby cause burnout by overloading members. Pastors rely on engaged members to embrace the ministries mission and vision and contribute towards the attainment of ministry goals. Assembling an engaged and committed ministry team is a challenge for many pastors.

### CONCLUSION

This study is evidence of the plethora of leadership styles available to the PAW pastor. Too often pastors and leaders lead by default. They are not conscious of the leadership techniques they are deploying. When the leadership style is effective the leader is pleased. When the leadership style is ineffective the leader often assigns blame to the followers. This study argued that the transformational leadership style is the most effective approach for the PAW pastor. This study does not purport that it is the only effective style for the pastor. This research is not comprehensive in its reporting or explanation of leadership styles. The research selected styles based on the evidentiary use of leadership observed by the researcher over the past thirty years. In order for PAW pastors to inspire members and create a church culture that produces engaged followers' leaders must consciously select a leadership style that inspires commitment. If the followers are not committed the pastor has a merry go round of people coming in and out of the church and will not be able to effectively implement mission, vision or strategy. Transformational leadership is necessary to devise effective strategies to inspire members to maximize their full God given potential.

One of the primary needs in churches is the need for leadership. The Full Range Leadership model advocates behaviors that inspire trust and self-sacrificial perspectives

to enhance commitment. The ministry will benefit from an approach that engages members in exercises of trust and self-sacrifice. The pastor as the primary leader benefits from the engagement of transformational leadership by motivating followers to improve self-identification, self-worth, self-concept and values. The leader's focus is on followers. Too often leaders become self-absorb and make it about themselves. Transformational leadership removes the focus on self and places concentration on followers.

There are criticisms of the transformational leadership approach but there are criticisms and drawbacks of all leadership styles. The pastor who combines servant leadership with transformational leadership leverages their positions and improves relationships with members. The leadership is focused on the individual. Members know and can feel the heart of the leader. In return members commit to the mission and vision of the ministry and support pastoral leadership in their endeavors to lead the ministry.

## CHAPTER 5

### UNDERSTANDING COMMITMENT

#### INTRODUCTION

Commitment is interwoven into life. Men and women commit themselves in marriage. Employees commit to employers. Friends commit for a life time to remaining friends and commitment is a natural part of the process of life. It is not known why individuals commit to their fraternity but do not commit to their church. Every person is different in their needs and expectations. It becomes almost impossible for the pastor to meet every need of the congregation they serve.

This chapter examined the negative impact of the lack of commitment in PAW churches. There is no leadership without followers. The measure of whether a person is following was by their level of commitment to the ministry. People who are commitment support with their presence, finances and various contributions to advance the mission of the ministry. Understanding commitment provided an overview of commitment, examined organizational commitment, vision, and pastoral commitment. The research examined the role of transformational leadership and commitment.

The church belongs to God and it is God that adds to the church and leads men and women to commit their service to a particular church. The pastor seeks to create a Godly environment where the spirit of the Lord dwells and members are inspired to worship, work and serve in the service of the Lord. The need for committed members is important if the pastor is going to implement the vision of God for the ministry. The pastor is seeking to inspire commitment to the church. The pastor's primary goal is to inspire commitment to God. If the pastor understands the process of commitment, there

first priority is to garner commitment to God followed by the things of God. This study provide insight into the study of commitment and how it applies to pastoral leadership.

### COMMITMENT OVERVIEW

The failure to attract and retain members has challenged pastors who serve in the PAW.<sup>399</sup> For the last 40 years, the recruitment and retention of members has remained a significant issue for pastors. Salient factors affecting recruitment and retention include challenging religious environment, the emergence of the charismatic movement, online access to different ministries, and the popularity of the mega- church. Interdependent variables such as codes of behavior, local economics, ministry reputation and management all influence member recruitment and retention.

The growth and aging of membership often create a challenge for pastors.<sup>400</sup> Older members are resistant and inflexible in the design of the worship experience. The salient factors affecting recruitment and retention are not of interest to older members. The contemporary worship style and changes in dress and formality of the worship service often are too much for older members. Senior members of the Pentecostal Assemblies of the Word, Inc. tend to place emphasis on the need to remain consistent if was good enough for the forefathers, it is good enough for today. Older members suggest people need to come out of the world and not be a part of the world's systems in order to be holy and righteous. Pastors must balance the locus of control between the older members who are often contributing more money than younger members and the need to change the dynamics of the worship experience to recruit and retain members.<sup>401</sup> Older members are

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<sup>399</sup> Ellis, *Minutes*, 27.

<sup>400</sup> Smith, *The Scriptural*, 183.

<sup>401</sup> Kenneth Gangel, *Building Leaders for Church Education*, (Chicago: Moody, 1981) 19.



not as active and the pastor must recruit, train and deploy new volunteers in order to assist with the ministry of the church.

In the past 30 years there has been significant growth in nonprofit volunteers.<sup>402</sup> The need for volunteers has increased due to a requirement for volunteer service in all areas of society including churches. The importance of collaboration with employees and volunteers have increased in order to implement strategic initiatives. Often the leader's platform and organizational vision exceeds the financial resources of their organization.<sup>403</sup> The value of citizen engagement and commitment have been recognized by multi-national corporations, government agencies and non-profit organizations.<sup>404</sup> Studies connect a relationship between organizational commitment and leadership and the quality and style of leadership significantly influences the commitment of employees.<sup>405</sup> Volunteer engagement connects management to a more engaged and committed group of individuals who are more viable and resilient within the organization.<sup>406</sup> The Centre for Voluntary Sector Research and Development suggested leaders must challenge the status quo of organizational leadership to enlarge their viewpoint of service. They must seek volunteers and nurture their civic engagement and utilize their diverse spectrum of

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<sup>402</sup> Ronald Riggio, Bernard Bass, and Sarah Orr, *Transformational Leadership in Nonprofit Organizations*, (San Francisco: Jossey-Bass, 2004), 297.

<sup>403</sup> William Mitchell, *An Interview on Corporate Citizenship*. (Ottawa, Volunteer, 2012), 142.

<sup>404</sup> Evan Berman, *Performance and Productivity in Public and Nonprofit Organizations*. (London Routledge, 2015), 71.

<sup>405</sup> J. R. Hoskings, *Story, Presence, Community: A Servant-Leadership Model for Rocky Bayou Christian School*, (Phd diss Malone College, 2014), 122. Sea Kwon Goh, and Brian Zhen – Jie Low, "The Influence of Servant Leadership Towards Organizational Commitment: The Mediating Role of Trust in Leaders," *International Journal of Business and Management* 9, no.1 (December 2014): 18.

<sup>406</sup> Paul Sladowski, Martin Hientz, and Richard MacKenzie, "Volunteering: A Catalyst for Citizen Engagement, Social Inclusion and Resilient Communities," *The Philanthropist* 7 no.4 (July, 2013) 38.

resources. Researchers have connected transformational leadership to improved organizational commitment and employee engagement.<sup>407</sup>

### DEFINING COMMITMENT

Defining commitment is a complex task in ministries. There is no consensus definition that encompasses the framework of all ministries. Ministry commitment represents an attachment or intention formed by members of a church to identify and participate in a specific ministry. Members of ministries must be loyal, moral and aspire to have high morale, and organizational satisfaction in order to contribute to the culture and operations of the ministry. Positive attachment to the ministry may improve the likelihood of improved commitment to the ministry. A pastor must deploy a leadership style that appeals to ecclesia members and nurtures and encourages their willingness to contribute their time, finances and resources to the ministry. Ethnicity, culture, economics and experience serve as variables in determining the level of engagement and commitment in a ministry.<sup>408</sup>

Ministry commitment describes the relative strength of the leader's identification with and involvement in a ministry or church.<sup>409</sup> It is characterized by the belief in and acceptance of the ministry's goal and willingness to act on behalf of the ministry to remain engaged and work towards its goals. Ministry commitment is more than passive

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<sup>407</sup> E.R. Crawford, B.L. Rich, B. Buckman, and J. Bergeron, *Employee Engagement in Theory and Practice*, (New York: Routledge, 2014), 213.

<sup>408</sup> Karen Beck, and Carlene Wilson, "Development of Affective Organizational Commitment: A Cross Sequential Examination of Change with Tenure," *Journal of Vocational Behavior* 9, no.1 (December 2000): 115. Geraldine Marique, Florence Singhamber, Donnatinne Desmette, Gatane Caesens, and Fabrice DeZanet, "The Relationship between Perceived Organizational Support and Affective Commitment: A Social Identify Perspective," *Group & Organization Management* 38, no.1 (September 2013): 69.

<sup>409</sup> Ikenna Okpaleke, "With New Eyes': Toward Advancing the Commitment of the World Council of Churches to Justice and Peace in Africa." *The Ecumenical Review* no. 3 (October 2018): 455

loyalty it involves an active relationship with the ministry that inspires individuals to give something of themselves. Individual attitudes and behaviors are a reflection of ministry commitment.<sup>410</sup> The concept of ministry commitment does not ignore or reduce commitment to other individuals, relationship or ministries. Ministry commitment posits that despite other commitments and responsibilities, individuals will accept ministry values and be willing to work toward its goals.<sup>411</sup> Ministry commitment is a measure of how committed an individual is to a church and is a predictor of ministry retention.<sup>412</sup> Ministry commitment has a lot to do with attitude the commitment must be given priority in ministries. Pastors who develop committed members will empower them and see a renewed commitment to Christ and the church. Committed members are necessary to grow the church. The pastor seeks not only commitment to attend weekly services but a commitment to recruit and retain members.

Ministry commitment and engagement cannot ignore the role of the pastor's spouse to influence commitment.<sup>413</sup> The issue of commitment and engagement in ministry will be influenced by the dynamics of family life. Individual experiences in the ministry or church will influence the attitudes and beliefs of the spouse thereby influencing

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<sup>410</sup> Sharon Clinebell, Vida Skudiene, James Reardon, "Impact of Leadership Styles on Employee Organizational Commitment," *Journal of Service Science*, 9, no.3 (August, 2013) 143. Mitchell, *An Interview*, 44.

<sup>411</sup> Steven Goh, Bernard Low, "The Influence of Servant Leadership Towards Organizational Commitment: The Mediating Role of Trust in Leaders," *International Journal of Business and Management*, 3, no.1 (January, 2014) 18.

<sup>412</sup> Okpaleke, "With New Eyes': Toward Advancing the Commitment of the World Council of Churches to Justice and Peace in Africa." 457.

<sup>413</sup> Smith, *The Scriptural*, 47,

attitudes towards the ministry.<sup>414</sup> Spousal ministry commitment must be understood to fully understand ministry engagement in the family.

Leaders and pastors of ministries, nonprofits, and churches are increasingly using paid and nonpaid staff to deliver services to the communities they serve. In this study a volunteer workforce consists of representatives of a larger group that fills a gap in the ministry that serves in areas of need as identified by the leader or pastor.<sup>415</sup> Ministry commitment is an attitude that relates to the degree to which a follower identifies with the ministry and its goals and desires to remain in the ministry.<sup>416</sup> Ministry commitment must be given a priority in churches. In prioritizing an emphasis on ministry commitment, pastors can focus their efforts on actions that foster improved ministry commitment and, as a result, increase retention and engagement.<sup>417</sup> Commitment addresses empowerment and its effect on behavior; empowerment reflects the psychological and social attachment to people, places or things, which can be influenced by pastoral leadership.<sup>418</sup> From a ministry perspective, having committed members can be viewed as an advantage, particularly as it relates to outcomes such as community impact and financial giving. Committed members may be described as those that work above and beyond the call of duty, graciously accept assignment at the sacrifice of personal needs, stick with the

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<sup>414</sup> Smith, *The Scriptural*, 47,

<sup>415</sup> Guineuere Gilbert, Sarah Holdsworth, and Louise Kyle, "A Literature Review and Development of a Theoretical Model for Understanding Commitment Experienced by Volunteers Over the Life of a Project," *Voluntas* 28, no.1 (February 2017): 23.

<sup>416</sup> Clinebell, Skudiene, Reardon, "Impact of Leadership Styles on Employee Organizational Commitment," 143.

<sup>417</sup> Conn, *Church*, 139. Conn and Ortiz, *The Kingdom*, 69.

<sup>418</sup> Gilbert, Holdsworth, and Kyle, "A Literature Review and Development of a Theoretical Model for Understanding Commitment Experienced by Volunteers Over the Life of a Project," 25.

ministry through the good and bad, look out for the interests of the ministry, publicly share the ministry's mission and embrace changes to adapt to the external environment. Pastors may view committed members as a measure of leadership effectiveness in retaining members, communicating vision and mission and implementing a successful strategic plan.

In some churches, turnover is used as a measurable outcome of ministry commitment. Pastoral leadership must be cautious against this as a sole focus, turnover is one of many key quality indicators with churches. Pastors must battle the temptation to personalize members' departure. They may be challenged to believe the members are rejecting them personally. The accessibility of worship experiences create convenience for individuals to gain access to church without departing their homes.

The field of leadership literature includes multiple studies that link transformational, transactional and servant leadership styles to workforce performance, engagement and commitment.<sup>419</sup> Organizational engagement and commitment are not the same. Follower engagement is important to organizational commitment and the fulfillment of organizational performance outcomes.<sup>420</sup> Follower engagement and organizational commitment is enhanced by a supportive culture, open feedback and implicit trust. Followers embrace shared opportunities, common vision and collaborative strategy.<sup>421</sup>

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<sup>419</sup> Arnold Bakker, Simon Albrecht, and Michael Leiter, "Key Questions Regarding Work Engagement," *European Journal of Work and Organizational Psychology* 20, no.1 (March 2011):5.

<sup>420</sup> Sapna Popli, and Irfan Rizvi, "Drivers of Employee Engagement: The Role of Leadership Style," *Global Business Review* 17, no.4 (June, 2016):5.

<sup>421</sup> Popli, and Rizvi, "Drivers of Employee Engagement: The Role of Leadership Style," 6.

In ministries' engagement among the volunteer workforce has a close association with organizational commitment.<sup>422</sup> Pastors must motivate the volunteer workforce without using traditional management incentives such as compensation. Leadership theory aides in clarifying how volunteer leaders motivate the commitment and engagement of volunteers without using traditional extrinsic rewards or punishments.<sup>423</sup> Leaders understand individual motivation differs between volunteer leaders and volunteers and allow pastors to exert influence upon the volunteer workforce. It is important for pastors and leaders to develop mutually satisfying relationships with the volunteer workforce in order to achieve organizational goals and objectives. Leaders and followers need a degree of collaboration to facilitate the desired goals of the ministry.<sup>424</sup> Pastors are desirous of bringing out the best in followers by recognizing their contributions to the ministry. Creating a culture of collaboration in a ministry provides volunteer leaders with an opportunity to provide feedback that supports the development and activation of volunteers, who in turn become more engaged and committed to the ministry.

Depending on the size of the ministry the pastor must balance the relationship between staff that are compensated and non-compensated volunteers. As pastors develop strategic plans that target strategic initiatives for the ministry they must identify, train, and retain volunteers. The pastor must recognize the growth of followers and place them

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<sup>422</sup> Vic Catano, Morgan Pond, and Kevin Klloway, "Exploring Commitment and Leadership in Volunteer Organizations," *Leadership & Organization Development Journal* 22, no.6 (April 2001) 257.

<sup>423</sup> Catano, Pond, and Klloway, "Exploring Commitment and Leadership in Volunteer Organizations," 259.

<sup>424</sup> Popli, and Rizvi, "Drivers of Employee Engagement: The Role of Leadership Style," 7.

in a position that will utilize their strengths.<sup>425</sup> The larger the ministry and diverse in terms of multi- ethnicity, culture and economic the greater the need to ensure consistency among volunteers and paid workforce. Pastors seek to develop cross-cultural awareness, workforce engagement in order to strengthen the ministries productivity and sustainability.

Pastors are becoming more aware of the strong correlation between their leadership style and acquiring ministry competencies to meet the needs of the internal and external stakeholders.<sup>426</sup> Definite and strong pastoral leadership will produce more effective decision making, actions, conflict resolution and committed staff in all areas of ministry.

It is critical that pastors not only understand theology but are competent students of leadership. Pastors must embrace continuous learning and develop leadership competencies in order to grow the ministry. It is important for not only the pastor to grow but strategically incorporate continuous learning skills among their followers to address the needs of their respective communities. Pastors must have training to manage and lead their ministry through complex change. Leadership style will inspire collaboration or deter followers from participating. To ensure sustainability pastors must engage and enhance volunteer leader – follower relationships through supportive acts of leadership.<sup>427</sup>

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<sup>425</sup> Conn, *Church*, 146.

<sup>426</sup> Popli, and Rizvi, "Drivers of Employee Engagement: The Role of Leadership Style," 12. Catano, Pond, and Klloway, "Exploring Commitment and Leadership in Volunteer Organizations," 261.

<sup>427</sup> Laura Batista-Taran, Michael Shuck, Cinthya Gutierrez, and Sofia Baralt, *The Role of Leadership Style in Employee Engagment*, (Miami: Floriday International, 2013), 88.

Current scholarly research supports the benefits of strengthening leader and follower relationships to improve follower commitment in organizations.<sup>428</sup> The sustainability of ministries is dependent upon visionary, charismatic, service-oriented leaders that possess the ability to develop synergy with followers.<sup>429</sup> As pastors place more value on collaborative and purposeful connections with volunteers they will become more effective in developing ministry solutions that meet the needs of the community they serve.

In the late 2000s the United States experienced a significant economic recession that negatively impacted nonprofit organizations. The recession negatively affected charitable giving by 15%.<sup>430</sup> Once charitable giving began to improve, more nonprofit organizations emerged. Beginning in 2011, 1.5 million nonprofit organizations have registered with the Internal Revenue Service (IRS).<sup>431</sup> The increase represents a 21.5% growth of nonprofit organizations registered in the United States since 2001.<sup>432</sup> Collaboration among nonprofit organizational leaders have strengthened the nonprofits and stabilized their community resources. Change and transitions initially challenge organizations and created confusion.<sup>433</sup> Change requires nonprofit organizations to have

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<sup>428</sup> Batista-Taran, Shuck, Gutierrez, and Baralt, *The Role of Leadership Style in Employee Engagement*, 88.

<sup>429</sup> Catano, Pond, and Klloway, "Exploring Commitment and Leadership in Volunteer Organizations," 260.

<sup>430</sup> Robert Freeborough, *Exploring the Effect of Transformational Leadership on Nonprofit Leader Engagement and Commitment*. (Phd dissertation, Southwestern University, 2012) , 157

<sup>431</sup> S. Pettijohn, *The Nonprofit Sector in Brief: Public Charities, Giving, and Volunteering*. (Washington, DC: Urban Institute Press, 2013), 298.

<sup>432</sup> Karen Roeger, Amy Blackwood, and Sarah Pettijohn, *The Nonprofit Almanac*. (Washington, DC: Urban Institue Press, 2012), 56.

<sup>433</sup> Matthew Waller and Stanley Fawcett, "Data Science, Predictive Analytics, and Big Data: A Revolution that will Transform Supply Chain Design and Management," *Journal of Business Logistics* 34, no.2 (June 2013): 78.



experienced leadership and volunteers committed to the organization to ensure sustainability. The lack of focused leadership negatively impacts the organizational culture, and the requisite human resources needed to effectuate change.<sup>434</sup>

Nonprofit leaders have acknowledged a gap in what volunteers seek in the volunteer experience and how leaders produce committed and engaged volunteer workers.<sup>435</sup>

### ORGANIZATIONAL COMMITMENT

The research entitled, “The Measurement of Organizational Commitment,” produced by Mowday, Steers and Porter outlines employee’s organizational commitment as an active relationship with the organization and willing to contribute to the organization’s well-being.<sup>436</sup> Allen and Meyer built upon the work of Mowday et al. and developed a theory of organizational commitment called the Three-Component Model (TCM).<sup>437</sup> The model assist leaders to identify a follower’s level of commitment, which may assist the leader in minimizing turnover. The three levels of commitment are affective (AC), normative (NC), and continuance commitment (CC) levels.<sup>438</sup> Employees may experience each component differently. Affective commitment

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<sup>434</sup> M. Alverson, and S. Sveningsson, *Changing Organizational Culture: Cultural Change Work in Progress*, (New York: Routledge, 2015), 234. T. Porter-O’Grady, and K. Malloch, *Nurses Making: From Bedside to Boardroom* (New York: Springer, 2014), 81.

<sup>435</sup> Leslie Hustinz, Ram Cnann, Femida Handy, “Navigating Theories of Volunteering: A Hybrid Map for a Complex Phenomenon,” *Journal for the Theory of Social Behavior* 40, no.4 (December 2010): 411.

<sup>436</sup> R.T. Mowday, R.M. Steers, and L.W. Porter, “The Measurement of Organizational Commitment,” *Journal of Vocational Behavior*, 14, no.2 (April 1979): 225.

<sup>437</sup> Natalie Allen, and John Meyer, “Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity,” *Journal of Vocational Behavior*, 49, no.3 (December 1996): 253.

<sup>438</sup> Allen, and Meyer, “Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity,” 254.

is the emotional commitment one has to the organization and chooses to remain a part of the organization because they feel attachment. Normative commitment is the obligation a person feels to remain a part of the organization. Continuance commitment is the need to remain in the organization even if the individual feels like they should separate.<sup>439</sup>

Research suggest by having insight on how commitment develops leaders can help shape attitudes and behavior and minimize the negative impact of change in the organization.<sup>440</sup>

Organizational success and effectiveness depends on the organization's leadership.<sup>441</sup> Research has demonstrated that a leader's ability to mobilize followers, and to create a sustained commitment of the workers influences organizational outcomes.<sup>442</sup> Leadership solves problems and orchestrates the strategic direction of organizations.<sup>443</sup> The business and ministry environment is highly competitive and multiple crises erupt globally requiring leaders to provide solutions.<sup>444</sup> The ongoing search for excellent leadership and effective approaches continues because of the complexity of the 21<sup>st</sup>

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<sup>439</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 255.

<sup>440</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 255.

<sup>441</sup> Larry Barnes, *Job Satisfaction and Organizational Commitment: An Empirical Investigation of the Effects of Servant Leadership in Distance Education Programs*, (ED diss: Grand Canyon University, 2011), 306. Jake Carder, *The Relationship Between Servant Leadership and Affective Organizational Commitment*, (PhD diss: University of Phoenix, 2012), 117.

<sup>442</sup> H.J. Davis, *Beloved Co-Laborers: A Leadership Framework from Leo XIII's Writing on the Dignity of Labor*, (PhD. Diss Purdue, 2014), 81. Terrence Leary, Raymond Green, Katy Denson, Gerald Schoenfelt, Tracy Henley, and Hal Langford, "The Relationship Among Dysfunctional Leadership Dispositions, Employee Engagement, Job Satisfaction, and Burnout," *The Psychologist Manager Journal* 16, no.2 (May 2013): 113.

<sup>443</sup> Donald Jones, *The Role of Servant Leadership in Establishing a Participative Business Culture Focused on Profitability, Employee Satisfaction, and Empowerment*, (ED dissertation, Walden, 2011), 162. N. Negron, *Analysis of Servant Leadership: An Interpretive Biography of a Prominent Leader in Proprietary Higher Education*, (PhD. dissertation, Western Governors University, 2012), 281.

<sup>444</sup> T.J. Gajewski, *Exploring Leadership Styles from a Mediator's Perspective: A Phenomenological Study Examining Four Specific Organizational Leadership Styles and Their Relationship to Four Mediation Styles as Summarized by Lenard L. Riskin*, (PhD. dissertation, Liberty University 2014), 123.

century.<sup>445</sup> The complexity of the day is in retaining employees and volunteers and motivating them for higher performance.<sup>446</sup>

Research has revealed that workers in not-for-profit organizations are not 100% satisfied with their jobs. The 2014 Gallup-Purdue Index Report indicated that less than 50% of over 25,000 college graduates surveyed across America indicated a decreased level of commitment to their jobs and organizations.<sup>447</sup> 75% of workers that participated in two surveys said their jobs were either disappointing or only somewhat fulfilling.<sup>448</sup> Bolton's work show that 25% of workers were contemplating searching for employment outside the nonprofit world.<sup>449</sup> Studies reveal a decrease in employee commitment and job satisfaction level exist in both for-profit and not-for-profit organizations.

The 2014 Nonprofits Employment Practices Survey report revealed 1 out of 5 nonprofits indicated that turnover has been the greatest employment challenge at their organization.<sup>450</sup> Various Christian churches experienced a reduction in committed worshippers and workers.<sup>451</sup> Research found people are disturbed, discouraged and pessimistic about their future.<sup>452</sup> Loyalty to institutions and institutional loyalty to people

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<sup>445</sup> Jones, *The Role*, 167.

<sup>446</sup> Theodore Zimmerer, *Generational Perceptions of Servant Leadership: A Mixed Methods Study*. (ED dissertation, University of Phoenix, 2013), 76.

<sup>447</sup> Gallup, I. *The 2014 Gallup-Purdue Index Report: A Study of more than 30,000 College Graduates Across the U.S.* ( Gallup Index, 2014).

<sup>448</sup> Peter Bolton, "Nonprofit Employers Don't Meet Workers' Needs for Job Satisfaction, Surveys Find," *The Chronicle* 3 no. 4 (October 2011): 22.

<sup>449</sup> Bolton, "Nonprofit Employers Don't Meet Workers' Needs for Job Satisfaction, Surveys Find," 23.

<sup>450</sup> Jones, *The Role*, 168.

<sup>451</sup> Zimmerer, T.E. *Generational*, 77.

<sup>452</sup> Bolton, "Nonprofit Employers Don't Meet Workers' Needs for Job Satisfaction, Surveys Find," 24.

have changed over the years and no longer will people demonstrate unconditional allegiance to organizations.<sup>453</sup> Not-for-profit organizations, and churches experience challenges relating to member commitment and retention.

Leadership deficiencies contribute to decreased job satisfaction and reduced commitment.<sup>454</sup> Traditional styles of leadership have within it deficiencies that have failed to engender employee commitment and thus require a search for new approaches to leadership.<sup>455</sup> Organizational commitment is a psychological connection between individuals and the organization that establishes a desire in members to voluntarily remain in the organization.<sup>456</sup> Organizational commitment decreases the chance that employees will depart.<sup>457</sup> The initial studies on organizational commitment suggested a one directed nature of employee commitment.<sup>458</sup> The one directional focus suggest the psychological attachment and feeling of commitment towards the organization without a regard to the organization's reciprocal actions toward its employees.<sup>459</sup> Recent studies have expanded the view to include a bidirectional relationship in which employee organization focused attachment is reciprocated by the organizations attachment to the

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<sup>453</sup> Jones, *The Role*, 170.

<sup>454</sup> Jones, *The Role*, 171.

<sup>455</sup> Lora Reed, L. Servant Leadership, Followership, and Organizational Citizenship Behaviors in 9-1-1 Emergency Communications Centers: Implications of a National Study, *Journal of Servant Leadership: Theory and Practice*, 2, no.1 (February 2015):72.

<sup>456</sup> Duane Rimes, *The Relationship between Servant Leadership and Organizational Commitment*. (Phd. Diss, Ashford University, 2011), 24.

<sup>457</sup> Zheng Weibo, Sharon Kaur, and Wei Jun, "New Development of Organizational Commitment," *African Journal of Business Management* 4, no.1 (January, 2010): 14.

<sup>458</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 24.

<sup>459</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 25.

employee or member.<sup>460</sup> The bidirectional approach of organizational commitment makes developing loyalty and attachment of employees a win-win situation for leaders and organizations.<sup>461</sup> The employee will not leave the organization because of a feeling of future reward from their investment of time and effort in the organization.<sup>462</sup> The employee anticipates future promotions, better compensation, job security, and improved benefit of membership of an organization.<sup>463</sup> Common thinking is economic benefits are the major driver of employee commitment to the organization.<sup>464</sup> That may be accurate for compensated ministry staff but does not apply to the organizations volunteers. It is commonly assumed that one-dimensional outcomes that organizational commitment results in reduction in turnover.<sup>465</sup> Follow up research was critical because the emphasis was on economics as the primary driver of organizational commitment.<sup>466</sup>

A subset of the one directional theory deals with the concept of organizational commitment by employees who demonstrate a combination of behavioral mold and economic motivation.<sup>467</sup> The theory suggest that employees believe strongly and share in

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<sup>460</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 31.

<sup>461</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 32.

<sup>462</sup> Robert Balay, "Effect of learning Organization Perception to the Organizational Commitment; A Comparison between Private and Public University," *Educational Sciences: Theory & Practice* 7, no 7 (February, 2012): 13.

<sup>463</sup> Balay, "Effect of learning Organization Perception to the Organizational Commitment; A Comparison between Private and Public University," 14.

<sup>464</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 260.

<sup>465</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 33.

<sup>466</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 260.

<sup>467</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 261.

an organization's values and goals. Secondly, employees possess an increased positive desire to maintain membership of the organization. Lastly, employees or members are willing to invest considerable effort to achieve the ideals of the organization.<sup>468</sup> Dissenters of the theory suggest the theory lacks realistic measurement scales to assess the behavioral construct of organizational commitment.<sup>469</sup>

The value of the theory related to churches is the majority of members are volunteers. Proverbs 29:18 states, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Pastors and leaders in churches inspire commitment by the ideals of the gospel.

#### ORGANIZATIONAL VISION

Pastors and leaders of churches often do not have vast economic resources to retain employees and volunteers through compensation. Pastors rely on the imagination of followers to inspire commitment to the cause of the church. Traditionally, the primary mission of any church or ministry is to follow the words of Jesus as found in Luke 19:10, "For the Son of man is come to seek and to save that which was lost." In order to achieve the words of Jesus, the Pastor must inspire commitment from the pulpit in their teaching and preaching and use the Bible to inspire a better life. Whether short term or long term without vision, little can be accomplished.<sup>470</sup> Vision may be defined as an ideal and unique picture of the future.<sup>471</sup> Pastors inspire vision by engaging in hope and faith that God is able to answer the prayer of the faithful. They also provide inspiration by extolling

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<sup>468</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 37.

<sup>469</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 38.

<sup>470</sup> Kouzes and Posner, *The Leadership*, 321.

<sup>471</sup> Kouzes and Posner, *The Leadership*, 323.

the virtues of eternity and the commitment to the gospel that is required to spend eternity in heaven. Pastors speak to the possibility and hope of individuals.<sup>472</sup> The expression of optimism and hope impact the psychology of individuals to believe in the possibility of the future. Probabilities must be predicated on evidence strong enough to establish presumption.<sup>473</sup> The pastor uses the tools of faith to present evidence of possibility and probability. Hebrews 11:1, “Now faith is the substance of things hoped for, the evidence of things not seen.” The believers’ faith in vision inspires commitment to the organization but also inspires commitment to the visionary or leader. It is not the responsibility of the pastor to determine how possibility becomes reality. The pastor is responsible for echoing the words of Jesus as quoted in Luke 1:37, “For with God all things are possible.” It is faith in the gospels that pastors use to inspire commitment in followers.

Pastors often minister about things that shall come to pass. They use terms such as foresight, focus, forecasts and future scenarios. The visual references speak to vision, points of reference that can be imagined or seen through the lens of a person’s mind. Intuition is at the core of vision. Intuition is a Latin word meaning “to look at.”<sup>474</sup> Intuition speaks to seeing the world; it has to do with our ability to picture and to imagine.

The style of leadership influences the leader’s ability to inspire a vision. Envisioning and intuiting are not logical. They are difficult to explain and quantify. Yet they are a primary tool of the pastor to inspire commitment in their congregations. The servant leader or the transformational leadership style inspires a shared vision among

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<sup>472</sup> M. Rubino, *Descriptions of Organizational Servant Leadership Practices*, (New York: Riley, 2012), 35.

<sup>473</sup> Ribino, *Descriptions*, 36.

<sup>474</sup> Zimmerer, *Generational*, 91.

followers. The style of leadership is mixed with experience in the organization or church to make things happen. The longer that pastor spends in a ministry the more varied the experience, broader and deeper the understanding of how to inspire commitment.

The core of the leader's ability to inspire vision is their ability to communicate. The basis of communication is being able to convey thoughts, ideas, and feelings with another person or group in a common and understandable way.<sup>475</sup> Pastors encode messages by placing information in a form that can be understood by their congregation. The members listening to the pastor decode the message by trying to interpret the exact meaning of the message.<sup>476</sup> The challenge of the pastor who is communicating the message and the member who is receiving the message is the filter of their frame of reference. A frame of reference is a person's educational background, race, sex, where the person grew up, what his or her parents were like, attitudes and personality, all past experiences and other experiences that impacted their lives.<sup>477</sup> Pastors use their frame of reference to craft and communicate a message and members are often trapped by their frame of reference in receiving and filtering the message. Critical to the communication process is how the pastor is viewed by the member. What type of personality and leadership traits have been modeled? If the communicator demonstrated integrity, compassion and clarity their message is more readily received.<sup>478</sup>

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35. <sup>475</sup> C. Hamilton, *Communicating for Result*, (Belmont: Wadsworth Publishing Company, 1993),

37. <sup>476</sup> Hamilton, *Communicating for Result*, (Belmont: Wadsworth Publishing Company, 1993),

37. <sup>477</sup> Hamilton, *Communicating for Result*, (Belmont: Wadsworth Publishing Company, 1993),

<sup>478</sup> Kouzes and Posner, *The Leadership*, 330.



## PASTORAL COMMITMENT

Pastors seeking to engage parishioners and garner commitment must be acutely aware of affective commitment. Affective commitment focuses on emotional attachment to and involvement in an organization that motivates a person to remain in an organization.<sup>479</sup> Studies have revealed that affective commitment represents attitudinal drive that inspires a member to want to remain in the organization.<sup>480</sup> The commitment emerged from attitude rather than economic motivation or behavior mold.<sup>481</sup> A member's strong affective commitment has been developed by the acquisition of ideals and tenets of the ministry and has inner desire not to separate from the ministry.<sup>482</sup> Pastors must be careful not to diminish the work of the Holy Spirit and must use their skills to convey a message that inspire a commitment to the mission of the ministry. Members of churches make a deliberate choice to remain committed and the decision is influenced by the pastoral commitment of the leader.

Pastors want members that are affectively committed to the ministry and not easily persuaded to change their loyalty.<sup>483</sup> The emergence of access to worldwide ministries influences the level of commitment. Church members are able to access messages via television, podcasts, on-demand programming, websites, and YouTube. The

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<sup>479</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 265.

<sup>480</sup> Allen, and Meyer, "Affective, Continuance, and Normative Commitment to the Organization: An Examination of Construct Validity," 266. John Meyer, and Elyse Maltin, "Employee Commitment and Well-Being: A Critical Review, Theoretical Framework and Research Agenda," *Journal of Vocational Behavior* 77, no.2 (October, 2010): 323.

<sup>481</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 38.

<sup>482</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 38.

<sup>483</sup> Uwe Kanning, and Anke Hill, "Validation of the Organizational Commitment Questionnaire in Six Languages," *Journal of Business and Media Psychology* 2, no.1 (August, 2014):4.

local pastor is no longer local but potentially a nationwide personality competing with other pastors. They are competing for the attention, loyalty and commitment of religious followers. Engaged members are exposed to ministries from around the world. The exposure provides members the opportunity to compare and contrast ministers preaching and teaching styles, church operations and music presentation. The one area that is not readily identifiable is commitment and leadership style. Watching a ministry program on television or social media does not provide members the opportunity to know pastors and their level of commitment to the people in their ministry. Nor does the limited exposure provide insight to the leadership style of the minister individuals are watching from afar. It is critical that the local pastor engage a leadership style that directly impacts members and inspire commitment to the local assembly.

Pastors must understand continuance commitment and the cost associated with individuals leaving the organization.<sup>484</sup> In a business environment continuance focus is on employees. In the ministry it can be an employee or volunteer. Pastors and churches spend resources training and assimilating individual into the ministry. Once a commitment has been made there is a level of trust invested in members to fulfill assignments. If members depart the ministry the cost to the ministry extend beyond money. Members with a continuance commitment analyze both economic and non-quantifiable benefits in the assessment of whether to remain in the church or depart.<sup>485</sup> Members with strong continuance commitment remain with the church because they feel

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<sup>484</sup> Kanning, and Hill, "Validatin of the Organizational Commitment Questionnaire in Six Languages," 7.

<sup>485</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 41.

they have to. The members feel the cost is too high to switch ministries when comparing the pros and cons of changing churches.

Pastors constantly engage members with a normative commitment. A normative commitment focuses on a feeling of obligation to the church.<sup>486</sup> Members feel grateful to the church and or pastor for the perceived benefits received and feel obligated to remain in the church as payback. The benefits may be defined as the quality of preaching and teaching that resonates in the heart and mind of the member. It may be benevolence the church has provided in time of need to the member. The members may feel a sense of community and family in the church that creates a normative commitment. Unlike the unidirectional concept of commitment, the normative commitment suggest that ministry commitment is bidirectional.<sup>487</sup> Pastors who inspire a normative commitment have successfully connected member's welfare, career development, personal development, comfort, promotion and overall well-being to the ministry. The pastor's leadership style has touched members in a way that creates a sense of obligation.<sup>488</sup> Normative commitment also entails multi-dimensional outcomes because the commitment impacts member's performance, productivity, engagement, and behavior.<sup>489</sup>

The importance of pastors inspiring member commitment extends to other critical operational elements of the church. Member commitment impacts ministry strategic, tactical and operational effectiveness.<sup>490</sup> A primary source of commitment in church is

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<sup>486</sup> Kanning, and Hill, "Validatin of the Organizational Commitment Questionnaire in Six Languages," 11.

<sup>487</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 41.

<sup>488</sup> Smith, *The Scriptural*, 70.

<sup>489</sup> Weibo, Kaur, and Jun, "New Development of Organizational Commitment," 41.

<sup>490</sup> Kanning, and Hill, "Validatin of the Organizational Commitment Questionnaire in

financial giving. In the Pentecostal Assemblies of the World, Inc. (PAW) the primary teaching for financial giving is tithes and offering. The PAW emphasizes giving a tenth of your income as a tithe unto the Lord and a free will offering. A member's level of commitment is often directly connected to their commitment to tithe and give an offering. Pastors seek to connect the giving of members to the blessings of the Lord. They will highlight through material gain how individuals have been blessed or benefited from giving their tithe and offering. In some cases, pastors have connected a members giving or non-giving to eternity. If they give it assures them a place in heaven. If a person does not tithe it is a sin and they will go to Hadis. Regardless of the approach, the motive is congruent across the spectrum. The pastor is seeking to increase commitment and members will give in response to their feeling regarding the pastor's leadership style. The leadership style of the pastor inspires commitment or creates disconnect. Pastors rely on loyal and committed members to give money, time and resources to achieve ministry objectives. Faith based organizations have social responsibilities that many for-profit organization are not tasked with.<sup>491</sup> The level of pastoral commitment is demonstrate in their ability to tackle social challenges and inspire the same in followers.

Organizational commitment describes the relative strength of an individual's identification and involvement in a particular ministry.<sup>492</sup> Which is characterized by belief in and acceptance of the organization's goals, a willingness to act on behalf of the

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Six Languages," 7.

<sup>491</sup> Leana Polston-Murdoch, "An Investigatin of Path-Goal Theory, Relationship of Leadership Style, Supervisor-Related Commitment, and Gener," *Emerging Leadership Journeys* 1, no.6 (December, 2013): 14.

<sup>492</sup> Simon Lam, "Test-Retest Reliability of the Organizational Commitment," *Journal of Social Psychology* 136 no.6 (March, 1998):788.

organization, and a desire to remain with the organization.<sup>493</sup> Organizational commitment is more than passive loyalty, it involves an active relationship with the organization in a way that individuals are willing to give something of themselves to contribute to the ministry. An individual's attitude and behaviors can be indicative of organizational commitment.<sup>494</sup> The concept of organizational commitment does not ignore or reduce commitment to other priorities but rather an acceptance of the organization's values, a willingness to work with leaders towards a shared vision and an embracing of the organization as a member.

In church leadership it is incumbent upon the pastor to inspire commitment in followers. Whether the level of commitment is affective, continuance or normative it is on the shoulders of the pastor to achieve ministry commitment. Imperative to commitment is the style the pastor uses to inspire followers. Critical to commitment is the ability of the pastor to communicate with members in a way that frames the gospel to be congruent with individual's frame of reference. Whether a pastor uses servant, transformational, charismatic or transactional leadership style is only important as it relates to effectiveness. To achieve commitment, pastors must use an approach that works with members of the church even if it means changing their style.

The communication of an inspiring vision is important to creating commitment in followers. The Bible speaks to the importance of a vision and the necessity for individuals to see the future now. Leaders are responsible for creating a perspective in

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<sup>493</sup> Mary Sheldon, "Investments and Involvements as Mechanism Producing Commitment to the Organization," *Administrative Science Quarterly* 16, no.2 (June 1991): 148.

<sup>494</sup> Robert Mowday, Richard Steers and Lawrence Porter, "The Measurement of Organizational Commitment," *Journal of Vocational Behavior* 22, no. 3 (May, 1979): 225.

followers that inspire a commitment to the cause of the gospel. The responsibility is squarely on the shoulders of the pastor. Churches that are not experiencing strong levels of commitment must look to the attitude, personality and actions of the leader. Followers take their cues from the leader. If the leader is not committed the members will not be committed. The Bible shares stories of Jesus healing the sick and ministering to the needs of society. Jesus explained to the disciples that they too would do the works they see him doing and greater works will they do. In order to do the works of Jesus and move to a level of greater works requires a commitment. Pastors must live in full commitment to their calling and inspire members to live in full commitment to their purpose. Once commitment is achieved the fulfillment of ministry goals may readily be seen because individuals are fulfilling the call of the ministry to go forth and share the message of the good news.

#### TRANSFORMATIONAL LEADERSHIP AND COMMITMENT

Transformational leadership refers to the process by which a pastor inspires the commitment of followers and induce them to overcome their self-interests in favor of the objectives of the ministry, obtaining their commitment and producing change and improving performance. Furthermore, the pastor must possess the ability to identify and express to members a clear vision of the future, providing appropriate examples and defending the ministries goals. The pastor must have the ability to persuade members to place common objectives before individual goals. The transformational leader or pastor demonstrates respect for members and is concerned with the individuality of each one. The pastor must recognize and meet the needs of members and also stimulate an

environment that enables each one to develop and prosper, in order to maximize and expand his or her potential.

Transformational leadership demonstrates a strong potential to inspire followers to higher levels of enthusiasm, dedication, commitment and extra effort that drive the ministry to excellent performance. It is based on member's empowerment in relations of trust and loyalty. To meet the challenges of a constantly changing environment, the development of transformational leadership behaviors should be viewed as highly beneficial.

There exist a consensus of the existence of a degree of interdependence between the one who offers trust and the one who trusts. Trust is the product of shared norms related to reciprocity, moral obligation and duty toward community.<sup>495</sup> Trust includes honesty, reliability, cooperativeness and a sense of responsibility to others.<sup>496</sup> Trust is the confidence that individuals share with one another in a way that creates predictable behavior and conduct. Trust may be defined as a psychological state because it depends on the expectations related to the behavior of others. Trust is analyzed as the result of predisposition to trust both individually and in a group, the characteristics of individuals in whom you trust and situational conditions.<sup>497</sup>

Ministry commitment has a mediating effect on the relationship between transformational leadership and ministry trust.<sup>498</sup> The effects of transformational

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<sup>495</sup> Carol Abrell, Jess Rowold, and Jurgen Weibler, *Evaluation of a Longterm Transformational Leadership Development*, (Thousand Oaks: Sage Journals, 2011) 206.

<sup>496</sup> Abrell, Rowold, and Weibler, *Evaluation*, 207.

<sup>497</sup> Francis Fukuyama. *Trust: The Social Virtues and the Creation of Prosperity*, (New York: The Free Press, 1995), 44.

<sup>498</sup> Abrell, Rowold, and Weibler, *Evaluation*, 208.

leadership on ministry trust is significant and relevant and has a clear impact on the engagement of members.<sup>499</sup> The transformative leader must have an inspiring character that is respected and trusted. When members feel they are understood and recognized their commitment increases.

Understanding how the PAW pastor's leadership behaviors influence ministry commitment in their churches is important. Pastors must consider how leadership practices influence commitment of followers and what qualities inspire ministry commitment. It is incumbent upon pastors to develop the necessary attributes to obtain the confidence and commitment of members. It is important for pastors to strategically develop commitment in their members. Promoting a greater commitment among ministry stakeholders will produce greater cooperation and buy in to the mission and goals of the church. Pastors should recognize the need to be professional and consistent in their words and actions and support members in achieving their goals. It would benefit pastors to be cognizant of the way they work with ministry teams and establish close communication with their members in order to garner feedback. This behavior promotes ministry development and has direct implication with ministry commitment. Pastors who can promote loyalty of members by implementing a reward and recognition program will enhance ministry commitment. A key action for pastors to garner commitment with members is to touch members early and often.<sup>500</sup> How the pastor touches members may differ due to the differences in membership. The pastor must be willing to shake hands after service, call and counsel members, attend social events and support members in

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<sup>499</sup> Fukuyama, *Trust*, 45.

<sup>500</sup> Conn, *Church*, 53.



their education and professional efforts. The pastor who is willing to send cards, recognize birthdays and create supportive community will garner an opportunity to plant the seeds of commitment in members.

If leadership is the process whereby an individual influences a group of individuals to achieve a common goal. Then the pastor must have commitment for the long-term effectiveness of the ministry.<sup>501</sup> The work of the pastor is more difficult because the rewards of commitment are not financial. Someone may be committed on their job and receive an increase in compensation as a reward for their committed. The rewards for believers are a thank you and a jewel in their crown in heaven. The pastor must be engaging, charismatic, transformative and highly favored to lead volunteers for an extend period of time. The significance of properly executing transformational leadership is critical to the success of pastors to secure commitment and engagement from members.

## CONCLUSION

The PAW must determine the metric by which they will determine commitment. In large cities there exist multiple variables that influence a person's commitment to the ministry. A variable of influence may be transportation and the time of transit to and from the church. Weather influences member's level of commitment. The content of the worship service are members embracing the music, praise and worship, the pastoral message. The list extends into minute detail that influences the level of commitment that members use to determine their engagement. The PAW pastor must identify a system that

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<sup>501</sup> Abrell, Rowold, and Weibler, Evaluation, 210.

inspires commitment and continue to search for methodologies that engage members, reward members and inspire members to increase their commitment to the church.

The first step the pastor must take is identify the involvement of members in the ministry. To understand the commitment level of members that pastor must observe and inquire to the barriers, needs and opportunities for members. To resolve problems and remove barriers to commitment the pastor cannot assume the problems and barriers are complex. There are often simple solutions to issues. The use of volunteers and paid staff are important to outreach efforts to impact members. Ideally, there will be an interdependence between the paid and volunteer staff to work congruently to assist members to overcome issues.

Pastors who are aware of the normative, affective and continuance motives of commitment can more easily identify the value of followers. Members who are emotionally commitment chose to remain be they feel attached. Normative committed members have a sense of obligation. Continuance committed members need to remain in the ministry even if they feel they should separate. The value of transformational leadership is the pastor touches members and knows them intimately. They are able to discern their commitment and modify their ministry to assist members to transcend their personal commitment levels and engage on a level of commitment that transcends affective, normative, and continuance.

## CHAPTER 6: THE REVOLUTION OF PAW PASTORS

### INTRODUCTION

The purpose of this research was to examine the current state of affairs in PAW churches, i.e., growth, and congregational commitment juxtaposed with a paradigm shift from traditional and transactional leadership styles, to a transformational leadership style resulting in more sustained growth, deeper spiritual relationship, and increased engagement among parishioners. Whether the leadership style was transformational or another approach effective and adequate leadership styles are needed for PAW churches. The revolution of PAW pastors will conclude with future of Oneness Pentecostals, ministry transformation, new leadership paradigms, ministry commitment, PAW pastor, change and a final thought.

Pastors are responsible for developing strategies for church growth. Basic business principles of marketing and public relations will launch the ministry and inform people of the church's presence in the community. Turning an audience into a church requires a definitive set of skills. To be effective pastors must have technical leadership skills and a heart for the people of God.

The emergence of evangelism groups rooted in nineteenth century revivalism caused Pentecostal leaders to initiate a Christian identity whereby believers had to repudiate their past, their old selves and pass over into a new identity in a deep, profoundly supportive community. Pentecostalism in both its classical and charismatic expressions, is more than just an emotional extreme within conservative evangelicalism. As evangelical bodies, with their emphasis on being born again or twice born religious

experience, stand distinct from historical liturgical and confessional churches.

Pentecostalism transcends the individualism inherent in evangelical decision in its forms of worship and community life. Pentecostalism offers a novel form of ritual worship which centers on the corporate experience of divine immediacy in the context of community worship.

Oeness believers stand unique within the history of Pentecostalism in both their theological particulars and their steadfast commitment to retain the practices and beliefs of a pure, Azusa Pentecostalism. Extreme, in some cases isolated, and almost always exclusive Oeness Pentecostalism has continued to be strict in their doctrine and practice.

#### ONENESS PENTECOSTALS

The future of Oeness Pentecostal pastors seems bright if they are able to deploy a leadership style that resonates with the masses. The popular movement in charismatic ministries and the emergence of Christian television broadcasting has opened the door for the Pentecostal option to many who may never have heard of Oeness Pentecostalism or been exposed to this type of religious expression. The optimistic future might be further enhanced by an internal reassessment of Oeness values and practices. The development and tolerance of self-critical attitudes within the movement might defuse the sectarian rhetoric that fills Oeness books and sermons. An open dialogue with other Pentecostals and evangelicals would stimulate a more realistic assessment of Oeness history and the place of the Oeness movement within the larger Christian world.

The future of Oeness Pentecostalism will be stronger if pastors broaden their base of ministry and toleration. Pastors who are open to a human understanding of God and willingness to engage community will garner a larger audience. People who serve the

mission are people who are engaged in the ministry. The healthiest members are not the individuals who are in groups: but those who serve. They are *on* a mission and they love the mission. The goal of many pastors is to get everyone into a group, but *only* doing group can lead, can feed into a self-centered agenda in the same way as sitting in the back row and not engaging the mission is a selfish approach to church for a long term Christian. Groups *can* be about you, whereas serving is almost never about you. Members should be in a group, but if a group is all you do as a Christian, it can feed into the consumer frenzy that is North American culture. Only when people are influenced and persuaded to move from one place to another is their leadership. Although there can be shared information, heavenly inspiration and definite instruction, if there is not movement, there has not been leadership. The challenge is to move people. It is certain that true inspiration can only come from the breath of God, it is certain that people are moved to action by motives that are not honorable. To lead is to expose people to the inspiration of God that gives life. A leader must connect and move into alignment with God, his leader, the people, and self. In order to connect with God, the leader must first love God, the leader must have a leader, people must be convinced and persuaded to move in line with the vision, and the leader must understand self and be fulfilled as a person. A leader must compromise. Leading requires receiving and developing many different qualities into one plan for the obtaining of a shared goal. The leader who compromises must first make sure they are all going to the same place. Spirituality is a multi-dimensional phenomenon that encompasses religious and spiritual practices from diverse eastern and western perspectives. Major world religions involve a spiritual dimension. Religious services involve spiritual practices such as prayer and meditation.

Religious practices such as prayer and fasting may be private individual or group activities whereas yoga and meditation are public expressions of spirituality. Persons may err in attempts to generalize religion as negative and spirituality as positive.

### MINISTRY TRANSFORMATION

Transformations in the ministry are a response to the changing nature of work. Spiritual lessons are incorporated into the organizational environments of successful and diverse ministries. Increasing number of leaders, managers and executives are incorporating spiritual practices in their personal and professional lives. Incorporating spirituality into management theory, development and practice would be helpful to pastors.

Leaders, regardless of the type of organization in which they are serving, face a continual challenge to align their organizational operations in such a manner as to produce success.<sup>502</sup> Leadership determines what aspects of the organization receive attention. There are three significant aspects of the organization that can receive leadership attention. The first is the result that the organization intends to create.<sup>503</sup> The second is the management of its human resources, that is, its people.<sup>504</sup> The third is the progression of steps or actions that are taken to achieve the objectives or mission.<sup>505</sup>The

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<sup>502</sup> Katherine Beatty, and Laura Quinn, *The Role of Leadership Style in Employee Engagement*, (San Fransico,CA: Wiley, 2010), 78.

<sup>503</sup> Beatty, and Quinn, *The Role*, 79.

<sup>504</sup> Conn, *Church*, 61.

<sup>505</sup> Fukuyama. *Trust*, 53.

amount of attention which is paid to each of these aspects is expected to be one part of what determines the success of the organization.

Critical to the pastor's effectiveness is the pastor's vision in ministry. Ministry leaders must have fervent evangelical vision and motivate believers to assist with achieving those visions. God supplied the grace of the Holy Spirit through spiritual leadership. A church grows as much as the senior pastor's vision and sense of mission. The pastor must develop the skills to impart vision and communicate the vision of the ministry to senior leadership and laity. In order for the pastor to impact followers and inspire commitment the senior pastor must craft a vision carefully and biblically and follow through on a strategy that will bring the congregation to a place of engagement.

Pastors must have the assurance of their calling and receive training to execute their calling with excellence. They must recognize that it is a sacred calling from God. In the Early Church, leaders introduced themselves as God's family, Jesus Christ's servant, Christ's Apostle and laborer of the gospel. These terms mean that they subordinate to Christ and work for Christ. They also connote that they are commissioned by God and have responded to God's calling. Thus, pastors, the spiritual leaders of church, intervene in the covenant relationship between Christ and his disciples, and they are witnesses of Christ sent to the world. PAW pastors must understand clearly the task laid out before them in the field of church ministry. They are called to be workers for God. God's workers must carry out God's will, and God's will is to take the gospel to unbelievers, to strengthen faith of the weak, and to correct wrong Christian beliefs among believers.

Pastors as spiritual leaders must be careful not to view their mission as a job or as a

financial means to make ends meet. Their ultimate goal should be to glorify God, not to earn a living. Pastors cannot permit money to be an obstacle to church growth. Without a sense of mission, the church cannot be alive, thus revival or growth will be impossible to take place. Pastors without a sense of mission cannot have spiritual leadership or authority.

Collaboration is important when addressing the issues of poverty and its mitigating effects. PAW pastors must ensure they are engaging in collaborative efforts for the following reasons: to achieve service goals, to improve human or financial resources, and to address administrative needs. Pastors who serve smaller congregations can achieve greater impact with collaborative efforts and partnerships with other churches and/or community organizations and programs. Collaborating with other churches and pre-existing community organizations is beneficial for the following reasons: (a) the framework and guidelines for delivering services are already established, (b) the organizations involved can pool resources—both human and financial, (c) partners can draw on each other's leadership skills, expertise and experience, (d) collaboration reduces duplication of services, and (e) greater access to funding opportunities are available. This study did not examine the development of the partnerships, it leaves a gap for future research on how churches form collaborative partnerships. Pastors must lead their congregations and make sure their church is helping individuals affected by poverty. Transformational leaders are more influential in directing the church's sociopolitical activities. The transformational pastoral identifies community needs and responds to those needs by offering services through the church to disenfranchised individuals. Clergy and members of the congregation are the driving force in human service provision. All pastors need to be instrumental in initiating human service projects. Additionally, pastors must lead members to commitment



and motivate their congregations to be involved.

Pastors of congregations have a highly visible leadership role. How do they ensure high levels of satisfaction within their congregation? How will they motivate followers to contribute voluntarily to the congregation and improve commitment? The impact of transactional and transformational leadership on effectiveness of followers and satisfaction of the congregation is measurable.

Transformational leaders possess the ability to inspire followers to go beyond expected levels of commitment and contribution. This inspirational process relies on a leader emphasizing task-related values and his/her strong commitment to a mission. Both public and individualized mission statements communicate the transformational leader's long-term vision which is rooted in common-shared values. Moreover, followers of transformational leaders are motivated to focus on the benefit of the group instead of following only their own interests. Another aspect of transformational leadership is the followers' stimulation to view their tasks or challenges from new perspective. PAW pastors must be able to use transformational leadership approach to benefit from its technique.

The relevance of transformational and transactional leadership becomes apparent when the relationships between these leadership styles and ministry outcomes are considered. Transformational leadership can predict both subjective and objective indicators of leaders' effectiveness across a wide range of ministry settings. In contrast, these relationships were typically weak for transactional leadership. Within pastors' daily work, transactional leadership behaviors might be necessary: pastors assign work tasks to subordinates and volunteers, etc. However, these behaviors may not yield enhanced

levels of performance. In contrast, transformational leadership behaviors such as the representation and articulation of a value-based vision motivate and satisfy followers and members of the congregation.

We have assumed that pastors by virtue of their role and training are more transformational than parishioners. Leadership theory in general would predict that pastors would have more transformational attitudes and behaviors (fairly free to express love, compassion, and concern) than parishioners (fairly modest about expressing love, compassion, and concern). On the other hand, the church gives a central position to the teaching on love and parishioners give considerably greater emphasis to this factor.

#### NEW LEADERSHIP PARADIGMS

Leadership in the 21st century church requires the PAW pastor to adapt to change and to lead different types of people. There many different roles of a pastor and the peculiarity of Christian leadership. Understanding the role of the pastor or ministry leader as someone in position of power does not mean abuse of authority. The ability of an ordained pastor to possess power goes beyond spiritual anointed power. Transformational leadership and the role of a church leader requires ministries to change, changing people and motivating them into committed Christians and effective future leaders in their respective communities. A qualified leader displays all four dimensions of transformational leadership theory, goes beyond the call of duty, as a servant leader, sacrifices to serve community and strives to achieve goals set by the group. In return, such a leader is respected better as a pastor or ministry leader.

There have been many different conceptualizations of the nature of organizational commitment. The meaning of commitment has two different connotations. The first

involves efforts to explain that the nature of commitment defines the relationship between an individual and some object. The second involves attempts to distinguish among the objects to which an individual becomes committed. Commitment is a psychological state that characterizes the individual's relationship with an organization and has implications for the decision to continue membership in the organization. There are three components of commitment: affective, continuance and normative. Affective commitment refers to the member's emotional attachment to, identification with, and involvement in the organization of interest. Members that exhibit strong affective commitment will remain with the organization because they want to do so. Continuance commitment refers to an awareness of the costs related to leaving an organization. Individuals that demonstrate continuance commitment remain because they need to do so. Continuance may comprise personal sacrifice associated with leaving, and limited opportunities for obtaining membership with other organizations. Normative commitment is a feeling of obligation due to the belief that is morally right to stay with the organization. In simple terms, people stay with the organization because they want to (affective), because the need to (continuance), or because they feel they ought to (normative). PAW Pastors must be aware of all three types of commitments are related to the relationship between the member and the ministry. However, the strength of each of them is influenced by different factors. For example, strong affective attachment is influenced by the extent to which the members' needs and expectations about the ministry are matched by their actual experience. An individual's identification with an organization is characterized by three major factors: a strong belief in the goals of the organization, a cooperative spirit (willingness) to devote a considerable amount of effort on behalf of the organization, and

a desire to remain an active member of the organization. From a traditional perspective, commitment is viewed as a unidimensional concept, it can best be understood as a collection of multiple commitments. As a result, there can be major conflict among an individual's commitments and individuals may have different objects of commitment. Two main approaches to studying commitment can be identified: the attitudinal and behavioral approaches. The attitudinal approach focuses on the process by which individuals think about their relationship with an object. Pastors can view it as a mind set in which members consider the extent to which their own goals are congruent to those of the ministry. Behavioral commitment, on the other hand, relates to individuals who are viewed as becoming committed or attached, not to a ministry, but to their own actions. It relates to the process by which people become locked into a ministry and how they deal with it. For example, members who are committed to staying with the ministry may develop a more positive outlook of the ministry that is consistent with their behavior, which is done in an effort to avoid cognitive dissonance or to maintain positive self-perceptions.

#### MINISTRY COMMITMENT

It is now generally accepted that stakeholder's commitment to the ministry can take various forms, and that the antecedents and consequences of each can be quite different. For example, Affective ministry commitment is conceptualized as an individual's attitude towards the organization, consisting of a strong belief in, and acceptance of, a ministries goals, willingness to exert considerable effort on behalf of the ministry and a strong desire to maintain membership in the organization. The central

factor is intrinsic motivation, which can be conceptualized as the degree to which the member is self-motivated to perform effectively in the ministry.

Affective commitment is stronger for members who are allowed to participate in decision-making and who are treated with consideration and fairness by their leader. In summary, the strongest antecedents of affective commitment include personal characteristics, organizational structure and work experiences. Continuanace Commitment Simply stated, continuance commitment can be defined as the desire to remain a member of the organization. Members with strong or high continuance commitment remain with the organization because it is a matter of necessity. In general, the development process of continuance commitment is straightforward. In essence, any action or event that increases the cost associated with leaving the organization has the potential to create continuance commitment. In other words, anything that increases the costs associated with leaving the organization can be considered an antecedent. Church members are influenced by their roles in their day to day jobs. Members who are actively engaged in affective or continuance commitment carry the disposition over into the ministry. The pastor must be equipped to recognize the type of commitment the members is engaged in and modify their style of leadership. A one size fits all approach is no longer effective. The PAW pastor who relies on the strict holiness tradition of the founding fathers will find the approach is not effective. In the past PAW pastors were the sole source of information, inspiration and wisdom to their congregations. Today, men and women have access to information to verify the validity of the pastor's statements. The emergence of technology provides greater access to people who empower and inspire. PAW pastors

must understand the dynamics of commitment and seek to deploy strategies to improve commitment among members.

There are factors other than leadership style that have an impact on the decline in the PAW church. Some of those factors included the age of the pastoral leaders, length of service, and location of the congregations. Pastors are challenged with a change of perception. Culturally people no longer feel it is advantageous to be a part of a congregation. The non-believers that were attending services inflated attendance numbers but were not committed to the mission of the ministry. Pastors are challenged to train a younger generation to take the place of baby boomers. The boomers built the church, expanded its ministries, and contemporized its worship experience. The church must not hold sacred the changes implemented by the boomers but continue to change to meet the needs of the community it serves. Pastors must confront the challenges of a transient population. The boomer generation worked and lived in the same community their entire adult life. A younger generation prefers to change jobs and cities for a host of reasons. The pastor must continue to meet the needs of transient membership while seeking to build commitment in members who remain. In the PAW a person may transfer from one church to another. Pastors are experiencing faster church transfers. Those who are transferring from one church to another are concentrating in fewer churches. Simply stated, a few churches are getting bigger at the expense of smaller churches. While that phenomenon has been in play for a while it is now accelerating. The old barrier that help people in specific churches – family connections, denominational loyalty, and loyalty to a specific congregation are no longer barriers today. People move with great freedom from church to church. The availability of resources in a community will influence whether

families remain. If larger communities have more employment, community and social opportunities families are moving. Many churches are slow to change. For most of American history, the pace of cultural and technological change was sufficiently paced for churches to lag only five to ten years. Now churches are lagging 20 and 30 years as the pace of change increases dramatically. To many attendees and members, the church seems increasingly irrelevant. The reference is regarding issues of style, methodology, and awareness, not changing doctrine or biblical truths. In the past church members may have stuck with their parents' church as long as they could.

The view of the congregation as a family is seen in the terminology "church family" to signify those who are bonded together in the Christian church. The challenge is there for the leadership to keep such families united together. A challenge exists to all PAW pastors to learn to take up the struggle for family. What did Jesus do that had such an impact on people's lives? He listened to them. This is also the role of pastoral leadership. The church family needs credible leaders, people who will not leave the job to unmotivated committees or garner all the power around themselves and throw out everyone else's creativity. Leadership is a gift that must be cultivated and matured. It is less dependent upon age than upon wisdom. In order to do this motivation and influence must be a part of the process.

#### PAW PASTOR

The ministry of the PAW pastor is a ministry that involves a call, service, vision, empowerment and spiritual gifts. The leadership is biblically based. Regardless of the style of leadership used, biblical and theological understanding of leadership is necessary for effective functioning within the body of Christ. In church leadership, authority comes

from the faithful carrying out of one's call, utilizing gifts, given by God and confirmed by the community faith. As such, leadership exists for the sake of the community rather than for the glorification of the leader. Effective leaders are therefore listening proclaimers, wounded healers, and servant rulers. Each leader must form his or her leadership. One has an understanding of what the term leadership is, but what does it mean to have a style? Style refers to our distinctive approach to others and our ministry. It is the characteristic manner of expressing our values and of executing our work. Each individual has a leadership style. In some cases, we know our pattern well and others cases we do not. Not understanding the leadership style one brings to the table has a direct implication on the decline in church growth. Research has revealed that the range of leadership styles for pastoral leaders is virtually unlimited.

The ministry of pastoral leadership styles is primarily to serve another's need. Jesus' ministry was a servant ministry. He sought serve humanity's need. Jesus made it clear to his disciples that his ministry and theirs were interrelated; and that it was to be a servant ministry (Matthew 20:24-28; Luke 22:24-27; John 13:1-16; Philippians 2:5-11). There is no ministry without some kind of suffering, either inwardly or outwardly. The cross vindicated Jesus and his ministry; cross bearing makes ours valid and effective. In being a servant leader Jesus taught this message well that servant leadership is at the heart of Christian leadership. Along with the call to servanthood one needs to receive from Jesus what he offered Peter as he washed his disciple's feet. When Peter protested, Jesus told him, "Unless I wash you, you have no part with me" (John 13:8). What underpins servant leadership is the motivation behind our actions as leaders. If personal desire was the sole decision criteria, Jesus would have chosen not to go through the pain



and suffering on the cross. In the garden at Gethsemane, Jesus prayed, “Father if you are willing, take this cup from me, yet not my will, but yours, be done” (Luke 22:42). The weight of the burden of taking not only our guilt but also our sins themselves had become too heavy. Even at this point, Jesus could have gotten up and walked away. Jesus' leadership modeled servant leadership throughout his ministry. Servant leadership will require each to set aside personal gain, to make sacrifices, and to put the needs of others above the direction one may prefer for him or herself. People, who are highly career minded, whose main motivation is to get themselves in a position where they will gain some reward is the complete opposite of servant leadership. The PAW pastor would be served well to assume the identity of a servant leader. However, in serving the pastor is seeking to transform and impact individuals who are following. To serve without transforming maintains the status quo. The challenge of the PAW pastor is to transform unbelievers into believers. Once believer the pastor is seeking to incubate commitment and engagement first in a love to Christ and second to his church. The pastor serves the congregation selflessly but they must transform men and women into the image of God.

PAW pastors may benefit by understanding how transformational leadership impacts both member engagement and ministry commitment. This study suggests PAW pastors who want to increase ministry engagement in their churches may benefit from utilizing the transformational leadership style. The strong positive correlation between transformational leadership and engagement indicates that there may need to be a greater focus on hiring pastors who employ the transformational leadership style and train current members to lead with the transformational leadership style. Ministry leaders may want to specifically train volunteers to employ greater idealized influence, intellectual

stimulation, individual consideration, and inspirational motivation. However, because of the possible negative relationship between transformational leadership and affective commitment and continuance commitment, pastors may be cautious in adopting a transformational leadership style if increasing ministry commitment is an important goal. By understanding the variables that increase or decrease ministry-related behaviors and attitudes in church volunteers, pastors may be able to better predict and improve related ministry outcomes and therefore lead to more strategic use of leaders' time and resources. If transformational leaders are indispensable ingredients in ministry, leaders should consider how to best utilize transformational leaders in ministry. However, strategic advantage may only result if pastors understand and manage to the potential benefits increase commitment.

#### CHANGE

Why change? The bottom line for PAW pastors is ministry growth and effectiveness. Reengineering the Oneness Pentecostal church is important if the church is to grow and be relevant. The American religious landscape is changing. Many churches of diverse doctrinal backgrounds are performing badly while mega-churches continue to thrive and grow. Effective leaders understand how leadership must be contextualized, or shaped in its expression, in each ministry setting. Leadership must look different in one or another ethnic community; it must be exercised differently in one social structure or another; and it must adapt to the various stages in the development of a church. Knowing the times and the culture of a congregation and knowing how to respond appropriately might be called "cultural intelligence" or "contextual intelligence" and is an important mark of an effective leader.

Effective leaders believe and commit themselves selflessly to realizing certain outcomes. Some call this one's "vision" or a "preferred future." For pastoral leaders, these convictions must be shaped by the biblical vision of the kingdom of God. Effective Christian leaders must be invigorated by a vision of the kingdom God is establishing in the world. These convictions arise out of the leader's relationship with God in Christ and the Holy Spirit, and God's call to follow God in faith and obedience. For Christian leaders, such conviction has the greatest potential for long-term good when it arises out of a strong vision of the church's mission and a thorough grasp of the biblical, pastoral, and theological contours of the Christian faith and church. This must be combined with an ability to communicate these contours in meaningful and relevant ways through sound preaching and teaching and imaginative pastoral leadership. The capacity for reflexive leadership is an important dimension of leading with conviction. Reflexive leadership involves holding in creative tension the positive value of the tradition and the challenges of the present situation. Effective leaders are capable of informing and guiding an ongoing "argument" between competing convictions. At such points conviction requires a deep grounding in and understanding of the faith tradition, as well as a lively imagination and capacity for thinking creatively. Effective Christian leaders think deeply, theologically, interactively, and creatively.

The concept of adaptive leadership is often misunderstood. Adaptive leadership does not refer to the pastor adapting to a congregation or a congregation to a pastor. Adaptive leadership is leadership that helps the congregation see the gap between its stated values and its current realities, and then adapt in ways that move the congregation closer to its values. Adaptive leadership helps a congregation disconnect between what it

is and what it ought to be, and then learn and adapt accordingly. For example, a congregation that understands God's call to be a caring, accepting fellowship but is dominated by cliques faces an adaptive challenge—adapting from what it is (a fellowship dominated by cliques) to what it says it wants to be (an accepting, inviting fellowship). In leadership literature, adaptive challenge is usually contrasted with technical solution. The congregation that is dominated by cliques and is cold to visitors no doubt desires to have more members join their church. But the temptation is always to reach for a technical solution. Examples of technical solutions are better signs on the walls, or more greeters, or a Visitor Center that gives information to visitors. Those may all be fine things to do, but they don't get at the adaptive challenge—namely, that the congregation itself must change. They must be more interested in the visitor than in touching base with their best friends. Adaptive challenges by definition go to the heart of things and involve deep change. One of the biggest mistakes leaders and congregations make is confusing technical solutions and adaptive challenges. Most congregational problems are not problems that have technical solutions. If a congregation's problems were only technical, they would have been solved long ago. Most congregational problems are adaptive challenges: How do we adapt from who we are to who we say we want to be? How do we align our stated values and our current realities? Adaptive leaders don't talk about solutions as much as they talk about learning: What can we learn together? What have we learned through this? This model of leadership is usually associated with a systems approach to leadership and lies behind leadership training.

#### A FINAL THOUGHT

One of the main points of this study has been that leadership is not first of all a set of traits in one or more people designated as leaders. There is no such thing as a single leadership personality. Rather, leadership is a reciprocal relationship between leaders and the larger membership. Even so, leaders, no matter what their personality, act in certain ways. There are certain things leaders do, certain habits they practice, certain character strengths they seek to develop.

The church needs strong leadership. Notice that the word is leadership and not leader. The focus is on the function of leadership, not on the person of the leader. Too many congregations and pastors who react against heroic leadership models are hurting themselves and the ministry. The church needs leadership. The church must make a shift in its understanding of congregational leadership. A pastor-centered or clerical orientation of leadership—where the emphasis is upon what the pastor does to and for the laity, as if the pastor is the central actor in the church's life and the laity are essentially passive recipients—is not a healthy view of leadership. Rather, the church must develop a congregational orientation, where the emphasis is upon shared congregational leadership and congregational initiative in the creation and development of ministry. When operating according to this new orientation, pastors understand their leadership role not as simply performing certain pastoral functions (preaching, teaching, sacraments, visitation), but as working collaboratively with the other members of the body to stimulate the discovery and use of the spiritual gifts of all members, enabling the body as a whole to engage in ministry. Such body-focused ministry doesn't happen by accident; it must be envisioned and developed by those who lead! While pastors are not the only ones who provide this leadership, they also must realize their critical role in giving shape to

the church's ministry through their spiritual ministry of preaching, teaching, evangelizing, and caring for the flock. Those who minimize the role of the pastor in congregational leadership must also understand the North American breakdown in consensus about exactly what the church is and should be— and the critical role pastors play in helping congregations understand their calling and mission. In a prior era, the cultural and ecclesiastical consensus about what a church was and what a pastor did was so strong that leadership in the church in some ways appeared unnecessary. The church seemed to move along on auto-pilot. Today, however, individual Christians and churches negotiate their own experience and piece together their own religious identity with little regard for the way things have been done in the past. Such situations require leadership that is theologically grounded, culturally responsive, and interpersonally sensitive. They require leaders who have character, conviction, and competence who serve selflessly and creatively in the full expectation of the confluence of God's blessing.

Throughout this study questions have been asked to help readers consider how to deploy an effective leadership styles to their particular situation.

Though the pastoral leadership strategies of the PAW Church have been somewhat ineffective, leadership, growth, and expansion has not been without cost. Leaders have paid tremendous costs in their effort to spread the message of salvation both within and without their communities. Citing the scripture in Luke 14:28-30, one can learn about some incredible advice that Jesus Christ gave concerning paying the cost to accomplish a goal. He said, "Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?" No one wants to lay a foundation of his house and leaves it unfinished. Obviously neighbors and

passersby will ridicule him. This illustration does not only apply to buildings and structures, but it also applies to the PAW evangelism strategy. God calls and sends missionary-evangelists in and through the churches.

The PAW has always been on the mission of winning souls for Christ. When one soul is won to Christ, pastors and leaders would embark on discipleship, assimilation, and membership processes when the individual is grounded in faith and matured in spirit. To accomplish this goal the founding fathers and leaders did suffer a lot of pain and costs. Most of them put themselves in positions to be stretched with the work of ministry without counting the cost financially. They were personally willing to pay the cost of taking the gospel to wherever God had called them regardless of the cost. Ministry has grown stronger and wider despite financial and human costs. Leadership is worth the risk because the goals extend beyond material gain or personal advancement. By making the lives of people around you better, leadership provides meaning in life. It creates purpose.

PAW pastors were driven by a larger sense of purpose while using their gifts to help the church, families and communities thrive. The pastoral leadership of the church has remained as effective as possible due to the personal sacrifices made with a purpose. Christians are more likely to witness and invite if they have a vision of what people can become that goes deeper than accepting our beliefs, obeying our rules, or conforming to our styles.

The PAW is where it is today because leaders and pastors persisted in spreading the gospel through emotional costs. Leading in the church was one of the most emotionally draining things they had to go through. Their hearts and motives were challenged by resistance from the people. There were some places where evangelists

were not welcomed. On many days, PAW pastors feel overwhelmed and unworthy of their calling, but they are willing to pay the price of witnessing emotionally. The other cost that the PAW pastor serving the mission field had to pay was the physical cost. They were not lazy leaders and pastors. The idea is that those who had worked with missionaries knew that it was going to take them blood, sweat, and tears in order to be developed to their fullest leadership potential. Leaders like n by an area chief who never welcomed him to preach at a substation in his location. The church could not be where it is today if it were not for other people to suffer and endure pain for its course. Our commitment to God never assures us encouragement from any human source. The greater our vision, the more we may have to stand utterly without human support. Others have done it before us. Men and women have dreamed great dreams and seen them come true despite obstacles and opposition.

Most of the leaders were spiritually attacked in their lives. They experienced spiritual warfare due to cultural beliefs. Some of them encountered a lot of temptations but they were willing to fight and pay the price as godly leaders. There is a personal cost when it comes to leadership. Personal cost will never cease to affect anybody. When Jesus was in the garden undergoing much sufferings and pain he still fully surrendered to the Father and endured the pain unto the cross. The same leaders have really set a good example of caring for the church of Christ with costs. Leadership arouses passion. The exercise and even the study of leadership stir feelings because leadership engages our values. Indeed, the term itself is value laden. When we call for leadership in our churches and ministries, we call for something we prize.



They should not give up or throw away their witnessing tools. At times, the price is incredibly high but pastors and church leaders have been asked to pay the price that Christ himself had paid. His mission and assignment was much higher, and it brought him joy to fulfill it. Healthy church growth and church planting come about as a result of all believers understanding the costs associated with the message of the cross. Most of the factors that have made the PAW to grow and extend beyond physical boundaries are not because leaders understood the joy that comes through paying the cost. Churches in the rural and urban areas have experienced growth over the years because pastors and leaders have preached and lived a clear vision. Church Growth may therefore be seen as a facilitator of the communication of the Spirit with a view to a more rapid and consistent increase in the numbers of new believers organized into churches or brought into existing churches by the application of systematic research, planning, and execution. The PAW leadership understood church growth as part and parcel of the ongoing effort to establish the churches with strong Christian faith.

God is head over the church. If one is to assume that the PAW have been ordained by God in things pertaining to God the leadership of the organization should strongly consider consolidation. The mission fields are expanding and there are opportunities throughout Europe and Africa for pastors. The number of churches in the United States continue to expand. The PAW may consider church consolidation. Combining churches in geographic locations where members are able to unify their efforts. If the purpose of the church is the exaltation of a divine God then pastors and church leaders should put aside divisions and unify their resources for the advancement of the gospel.

The recommendation of this research suggest the Paw organization develops an education initiative to teach leadership to all ministers that hold license with the organization. The organization mandates aspiring ministers learn the basics of preaching, homiletics, hermeneutics, and the history of the organization. The PAW should require in depth leadership training be taken by all aspiring workers in the ministry especially men and women who aspire to the pastorate.

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