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Engaging Gen Z: Toward a Paracletic Leadership Framework

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ENGAGING GEN Z:

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CERTIFICATE OF APPROVAL

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This is to certify that the DMin Dissertation of

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DEDICATION

To my wife Misty, whose words and love inspire me to reach for the impossible.

To my kids, Dalen and Cola: may my ceiling be the floor on which you build.

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Finally, I want to acknowledge all those in church leadership who have accepted their role in leading the next generation. I pray this dissertation inspires you, gives you hope, and provides you with a framework to fulfill your calling, wherever you may serve in the Kingdom of God.

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GLOSSARY

algorithmships. Relationships or state of connectedness determined primarily by social media and other Internet algorithms.

biblical worldview. According to Barna, those who hold a biblical worldview include those who: have made and currently attest to the importance of their "personal commitment to Jesus"; believe that, upon death, they will enter heaven "because [they] have confessed [their] sins and accepted Jesus Christ as [their] Savior"; strongly agree that "the Bible is totally accurate in all of its teachings"; strongly agree that they are personally responsible to share their religious beliefs with others; strongly disagree "that Jesus Christ committed sins when he lived on earth"; strongly disagree "that the devil, or Satan, is not a living being but a symbol of evil"; strongly disagree that one can "earn a place in heaven" by doing or being good; and believe in God as the "all-powerful, all-knowing, perfect creator of the universe who rules the world today."[1]

choice first. A lifestyle narrative that promotes individualism and personal choice as the way to engage with others.

emerging generation. Millennials and Gen Z members who either aspire to lead or have the potential to lead in the organizations of which they become a part.

Generation Z, Gen Z. The current teenage and young adult population consisting of those born between 1997 and 2019.

leadership framework. A basic structure, system, or concept that addresses leadership in a holistic manner at the individual, team, and organizational levels.[2]

leadership success-failure paradigm. The disconnect between the monetary and numerical growth seen as success and sought by some leadership cultures; also, their failure to produce an adequate succession of leaders to fill necessary roles.

Millennials. Those born between 1981 and 1996. The demographic is often divided into Younger and Older Millennials, the latter being the parents of Gen Z.

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[1] Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna Group, 2018), 113.

[2] This definition incorporates the Oxford-Lexico definition of *framework:* "A basic structure underlying a system, concept, or text." *Lexico*, s.v. "framework," accessed August 10, 2020, https://www.lexico.com/definition/framework.

ABSTRACT

Today's church faces a difficult reality: its effectiveness in reaching Generation Z is declining, while prospects of the group's disaffiliation from the church are rising. In proposing a framework for effective engagement with Generation Z in a post-Christian, postmodern context, this dissertation argues that the generation's desire for relational and identity-transforming leadership renders current growth- and success-driven leadership models ineffective and invites a new, theologically based, actionable/practical paracletic leadership paradigm.

Chapter 1 outlines the challenges and opportunities facing leaders where Gen Z is concerned. Chapter 2 examines Gen Z's identity as revealed in its spiritual and social cultures and its defining characteristics, which include its diversity, sexual and gender fluidity, anxiety and mental anguish, and a relational disconnect heightened by its "bonding" with algorithms. Chapter 3 explores the biblical and theological foundations of paracletic leadership in relation to the Spirit's activity, the topics of biblical pneumatology in the Old and New Testaments, Jesus's discourse on the Spirit, and the Jesus model of the paracletic leader. Chapter 4 then establishes Gen Z's aforementioned leadership preferences; surveys early church leadership; assesses the Patristics' pastoral leadership perspectives, comparing them to contemporary trends in church leadership; and considers how the shift might contribute to Gen Z's disengagement from the church. Finally, Chapter 5 proposes a conceptual framework of paracletic leadership that recognizes the historical procession into which today's leader enters, the side-by-side nature of paracletic leadership, and the necessary synergy of the divine and human that engages Gen Z and guides them toward transformation in Christ. The chapter then

integrates the concept of paracletic leadership with Robert E. and Ryan W. Quinn's fundamental state of leadership, thus providing a practical application for serving and engaging Generation Z.

CHAPTER 1:

INTRODUCTION

To say that the world is changing is both self-evident and understated. Shifts in generations, culture, and leadership are inevitable. The question is whether the church sees them as obstacles or opportunities going forward. In his book, *Bad Religion: How We Became a Nation of Heretics*, Ross Douthat points out that the church historically responds to cultural change in one of two ways: cultural accommodation or cultural resistance.[1] The result, arguably, is reflected in what most statistical data show to be a decline or plateau in church growth.

The church is particularly failing to reach Millennials and Post-Millennials (Generation Z, or Gen Z) as many "drop out of church between the ages of eighteen and twenty-two."[2] Current trajectories suggest that in a "better case scenario,"[3] 26 million young people "raised in Christian homes will disaffiliate" by 2050.[4] In a "worse case scenario," such defections could exceed 42 million.[5] Statistics also show America trending away from being a Christian nation. Although it could be argued that America

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[1] Ross Douthat, "Accommodation," in *Bad Religion: How We Became a Nation of Heretics* (New York: Free Press, 2013), 83–112; Douthat, "Resistance," in *Bad Religion*, 113–148.

[2] Thom S. Rainer and Sam S. Rainer III, *Essential Church? Reclaiming a Generation of Dropouts* (Nashville: B&H Publishing, 2008), 2.

[3] Pinetops Foundation, *The Great Opportunity: The American Church in 2050* (Seattle: Pinetops Foundation, 2018), 21.

[4] Ibid.

[5] Ibid., 19.

never was a Christian nation in terms of existing to advance the Kingdom of God,[6] Christian views were once dominant, and Christianity remains an important religion in the country.[7] In a recent study of how US generations identify as Christian (non-Catholic), Boomers identified at 48 percent, Millennials at 44 percent, and Gen Z at 42 percent.[8]

Even more telling in terms of shifting religious traditions is the fact that Gen Z self-identifies as atheist at more than twice the rate of Boomers (13 percent and 5 percent, respectively). This led James Emery White to declare that Gen Z is the first "truly post-Christian generation."[9] The Barna Group agrees and explains:

> Many in Generation Z, more than in generations before them, are a spiritual blank slate. They are drawn to things spiritual, but their starting point is vastly different from previous generations, many of whom received a basic education on the Bible and Christianity. The worldview of Gen Z, by contrast, is truly post-Christian. They were not born into a Christian culture, and it shows.[10]

Statistics pointing to declines in church attendance and Gen Z's status as America's first post-Christian generation seem compatible with Douthat's assessment.[11] Going forward, therefore, the church will need to develop leaders who know how to engage the Post-Millennial generation in a post-Christian and postmodern context. Although the signs

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[6] Hugh Heclo, "Is America a Christian Nation?" *Political Science Quarterly* 122, no. 1 (Spring 2007): 63, http://www.jstor.org.georgefox.idm.oclc.org/stable/20202.

[7] Frank Newport, "Christianity Remains Dominant Religion in the United States: Majority Still Says Religion Is Very Important in Their Lives," Gallup, December 23, 2011, https://news.gallup.com/poll/151760/christianity-remains-dominant-religion-united-states.aspx.

[8] Barna Group, *Gen Z: The Culture, Beliefs and Motivations Shaping the Next Generation* (Ventura, CA: Barna Group, 2018), 25.

[9] James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World* (Grand Rapids, MI: Baker Books, 2017), introduction, Kindle.

[10] Barna Group, *Gen Z,* 26.

[11] White, *Meet Generation Z*, introduction.

suggest that it will look nothing like the models the church currently employs, an opportunity exists within the church and through the Spirit to develop a leadership framework that engages Generation Z inside the church and outside its walls.

In an era of unprecedented diversity, globalization, and complexity, the emerging generation desires leaders who can help them locate themselves and maximize their influence. They seek leaders who are relational and can show them how to live or *be* in this rapidly changing world. These leaders would not only provide space for Generation Z to search out their spiritual questions but also help relieve their anxieties about the future, while teaching them how to capitalize on the present. Above all, members of Generation Z are looking for leaders who know how to be present in a distracted world.[12] According to Ravi Zacharias, they need leaders who know how to live in today *and* in light of eternity.[13]

Toward Meeting the Need, Problem, and Opportunity

The aim of this research is to provide a framework for the paracletic leadership needed to engage Generation Z in a post-Christian and postmodern context. With the challenge and opportunity introduced, Chapter 2 will analyze and define Gen Z and compare its spiritual and cultural beliefs to those held by previous generations. The

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[12] Barna Research, *The Connected Generation: How Christian Leaders Around the World Can Strengthen Faith and Well-Being Among 18–35-Year-Olds* (Ventura, CA: Barna Group, 2019), 124. Barna's research was conducted with support from World Vision.

[13] Ravi Zacharias, "What Does a Person Look Like Who Learns to Live One Day at a Time with a Backdrop of Eternity?" Catalyst Conference 2019, Atlanta, October 2019, video of presentation, https://insider.catalystleader.com/premium/atlanta-2019-talks/ravi-zacharias-catalyst-atlanta-2019.

chapter will articulate Gen Z's worldview, discover what they value, and explore the factors contributing to their formation.

Chapter 3 will explore the Spirit's activity from a biblical and theological foundation, while outlining the topics of biblical pneumatology in the Old and New Testaments, Jesus's discourse on the Spirit in John 16, Jesus as the paracletic leader, and how the sending of the Spirit relates to paracletic ministry functions.

Chapter 4 will examine leadership in the early church and explore the Patristics' perspectives on pastoral leadership, as well as their integration of theology and ontology, which produced their methodology. This chapter will seek to understand (1) whether and how the church has drifted from the concept of *pastors who lead* to the idea of *leaders who hold the title of pastor*, and (2) whether such a shift contributes to Gen Z's disengagement.

Chapter 5 will propose a framework from which paracletic leadership can engage Gen Z in the current culture. The chapter will consider the story of Davis, an American-Western pentecostal member and leader in the emerging generation whose story presents the landscape of issues and problems such leaders face.[14] Having considered Davis's story, the research will explore paracletic leadership as a conceptual framework for engaging Generation Z and will approach it in terms of three themes: leadership that is *sequent*, leadership as a *side-by-side* approach, and leadership that functions in the *synergy* of the divine and human. The research will also articulate three challenges to the

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[14] "By 'pentecostal' I mean to refer not to a classical or denominational definition, but rather to an understanding of Christian faith that is radically open to the continued operations of the Spirit. … Thus when I advocate a pentecostal philosophy, 'pentecostal' is meant to be a gathering term, indicating a shared set of practices and theological intuitions that are shared by Pentecostals, charismatics, and 'third wavers.'" James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids, MI: William B. Eerdmans, 2010), xvii.

paracletic leadership framework: (1) the challenge of postmodernism: how we think, (2) the challenge of complexity: how we language, and (3) the challenge of globalization: how we live. Chapter 5 will then provide a practical framework by which paracletic leadership can successfully engage Gen Z. This practical approach will integrate research-based Gen Z trends and the paracletic leadership framework with the "fundamental state of leadership" described by Ryan W. Quinn and Robert E. Quinn.

CHAPTER 2:

UNDERSTANDING GENERATION Z

Before undertaking a comprehensive probe of Generation Z, we must first define the demographic. Researchers have segmented generations since the Silent Generation (born between 1928 and 1945). However, the Boomers (born between 1946 and 1964) are technically the only generation "officially designated" by the US Census Bureau.[1] Subsequent generations are known as: Generation X—those born between 1965 and 1980; Millennials—those born between 1981 and 1996; and Gen Z—those born between 1997 and 2019.[2]

While generational markers such as age or birth-year ranges can differ slightly from source to source, defining events that trigger major shifts for all members of a particular generation are more stable markers. The defining event for Boomers was the end of World War II, while Generation X (also known as the "in-between" generation) was defined by two-income families and latchkey kids, as well as the fall of the Berlin Wall.[3] Millennials experienced the 9/11 attacks as children or teens and began their careers amid economic recession. Gen Z has also been raised during recessionary periods,

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[1] Michael Dimock, "Defining Generations: Where Millennials End and Generation Z Begins," Pew Research Center, January 17, 2019, https://www.pewresearch.org/fact-tank/2019/01/17/where-millennials-end-and-generation-z-begins/.

[2] Ibid. As with all generational charts, year/age ranges vary from source to source. Hence, some differences exist as to the year of Gen Z's inception.

[3] Robert Tanner, "15 Influential Events that Shaped Generation X," Management Is a Journey®, last modified March 14, 2019, https://managementisajourney.com/fascinating-numbers-15-influential-events-that-shaped-generation-x/.

beginning in 2000 and 2008. However, according to the Barna organization, their defining event is their unique reality: they have never known life without the Internet.[4]

The Spiritual and Social Cultures of Gen Z

Although each generation tends to carry influences from the generation that raised them, they also display differences. "At base, generational differences are cultural differences: As cultures change, their youngest members are socialized with new and different values."[5] With that in mind, this study now examines two distinct cultures shaping Gen Z: the spiritual culture and the social culture.

Spiritual Culture of Gen Z: Post-Christian

As previously noted, some consensus exists among researchers regarding Gen Z's designation as the first post-Christian generation. To fully appreciate this status, it is necessary to analyze the spiritual beliefs underpinning Gen Z's uniqueness regarding faith. As it relates to orthodox Christian beliefs, Barna states, "The percentage of people whose beliefs qualify them for a biblical worldview declines in each successively younger generation: 10 percent of Boomers, 7 percent of Gen X and 6 percent of

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[4] Barna Group, *Gen Z*, 15. Citing its "profound effect," some researchers are adding the COVID-19 pandemic as a defining event for Gen Z. See Jason Dorsey, "COVID-19 Will Define Gen Z and the Next Generation," *Jason's Blog*, accessed August 3, 2020, https://jasondorsey.com/blog/covid-19-will-define-gen-z-and-the-next-generation/.

[5] Jean M. Twenge, W. Keith Campbell, and Elise C. Freeman, "Generational Differences in Young Adults' Life Goals, Concern for Others, and Civic Orientation, 1966–2009," *Journal of Personality and Social Psychology* 102, no. 5 (May 2012): 1045, https://www.apa.org/pubs/journals/releases/psp-102-5-1045.pdf.

Millennials have a biblical worldview, compared to only 4 percent of Gen Z."[6] Generally speaking, *worldview* is defined as "a particular philosophy of life or conception of the world."[7] The related German term is *weltanschauung* "(from *welt* 'world' …+ *anschauung* 'perception')," [8] which directly implies that one's perception of the world determines how one interacts with others. It is therefore understandable that, when studied, "adults with a biblical worldview possessed radically different views on morality, held divergent religious beliefs, and demonstrated vastly different lifestyle choices."[9]

One reason for the declining adherence to a biblical worldview is the rising emphasis on choice. Millennials, particularly the "Older Millennials,"[10] are now raising Gen Z. It is spiritually significant that among Millennials, researchers have documented the "rise of the nones,"[11] a growing segment of the demographic that claims no religious affiliations. The trend's upward movement is noteworthy:

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[6] Barna Group, *Gen Z,* 25. A biblical worldview, as defined by Barna, includes such traits as "a personal commitment to Jesus that is still important in their life today … believes they will go to heaven when they die … strongly agrees the Bible is totally accurate in all of its teachings … believes God is the all-powerful, all-knowing, perfect creator of the universe who rules the world today." Ibid., 113.

[7] Lexico, s.v. "worldview," accessed June 30, 2020, https://www.lexico.com/en/definition/worldview.

[8] Online Etymology Dictionary, s.v. "weltanschauung," accessed August 25, 2020, https://www.etymonline.com/word/weltanschauung.

[9] "A Biblical Worldview Has a Radical Effect on a Person's Life," Barna, Barna Group, December 3, 2003, https://www.barna.com/research/a-biblical-worldview-has-a-radical-effect-on-a-persons-life/.

[10] "18–29 Year Olds Who Are Unaffiliated (Religious 'Nones')," Pew Research Center, accessed August 3, 2020, https://www.pewforum.org/religious-landscape-study/religious-tradition/unaffiliated-religious-nones/age-distribution/18-29/. Some researchers, including Pew, split the Millennial generation into two groups: "Older" and "Younger."

[11] "Nones on the Rise," Pew Research Center, October 9, 2012, https://www.pewforum.org/2012/10/09/nones-on-the-rise/#_ftn4. Pew may have popularized the term for the trend, but Mark Silk and Patricia O'Connell Killen labeled the Pacific Northwest "The None Zone" in 2004. They contend that the region's topography, "open religious environment," and "geographic mobility"

> The number of nones in the 1930s and 1940s hovered around 5 percent. By 1990, that number had risen to only 8.1 percent, a mere 3 percent rise in over half a century. Between 1990 and 2008—just eighteen years—the number of nones nearly doubled, jumping from 8.1 percent to 15 percent. Then in just four short years, it climbed to nearly 20 percent, representing one out of every five Americans. And for adults under the age of thirty, it increased to one out of every three people.[12]

Christel Manning, professor of religious studies at Sacred Heart University, addresses how the nones' views on choice guide their parenting of Gen Z:

> Nones are changing the American religious landscape, and the way they raise their children amplifies that change. That change does not signify widespread secularization (at least not yet), but neither is it merely about believers rejecting institutions. It is about choice. … What makes Nones distinctive from churched Americans is their insistence upon *worldview choice*. Not affiliating with organized religion is about asserting the right to make one's own choices. …
>
> The celebration of personal choice in religion is, of course, not limited to Nones; indeed, the majority of Americans claim to affirm personal choice. Nones, however, take worldview choice further than most. They are, in that sense, at the cutting edge of contemporary religious trends. …
>
> None parents make different kinds of decisions. … When I asked parents why they chose a particular option for their child, they offered various reasons. But one reason cut across the board: the parents I talked to claimed the option selected would ultimately help their children to choose their own worldviews.[13]

Manning ties the nones' parenting style and their tendency to question everything to their view of choice, particularly "narrative choice."[14] Having broken with the traditions and expectations of their parents, Millennials have taught their children to seek their own way forward. "Instead of choosing a path for their children, they claimed to follow the

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overshadow the need for local community. Mark Silk and Patricia O'Connell Killen, *Religion and Public Life in the Pacific Northwest: The None Zone* (Walnut Creek, CA: AltaMira Press, 2004), 10–11. Silk and Killen claim that these factors, coupled with a lack of dominant religious structures, produce a lack of religious affiliation.

[12] White, *Meet Generation Z*, chap. 1.

[13] Christel Manning, *Losing Our Religion: How Unaffiliated Parents Are Raising Their Children* (New York: New York University Press, 2015), 138–139, EBSCOhost.

[14] Ibid., 139–140.

children's lead as to whether or not and how to explore various worldviews."[15] Manning sees this emphasis on narrative choice as being rooted in individualism and the general "commodification of American life."[16] Robert Bellah, et al., would agree that the US culture, which was once driven by biblical and republic-oriented narratives, is now shaped by the narrative of individualism, the "first language" from which the culture's "common moral vocabulary" derives.[17] The resulting "choice first" worldview molds Gen Z's open-mindedness toward others and frames both their spiritual culture and one of its dominant themes: the shift of moral authority from the Bible to the individual. Recent statistics document the shift:

> One-quarter of Gen Z (24%) strongly agrees that what is morally right and wrong changes over time based on society. There is a wide generational divide on this point: Twice as many Gen Z than Boomers (12%) believe this. The centrality of the self as moral arbiter is also higher among the younger generations—21 percent of Gen Z and 23 percent of Millennials believe each individual is his or her own moral authority—though Gen X (18%) and Boomers (17%) aren't too far behind on this one.[18]

Gen Z's approach to moral authority shapes their moral principles at a fundamental level, as shown in the differences among living generations: "Fully three out of five among the eldest generation strongly agree that lying is immoral, while only one-third of Gen Z believes lying is wrong."[19] On the hot-button issues of sex and sexuality, "only one-fifth (21%) believes sex before marriage is wrong—though they are mostly on

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[15] Ibid, 142.

[16] Ibid., 144.

[17] Robert N. Bellah, et al., *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985), 20. Bellah, et al., expand on these ideas in pages 20–35.

[18] "Gen Z and Morality: What Teens Believe (So Far)," Barna, Barna Group, October 9, 2018, accessed July 4, 2020, https://www.barna.com/research/gen-z-morality/.

[19] Barna Group, *Gen Z,* 57.

par with other generations, with Gen X being the most conservative (26%). They are least likely to take issue with same-sex sexual activity; only one-fifth (20%) is strongly opposed to it. The opinions on this among all age groups are somewhat mixed, but disapproval of homosexuality generally increases by generation."[20] Octavio Esqueda, professor of Christian higher education at Talbot School of Theology, succinctly frames Gen Z's morality:

> They are open-minded and sensitive to other people's feelings and opinions. On the positive side, they embrace divergent perspectives and are more inclusive than previous generations. They are comfortable with people who are different than them and tend to be less judgmental because of those differences. On the negative side, they tend to be wary of declaring that some actions are morally wrong or simply incorrect. They seem to have a flexible moral compass that leads them to unclear paths and prevents them from making decisions or judgements according to solid values and convictions.[21]

Gen Z continues the generational shift away from a traditional biblical worldview. Not surprisingly, their engagement with the Bible is infrequent (on the high end) to nearly nonexistent (at the low end). Only "one in four teens say they read the Bible at least once a week (25%); this includes 3% who report daily Bible reading, 11% who report reading Scripture several times per week and 11% who read it once a week. One in 10 read the Bible once a month (9%), and an additional 1 in 10 report reading the Bible three or four times a year (10%)."[22] On a positive note, "teens most commonly say they

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[20] "Gen Z and Morality."

[21] Octavio Esqueda, "What Every Church Needs to Know About Generation Z," *Talbot Magazine*, November 14, 2018, https://www.biola.edu/blogs/talbot-magazine/2018/what-every-church-needs-to-know-about-generation-z.

[22] American Bible Society and Barna Group, *State of the Bible 2016: Teens* (Philadelphia: American Bible Society, 2016), 14, https://www.americanbible.org/uploads/content/Teens_State_of_the_Bible_2016_Report.pdf.

are happy to see other Christians around (37%), they are grateful to see that sacred books are still important to people (36%), and they feel encouraged (33%)."[23]

Clearly, the increasing influence of the choice narrative and the first language of individualism have influenced Gen Z away from a biblical worldview. Overall, barriers to faith among Gen Zers are similar but not identical to those encountered by previous generations.

> First, the problem of evil and the existence of suffering is the largest deterrent to a belief in the existence of God (29%), which one third of non-Christian teens believe cannot be ultimately known. Second, while Gen Z is less likely than previous generations to claim church hypocrisy as a reason for avoiding faith, 23% still articulate concern. Finally, the history of injustices within the church bothers 15% of surveyed teens.[24]

Research also indicates that "only about one in four among all Gen Z believes science and the Bible are complementary (28%). Four out of five churchgoing teens say church is relevant to them (82%),"[25] and "one out of five teens chooses a negative, judgmental image to represent a Christian church (21%)."[26]

Both in life generally and spiritual culture particularly, the lens of choice is foundational rather than optional for Gen Z. Much like their Millennial parents, whose distrust of institutions underlies a tendency to question everything,[27] Gen Z's spiritual

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[23] Ibid., 9.

[24] Tessa Landrum, "Gen Z Is Spiritually Illiterate and Abandoning Church: How Did We Get Here?" *Kentucky Today*, December 27, 2019, https://kentuckytoday.com/stories/gen-z-is-spiritually-illiterate-and-abandoning-the-church-how-did-we-get-here,23397. Landrum appears to cite several of Barna's findings from Barna Group, *Gen Z*, 62–63.

[25] Barna Group, *Gen Z,* 57.

[26] Ibid.

[27] Chris Cillizza, "Millennials Don't Trust Anyone. That's a Big Deal," *Washington Post*, April 30, 2015, https://www.washingtonpost.com/news/the-fix/wp/2015/04/30/millennials-dont-trust-anyone-what-else-is-new/.

choice may be connected to their increased levels of doubt concerning the existence of God. Among nonengaged, churchgoing members of Gen Z, 32 percent told Barna that "the church is not a safe place to express doubts."[28] When asked by Barna about the notion of truth, "more than one-third of Gen Z (37%) believes it is not possible to know for sure if God is real, compared to 32 percent of all adults. … Teens who do believe one can know God exists are less likely than adults to say they are very convinced that is true (54% vs. 64% all adults who believe in God). For many teens, truth seems relative at best and, at worst, altogether unknowable."[29]

While Gen Z poses unique challenges for church leaders, the opportunity to engage them remains. Barna found that many in Gen Z see church as "a place to find answers to live a meaningful life" (82 percent),[30] with a similar number reporting, "The church is relevant to my life."[31] Seventy-seven percent told Barna, "I can 'be myself' in church,"[32] and 63 percent reported that churchgoers "are tolerant of those with different beliefs."[33] White sees Gen Z, the numerically largest and "first truly post-Christian generation,"[34] becoming "the most influential religious force in the West and the heart of

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[28] Barna Group, *Gen Z,* 61.

[29] "Atheism Doubles Among Gen Z," Barna Group, January 24, 2018, https://www.barna.com/research/atheism-doubles-among-generation-z/.

[30] Barna Group, *Gen Z,* 71.

[31] Ibid.

[32] Ibid.

[33] Ibid.

[34] White, *Meet Generation Z*, introduction.

the missional challenge facing the Christian church."[35] In this regard, Barna's findings are indeed significant.

Going forward, it behooves church leaders to learn ways of communicating with Gen Z in a language that both speaks to their current worldview and reorients them to a biblical perspective.

Social Culture of Gen Z: Digitally Connected

While working for the European Organization for Nuclear Research (CERN) in 1989, Sir Tim Berners-Lee, who is "generally credited as the inventor of the World Wide Web,"[36] applied hypertext to the Internet, thereby allowing information to be shared.[37] Intending to enable scientists to share their research effortlessly, Berners-Lee saw the World Wide Web as "a universal and free 'information space' to share knowledge, to communicate, and to collaborate."[38]

This idea, which now keeps humankind connected at all times, has also fundamentally shifted the way humans interact with one another. William Bernstein explains its significance in the scope of history, writing, "Four great communication technologies have engulfed the human race: first, language itself; second, writing; third,

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[35] Ibid.

[36] Michael Aaron Dennis, "Tim Berners-Lee," *Britannica*, accessed August 3, 2020, https://www.britannica.com/biography/Tim-Berners-Lee.

[37] Tim Berners-Lee, "History of the Web," World Wide Web Foundation, accessed August 3, 2020, https://webfoundation.org/about/vision/history-of-the-web/.

[38] "The World Wide Web: The Invention That Connected the World," Google, accessed August 3, 2020, https://artsandculture.google.com/theme/the-world-wide-web-the-invention-that-connected-the-world/eAJS4WcKh7UBIQ?hl=en.

the mechanization of writing … and fourth, the electronic encoding of information."[39] The fourth technology not only "engulfs" Gen Z but is a defining force in many of their lives. Unlike any previous generation, a digitally-connected world is all they have ever known. For their facility in this regard, social scientist Jean Twenge dubbed them "iGen"[40] and notes that the smartphone has "radically changed every aspect of teenagers' lives."[41] Barna researchers confirm Gen Z's digital engagement, finding that "more than half of 13- to 18-year-olds in a recent national study admit they use a screen four or more hours a day; one-quarter admits to *eight* or more hours, making smartphone, tablet or other screen use their top daily activity."[42]

Social media's importance in the lives of Gen Z therefore comes as no surprise. By their own admission, 91 percent of Gen Zers use social media for communication with family and friends, and nearly half see social media as a trusted information source (48 percent).[43] Among the more negative aspects, 31 percent report that other people's posts cause them to view their own appearance negatively.[44] Another 39 percent report

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[39] William J. Bernstein, *Masters of the Word: How Media Shaped History from the Alphabet to the Internet* (New York: Grove Press, 2013), 12.

[40] Jean M. Twenge, "Have Smartphones Destroyed a Generation?" *Atlantic*, September 2017, https://www.theatlantic.com/magazine/archive/2017/09/has-the-smartphone-destroyed-a-generation/534198/.

[41] Twenge, "Smartphones Destroyed a Generation?"

[42] Barna Group, *Gen Z,* 16. Katie Young notes, "Gen Z are the first generation to pass the tipping point and be spending longer online on their mobiles than all other devices *combined*." Katie Young, "Gen Z Spending Over 3.5 Hours on Mobiles Daily," *Global Web Index*, April 25, 2017, https://blog.globalwebindex.com/chart-of-the-day/gen-z-spending-3-5-hours-mobiles-daily/.

[43] Barna Group, *Gen Z,* 18.

[44] Ibid., 20.

that they compare their lives to those on social media and feel a "lack of excitement" about their lives as a result.[45]

Although the overt effects of screen time are substantial, the siphoning of attention from other interests is also significant. Researchers have noted that today's young person "spends nearly twenty times more hours per year using screen-driven media than taking in spiritual content. And for the typical young churchgoer, the ratio is still more than ten times as much cultural content as spiritual intake."[46]

Technology is not a purely twenty-first century phenomenon but has affected every generation in history. The word *technology* is "from the Greek *tekhnologia* … originally referring to grammar" and was developed by combining "*tekhnē* 'art, skill, craft in work'" and *logia*, "a speaking, discourse, treatise, doctrine, theory, science."[47] *Tekhnologia* therefore refers to the "systematic treatment of an art, craft, or technique."[48] Although technology has historically been viewed as a tool to enhance the human experience, technology's systematic reshaping of human life and discourse now reflects the word's etymology.

Regarding the human relationship with technology, MIT Professor Sherry Turkle emphatically concludes that "we bend to the inanimate with new solicitude. We fear the risks and disappointments of relationships with our fellow humans. We expect more from

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[45] Ibid.

[46] David Kinnaman and Mark Matlock, *Faith for Exiles: 5 Ways for a New Generation to Follow Jesus in Digital Babylon* (Grand Rapids, MI: Baker Books, 2019), 25.

[47] *Online Etymology Dictionary*, s.v. "technology," accessed August 4, 2020, https://www.etymonline.com/word/technology.

[48] Ibid.

technology and less from each other."[49] David Kinnaman and Mark Matlock come to a similar conclusion in naming the current culture "digital Babylon,"[50] the place of "accelerated, complex culture that is marked by phenomenal access, profound alienation, and a crisis of authority."[51]

The diminution of relational connection is seen in how younger people approach the sharing of their faith. Fifty-eight percent say, "Technology and digital interactions make me more careful about how and when I share my faith."[52] Sixty-one percent say that people today "are more likely" to take offense at such sharing.[53] In addition, two-thirds report "that people nowadays are so busy with their screens that they 'are more likely to avoid real spiritual conversations' (64 percent)."[54]

Digital Babylon has produced a kind of "digital colonization" by which screens distract and also disciple.[55] In under a second, online search engines can provide information pertaining to the most trivial matters or to life's deepest questions. The data deluge often amounts to what Quentin J. Schultze calls "endless volleys of nonsense, folly, and rumor masquerading as knowledge, wisdom, and even truth."[56] White concurs,

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[49] Sherry Turkle, *Alone Together: Why We Expect More from Technology and Less from Each Other* (New York: Basic Books, 2011), xii.

[50] Kinnaman, *Faith for Exiles*, 19.

[51] Ibid.

[52] Ibid., 27.

[53] Ibid.

[54] Ibid.

[55] Ibid., 25.

[56] Quentin J. Schultze, *Habits of the High-Tech Heart: Living Virtuously in the Information Age* (Grand Rapids, MI: Baker Publishing Group, 2004), 21.

writing, "Generation Z faces a widening chasm between wisdom and information."[57] Tim Elmore goes a step further, describing the "artificial maturity" that results "when young people are exposed to a lot of (knowledge) but are not emotionally ready for it (application)."[58]

The technology and digital connectedness now embedded in the culture will only accelerate. The opportunity/challenge for leaders in digital Babylon is to reach the emerging generation online without forsaking vital off-line interactions.

Gen Z's Defining Characteristics

The "cultural consultancy," Sparks & Honey, unreservedly predicts that Gen Z will be the "final generation."[59] They write, "No longer will you be able to pinpoint generations according to neatly confined categories of demographics. Instead, they'll be connected globally and through evolving influences. Tomorrow will be less about what a difference a generation makes, but more about what a difference a day makes."[60] Acceleration in the culture will continue to frame life for all generations, but certain

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[57] White, *Meet Generation Z,* chap. 2.

[58] Tim Elmore, "A Virtual Approach to Social and Emotional Learning," April 22, 2020, live webcast and video recording, https://register.gotowebinar.com/recording/viewRecording/7632909082287026445/7440704554344846604/. Field research conducted through Portland Seminary's Doctor of Ministry coursework included this webinar by Tim Elmore and the exchange of questions via phone and email in March 2018 (as noted in DMin726 Field Report transcript).

[59] "We Are a Cultural Consultancy," Sparks & Honey, accessed August 4, 2020, https://www.sparksandhoney.com; "Gen Z 2025: The Final Generation," Sparks & Honey Culture Forecast, Sparks & Honey, accessed August 11, 2020, https://drive.google.com/file/d/1ar1FmnCy5P5XH4Dvw4pPYKcRLvXEOsQz/view.

[60] "Gen Z 2025."

defining characteristics are unique to Gen Z. Effectively engaging the group requires an awareness of the features to be explored next.

Kaleidoscopic: Diversity

According to recent studies, Gen Z is the most ethnically and racially diverse American generation to date. Pew Research notes that "Generation Z represents the leading edge of the country's changing racial and ethnic makeup. A bare majority (52%) are non-Hispanic white—significantly smaller than the share of Millennials who were non-Hispanic white in 2002 (61%). One-in-four Gen Zers are Hispanic, 14% are black, 6% are Asian and 5% are some other race or two or more races."[61] Some researchers point to the significant wave of immigrants into the United States but also recognize that natural births from interracial marriages have increased significantly.[62] Since the year 2000, the numbers of multiracial youth have increased 50 percent.[63]

As a result, Gen Z expects ethnic and racial inclusion to be the societal norm. In everyday life, this implies the

> expectation that those around them will have different identities and beliefs—and that those differences can be a source of joy: Teens (18%) and young adults (22%) are also more likely than older adults (14%) to strongly agree that they enjoy spending time with people who are different from them. Gen Z and

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[61] Kim Parker and Ruth Igielnik, "On the Cusp of Adulthood and Facing an Uncertain Future: What We Know About Gen Z So Far," Pew Research Center, May 14, 2020, https://www.pewsocialtrends.org/essay/on-the-cusp-of-adulthood-and-facing-an-uncertain-future-what-we-know-about-gen-z-so-far/.

[62] "The number of Americans self-identifying as white and black multiracial rose 134 percent. The number of Americans of mixed white and Asian descent grew by 87 percent. There has been a 400 percent increase in black-white multiracial marriages in the last thirty years and a 1,000 percent increase in Asian-white marriages." White, *Meet Gen Z,* chap. 2.

[63] "Gen Z 2025."

> Millennials have a greater appreciation for integration, in practice, compared with the generations before them.[64]

This diversity is reflected in perspectives regarding church. When asked to pick an image that most reflects church, Barna found "interesting differences by ethnicity on this question."[65] For example, "African-American and Hispanic teens tend to select images that have a communal feel (and greater diversity), whereas whites are substantially more likely to pick the cross."[66] For church leaders committed to engaging Gen Z, diversity in community will necessarily become a priority, both in the pews and on leadership teams.

Fluid: Gender and Sexuality

The decade of the 1960s is commonly known for the sexual revolution and other interrelated shifts that have now been rationalized and accepted in another generation. For Millennials, sex was about individual and personal fulfillment, because "in the individualist narrative, sexuality is about personal satisfaction. … The rules of individualist sexual encounters are self-defined. The highest goals of sex are not just pleasure, but freedom and self-expression."[67] Likewise for Gen Z, individual preference and choice are now accepted and expected norms. Gender and sexuality are no longer defined by long-held cultural mores; instead they are governed by personal feelings.

A Gen Z focus group exploring the subject of gender reveals the new certitude in this regard. Researchers found that "only half of today's teens believe one's sex at birth

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[64] Barna Group, *Gen Z*, 50.

[65] Ibid., 70.

[66] Ibid.

[67] David Kinnaman, *You Lost Me: Why Young Christians Are Leaving Church and Rethinking Faith* (Grand Rapids, MI: Baker Books, 2011), 155.

defines one's gender. One-third says gender is 'what a person feels like.' Twelve percent do not know how to answer this question."[68] For a smaller percentage, the factors determining gender include "'a person's desires or sexual attraction' or 'the way society sees a person.'"[69] The implications for marriage are significant. Seventy-three percent support marriage regardless of sexual orientation,[70] and 74 percent support equal rights for transgender people.[71] Some are predicting an increase in LGBTQ sexuality, as 52 percent of Gen Zers do "not identify as strictly heterosexual."[72] Additionally, "56% of Gen Z says they know someone firsthand who goes by gender neutral pronouns ('they,' 'them,' or 'ze')."[73] White notes that "for Generation Z, the idea of 'acceptance' is often interchangeable with the idea of 'affirmation.'"[74]

In the aggregate, research shows Gen Z to have the most progressive perspectives of any generation where sexuality is concerned. However, engaged Christians in this age range hold dramatically different views from others in the group and provide hope for

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[68] Barna Group, *Gen Z*, 46.

[69] Ibid.

[70] Northeastern University, *Innovation Imperative: Portrait of Gen Z* (Northeastern University and FTI Consulting, 2014), 17.

[71] Ibid.

[72] Laura Moreno, "This Is Why the Future Will Be Queer," *Metrosource*, July 25, 2019, https://metrosource.com/this-is-why-the-future-will-be-queer/. Barna's research notes, "About one in eight of all 13- to 18-year-olds describes their sexual orientation as something other than heterosexual or straight (12%), with those who identify as bisexual making up more than half of that proportion (7%)." Barna Group, *Gen Z*, 46. The difference between Moreno's point and Barna's statistics is interesting and may be attributed to Barna's survey being more tied to Christians.

[73] Barna Group, *Gen Z*, 46.

[74] White, *Meet Generation Z,* chap. 2.

leaders who encounter Gen Z.[75] For example, 79 percent of engaged Gen Z Christians report that they can have open, honest conversations about their struggles with their parents,[76] a finding that highlights the value of faith formation. Data show that "faith identity and practice correlate with a higher tendency to identify as straight, with nearly all engaged Christians (99%) saying they are heterosexual (vs. 86% all Gen Z). On the other hand, teens with no religious affiliation are less likely than others to describe themselves as straight (79%; 13% consider themselves bisexual)."[77]

Questions regarding gender and sexuality have been asked throughout history. Unique to this generation is the sense that because some people wrestle with their gender identity, everyone must do the same. In order to effectively reach Generation Z, leaders must be prepared to face gender and sexuality questions without reticence or reservation.[78]

Ambivalent: Anxious and Mentally Anguished

Growing up in an always "on," instant-driven, and globally connected culture is taking a toll on Gen Z's mental health. In one study of college-age students from 2007 to

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[75] Barna defines "engaged Christians" as those who claim the following: "[I] identify as Christian, have attended church within the past six months and strongly agree with the each of the following: The Bible is the inspired word of God and contains truth about the world. I have made a personal commitment to Jesus Christ that is still important in my life today. I engage with my church in more ways than just attending services. I believe that Jesus Christ was crucified and raised from the dead to conquer sin and death." Barna Group, *Gen Z*, 112.

[76] Ibid., 82.

[77] Ibid., 46.

[78] "Seven out of ten [resilient disciples] say they receive 'wisdom for how to live faithfully in a secular world.' About half say they receive wisdom for living wisely in a pluralistic culture ('people who believe differently from me') and in terms of sex, sexuality, and technology." Kinnaman, *Faith for Exiles,* 75.

2018, the "rates of depression, anxiety, nonsuicidal self-injury, suicidal ideation, and suicide attempts" doubled in some cases and dramatically increased across the board.[79] Similar struggles affect Gen Zers in other-than-school settings, with 75 percent reporting that mental health issues caused them to leave their workplaces (as opposed to 20 percent of the general population).[80]

With global research confirming their mental anguish, it seems clear that young people are struggling emotionally and psychologically. Barna Research found that "anxiety about important decisions is widespread (40%), as well as uncertainty about the future (40%), a fear of failure (40%) and a pressure to be successful (36%)."[81] Barna's study did not address diagnoses but found that "nearly three in 10 overall (28%) call themselves sad or depressed."[82] Barna adds that "on average, one in five 18–35-year-olds around the globe identifies with feelings related to anxiety—specifically, they report feeling at least three of the four following emotions: anxiety about important decisions, sadness or depression, fear of failure and insecurity in themselves."[83]

More than any generation to date, Gen Z is concerned about the global events that cause them to experience unprecedented levels of anxiety. Issues from immigration to

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[79] Mary E. Duffy, Jean M. Twenge, and Thomas E. Joiner, "Trends in Mood and Anxiety Symptoms and Suicide-Related Outcomes Among U.S. Undergraduates, 2007–2018: Evidence from Two National Surveys," *Journal of Adolescent Health* 65, no. 5 (2019): 596, https://doi.org/10.1016/j.jadohealth.2019.04.033.

[80] Geoff McMaster, "Millennials and Gen Z Are More Anxious than Previous Generations: Here's Why," *Folio*, January 28, 2020, https://www.folio.ca/millennials-and-gen-z-are-more-anxious-than-previous-generations-heres-why/.

[81] Barna Research, *Connected Generation*, 49.

[82] Ibid.

[83] Ibid., 52.

mass shootings tend to top their list.[84] Even as Gen Z is trending to become one of the most educated generations in history, and among the most entrepreneurial,[85] their experiences during the 2008 Great Recession and the COVID-19 pandemic fuel their concerns about financial safety. The American Psychology Association reports that a staggering 81 percent of Gen Zers report being stressed over money.[86]

As young people mature and become increasingly cognizant of adult responsibilities, they become more anxious about the future and the pressures attached to fulfilling their dreams. Their mental anguish is exacerbated by their dependence on technology and the virtual connectivity it offers. In his book, *Digital Minimalism,* Cal Newport describes how technology companies intentionally design addictive apps that produce predictable behavioral outcomes.[87] This is particularly true of social media enterprises.

So, is scrolling harmful to mental health? The answer seems to be *yes*. The Mayo Clinic summarizes the deleterious effects of social media:

> A 2019 study of more than 6,500 12- to 15-year-olds in the U.S. found that those who spent more than three hours a day using social media might be at heightened risk for mental health problems. Another 2019 study of more than 12,000 13- to

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[84] Sophie Bethune, "Gen Z More Likely to Report Mental Health Concerns," *American Psychological Society Monitor on Psychology*, January 2019, https://www.apa.org/monitor/2019/01/gen-z.

[85] Parker and Igielnik, "Cusp of Adulthood"; Entrepreneur Staff, "41 Percent of Gen Z-ers Plan to Become Entrepreneurs (Infographic)," *Entrepreneur*, January 15, 2019, https://www.entrepreneur.com/article/326354.

[86] American Psychological Association, *Stress in America: Generation Z*, Stress in America™ Survey (American Psychological Association, 2018), 5, https://www.apa.org/news/press/releases/stress/2018/stress-gen-z.pdf. The study also notes, "Nearly two in three Gen Zs ages 15 to 17 (63 percent) report their families not having enough money is a significant source of stress. For more than three in 10 Gen Zs, personal debt (33 percent) and housing instability (31 percent) are a significant source of stress, while nearly three in 10 (28 percent) cite hunger or getting enough to eat." Ibid.

[87] Cal Newport, *Digital Minimalism Choosing a Focused Life in a Noisy World* (New York: Portfolio/Penguin, 2019), 14–16.

> 16-year-olds in England found that using social media more than three times a day predicted poor mental health and well-being in teens.
>
> Other studies also have observed links between high levels of social media use and depression or anxiety symptoms. A 2016 study of more than 450 teens found that greater social media use, nighttime social media use and emotional investment in social media—such as feeling upset when prevented from logging on—were each linked with worse sleep quality and higher levels of anxiety and depression.[88]

As has already been stated, technology is systematically reshaping our way of life. The Mayo data indicate specific impacts to health and, therefore, quality of life. Because these and other factors are dramatically impacting Gen Z, understanding and managing emotional states is one of this generation's pressing needs. Critical thinking skills and emotional intelligence must be developed to keep "emotional reasoning"—the assumption "that your negative emotions necessarily reflect the way things really are: [as in] 'I feel it, therefore it must be true'"[89]—from overrunning Gen Z's thought processes.

One need not be a psychologist or certified emotional intelligence coach to understand that emotional reasoning is not always true. Increasingly, however, this kind of thinking is normative for young people. Therefore, it is imperative for parents, leaders, and pastors to (1) understand how emotions work, and (2) take the time to teach young people how best to *manage* their emotions so that their emotions do not *master* them. Leaders would do well to develop skills in the field of emotional intelligence, so they can help the next generation deal with often overwhelming anxiety and mental anguish.

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[88] Mayo Clinic Staff, "Teens and Social Media Use: What's the Impact?" Mayo Clinic, December 21, 2019, https://www.mayoclinic.org/healthy-lifestyle/tween-and-teen-health/in-depth/teens-and-social-media-use/art-20474437.

[89] David D. Burns, *Feeling Good: The New Mood Therapy* (New York: Harper Collins-Quill, 2000), 42. See also, Greg Lukianoff and Jonathan Haidt, "The Coddling of the American Mind," *Atlantic*, September 2015, https://www.theatlantic.com/magazine/archive/2015/09/the-coddling-of-the-american-mind/399356/.

"Algorithmships": Algorithms and Relational Disconnect

An algorithm is "a process or set of rules to be followed in calculations or other problem-solving operations, especially by a computer."[90] A relationship at its most basic level is defined as "the way in which two or more concepts, objects, or people are connected, or the state of being connected."[91] For our purposes, the term *algorithmship* involves replacing the guidance of people with algorithmic suggestions. One study imagines Gen Z's dependency on algorithms in the year 2025:

> Imagine a world of PhDs. Everyone has a self-appointed degree in their own highly evolved field of expertise. Their topics span everything you'd ever want to know about – from crafting hoverboards for pets to tailoring shirts out of your leftover dinner materials. Entrenched in their chosen knowledge, they'll be sharing their fine-tuned skillsets with the world. … Living in your own algorithm could create the ultimate life feed, customized to your specific desire to know about subterranean plants or arctic biking. Becoming so narrowly focused, however brilliantly, runs the risk of overlooking other influences that could lead to a richer worldview, and skillset. … Gen Z will turn to data for common sense, forgetting that they—and we—had it in the first place. Grown up, Gen Z will go out for a walk in the park, because a study that analyzed the benefits of nature on well-being says walking in the park is good for you. Will they stop to ask themselves, "Didn't we know this already?" An over-reliance on data for life instructions could lead to the end of common sense.[92]

While older generations prefer personal suggestions from friends and family members, 55 percent of Gen Zers prefer to be guided by algorithms.[93] In the "attention

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[90] *Lexico*, s.v. "algorithm," accessed July 17, 2010, https://www.lexico.com/en/definition/algorithm.

[91] *Lexico*, s.v. "relationship," accessed August 4, 2020, https://www.lexico.com/en/definition/relationship.

[92] "Gen Z 2025."

[93] Josh Grunberg and Tommy Walters, "For Gen Z-Ers, YouTube Algorithm 'Gets Me,'" *Marketing Insider*, February 4, 2020, https://www.mediapost.com/publications/article/346636/for-gen-z-ers-youtube-algorithm-gets-me.html.

economy,"[94] the majority of Gen Z's decisions, interactions, and relationships are determined this way, thus creating *algorithmships,* to which Barna essentially attests:

> Many teens and young adults, knowingly or not, are trading family- and community- curated knowledge for information managed by market-based algorithms. The average social media user sees only what a computer calculation determines they should see, based on their consumer potential. Users who post the most get the most attention, and those who get the most attention are favored by the algorithm.…
>
> The outcome, all too often, is social and cultural commodification, polarization and—ironically—*dis*connection.[95]

This disconnection is evident in loneliness rates that exceed those of previous generations.[96] When asked whether they feel deeply cared for by others, only "one in three 18–35-year-olds years" gave a positive response.[97] When asked a corollary question, only 32 percent indicated that "someone believes in me."[98] In addition, the garnering of attention through performance is shown to be a priority in that "personal achievement, whether educational or professional, and hobbies and pastimes are most

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[94] Lexie Kane, "The Attention Economy," Nielson Norman Group, June 30, 2019, https://www.nngroup.com/articles/attention-economy/. "The modern economy increasingly revolves around the human attention span and how products capture that attention." Ibid.

[95] Barna Research, *Connected Generation*, 22. Barna cites "The Age of the Algorithm," September 5, 2017, episode 274 in *99% Invisible*, produced by Delaney Hall, podcast, https://99percentinvisible.org/episode/the-age-of-the-algorithm/.

[96] Jena Hilliard, "New Study Reveals Gen Z the Loneliest Generation in America," Addiction Center, August 14, 2019, https://www.addictioncenter.com/news/2019/08/gen-z-loneliest-generation/. Based on a Cigna survey, Hilliard reports that "America is currently undergoing a 'loneliness epidemic' with almost 50% of participants feeling lonely." Ibid. "The study found that Loneliness scores rose among the younger generations, with the youngest generation, Gen Z, feeling the loneliest. Gen Z, individuals born between the [year] 1997 and the early 2000s, scored a 48.3 overall. Millennials, those born between the years 1981 and 1996, then scored a 45.3 on the Loneliness scale. Gen X scored a dreary 45.1 and Baby Boomers scored a 42.4. Those of grandparenting or great-grandparenting age, the Greatest Generation, were the least lonely, with a score of 38.6. Cigna's findings not only identified Gen Z (adults 18–22) as the loneliest generation, but also the generation that claims to be in the worst health compared to other age demographics." Ibid.

[97] Barna Research, *Connected Generation*, 46.

[98] Ibid., 24.

central to Gen Z's identity. Twice as many teens as Boomers strongly agree that these are important to their sense of self, while older adults are more likely to say their family background and religion are central to their identity (one in three in Gen Z considers these important)."[99]

The current generation lives in a stunning contradiction: they are connected (online) but disconnected (off-line), thus "their connectivity coexists with paradoxical levels of isolation and loneliness."[100]

Conclusion

A composite identity sketch emerges from this chapter's examination of Gen Z's spiritual and digital cultures. The intent in developing this composite is to pinpoint the distinguishing characteristics that, when recognized, will help leaders to engage Gen Z more effectively. This recognition is essential because every generation forms its identity by navigating the challenges it faces.

At the same time, every human being yearns to answer the existential question, "Who am I?" Helping people to answer this question requires not only compassion but an understanding of identity. For Francis Fukuyama, the modern view of identity is comprised of three parts: 1) the idea that humans possess an innate longing for social

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[99] Barna Group, *Gen Z*, 41.

[100] Barna Research, *Connected Generation,* 20. Tim Elmore and Andrew McPeak also recognize the paradoxes this generation lives, noting, "They are independent yet dependent on parents. They are trendy yet traditional in practices. They are both often alone yet never alone. They have it so good yet have it so difficult. They experience virtually no dramatic moments yet feel so much drama. They are cognitively advanced yet emotionally behind. Their life is both authentic and artificial. Their world is easy but very hard." Tim Elmore and Andrew McPeak, *Generation Z Unfiltered: Facing Nine Hidden Challenges of the Most Anxious Population* (Atlanta: Poet Gardener, 2019), chap. 3, Kindle.

recognition, 2) the belief that the inner self has greater value than society, and 3) a concept of universal dignity that sees all people as deserving of basic recognition.[101]

Identity formation is inseparable from narrative. Jordan Peterson addresses the idea of myth (or narrative), asserting that it shapes human reality and creates social actions, from which language evolves and meaning is derived.[102] The question that must be answered in regard to Gen Z is "What narrative are their leaders and other adults suggesting for them?"

At least in part, the answer depends upon what the older group is experiencing. Elmore and Peak assert that a majority of adults are "overwhelmed" by the high-tech culture and are "over-functioning" in order "to control [the] lives and outcomes" of their Gen Z offspring.[103] This is not surprising, as adolescent and young adult Gen Zers certainly face paradigms that previous generations did not encounter. Jonathan Haidt and Greg Lukianoff add that the problems students and young people face are not "minor or 'all in their heads.'"[104] They further explain that "what people choose to *do* in their heads will determine how those real problems affect them."[105]

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[101] Francis Fukuyama, *Identity: The Demand for Dignity and the Politics of Resentment* (New York: Farrar, Straus and Giroux, 2018). This is my abbreviated summary of Fukuyama's view of identity.

[102] Jordan B. Peterson, *Maps of Meaning: The Architecture of Belief* (New York: Psychology Press, 1999), 38–59.

[103] Elmore and McPeak, *Generation Z Unfiltered*, chap. 1.

[104] Greg Lukianoff and Jonathan Haidt, *The Coddling of the American Mind: How Good Intentions and Bad Ideas Are Setting up a Generation for Failure* (New York: Penguin Press, 2018), 14.

[105] Ibid.

Leaders need to offer narratives and approaches that speak to real problems, with the intent of developing real solutions. With that in mind, Chapter 3 will lay the biblical and theological foundation for a paracletic leadership framework.

CHAPTER 3:

BIBLICAL AND THEOLOGICAL UNDERSTANDING FOR PARACLETIC MINISTRY

The case for paracletic leadership is biblically, theologically, and historically grounded, yet wholly relevant to conditions within the twenty-first century church. As previously noted, the statistical decline in church attendance within the United States continues for Gen Z. Notwithstanding the downward trend, recent data from the Barna Group shows that "among Gen Z churchgoers (those who have attended one or more worship services within the past month), perceptions of church tend to be more positive than negative."[1] Highlighting the data's negative aspects, the report notes that "more than half of Gen Z says church involvement is either 'not too' (27%) or 'not at all' important (27%). Only one in five says attending church is 'very important' to them (20%), the least popular of the four options."[2]

Why does Gen Z perceive attending church as unimportant? Although a majority of Gen Z Christians find connection to God outside the church, and a similar proportion of non-Christian Gen Z members find the personal relevance of church to be missing,[3] the data regarding perceptions of the church show that Gen Z is seeking connection to the transcendent.[4] The larger postmodern culture is similarly open to the supernatural, as

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[1] Barna Group, *Gen Z*, 70.

[2] Ibid., 71.

[3] Ibid., 71–72.

[4] "Overall, 18–35-year-olds around the world express an overwhelming openness to spirituality—or, at least, the possibility of a spiritual dimension. Three-quarters are either certain spiritual forces exist (47%) or admit they think they may exist, even if they are unsure (28%). Only 8 percent reject the idea

White explains in summarizing Harvard sociologist Pitirim Sorokin's view of sensate and ideational cultures:

> The pendulum of civilization generally swings in one of two directions: the ideational and the sensate. The ideational civilization is more theological and spiritual, while the sensate culture is more rational or scientific. Sorokin contended that the classic ideational period was the medieval. From the Enlightenment forward, we lived in a sensate world. Sorokin's thesis rings true. Now in our struggle with what the modern world has given to us—or, more accurately, taken away—there seems to be a swing back toward the ideational.[5]

From the church's vantage point, the Holy Spirit is the supernatural element Gen Z seeks. Therefore, the church has an opportunity to embrace and incorporate the Spirit in its leadership and thereby engage Gen Z and the postmodern culture. Interestingly, this opportunity coincides with a renewed interest in the Holy Spirit, both in academia and everyday Christianity, that began in the late twentieth century and continues to this day. Catholic theologian Elizabeth Dreyer describes the contours of this heightened focus:

> Renewed interest in the Holy Spirit is visible in at least three contexts: individual Christians who hunger for a deeper connection with God that is inclusive of all of life as well as the needs of the world; the church that seeks to renew itself through life-giving disciplines and a return to sources; and the formal inquiry of academic philosophy and theology. In effect, one can hear the petition, "Come Creator Spirit" on many lips these days.[6]

The growth of Pentecostalism (one of the fastest-growing movements in history with a footprint in most countries and Christian traditions)[7] speaks to Dreyer's first and second

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altogether. Though certainty wanes among young adults who identify as atheist, agnostic or irreligious, nearly half are open to the possibility of a spiritual realm (18% are certain spiritual forces exist, 29% think they might)." Barna Research, *Connected Generation*, 58.

[5] White, *Meet Generation Z*, chap. 7. White cites Pitirim Sorokin, *Social and Cultural Dynamics*, rev. ed. (New Brunswick, NJ: Transaction Publishers, 2010).

[6] Elizabeth A. Dreyer, "An Advent of the Spirit: Medieval Mystics and Saints," in *Advents of the Spirit: An Introduction to the Current Study of Pneumatology*, ed. Bradford E. Hinze and D. Lyle Dabney (Milwaukee: Marquette University Press, 2001), 123.

[7] Opoku Onyinah, "The Movement of the Spirit Around the World in Pentecostalism," *Transformation: An International Journal of Holistic Mission Studies* 30, no. 4 (2013): 273.

contexts. In describing this growth, John Allen Jr. states, "In Christian terms, the late 20th century will probably be known as the era of the 'Pentecostal Explosion.' From less than six percent in the mid-1970s, Pentecostals finished the 20th century representing almost 20 percent of world Christianity."[8]

This is not to say that the Holy Spirit was at any time inactive. This research will show the Spirit's consistent activity throughout the Old and New Testaments and throughout history. However, one aspect of the "Pentecostal explosion" that Allen describes has perhaps made the active Spirit seem more conspicuous in some quarters:[9] it is the belief in the eschatological fulfillment of the Joel 2:28–32 prophecy and the attendant missional mandate to go into all the world making disciples.[10]

Amid this global movement of people encountering the Spirit afresh and the concomitant rise in personal and academic interest in the Spirit, Christian theologians widely agree that we are in the "age of the Spirit."[11] In D. L. Dabney's view, it becomes incumbent upon Christianity to "act its age" by starting with a "theology of the third

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[8] John L. Allen Jr., "If Demography Is Destiny, Pentecostals Are the Ecumenical Future," *National Catholic Reporter*, January 28, 2008, ncronline.org/news/if-demography-destiny-pentecostals-are-ecumenical-future.

[9] Ibid.

[10] Allan Anderson summarizes the early Pentecostal mind-set writing, "Pentecostalism has always been a global missionary movement in foundation and essence. It emerged with a firm conviction that the Spirit had been poured out in 'signs and wonders' in order for the nations of the world to be reached for Christ before the end of the age. Its missionaries proclaimed a 'full gospel' that included individual salvation, physical healing, personal holiness, baptism with the Spirit, and a life lived on the edge lived in expectation of the imminent return of Christ." Allan H. Anderson, "The Emergence of a Multidimensional Global Missionary Movement: Trends, Patterns and Expressions," in *Spirit and Power: The Growth and Global Impact of Global Pentecostalism*, ed. Donald E. Miller, Kimon H. Sargeant, and Richard Flory (Oxford: Oxford University Press, 2013), 39.

[11] Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, MI: Baker Academic, 2005), 10. Yong notes that in the Christian tradition, the age of the Spirit is the "eschatological context of the already-but-not-yet," the "last days" until the eschaton, which began on the Day of Pentecost (Acts 2:17). Ibid.

article, a theology of the Holy Spirit."[12] Michael Scott Horton echoes the need for theological basis. In his work, *Rediscovering the Holy Spirit,* Horton prudently warns of the danger of personal interpretations of the Holy Spirit stating, "As with the revival of interest in the Trinity, renewed interest in the Spirit does not always mean clarity or consistency with respect to historic Christian teaching. It is not to be assumed that the Spirit whom people have in mind is the Spirit identified in Scripture."[13]

Biblical Perspective on the Role of the Spirit as Paraclete

To gain clarity, consistency, and a biblical and theological basis for understanding paracletic ministry, this study now explores the activity of the Spirit in the span of Scripture, paying particular attention to the Spirit's role as Paraclete.

Activity of the Spirit in the Old Testament

The Bible presents numerous symbols and images to describe the activities and personhood of the Spirit. The term *Holy Spirit* appears in the Old Testament just three times (in Ps. 51:11 and Isa. 63 vss. 10 and 11),[14] but "among the hundreds of references to 'spirit' in the Old Testament, roughly one hundred instances are considered by scholars

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[12] D. Lyle Dabney, "Why Should the Last Be First? The Priority of Pneumatology in Recent Theological Discussion," in Hinze and Dabney, 245–246, 257. In "acting its age," Dabney is not suggesting that Christianity must grow up or become mature. In the face of a postmodern, pluralistic culture that "calls into question … the theologies of Scholasticism and the Reformation," he suggests that Christianity must "re-conceive the relationship between Christianity and the Gospel it proclaims and the new social world in which it finds itself at the beginning of the twenty-first century." Ibid., 251, 246. "By 'acting its age,'" states Dabney, "I do not mean to *conform* to its age, but rather to learn anew to understand itself and go about its mission in a manner *appropriate* to its age." Ibid., 246.

[13] Michael Scott Horton, *Rediscovering the Holy Spirit: God's Perfecting Presence in Creation, Redemption, and Everyday Life* (Grand Rapids, MI: Zondervan, 2017), introduction, Kindle.

[14] YunGab Choi, "Holy Spirit in the Old Testament," in *The Lexham Bible Dictionary*, ed. John D. Barry, et al. (Bellingham, WA: Lexham Press, 2016), Logos Bible Software, 8.

to have the 'Spirit of God' (Gen. 1:2) or 'Spirit of the LORD' (Isa. 11:2) as the meaning."[15] The Septuagint translates the Old Testament Hebrew word *ruach* using the closely related Greek word, *pneuma*, two hundred and sixty-four times.[16] Although both words suggest multiple meanings (such as "breath," "air," "wind," or "soul"),[17] "the basic meaning of *ruach* is … 'blowing,'"[18] which denotes "the idea of 'God in action' that stands behind the biblical record of the charismatic activity of the Spirit of God."[19]

Jesus said, "The wind [*pneuma*] blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit [*pneumatos*]" (John 3:8). Although an in-depth analysis of pneumatology is outside the scope of this research, and the research acknowledges that the Bible was not written to formulate definitive categories in which to place the Holy Spirit,[20] an understanding of the Spirit's ways of moving upon the earth and upon God's people within the Scripture texts is vital.

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[15] Veli-Matti Kärkkäinen, *Pneumatology: The Holy Spirit in Ecumenical, International, and Contextual Perspective* (Grand Rapids, MI: Baker Academic, 2018), chap. 2, Kindle.

[16] Eduard Schweizer, "Πνεῦμα, Πνευματικός, Πνέω, Ἐμπνέω, Πνοή, Ἐκπνέω, Θεόπνευστος," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich (Grand Rapids, MI: Eerdmans, 1964), 359.

[17] E. Kamlah, "Spirit," in *New International Dictionary of New Testament Theology*, ed. Colin Brown (Grand Rapids, MI: Zondervan, 1978), 3:689–93.

[18] Kärkkäinen, *Pneumatology*, chap. 2.

[19] Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke–Acts*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2012), chap. 2. Kindle. Stronstad also clarifies his use of the word *charismatic*, saying, "I use the term 'charismatic' in a functional and dynamic sense. By 'charismatic' I mean God's gift of his Spirit to his servants, either individually or collectively, to anoint, empower, or inspire them for divine service. As it is recorded in Scripture, therefore, this charismatic activity is necessarily an experiential phenomenon." Ibid.

[20] Kärkkäinen, *Pneumatology,* chap. 2.

A common Old Testament understanding of the active Spirit is couched in language that describes the Spirit *coming upon* individuals or groups of people. Two examples from the Book of Judges are indicative: The text reveals that "the Spirit of the LORD came upon Gideon; and he blew a trumpet" (Judg. 6:34). Speaking of Samson, the text notes, "The Spirit of the LORD came upon him mightily, so that he tore him as one tears a young goat though he had nothing in his hand; but he did not tell his father or mother what he had done" (Judg. 14:6).[21] Similarly, during the ordination of King Saul, Samuel says, "Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man" (1 Sam. 10:6).[22] The verb that describes the coming of the Lord in this case is unique, as G. Henton Davies explains:

> The Hebrew verb here describes the sweeping, almost leaping movement, describing the rushing action of fire and the sudden pounce of the Spirit as it rushes upon man. Indeed this is a favorite word to describe the coming of the Spirit, and it is used of Saul for prophetic behavior, for war or for madness (1 Sam. 10:6, 10; 11:6; 18:10), and David to mark a stage on his career (1 Sam. 16:13). The activity of the Spirit here marks the sudden insight, the frenzied decision, and the exalted and possessed consciousness of the visited soul.[23]

The Spirit who enabled Saul's prophetic behavior also enabled Deborah the prophetess to judge Israel.[24] Stanley M. Horton correctly states that "as a prophet, Deborah was a speaker for God, speaking as she was 'carried along' (borne along, led along) by the Spirit of God (2 Peter 1:21). Her prophetic gift qualified her to lead, judge,

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[21] *Came* or "Lit *rushed upon.*" *New American Standard Bible: 1995 Update* (La Habra, CA: Lockman Foundation, 1995), Judg. 14:6n.

[22] Samuel's prophecy was fulfilled in 1 Sam. 10:9–10.

[23] G. Henton Davies, "The Holy Spirit in the Old Testament," *Review & Expositor* 63, no. 2 (May 1, 1966): 131, doi:10.1177/003463736606300202.PDF.

[24] Judg. 4:4.

and rule the nation. (See Deuteronomy 17:18, 19.)"[25] The Spirit's activity in coming upon these leaders of Israel demonstrates "God in action" accomplishing that which he intended to unfold.[26]

Activity of the Spirit in the New Testament

This same Spirit is shown to be active in the New Testament. Early in all three synoptic Gospels there is some form of reference to the Holy Spirit's presence with Jesus from the beginning of his ministry or life. Mark recounts the Spirit's descent upon the adult Jesus as he is baptized by John, the son of Zechariah and Elizabeth.[27] Matthew and Luke point out the Holy Spirit's active involvement in Jesus's birth.[28] Luke provides the most extensive birth narrative and adds that John (the baptizer) would be filled with the Holy Spirit while still in the womb.[29] The birth narratives reveal the Holy Spirit's intimate involvement in the immaculate conception. Roger Stronstad draws out the significance:

> As Luke (and Matthew) reports it, the miraculous conception of Jesus by the overshadowing power of the Holy Spirit differs from the other activity of the Spirit in the infancy narrative. It is the creative power of God. In terms perhaps reminiscent of the hovering Spirit at creation (Gen. 1:2), in Mary's conception of Jesus the Spirit effects a new creation. This overshadowing of the divine presence signifies that the conception of Jesus has an importance that is similar to that of

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[25] Stanley M. Horton, *What the Bible Says about the Holy Spirit* (Springfield: Gospel Publishing House, 2005), 37.

[26] Stronstad, *Charismatic Theology*, chap. 2; G. J. Leeper, "The Nature of the Pentecostal Gift with Special Reference to Numbers 11 and Acts 2," *Asian Journal of Pentecostal Studies* 6, no. 1 (2003): 23, https://www.aptspress.org/wp-content/uploads/2018/06/03-1-GLeeper.pdf.

[27] Mark 1:10.

[28] Matt. 1:18–20; Luke 1:35.

[29] Luke 1:15.

> the earlier creation of the cosmos. Future events in the life of Jesus will attest to the epochal significance of this unique creative event.[30]

Just as the conception of Jesus signifies the hovering of the Spirit in the larger creation, Jesus himself is a sign and the pattern for all humanity. "As sign, Jesus is the *arche*, Creation's archetypal pattern and the expression of the Father."[31] As this research will show, Jesus is also the pattern for paracletic leadership. In this regard, the Spirit-Christ relationship is essential. Kärkkäinen summarizes the importance of the synoptic Gospels in presenting that relationship:

> The Synoptic Gospels offer an authentic, thick "Spirit Christology." Jesus's birth (Matt. 1:18–25; Luke 1:35), baptism (Matt. 3:16; Mark 1:10; Luke 3:22), testing in the wilderness (Matt. 4:1; Mark 1:12; Luke 4:1), and ministry with healings, exorcisms, and other miracles (Matt. 12:28; Luke 4:18; 11:20) are functions of the Spirit. No wonder, then, Jesus is the one who baptizes his followers with the Spirit (Matt. 3:11; Mark 1:8; Luke 3:16).[32]

In total, the synoptic Gospels reference the Holy Spirit thirty-five times, with six such references in Mark, twelve in Matthew, and seventeen in Luke.[33] As the premier theologian on the Spirit,[34] Luke continues in Acts to tell of "all that Jesus began to do and teach" (Acts 1:1). It has been noted that although the book is titled *The Acts of the*

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[30] Stronstad, *Charismatic Theology*, chap. 3.

[31] Mark John Chironna, "Developing an Applied Semiotics of Prophetic Perceptuality" (DMin diss., George Fox Evangelical Seminary, Portland, 2016), 27, https://digitalcommons.georgefox.edu/dmin/125.

[32] Kärkkäinen, *Pneumatology,* chap. 2. Here Kärkkäinen uses the term "Spirit Christology" as "general nomenclature." Ibid., chap. 2n13.

[33] Mark 1:8, 1:10, 1:12, 3:29, 12:36, 13:11; Matt. 1:18, 1:20, 3:11, 3:16, 4:1, 10:20, 12:18, 12:28, 12:31, 12:32, 22:43, 28:19; Luke 1:15, 1:35, 1:41, 1:67, 2:25, 2:26, 2:27, 3:16, 3:22, 4:1 (twice), 4:14, 4:18, 10:21; 11:13, 12:10, 12:12.

[34] F. W. Horn states, "Luke is surely the theologian of the spirit, not only in terms of statistics (pneuma, 106 times; pneuma theou, 75 times; pneuma hagion, 54 times) but also in terms of his reflection on primitive Christian testimony and ideas concerning the spirit from the perspective of a concept of salvation history." F. W. Horn, "Holy Spirit," in *The Anchor Yale Bible Dictionary*, vol. 3, *H–J*, ed. David Noel Freedman (New York: Doubleday, 1992), 277.

Apostles, "the Spirit guides the church in its choice of leaders and in its evangelistic activity to such an extent that Acts has sometimes been described as the book of 'The Acts of the Holy Spirit.'"[35] From the Day of Pentecost (Acts 2) onward, the Spirit is evident and active in the newly formed community of Jesus's followers "with visible signs (Acts 2:43; 4:31; 8:15–19; 10:44–47; 19:6)."[36]

The theme of empowerment through the Holy Spirit is explicit, but of particular import to this research is the understanding that "the Pentecost narrative is the story of the transfer of the charismatic Spirit from Jesus to the disciples."[37] In receiving the Spirit from Jesus, "the disciples become heirs and successors to [his] earthly charismatic ministry."[38] The apostle and theologian Paul, whose writings also emphasize the Spirit, addresses the continuity of the charismatic Spirit in a variety of ways. For Paul, the Spirit is intimately involved in the lives of the believer and the community of faith, and the Spirit remains central to his eschatological framework and Trinitarian underpinnings.[39] Thus, the Spirit is the source of all Christian ministry and Christian life. Paul Achtemeier speaks to this point and to the generational perspective:

> In both Acts and Paul's Letters, reception of the Holy Spirit brings the 'gifts' needed for Christian ministry (as well as the gift of ecstatic speech) and extends the presence and power of Christ to each new generation of Christians. In Pauline thought, however, there is an additional dimension seen in the contrast of 'flesh'

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[35] I. Howard Marshall, *Acts: An Introduction and Commentary*, Tyndale New Testament Commentaries 5 (Downers Grove, IL: InterVarsity Press, 1980), 33. Marshall cites J. H. E. Hull, *The Holy Spirit in the Acts of the Apostles* (London, 1968) and F. F. Bruce, "The Holy Spirit in the Acts of the Apostles," *Interpretation: A Journal of Bible and Theology* 27, no. 2 (April 1, 1973): 166–183.

[36] Kärkkäinen, *Pneumatology,* chap. 2.

[37] Stronstad, *Charismatic Theology*, chap. 4.

[38] Ibid.

[39] Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 896–99.

> with 'spirit' as characteristic of life in the old age and the new age, respectively. The Spirit makes Christians one 'in Christ' and empowers them, not only for the mission of the church, but also for the moral and ethical life appropriate to those who understand themselves to be people of the new age.[40]

Integral to this research is the continuity of Jesus's ministry, which resides in its being carried from generation to generation by way of the Spirit. To fully understand this succession, one must understand the *person* who was sent to continue Jesus's ministry.[41]

Ontology of the Spirit

Who is the Holy Spirit? As past and present scholars have wrestled with this complex and critical query, many have viewed the Old Testament as not elevating the Spirit of God to the level of persons or hypostasis.[42] In this regard, George T. Montague concludes the following:

> Isaiah 63:9–14 speaks twice of God's "holy spirit" and once of "the spirit of the Lord" in language that parallels the quasi-hypostatic language of the Wisdom texts. The holy spirit is "grieved" (Is 63:10), God places his holy spirit in the midst of his people (Is 63:11) and the "spirit of the Lord" guides the people to the promised land (63:14). This text is an allusion to the guarding and guiding angel the Lord placed in the midst of his people in Ex 23:20–23, which the Isaian text, via Ex 32:30–33:6, transfers to the Lord himself. Furthermore, in the Wisdom of Solomon, the spirit rides tandem with Wisdom, being hailed with 21 attributes (Wis 7:22). It would seem, then, that while the texts on the spirit are not as

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[40] Paul J. Achtemeier, et al., eds., *Harper's Bible Dictionary*, s.v. "Holy Spirit, the" (San Francisco: Harper & Row, 1985).

[41] "By 'person' is meant the characteristics of self-awareness, speech, having a will, emotions, etc. Therefore, there are three persons. The Father is not the same person as the Son; the Son is not the same person as the Holy Spirit, and the Holy Spirit is not the same person as Father—as each of them has a will and they speak to each other and to people. They are not three separate gods and are not three separate beings. They are three distinct persons; yet, they are all the one God. They are in absolute perfect harmony—consisting of one substance. They are coeternal, coequal, and co-powerful. If any one of the three were removed, there would be no God." Matt Slick, "The Trinity, the Hypostatic Union, and the Communicatio Idiomatum," Christian Apologetics and Research Ministry, November 24, 2008, https://carm.org/trinity-hypostatic-union-and-communicatio-idiomatum.

[42] George T. Montague, "The Fire in the Word: The Holy Spirit in Scripture," in Hinze and Dabney, 43. Montague references Max Turner, "Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts (Sheffield Academic Press, 1996), 277.

> extensive as those on the Logos or Wisdom, the same movement toward hypostasis is there.[43]

The New Testament is perhaps more overt in presenting evidence for the personhood of the Holy Spirit, using personal pronouns such as *who* (Rom. 8:11; John 6:63; 1 John 5:6; 1 Cor. 2:12; 2 Tim. 1:14), *he* (John 14:26), and *himself* (Rom. 8:16, 26) in referring to him.[44] The fact that the Spirit can be lied to further attests to personhood (Acts 5:3), as do references to the Spirit's grieving (Isa. 63:10; Eph. 4:30), loving (Rom. 15:30), and knowing (1 Cor. 2:11).[45]

Although these and other biblical texts served as loci in developing the doctrine of the Spirit,[46] the early church fathers hammered out the doctrine's details while fighting to keep the heresies of their day from corrupting "the faith which was once for all handed down to the saints" (Jude 1:3). It is generally agreed among scholars that the Cappadocian fathers firmly established the understanding of the Spirit's personhood against the heresy of Arianism, for example.[47] One of them, Basil of Caesarea, stood out

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[43] Montague, "Fire in the Word," 43.

[44] Matt Slick, "Verses Showing Identity, Ministry, and Personhood of the Holy Spirit," Christian Apologetics and Research Ministry, November 24, 2008, https://carm.org/verses-showing-identity-ministry-and-personhood-holy-spirit.

[45] Ibid.

[46] Speaking on the doctrine of the Holy Spirit, Seán P. Kealy calls it, "one of the most elusive themes in the Bible or in theology." Seán P. Kealy, "Holy Spirit," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman (Grand Rapids, MI: Wm. B. Eerdmans, 2000), 601.

[47] "The Christian writers of the second century had little interest in the Holy Spirit, so that, from the pneumatological standpoint, their writings are a disappointment. The apologists, in particular, concentrate so heavily on the doctrine of the Logos that the Spirit is effectively pushed to the margins. As great a third-century theologian as Origen lives in the shadow of this kind of subordinationism. … As in the case of Christology, however, controversy eventually brought the doctrine of the Spirit explicitly to the fore—after the christological question had been mainly resolved. … A moderate version of Arianism reasserted itself in the middle decades of the fourth century, maintaining that, whatever may be said of the Son in his relation to the Father, the Spirit at least remains a creature. The major responses to this claim came from the bishop-theologians Athanasius of Alexandria, Basil of Caesarea, and Gregory of Nazianzus, in works that still rank among the classic formulations of the doctrine of the Holy Spirit." Gary D.

among his peers, becoming known as the "theologian of the Holy Spirit" who fought to include the Spirit in the Trinitarian debates.[48] His work, *On the Holy Spirit* (the first great treatise on the Trinity's third person) inspired a revision of the Nicene Creed.[49] Basil specifically refuted pneumatomachianism, a subordinationism that produced a binity denying the Spirit equal hypostasis with the Father and Son.[50] According to this fallacy, the Spirit was not to be worshipped as God but seen as a created being.

As history continued to unfold, the church fathers and theologians persisted in more fully developing a Trinitarian theology. Among the models that emerged was one with roots going back to Augustine of Hippo, specifically, the "mutual love model,"[51] which continues to shape Western theology. Steven Studebaker's explanation is helpful:

> The mutual love model affirms that the Father begets the Son from eternity, but it does not illustrate this in terms of the relative intellectual operations of one mind. In the mutual love model, the Son is a subject who loves the Father. The Father and the Son in their concordant love for one another bring forth the Holy Spirit. The personal identity of the Holy Spirit is the objectification of the Father's and Son's mutual love. As mutual love, the Holy Spirit's primary characteristic is union. The Spirit is the love that indissolubly unites the Father and the Son. The identity of the Holy Spirit as mutual love does not depersonalize the Spirit. The Spirit is a unique divine person whose activity is that of uniting the other two divine persons.[52]

Badcock, "Doctrine of the Holy Spirit," in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin J. Vanhoozer (Grand Rapids, MI: Baker Academic, 2005), 304.

[48] Roger E. Olson, *The Story of Christian Theology: Twenty Centuries of Tradition and Reform* (Downers Grove, IL: InterVarsity, 1999), 177.

[49] Ibid.

[50] Ibid.

[51] Steven Studebaker, "Integrating Pneumatology and Christology: A Trinitarian Modification of Clark H. Pinnock's Spirit Christology," *Pneuma* 28, no. 1 (March 2006): 11, https://doi.org/10.1163/157007406776564410; Ibid., 11n18. Regarding the history of the mutual love model, Studebaker cites Edmund J. Fortman, *The Triune God: A Historical Study of the Doctrine of the Trinity*, Theological Resources (Philadelphia: Westminster, 1972), 204–217.

[52] Studebaker, "Integrating Pneumatology and Christology," 12. "Theologians routinely critique the mutual love model as embodying the Western tradition's preoccupation with divine oneness over and against the primacy of divine threeness in the Eastern tradition." Ibid., 12n20.

It must be noted that the mutual love model seeks to accomplish an understanding of the Immanent (or Ontological) Trinity rather than the Economic Trinity.[53] German Reformed theologian Jürgen Moltmann respectfully cautions against the dangers of misunderstanding the union aspect:

> If one wants to maintain the full divine Personhood of the Holy Spirit and respect at the same time Augustine's deep insight of the mutual bond of love between the Father and the Son, one should say: the Holy Spirit 'eksists' *in* the mutual love of the Father and the Son, but is not this love itself, because this mutual love is already there in the mutual relationships of the Father and the Son. The Father and the Son are not united through the Holy Spirit, because they are already one in mutual love, but they are united *in* the Holy Spirit. The Holy Spirit is perichoretically 'totally in the Father and in the Son.' The Spirit is not only the 'Spirit of the Father,' and not only the 'Spirit of the Son,' and not only the 'Spirit of the Father and the Son,' but *God* in Godself and in his Godhead, a divine *Person* in different relationships to the Father and to the Son.[54]

Although Karl Rahner's Rule professes that "the economic Trinity is the immanent Trinity, and the 'immanent' Trinity is the 'economic,' Trinity,"[55] Moltmann is again helpful in stating, "The immanent Trinity is the community of perfect Love and shows the structure of perfect Community. This is eternal Life, for eternal Life is communication in community. To speak of the three divine Persons, Father—Son—Holy

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[53] "[I]mmanent Trinity. The term used to explore and, to an inadequate degree, explain the internal workings and relationships among the three persons of the Trinity. Statements about the immanent Trinity seek to give language to the inexpressible mystery of what God is like apart from reference to God's dealings with creation. Thus the immanent Trinity is God-as-God-is throughout eternity." Stanley J. Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms*, s.v. "immanent Trinity" (Downers Grove, IL: InterVarsity Press, 1999). "[E]conomic Trinity: Refers to the manifestations of the three persons of the Trinity in relationship to the world, particularly in regard to the outworking of God's plan (economy) of salvation." Ibid., s.v. "economic Trinity."

[54] Jürgen Moltmann, "The Trinitarian Personhood of the Holy Spirit," in Hinze and Dabney, 313.

[55] Karl Rahner, *The Trinity* (London: Burns & Oates, 2001), 22.

Spirit, means to speak simultaneously about the One, divine Community, i.e., the Trinity."[56]

When the love of the Trinity and, therefore, the personhood of the Spirit are understood, Spirit-led leaders become open to bringing the transcendent "down to earth," which is what Gen Z seeks. Daniela Augustine brings this understanding full circle:

> The Spirit invites all humanity to make its habitat in the inter-sociality of the Trinity. This invitation implies the host's self-giving (or surrender) to the other and not their colonization. It is an initiation of dialogue by re-spacing oneself and creating conditions for conversational inclusion of the other. It is a gesture of welcoming all foreigners, aliens, and strangers, literally in their own terms.[57]

Leaders who know the Holy Spirit as *person* tend to understand the ongoing relationship that supersedes the mere empowerment to act. Thus, the Spirit is no longer perceived as "it"—an impersonal force that can be controlled or summoned when needed. Leaders who instead inhabit the "inter-sociality of the Trinity" and enter into relationship with the Spirit are also better disposed toward vertical relations with the Son and the Father, as well as horizontal relations with other people.[58]

Jesus's Discourse on the Spirit

Having surveyed the broad biblical terrain and a theological understanding of the Holy Spirit's personhood, this research now turns to the record of the Spirit's personhood and role as Paraclete, as revealed in the Gospel of John. Particular attention will be paid to Jesus's teaching in this regard.

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[56] Moltmann, "Trinitarian Personhood," 311.

[57] Daniela Augustine, *Pentecost, Hospitality, and Transfiguration: Toward a Spirit-inspired Vision of Social Transformation* (Cleveland, TN: CPT Press, 2012), 65.

[58] Ibid.

Identity of the Holy Spirit as Paraklētos

Kärkkäinen delineates that, in keeping with its Hebraic roots, the Johannine Gospel portrays the Spirit (*pneuma*) in a fashion similar to the Old Testament depiction (1) of the breath of God that gives life in John 3:5–8, (2) as the fountain of life described in John 4:13–14; 7:38–39, (3) in terms of new life to those who receive the Spirit, according to John 20:22 (as compared with Gen. 2:7), and (4) as anointing, per 1 John 2:20, 27.[59] However, as the final New Testament writer, John considers the available sources and presents a pneumatology unlike that proposed by others.[60] He breaks from the Old Testament and the synoptic Gospels' sole focus on the Spirit as *pneuma* and introduces the *paraklētos* (paraclete), a word found only in the New Testament and only in John's writings.

Four of John's usages of *paraklētos* refer to the Holy Spirit, and one refers to Jesus.[61] *Paraclete* can be applied in many ways and has been rendered differently in the various translations of the biblical text, as noted in *The New American Commentary*:

> The term Paraclete (*paraklētos*), rendered "comforter" in the KJV, "counselor" in the RSV, NIV, HCSB, and NLT, "helper" in the TEV and NKJV, and "advocate" in the NRSV, is a verbal adjective carrying a passive force. It is derived from *parakalein* and has the same meaning as *ho parakeklēmenos*, the articular perfect participle that means "the one called alongside." It was sometimes used within the

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[59] Kärkkäinen, *Pneumatology,* chap. 2.

[60] Marius Nel, "The Notion of the Holy Spirit as Paraclete from a Pentecostal Perspective," *In die Skriflig/In Luce Verbi* 50, no. 1 (September 2016): 2, https://dx.doi.org/10.4102/ids.v50i1.2095, 2. Nel cites Jon Mark Ruthven, "The Cessation of the Charismata: Part One: A Survey of a Prevailing Viewpoint*,"* *Paraclete* 3, no. 2 (1969): 8.

[61] E. Y. Mullins, "Paraclete," in *International Standard Bible Encyclopaedia*, ed. James Orr (Chicago: Howard-Severance, 1915), 2246; F. F. Bruce, *The Gospel of John* (Grand Rapids, MI: Eerdmans, 1983), 302. Bruce notes five references to the Holy Spirit as another who is sent (John 14:15–17 and 14:26, 15:26, 16:4b–11 and 16:12–15) and refers to Jesus in 1 John 2:1.

> Greek legal system, but in the Roman legal system the comparable Latin word *advocatus* became a technical term referring to a defense counsel.[62]

As "the one called alongside, the Spirit is the advocate" for those to whom he is sent.[63] This understanding unfolds in what scholars call "the farewell discourses,"[64] a collection of speeches in which the writer of John presents Jesus's final pre-passion teachings to his disciples. Also unique to the Gospel of John is the fact that these speeches are not presented as having occurred during a traditional Passover meal but a setting more closely resembling a traditional "Greco-Roman banquet."[65] New Testament scholar Ben Witherington III describes the importance of the distinction:

> The reason that Jesus' last meal with his disciples is portrayed as a Greco-Roman banquet, instead of bringing out its associations with the Jewish Passover meal, is that this material is now a part of a missionary document. While Jesus is portrayed as a Jewish sage and as Wisdom in John 13–17, the portrayal here is presented in a fashion that highlights the more universal aspects of his character, ministry, in missions, the traits that would appeal to gentiles as well as to some dysphoria Jews among the potential converts. In other words, Jesus is betrayed as offering teaching and sharing fellowship and a setting that anyone in the Greco-Roman world could identify with–at Greco-Roman banquet.[66]

For Jesus's mission to continue, those receiving the missionary document would need one like him to continue on with them, hence the coming alongside of the Paraclete. Significantly, the term is first used in John 14:16–17, in which Jesus describes the

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[62] Gerald L. Borchert, *John 12–21*, New American Commentary 25B (Nashville: Broadman & Holman 2002), 122–123. Borchert cites "Westcott, *John*, 2.189" and "Cf. BAGD, 618; TDNT, 5.800–801." Ibid., 122–123nn147–148.

[63] Ben Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville, KY: Westminster John Knox Press, 1995), 252.

[64] Witherington, *John's Wisdom,* 244. The precise beginning and ending points of the "farewell discourses" vary, depending upon the scholar. For this research, Witherington's range of John 13:31–17:26 is applied.

[65] Ibid., 231.

[66] Ibid., 233–234.

Paraclete, saying, "I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you."

John's Gospel introduces the reader to a new understanding of the Spirit as *person*, and particularly as "another Helper" (John 14:16). No Hebrew word expressly corresponds to the Greek *paraklētos*;[67] however, the conceptual relationship of *another who follows* runs deep in Jewish tradition, as Raymond Brown attests:

> A tandem relationship whereby a second figure, patterned on the first [Moses/Joshua, Elijah/Elisha], continues the work of the first; the passing on of his spirit by the main salvific figure; God's granting a spirit that would enable the recipient to understand and interpret divine deed and word authoritatively; a personal (angelic) spirit who would lead the chosen ones against the forces of evil; personal (angelic) spirits who teach men and guide them to truth; Wisdom that comes to men from God, dwells within them, and teaches them, but is rejected by other men.[68]

The Paraclete Brown describes is a second figure patterned after and continuing the work of a previous figure. According to 1 John 2:1, Jesus is the first Paraclete; therefore, "the Spirit will have the same agenda and functions and power that Jesus previously had."[69] Taking Brown's assessment one step further, being patterned after another figure does not imply exactly replicating the predecessor. The biblical record shows that Moses's ministry was different from Joshua's, and the same can be said of the ministries of Elijah

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[67] Montague, "Fire in the Word," 42.

[68] Raymond E. Brown, *The Gospel According to John XII–XXI*, Anchor Yale Bible 29A (Garden City, NY: Doubleday, 1970), 1139.

[69] Witherington, *John's Wisdom,* 251.

and Elisha. What abides and is therefore patterned is the continuity of participation in the progressing salvific mission of the Triune God.

The Functions of the Spirit as Paraklētos

The Johannian narrative uniquely reveals the Spirit as the Paraclete sent in the divine agreement of the Father and the Son, as evidenced by Jesus's words: "The Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you" (John14:26). Thus, as the *agent* of Jesus,[70] the Paraclete fulfills three main tasks:

> (1) to indwell the believer and convey the divine presence and peace, including Jesus' presence to the believer (14:17–20), (2) to teach the believer and to guide the believer into all truth and to testify to the believer about and on behalf of Jesus (14:26; 15:26), and (3) to enable the disciples to testify about Jesus to the world and by means of the spirit's guidance and power convict the world about sin, righteousness, and judgment.[71]

Regarding the Paraclete's first task, Jesus promises in the farewell discourses that the Spirit (as divine presence) will function as the disciples' comforter.[72] Although Jesus is about to leave them, they will not be left as orphans.[73] Amid their discomfort and

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[70] "The Jewish concept of agency, which involved a legal relationship as much as anything else, can be summed up in the key phrase: 'A person's agent is as himself.' An agent is a person authorized to perform some specific set of tasks and empowered to speak and act for the one sending the person. The agent was acting for the sender on occasions when sender could not or chose not to be personally there. This agent was to be treated as the one sending him or her would have been treated had that one come in person. An affront to the agent was an affront to the sender; a positive response or treatment of the agent was seen as a positive response or treatment of the sender. In many ways this was also how ambassadors or envoys were viewed in the ancient world—they were just other kinds of agents." Ibid., 140.

[71] Ibid., 251.

[72] This is not to say that these words do not apply outside of this context; they do. What is true of how the Paraclete functions among the disciples in Scripture will also be true for all disciples of Jesus.

[73] The immediate context pertains to Jesus's death and resurrection but also to the fact that the Paraclete will be sent. See Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans, 2012), pt. 2, Kindle.

distress, he reassures them, saying, "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful" (John 14:27). As Frederick Dale Bruner states, the peace Jesus promises is not separate from himself but is the very peace he carries, the source of peace through the Holy Spirit.[74]

In his function as teacher, the Holy Spirit will inform the disciples of everything they need to know, reminding them of Jesus's past teachings.[75] The Paraclete does not come to assert his own voice.[76] His speech is Christocentric, because "the mission of the Paraclete is to witness to Jesus and to glorify Jesus."[77] As a result of the Spirit's witness-bearing, the disciples will ably remember what Jesus taught them.[78]

Finally, Bruner describes how the Spirit, the Paraclete, functions as guide to the disciples, both by showing them how to navigate the world and by exposing "The Three

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[74] Bruner, *The Gospel of John*, pt. 2.

[75] Ibid.

[76] John's use of the masculine pronoun does not denote gender but personality. "According to Jerome, the fact that the Hebrew *ruah* [spirit] is mainly feminine, the Gk. *Pneuma* [spirit] is neuter, and Lat. *Spiritus* masculine shows that God has no gender at all." Seán P. Kealy, "Holy Spirit," 601. "Brown, 2:650 (emphasis added), is helpful in showing the *person* and not just the 'it-ness' of the neuter Greek word *pneuma*, '*Spirit*': A masculine pronoun [*ekeinos,* literally, '*that Person*,' hence my translation] is the subject of the verb [in the 'teaching' half of v. 26]. 'While we must beware,' Brown continues, 'of reading fourth-century Greek theological discussions about person and nature back into this pronoun, Bernard, 2:500, is correct in saying that the use of masculine pronouns shows that for the writer the Spirit was more than a tendency or influence.'" Bruner, *Gospel of John*, pt. 2.

[77] Scot McKnight, *Open to the Spirit: God in Us, God with Us, God Transforming Us* (New York: Crown Publishing Group, 2018), chap. 3, Kindle.

[78] Bruce, *Gospel of John,* 305. All four Gospels portray the disciples in some fashion as not understanding the words of Jesus. Once the Spirit has come as Paraclete, the indication is that they will remember because the Spirit will serve to this end.

Great Wrongs" as he convicts the world of sin, points to righteousness, and issues judgment.[79]

Jesus, the Paracletic Leader

For the purposes of this research, an understanding of how Jesus, the original paracletic leader,[80] functioned is essential. Although the concept of the Spirit of God was not foreign to the Jewish people, the literature of the intertestamental period reveals an era seemingly devoid of the Spirit's moving.[81] Because the Spirit had been viewed mostly in association with charismatic and prophetic function at the conclusion of the prophets, Israel's intertestamental leaders shifted toward devotion in keeping the law.[82] Roger Stronstad addresses this shift:

> Because of this preoccupation with Torah piety, in intertestamental Judaism the climate was unfavorable to the restoration of charismatic leadership, generally, and to the restoration of prophetic inspiration, specifically. Thus the charismatic spirit of prophecy disappeared from Israel.[83]

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[79] Bruner describes these wrongs, with the "refusal to believe [in] Jesus" being the "most profound." Bruner, *Gospel of John*, pt. 2. This refusal is also an implicit rejection of the righteousness and justice of Jesus. Ibid.

[80] 1 John 2:1.

[81] Stronstad, *Charismatic Theology*, chap. 2.

[82] Ibid.

[83] Ibid.

It is against this intertestamental backdrop that Jesus entered as the ultimate charismatic leader.[84] It must be noted that although the Spirit was present with him from his conception,[85] this study now focuses on the Spirit's anointing of Jesus.[86]

The Spirit, Jesus, and Anointing

Space does not afford examination of every Scripture passage and effect concerning the Spirit's anointing in relation to Jesus's work. As the writer of John concludes, "There are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written" (John 21:25). Therefore, attention will rest narrowly on the writings of Luke, particularly two Lukan passages concerned with the topic at hand.

Of Jesus's baptism, Luke records, "When all the people were being baptized, Jesus was also baptized, and while He was praying, heaven was opened, and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven: 'You are My beloved Son, in You I am well-pleased'" (Luke 3:21–22). Unlike the other Gospel writers who mention the Spirit in this regard, Luke names the *Holy* Spirit, most

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[84] Here, again, using Stronstad's understanding of the term *charismatic*: "I use the term 'charismatic' in a functional and dynamic sense. By 'charismatic' I mean God's gift of his Spirit to his servants, either individually or collectively, to anoint, empower, or inspire them for divine service. As it is recorded in Scripture, therefore, this charismatic activity is necessarily an experiential phenomenon." Stronstad, *Charismatic Theology*, chap. 2.

[85] The birth narrative (specifically Matt. 1:18, 20) records the presence of the Holy Spirit during the immaculate conception.

[86] Steven M. Studebaker rightly warns (Pentecostals particularly), that one must not separate the Spirit from the incarnation of the divine Son, saying, "Thus the consequence of portraying the Spirit empowering Jesus' work is to reduce the Spirit to a super-additum." Studebaker, "Integrating Pneumatology and Christology," 6.

likely to frame a distinction from other or evil spirits.[87] He also adds the descriptor, "in bodily form," and "thus intensifie[s] the reality of the Spirit's coming upon Jesus. This indicates that, for Luke, Jesus's sonship and anointing go hand in hand."[88]

The described descent of the Spirit upon Jesus served a dual purpose: It signified that as a human being, Jesus was the incarnate Son of God. It also empowered him for his mission as God's Son. For Gerald Hawthorne, the presence of the Spirit in Jesus's life testified both to the Son's humanity and the means by which he prevailed over temporal impediments:

> The Holy Spirit in the life of Jesus is but one additional proof of the genuineness of his humanity, for the significance of the Spirit in his life lies precisely in this: that the Holy Spirit was the divine power by which Jesus overcame his human limitations, rose above his human weakness, and won out over his human morality.[89]

John's Gospel in fact declares that the Father gave Jesus, the Son of God, the Spirit without measure,[90] empowering him to lead from the wellspring of his identity as the one anointed to carry out his prophetic messianic mission.[91] Luke establishes, through Jesus's receiving of the Spirit in bodily form, that Jesus is the Son of God.

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[87] Robert H. Stein, *Luke: An Exegetical and Theological Exposition of Holy Scripture*, New American Commentary 24 (Nashville: B & H Publishing Group, 1992), 140.

[88] Ibid., 140.

[89] Gerald F. Hawthorne, *The Presence and the Power: The Significance of the Holy Spirit in the Life and Ministry of Jesus* (Dallas: Word, 1991), 35.

[90] John 3:34.

[91] "The act of anointing was significant of consecration to a holy or sacred use; hence the anointing of the high priest (Ex. 29:29; Lev. 4:3) and of the sacred vessels (Ex. 30:26)." M. G. Easton, *Easton's Bible Dictionary*, s.v. "anoint" (New York: Harper & Brothers, 1893). "Peter testifies in the book of Acts to 'how God anointed Jesus of Nazareth with the Holy Spirit and with power' (10:38)." Lawrence H. Schiffman and Mark Allan Powell, "Anoint," in *HarperCollins Bible Dictionary*, rev. and updated ed., ed. Mark Allan Powell (New York: HarperCollins, 2011), 33.

Luke then records Jesus's prophetic act and fulfillment in delineating his messianic mission from the scroll of Isaiah:

> He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing" (Luke 4:16–21).

Among Jesus's prophetic acts were his "[finding] the place where it was written" and his pronouncing that "today this Scripture has been fulfilled in your hearing" (Luke 4:21).[92] Jesus further announced himself as the prophetic embodiment of the one anointed by the Spirit with a clear mission to fulfill.[93] Stronstad accurately describes the import of such acts:

> Providentially, this text explains his baptismal reception of the Spirit. Specifically, it is his anointing for ministry. This text also identifies his agenda. He is commissioned to minister to the poor, the downtrodden, the captives, and even the blind. As his subsequent ministry will show, this is to be a ministry of the Lord's gracious favor to God's people whether they are economically or spiritually destitute, whether they are socially or spiritually disenfranchised, whether they are in physical or spiritual bondage, or whether they are physically or spiritually blind.[94]

Coupled with Jesus's words and actions, Luke's textual testimony makes clear that, rather than being supplemental to Jesus's identity and mission, the Spirit's role is integral. As prophetic fulfillment, the Spirit anoints Jesus as the Christ, the Messiah.

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[92] "Luke indicated that Jesus deliberately chose the following passage to read and thus emphasized Jesus' messianic consciousness as he began his ministry." Stein, *Luke*, 155.

[93] Isa. 42:1–4. Here, Jesus is presented as the Servant.

[94] Stronstad, *Charismatic Theology*, chap. 3.

Theologian Ray Anderson aptly asserts, "To say 'Jesus Christ' is to acknowledge that Jesus is the one anointed by the Spirit of God in fulfillment of the prophecy. It is by the power of the Spirit of God that Jesus now undertakes the ministry to which he is called."[95] As the original paracletic leader and divine agent, Jesus models for his disciples an unquestioned dependence on the Spirit for all of life and ministry.[96]

Jesus's Focus in Ministry

In every aspect, "Jesus was a charismatic, or pneumatic person."[97] This research has shown that his mission was salvific in nature. Thus, the question arises as to his focus in ministry.[98] Although the question might at first seem unanswerable; a closer inspection shows that Jesus himself provided a clear answer: "Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner" (John 5:19).

Taken in context, Jesus was responding to those who accused him of breaking the Sabbath in healing the lame man at the pool of Bethesda and using language that denotes equality with God.[99] Jesus responded by way of self-disclosure, revealing that his

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[95] Ray S. Anderson, *The Soul of Ministry: Forming Leaders for God's People* (Louisville, KY: Presbyterian Publishing, 1997), chap. 9, Kindle.

[96] Horton, *What the Bible Says*, 96–97. The joy in the Spirit becomes a hallmark of Jesus's dependence on the Spirit and what he promises to leave his disciples. This joy is noted in Luke 10:21, Heb. 12:2, John 15:11, and Gal. 5:22, for example.

[97] McKnight, *Open to the Spirit*, chap. 2.

[98] *Focus* in this case is meant to convey "the main or central point" of Jesus's ministry. *Cambridge Dictionary*, s.v. "focus," accessed June 2, 2020, https://dictionary.cambridge.org/us/dictionary/english/focus.

[99] John 5:17–18.

ministry focus is to do only what "He sees the Father doing" (John 5:29).[100] This consequential statement raises the question of *how* Jesus sees. In "Developing an Applied Semiotics of Prophetic Perceptuality," pastor and semiotician Mark J. Chironna offers insight:

> Jesus's way of seeing revealed the workings of the world his Father created. Governed by his Father's way of doing things, Jesus's actions and thoughts were also dependent upon his ability to interpret tacitly, instinctively, intuitively, and instantly, all that he saw his Father doing. Jesus did this from a place and state of unconscious competence. His unbroken communion and exposure to his Father in his interiority, by his unique way of seeing, produced natural and unforced concomitant actions in response to what he observed. In every situation, Jesus understood the context of what his Father revealed, and precisely assessed, in real time, the Father's purpose. It can be asserted that at least in part, Jesus functioned semiotically.[101]

Through the indwelling Spirit and his identity as the Son of the Father, Jesus operated according to an inside-out narrative rather than an external one. In Anderson's words, "The inner logic of Jesus' ministry is grounded in his obedience as the Son to the Father. Consequently, the first priority of Jesus is to serve the Father who sends him into the world."[102] Anderson adds that "the twofold ministry of Jesus in the power of the Spirit has been called the ministry of revelation and the ministry of reconciliation by Thomas Torrance. Jesus is the mediator of all that God is toward humans (revelation), and all that humans are called to be in relation to God (reconciliation)."[103]

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[100] "Jesus's phenomenology (his *way of seeing*) [is] self-disclosed in John 5:19." Chironna, "Developing an Applied Semiotics," 1. This disclosure provides insight into Jesus's perception.

[101] Ibid., 16–17.

[102] Anderson, *Soul of Ministry*, chap. 10.

[103] Ibid.; Thomas F. Torrance, *Theology in Reconciliation: Essays Towards Evangelical and Catholic Unity in East and West* (London: Oxford University Press, 1971), 228; See also, Andrew Purves, "The Shape of Torrance Theology," *Theology in Scotland* 16, no. 3 (2009): 23–39, https://ojs.st-andrews.ac.uk/index.php/TIS/article/view/846/714.

Jesus as Wisdom Personified

In his incarnation, Jesus personified Wisdom,[104] as is tacit in the Gospel's opening assertion: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God" (John 1:1–2). The Gospel's opening further notes that "the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth" (John 1:14). The imagery of personification is poetically expressed in the paraphrase of John 1:14 by the late theologian and pastor, Eugene Peterson: "The Word became flesh and blood, and *moved into the neighborhood.* We saw the glory with our own eyes, the one-of-a-kind glory, like Father, like Son, generous inside and out, true from start to finish" (John 1:14 MSG).[105]

Witherington encourages those who wish to understand the Johannine prologue to familiarize themselves with Jewish wisdom literature. In short, he says, "Wisdom was thought to be gained by studying the parables, aphorisms, riddles, and other forms of metaphorical speech offered by Jewish sages."[106] Wisdom literature becomes a key to unpacking the understanding of *Logos* and the entire Gospel of John as presented by its writer.[107] As prologue, Witherington likens the opening of John's Gospel (1:1–14) to the

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[104] When used in this dissertation, the capitalization of *Wisdom* indicates its embodiment in Jesus.

[105] Italics mine.

[106] Witherington, *John's Wisdom*, 58.

[107] "There is no question that the Greek Heraclitus saw in the common term *logos* a basic defining principle related to the ordering of the cosmos. The Stoics expanded the use of the term to refer to a divine principle that permeates the orderly universe. But while the term is Greek, the roots of the Johannine meaning seem to be more in Jewish-Hebrew soil." Gerald L. Borchert, *John 1–11*, New American Commentary 25A (Nashville: Broadman & Holman 1996), 104. Borchert adds, "Concerning Heraclitus's view of *logos* see, e.g., W. Windelband, *A History of Philosophy* (New York: Harper & Brothers, 1958), 36–40, 49–50. Cf. also J. Adam, *The Religious Teachers of Ancient Greece* (Edinburgh: T & T Clark, 1908), and R. L. Duncan, 'The Logos from Sophocles to the Gospel of John,' *CSR* 9 (1979): 121–30." Ibid., 104n19.

type of hymn that preceded the body of Roman dramas and was sung to the emperor.[108] Morna D. Hooker compares Mark's opening prologue with that of John, making it clear that in order to understand the Gospel of John in its entirety, one must understand the foundational "hymn":

> The Johannine Prologue, then, serves the same function as its Marcan equivalent; without it the chapters which follow are incomprehensible to us, as to the Jewish opponents in the story. Notwithstanding the arguments of those who have considered it an addition to the gospel, it seems that these verses give us, as R. H. Lightfoot remarked, "the key to the understanding of this gospel."[109]

In considering both Witherington's and Hooker's assessments, it becomes clear that the fourth evangelist desired the reader to understand Jesus as the divine Word, the Logos who became flesh and superseded both the Greek cosmic understanding of wisdom and the Jewish understanding of wisdom previously confined to Torah.[110] C. H. Dodd underscores this point:

> The evangelist does not, like some 'Gnostics,' set out to communicate an account of the origin of the universe, as a way to that knowledge of God which is eternal life, and then fit Christ into the scheme. He says, in effect, 'let us assume that the cosmos exhibits a divine meaning which constitutes its reality. I will tell you what that meaning is: it was embodied in the life of Jesus, which I will now describe.' … The Prologue is an account of the life of Jesus under the form of a description of the eternal Logos in its relations with the world and with man, and the rest of the gospel an account of the Logos under the form of the records of the life of Jesus; and the proposition [*ho logos sarx egento* (the Word took on flesh)] binds the two together.[111]

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[108] Witherington, *John's Wisdom,* 47.

[109] Morna D. Hooker, "Johannine Prologue and the Messianic Secret," *New Testament Studies* 21, no. 1 (1974): 51, EBSCOhost. Hooker references R. H. Lightfoot, *The Gospel Message of St. Mark* (Oxford University Press, 1950), 78.

[110] Witherington, *John's Wisdom*, 49.

[111] C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge, UK: Cambridge University Press, 1968), 285. Liberty was taken in offering the transliteration and English definition of the Hebrew text as presented in Witherington's quoting of the passage in Witherington, *John's Wisdom*, 19.

As Wisdom personified, Jesus was the messianic sage the children of Israel had long awaited.[112] Describing the context within which a Jewish audience would comprehend the Word's personification, Craig Keener concludes that "the personification … makes sense. The Old Testament had personified Wisdom (Prov 8), and ancient Judaism eventually identified personified Wisdom, the Word and the Law (the Torah), sometimes identifying them with each other (e.g., Sirach 24:1, 23; Baruch 3:28–4:1)."[113]

Witherington agrees that the view of Jesus as sage is both possible and compatible with his personification of Wisdom.[114] This role is confirmed by his dominant teaching style, which is similar to that of Jewish sages before him. Witherington writes that in all four Gospels "even a conservative estimate" would find that "at least 70% of the Jesus tradition is in the form of some sort of Wisdom utterance such as an aphorism, riddle, or parable."[115] Some scholars note characteristics that Jesus's parables share with those of other Jewish sages, including introductory formulae, similarity of length and structure, common topics, and varied "approaches to interpretations."[116]

Jesus's sapiential speech was also vastly different from that of the sages before him. Recipients of traditional wisdom teachings were typically among the wealthy,

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[112] Shailer Mathews does a wonderful job examining the Jewish expectation of the Messiah. See Shailer Mathews, "The Jewish Messianic Expectation in the Time of Jesus," *The Biblical World* 12, no. 6 (December 1898): 437–443, www.jstor.org/stable/3137371.

[113] Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: IVP Academic, 2014), sec. [John]1:1–18, Kindle.

[114] Ben Witherington III, *Jesus the Sage: The Pilgrimage of Wisdom* (Minneapolis: Augsburg Fortress, 2000) 158–159.

[115] Ibid., 155–156.

[116] Craig L. Blomberg, *Interpreting the Parables* (Downers Grove: Inter-Varsity Press, 1990), 58–68.

whereas Jesus was a man of the poor. Carole R. Fontaine notes that wisdom teachings normally supported existing societal institutions, were intended to be observable in creation, and were backed by authoritative language.[117] Yet Jesus chose a plebian audience and "taught a Wisdom that entailed a counter order … often … a Wisdom from below, not one that propped up the *status quo* or supported the values of the wealthy few."[118]

Jesus further broke with the status quo by teaching in narrative *meshalim*,[119] which was uncommon among other sages but falls under the prophetic modification of wisdom. Jesus not only taught about wisdom but saw himself as *being a mashal.*[120] Witherington explains how Jesus's view in this regard extended beyond that of all other prophets:

> What is especially daring about the idea of Jesus taking the personification of Wisdom and suggesting that he was the living embodiment of it, is that while a prophet might be seen as a *mashal* or prophetic sign, no one, so far as one can tell, up to that point in early Judaism had dared to suggest that he was a human embodiment of an attribute of God—God's wisdom.[121]

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[117] Carole R. Fontaine, *Traditional Sayings in the Old Testament: A Contextual Study* (Sheffield, UK: Almond Press, 1982), 150–151.

[118] Witherington, *Jesus the Sage*, 201.

[119] *Encyclopedia.com*, s.v. "proverb," accessed June 17, 2020, https://www.encyclopedia.com/literature-and-arts/language-linguistics-and-literary-terms/literature-general/proverb. The Hebrew *meshalim* means "proverb."

[120] Witherington, *Jesus the Sage*, 201; italics mine.

[121] Ibid., 204.

As Wisdom, Jesus embodied the very Kingdom message that he taught.[122] According to Leander E. Keck, "Jesus is himself a parable."[123] Keck adds that "Jesus preferred parables not merely because he found them useful but primarily because there is an inner connection between the parabolic mode of speech and the mode and motive of his work."[124]

With "the kingdom of heaven … at hand" (Matt. 4:17), both Jesus's words and person provide the way by which one repents. In his embodiment of Wisdom, a future hope becomes a present-day reality, with the reign of God fundamentally shifting the way one lives. "Unlike the commonplaces of much wisdom tradition, which says the world will always go on as a place in which the fools repeat the same mistakes, Jesus sees the coming of the Reign of God as an opportunity for radical change."[125] Thus, Jesus the paracletic leader facilitated learning through his actions and by speaking to his audience via "indirect speech" that "required concentration and rumination to be understood."[126] Even as he connected with his audience through the use of the ordinary and familiar in

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[122] "βασιλεία (*basileia*). n. fem. kingdom, reign, rule, dominion. *This word typically means dominion or rule.* This is a general word for 'kingdom.' The NT often speaks specifically about the kingdom of God—the loving, redemptive rule of Israel's God that is being put into place through the ministry of Jesus. The gospel is the news of this kingdom; when Jesus begins his public ministry, he preaches (*kēryssō*) 'the gospel (εὐαγγέλιον, *euangelion*) of God,' saying, 'the kingdom (*basileia*) of God has come near. Repent and believe in the gospel (*euangelion*)' (Mark 1:14–15). Matthew speaks repeatedly (Matt 4:23; 9:35; 24:14) of Jesus proclaiming (*kēryssō*) 'the gospel (*euangelion*) of the kingdom (*basileia*),' and Luke similarly speaks repeatedly (Luke 4:43; 8:1; 16:16) of Jesus proclaiming the good news (*euangelizomai*) of the kingdom (*basileia*) of God." Chris Kugler, "Gospel," in *Lexham Theological Wordbook*, ed. Douglas Mangum, Derek R. Brown, and Rachel Klippenstein (Bellingham, WA: Lexham Press, 2014), Logos Bible Software 8.

[123] Leander E. Neck, *A Future for the Historical Jesus: The Place of Jesus in Preaching and Theology* (Minneapolis: First Fortress Press, 1981), 244.

[124] Ibid.

[125] Pheme Perkins, *Jesus as Teacher*, Understanding Jesus Today (New York: Cambridge Press, 1990), 44.

[126] Witherington, *Jesus the Sage*, 159.

his teachings, Jesus's infusion of meaning regarding these things invited his listeners to "re-envision reality."[127]

Conclusion

Jesus demonstrates what it means to be fully human. One aspect of his example involves leadership. In full Trinitarian cooperation, he fulfilled his mission as the incarnate Son of God, being fully dependent on the Holy Spirit to do what the Father sent Him to do. As the quintessential paracletic leader, Jesus modeled the Spirit-led approach of coming alongside others and facilitating change through his words and actions. The promise of Jesus to his current and future disciples—"Surely I am with you always, to the very end of the age" (Matt. 28:20 NIV)—is fulfilled through his ongoing presence by way of the second Paraclete, the Holy Spirit.

As shown, the Holy Spirit is not an ambiguous cosmic force but a divine person. Just as Jesus was sent into the world to accomplish a mission, the Spirit is sent in Trinitarian cooperation to do the same. This relational and transcendent reality, when understood, speaks to Gen Z's current condition. As noted, the data indicate a decline in Gen Z church attendance that coexists with the group's openness to the transcendent.[128] Specifically, they desire a spirituality that is relevant in everyday life, which could explain the recent rise in astrology and tarot participation among Generation Z.[129] As

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[127] Ibid., 187.

[128] Barna Research, *Connected Generation*, 58.

[129] Luca Fischer, "The Revival of Spirituality amongst Millennials and Gen-Z," Medium.com, February 19, 2020, https://medium.com/futurists-club-by-science-of-the-time/the-revival-of-spirituality-amongst-millennials-and-gen-z-ee00c4f28fc8.

English novelist Dorothy Sayers explains, "The spiritual [element in each of us] is so utterly a part of our nature that we cannot cast [that element] out; if we deprive ourselves of the eternal Absolute, we shall inevitably make an absolute of some temporal thing or other."[130]

The Gen Z quest for the transcendent can be satisfied, not with substitutes but with the Godself. In summarizing what the nature, activity, and ongoing transforming power of the Spirit means for the Christian and the church, George T. Montague names four principals that apply: (a) relational; (b) sanctifying and transforming; (c) empowering for endurance and (d) charismatic/ministerial."[131] These principles align well with Generation Z's desires regarding life and the spiritual.

Having addressed whom the Holy Spirit is and how the Spirit is involved in Jesus's example of paracletic ministry, the importance of the Spirit to this study is self-evident. Werner Jeanrond affirms that "leadership is a function of the Christian community."[132] This research further finds that paracletic leadership, which functions in "the priestly nature of Christ's ministry through the power of the Spirit … [as Christ] comes alongside the church … to be the advocate,"[133] is potentially best suited to

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[130] Dorothy L. Sayers, *Begin Here: A War-Time Essay* (London: Victor Gollancz, 1940), 126, quoted in McKnight, *Open to the Spirit*, chap. 1.

[131] Montague, "Fire in the Word," 36.

[132] Werner G. Jeanrond, "Community and Authority," in *On Being the Church: Essays on the Christian Community,* ed. Colin E. Gunton and Daniel W. Hardy (Edinburgh, UK: T. & T. Clark, 1989), 96.

[133] Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: IVP Press, 2001), 196. Anderson states that Christ's paracletic ministry empowers church leaders to empower others.

engaging Generation Z and addressing their spiritual questions, with the aim of reversing the negative trends currently associated with them.

CHAPTER 4:

PERSPECTIVES ON PASTORAL LEADERSHIP IN THE EARLY CHURCH, THE PATRISTICS, AND THE CONTEMPORARY CHURCH

With Generation Z severely disconnected from the Western American evangelical church and declining trends strongly indicating a crisis in Western American evangelicalism, the need for solutions that will engage Gen Z cannot be overemphasized. One domain seeking those solutions is that of leadership. It is therefore noteworthy that Generation Z is more interested in leadership than the generations preceding them.[1]

Research discloses much about the emerging generation's perspectives in this regard. For example, "four out of five affirm—and *nearly half strongly affirm—that 'society is facing a crisis of leadership because there are not enough good leaders right now*' (82%)."[2] When "asked about the biggest challenges to good leadership … most of the 18–35-year-olds Barna surveyed around the world—on average, half (50%)—believe that 'everyone is too busy and distracted.'"[3] The same group notes that "everyone has to compete in a global marketplace (43%)."[4] Higher-education experts Corey Seemiller and Meghan Grace address the implications for leadership in this passage from their in-depth examination of the Gen Z perspective:

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[1] Elmore and McPeak, *Generation Z Unfiltered,* chap. 4. According to a 2017 global survey, "Generation Z has a keener interest in leadership than the previous three generations." "Building Leaders for the Next Decade: How to Support the Workplace Goals of Gen X, Gen Y and Gen Z," Universum, accessed July 29, 2020, https://www.insead.edu/sites/default/files/assets/dept/centres/emi/docs/generations-series-building-leaders-for-the-next-decade.pdf.

[2] Barna Research, *Connected Generation*, 124.

[3] Ibid., 123.

[4] Ibid., 124.

> [Generation Z's] perspective on leadership provides both a challenge and an opportunity. First, with the world structured around formal leadership positions, it is important to help Generation Z students understand that positional leadership is not necessarily the problem, yet it may be more of an issue of the unethical and corrupt behaviors of those who occupy those roles. On the other side, their cautionary view of positional leadership might offer an opportunity to highlight the value of nonpositional leadership as being an influential and positive form of leadership. Because Generation Z students see those closest to them as role models, there might be a unique opportunity to associate behaviors that provide positive role modeling as leadership, even without a formal position.[5]

Clearly, the understanding of leadership has evolved over the course of past generations, with shifts impacting Boomers (older leaders), Millennials (middle leaders), and Gen Z (young leaders). In order to distinguish the generational effects, we will briefly consider each group's desired leadership traits and preferences. According to researchers, personality traits are reliably stable across adulthood,[6] making them good indicators of what people desire in leadership. Not surprisingly, the evidence suggests major differences separating Boomers, Millennials, and Gen Z. For example, Boomers mainly desire the traditional leadership qualities of being "'decisive,' 'motivating,' and 'persuasive.'"[7] Millennials prefer ambition, relational orientation, and abstract thinking in their leaders.[8] Gen Z, already the numerically largest generation on the planet,[9] is just

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[5] Corey Seemiller and Meghan Grace, *Generation Z Leads: A Guide for Developing the Leadership Capacity of Generation Z Students* (North Charleston, SC: CreateSpace, 2017), chap. 1, Kindle.

[6] Christopher J. Ferguson, "A Meta-Analysis of Normal and Disordered Personality across the Life Span," *Journal of Personality and Social Psychology* 98, no. 4 (April 2010): 663, http://doi:10.1037/a0018770.

[7] Hudson, *The Great Generational Shift: Why the Differences Between Generations Will Reshape Your Workplace*, Hudsonrpo.com, accessed April 2, 2019, 4, https://am.hudsonrpo.com/wp-content/uploads/sites/3/2018/09/Generational_Shift_US.pdf.

[8] Ibid. Millennials are also known as *Generation Y*.

[9] Aaron Earls, "10 Traits of Generation Z," *Facts & Trends*, September 29, 2017, last modified October 31, 2018, https://factsandtrends.net/2017/09/29/10-traits-of-generation-z/.

entering the career phase and displaying an entrepreneurial nature.[10] They are also outspoken and willing to engage with their peers, online and elsewhere.[11]

Leadership overall is moving away from a traditional, structured style toward a free-flowing relational emphasis. Stated simply, the emerging generation is looking for a different type of leader whose role is not defined by position alone. Therefore, leadership that is not relationally based and does not speak to the modeling of character and competency will miss the mark. The church, and in particular pastors, must rediscover a more relationally engaged, "face-to-face" mode of leadership, which Jacob Firet describes as "pastoral role-fulfillment."[12]

The disconnect that is evident between current pastors and a more relational leadership style is borne out by research, including Barna's recent study, *The State of Pastors*, which explored pastors' feelings about their various activities:

> When asked to choose just one pastoral task as their favorite from a list of ministry activities, two-thirds of senior church leaders say they most enjoy "preaching and teaching" (66%). … There is a big drop-off from there. One in 10 says "developing other leaders" is their most enjoyable task (10%), and one in 12 prefers "discipling believers" (8%). "Evangelizing" (6%) and "pastoral care"

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[10] "Doing It Their Way: Gen Z and Entrepreneurship," Online Schools Center, accessed April 3, 2019, https://www.onlineschoolscenter.com/gen-z-entrepreneurship/.

[11] Grace, May 26, 2018, comment on "10 Traits of Generation Z"; Joi Shinn Hill, August 29, 2018, comment on "10 Traits of Generation Z"; Wilson, September 19, 2018, comment on "10 Traits of Generation Z"; Bob, September 21, 2018, comment on "10 Traits of Generation Z"; Arianna, March 15, 2019, comment on "10 Traits of Generation Z"; Eugene, March 19, 2019, comment on "10 Traits of Generation Z"; Kali, November 13, 2018, comment on "10 Traits of Generation Z."

[12] Firet defines "role-fulfilment" from the Dutch word *optreden* which can be used to mean 1) "to tread upon" as an actor treads "upon the boards" while appearing in public, and 2) "to make an appearance for the purpose of intervening (in a situation). Both senses of the word have in common a relationship to others—a public before which one acts, other people in relation to whom one acts." Jacob Firet, *Dynamics in Pastoring* (Grand Rapids, MI: Eerdmans, 1986), 14. Therefore, the term "pastoral role-fulfilment" means "the official activity of one who is called to be pastor in face-to-face contact with another, or others, for whom he or she is called to be pastor." Ibid.

> (5%) bring the most joy to smaller proportions of pastors, and a mere 2 percent say they enjoy "organizing church events, meetings or ministries."[13]

Platform ministry (preaching and teaching) so significantly commands the attention of current pastors as to largely overshadow interest in personal or relational ministry activities (such as developing leaders, discipling, and pastoral care). In stark contrast to this prominent pastoral model, Eugene Peterson explores a Pauline understanding of pastoring, writing, "Pastoral theology, as Paul lives and writes it, is relational—persons are involved as persons-in-relationship."[14] This is not to say that preaching and teaching are unimportant. However, in order to engage with a new generation, rediscovering pastoral role-fulfillment is essential.

To develop an understanding of this approach and the role of the pastor in leadership, this chapter will briefly examine perspectives on pastoral and leadership roles in the early church. In addition, it will explore the Patristics' understanding of the pastor and how this understanding has shifted, leading to the current leadership crisis.

Understanding Leadership in the Early Church

Leadership in the New Testament Text

New Testament writers had available within Greek culture four terms by which to define official ministry.[15] They used three of those terms in that capacity—*timē*, *archē,*

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[13] Barna Research, *The State of Pastors: How Today's Faith Leaders Are Navigating Life and Leadership in an Age of Complexity* (Ventura, CA: Barna Group, 2015), 96.

[14] Eugene H. Peterson, "Pastor Paul," in *Romans and the People of God: Essays in Honor of Gordon D. Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids, MI: Eerdmans, 1999), 291.

[15] These four were: "(1) *telos:* 'office' or 'free service,' as rendered by a citizen, emphasizing its perfect fulfillment; (2) *timē:* 'office,' sometimes generally 'task,' stressing the dignity that is combined

and *leitourgia*—but not the fourth term, *telos*.[16] Rather than describing the mode of ministry as it relates to individuals or Jesus's followers, the three terms describe ministry function.[17] Although more prominent word choices were available, New Testament writers embraced the scarcely used word *diakonia*.[18] R. Eduard Schweizer speaks to the significance of their choice:

> This is significant due to the fact that this particular usage is characteristic of all the different NT writers and that it cannot be attributed to any literary interdependencies. It does not say that there were no ministries of single persons or of groups of persons within the church; rather it indicates that the NT writers consistently refused to make any distinction between an official ministry of a selected person or group and that of any believer. Despite the fact that the Greek-speaking world offered to the early Church a rather rich vocabulary for the notion of "ministry," most NT writers instead utilized a comparatively rare Greek word that hardly ever appears in the LXX: diakonia, "service" (especially of a place at table). Even the personal form of diakonos ("servant, slave, waiter") is to be found only in Esther (1:10; 2:2; 6:1–5), in an additional verse in Prov 10:4 (not found in the MT), and once in the very late book of 4 Maccabees (9:17). Thus, *strangely* enough, a secular term is used to describe any ministry in the Church, be it a special one or one done by all the members.[19]

For both New Testament writers and the growing church, the foundation of ministry was service *toward* others rather than *from* others. The wider Greek culture at the time attributed no virtue to such a notion. As the Greek sophist asked, "How can a

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with its practice; (3) *archē:* 'office' or 'magistracy' in its character of leadership, of leading those who will follow; and (4) *leitourgia:* 'public service,' performed by citizens at their own expense to the community or to the gods (e.g., organizing and financing a temple festival; and the 'ministry' of the priests in the LXX)." R. Eduard Schweizer, "Ministry in the Early Church," in Freedman, vol. 4, *K–N*, 835.

[16] Ibid.

[17] For example, in Romans 15:15–16, Paul writes, "But I have written very boldly to you on some points so as to remind you again, because of the grace that was given me from God, to be a minister [*leitourgon*] of Christ Jesus to the Gentiles, ministering as a priest [*hierourgounta*] the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit." Here Paul connects his ministry to the function of a priest.

[18] Schweizer, "Ministry in Early Church," 836.

[19] Ibid.

man be happy when he has to serve someone?"[20] From the Greek perspective, only service to the state was highly valued. "For the Greek, the goal of human life is the perfect development of individual personality. This determines the nature of service to others."[21] This view is incompatible with that of New Testament Christians for whom leadership (whether position-based or position-less) was and is patterned after the servant ministry of Jesus.[22]

Jesus did not ascribe greatness to those at the top but to those who serve. According to Mark's Gospel, Jesus said, "You know that those who are recognized as rulers of the Gentiles lord it over them, and those in high positions use their authority over them. But it is not this way among you. Instead whoever wants to be great among you must be your servant [*diakonos*], and whoever wants to be first among you must be the slave of all" (Mark 10:42–44 NET). Commenting on these verses, James Edwards brings the servant-and-slave understanding of leadership to the forefront:

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[20] "Plato, *Gorgias* [491e]," Perseus Digital Library, ed. Gregory R. Crane, accessed July 29, 2020, http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0178%3Atext%3DGorg.%3Asection%3D491e. The site references volume 3 of Plato, *Plato in Twelve Volumes*, trans. W. R. M. Lamb (Cambridge, MA, Harvard University Press, 1967).

[21] "Plato, *Gorgias* [491e]."

[22] Servant ministry here denotes the fact that as the Son, Jesus served the Father, by which, in turn, he served the world. This is not to be confused with the servant leadership concept proposed and developed by Robert K. Greenleaf amid what he called a "leadership crisis" due to the failure of higher education to prepare the next generation "for leadership roles." Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 1977), 77, quoted in Satinda Dhiman, "Self-Leadership: Journey from Position-Power to Self-Power," in *Engaged Leadership: Transforming through Future-Oriented Design Thinking*, ed. Joan Marques and Satinder Dhiman (Cham: Springer, 2018), 35–36. Greenleaf describes the underpinnings of the servant leader, writing, "The servant-leader is servant first … it begins with the natural feeling that one wants to serve, to serve first. That person is sharply different from one who is *leader* first." Ibid., 36. Jack Niewold challenges the secular roots of the servant-leadership model and warns from a theological perspective that its Christian application "is reflective of a heterodox and distorted Christology." Jack Niewold, "Beyond Servant Leadership," *Journal of Biblical Perspectives in Leadership* 1, no. 2 (Summer 2007): 118, https://www.regent.edu/acad/global/publications/jbpl/vol1no2/JBPLVol1No2_Niewold.pdf.

> The preeminent virtue of God's kingdom is not power, not even freedom, but service. Ironically, greatness belongs to the one who is not great, the *diakonos*, the ordinary Greek word for waiting on tables (on *diakonos*, see further at 9:35). The preeminence of service in the kingdom of God grows out of Jesus' teaching on love for one's neighbor, for service is love made tangible.…
>
> The desire for power and dominance focuses attention on self and this kills love, for love by nature is focused on others. The implications of *diakonos* and *doulos* for the Twelve, as well as for ministers and leaders in the church of every generation, are inexhaustible. The Christian fellowship does not exist for their sake, but they for it. Nor is the apostle or Christian leader above the congregation, but part of it. The congregation does not belong to him; rather, he belongs to it.[23]

Jesus does more than tell the disciples how to live as leaders; he becomes the ministry paradigm, saying, "For even the Son of Man did not come to be served [passive form of *diakoneō*], but to serve [active form of *diakoneō*], and to give His life a ransom for many" (Mark 10:45). Edwards notes that "what Jesus teaches about service and self-sacrifice is not simply a principle of the kingdom of God but a pattern of his own life that is authoritative for and transferable to disciples."[24] This service-based ministry approach redefines what it means to be a leader.[25] For Jesus, the leadership model was not static but active, requiring the minister's adaptability to each unique circumstance.

From this foundation of service and adaptability, New Testament writers indeed recognized formal leadership positions. Reviewing the development of these positions will aid this research as we consider first-century leadership and compare it with leadership in the present day.

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[23] James R. Edwards, *The Gospel according to Mark*, Pillar New Testament Commentary (Grand Rapids; Wm. B Eerdmans, 2002), 326.

[24] Ibid.

[25] Even as a Jewish sage, Jesus sought out his own disciples, contravening the common approach by which those desiring to become disciples would ask the rabbi's consent, according to Schweizer, "Ministry in Early Church," 836.

Origin of Church Leadership

Formal leadership within the church began with Jesus's choosing of twelve men as *apostles*,[26] a title denoting those to be sent out with authority.[27] Thus, Mark notes that Jesus sent them "to preach and to have the authority to cast out demons" (Mark 3:14–15). Luke likewise records the sending of the Twelve,[28] and the sending of seventy others who report, "Lord, even the demons are subject to us in Your name" (Luke 10:17).

What is important is not the fact of being sent but of the one who does the sending. In that regard, the term *apostle* was not new to Judaism; Jews understood that "the man commissioned is always the representative of the man who gives the commission. He represents in his own person the person and rights of the other."[29] What was new in Jesus's way of sending was the concomitant conferring of Jesus's own authority, which Schweizer describes:

> Before the mission of the Twelve (Mark 6:7–13) or the seventy [two] (Luke 10:1–12) Jesus bestowed upon them the authority of both proclaiming the kingdom of God and healing/exorcising. This double authority is typical of all apostolic authority, whether reported by Mark (6:12–13), Matthew (10:8), Luke (10:9), John (14:12; 15:27), Paul (Rom 15:18–19), or in Acts (2:42–43). It is the power of his words and deeds that makes the authority of an apostle manifest.[30]

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[26] In referring to *formal leadership*, this research recognizes that "Jesus did not *institute* the church; he *constituted* the Jesus community." Kevin Giles, *Patterns of Ministry among the First Christians*, 2nd ed. (Eugene, OR: Cascade, 2017), 2. Nevertheless, as the New Testament Christian community grew, it became institutionalized and still traces its roots to the calling of the apostles.

[27] Karl Heinrich Rengstorf, "Ἀποστέλλω (πέμπω), Ἐξαποστέλλω, Ἀπόστολος, Ψευδαπόστολος, Ἀποστολή," in Kittel, Bromiley, and Friedrich, 421. In the NT, "ἀπόστολος never means the act of sending, or figuratively the object of sending. It always denotes a man who is sent, and sent with full authority." Ibid.

[28] Luke 9:1, 10.

[29] Rengstorf, "Ἀποστέλλω (πέμπω)," 415.

[30] Schweizer, "Ministry in Early Church," 836–837.

While Scripture reports that Jesus had numerous disciples,[31] the Twelve (minus Judas Iscariot) remained central to the leadership and growth of the New Testament church. Beyond the Twelve, Paul and Barnabas would also be known as apostles,[32] with the main apostolic function not necessarily being to "rule over the church" but to establish correct teachings concerning Christ.[33]

Through the spreading of Jesus's message, his relatively small group of followers grew by "about three thousand souls" on the Day of Pentecost (Acts 2:41). As Wayne Meeks rightly discerns, "no group can persist for any appreciable time without developing some patterns of leadership, some differentiation of roles among its members, some means of managing conflict, some ways of articulating shared values and norms, and some sanctions to assure acceptable levels of conformity to those norms."[34] Therefore, for directional leadership, the growing church began to establish overseers ("bishops," from *episcopos*) and elders ("presbyters," from *presbyteros*).[35]

Leadership Roles in the Early Church

When discussing leadership in the early church (*ekklēsia*),[36] one ought not to transpose the modern understanding of church (*kyriako*) onto the early church. Today's

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[31] Luke 10:17 and Acts 1:15 mention seventy and one hundred twenty, respectively.

[32] Acts 14:14.

[33] A. F. Walls, "Apostle," in *New Bible Dictionary*, 3rd ed., ed. D. R. W. Wood and I. Howard Marshall (Leicester, England: InterVarsity Press, 1996), 58.

[34] Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 2nd ed. (New Haven: Yale University Press, 2003), 111.

[35] Robert C. Kashow, "Overseer," in Barry, et al.; John T. Swann, "Presbyter," in Barry, et al. For a fuller discussion of the term *episcopos* and its cognates, see Giles, *Patterns of Ministry*, 53–56.

[36] Joshua M. Greever, "Church," in Barry, et al.

model suggests large groups meeting in a central location, whereas the early church routinely met in houses with small groups of people from a regional location.[37] Accordingly, Kevin Giles sees leadership in the Apostolic Age as fitting within three categories: house church leaders, communal leaders, and charismatic leaders.[38] Apart from charismatic leadership,[39] the other categories can be seen as those appointed to leadership.

The additional category of familial leadership also warrants acknowledgment. Although Jesus played down the importance of blood relationships,[40] the early church may have linked his family to the line of David in order to demonstrate that the throne had never been vacated. Scripture attests to the fact that Jesus's brother James led the Jerusalem church.[41] This familial leadership continued, with "Eusebius report[ing] that a cousin of Jesus, Simeon son of Clopas, succeeded James as president, and that Vespasian, after the capture of Jerusalem in AD 70, is said to have ordered a search to be made of all

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[37] "The English word 'church' is derived from the Gk. adjective *kyriakos* as used in some such phrase as *kyriakon dōma* or *kyriakē oikia*, meaning 'the Lord's house', *i.e.* a Christian place of worship. 'Church' in the NT, however, renders Gk. *ekklēsia*, which mostly designates a local congregation of Christians and never a building." D. W. B. Robinson, "Church," in Wood and Marshall, 199.

[38] Giles, *Patterns of Ministry*, chap. 1.

[39] Ibid.; Achtemeier, et al., *Harper's Bible Dictionary*, s.v. "Spiritual Gifts." Charismatic leadership is understood to be those called into leadership positions by the Spirit alone, such as prophets and those who exercise the charismata. "If leadership was required, Paul assumed that the charismatic Spirit would provide it." James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1997), 285. Peter also recognizes charismatic ministry in 1 Pet. 4:11, 5:1–4.

[40] John 19:26–27; Matt. 12:47–50.

[41] Acts 12:12–17, 15:13–21, 21:18; Gal. 2:9–12.

who were of the family of David," so that none of the royal Jewish bloodline would remain.[42]

Luke provides insight into first-century church leadership by recording the appointment of "the seven" to "serve tables" in response to the complaint of Hellenistic Jews that their widows had been overlooked in the distribution of food (Acts 6:1–2). While the seven were not given a specific title, their appointment differentiated leadership functions and allowed the Twelve to perform their duties of preaching and teaching.[43] It must be noted that at this point in the church, preaching and teaching were not necessarily seen as higher levels of leadership, as two of the seven, Stephen and Philip, also preached and taught like "the Twelve."[44] Equally important is the fact that all who were chosen for service had to meet the qualification of being "full of the Spirit and of wisdom" (Acts 6:3), highlighting the early church's continued dependence on the Spirit.

As noted earlier, the New Testament uses the terms *episcopos* (overseers, bishops) and *presbyteros* (presbyters, elders) to define those in appointed leadership. *Episcopos* is used once in reference to Christ as "the Shepherd and Guardian [*episcopos*] of your souls" (1 Pet. 2:25). It is used four other times (in Acts 20:28; Phil. 1:1; 1 Tim. 3:2; and Titus 1:7) to connote the leader who cares for the "physical and spiritual welfare

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[42] Robinson, "Church," 200; Eusebius, *Ecclesiastical History, Books 1–5*, Fathers of the Church, ed. and trans. Roy Joseph Deferrari, vol. 19 (Washington, DC: Catholic University of America Press, 1953), 167–168.

[43] Acts 6:4.

[44] David G. Peterson, *The Acts of the Apostles*, Pillar New Testament Commentary (Grand Rapids, MI: William B. Eerdmans, 2009), 228; Schweizer, "Ministry in Early Church," 837.

of God's people."[45] *Presbyteros* has a long history in the Jewish tradition; "the Heb. equivalent of presbyteros is *zāqēn*, and the Aram. equivalent is *śîb*, and all three words have the basic meaning 'old (er) man.'"[46] *Presbyteros* therefore came to denote the elders or men of wisdom who led the people of Israel in the Old Testament and were Jewish communal leaders in first-century times.[47] Kevin Giles correctly links the earlier Jewish understanding of "elders" with the Christian understanding:

> When the disciples at Antioch hear of the famine affecting the Judean brethren, they decide to send relief "to the [Christian] elders" in Jerusalem. This usage fits perfectly into a Jewish context. One community, wishing to help another, sends what they can spare to the leaders of the group in need. If the communities making the gift had been Jews, what they gave would have come from and gone to "the elders," and this is the name Luke gives the communal leaders that received the gift from the church in Antioch. The fact that Christian elders are mentioned first in Acts 11, sometime after the church in Antioch has been established, is significant. The situation envisaged is one where there are large numbers of Christians in Jerusalem (Acts 2:41, 47, 4:4, 6:7), and for this reason communal leadership is needed. In the early days this was provided by the apostles; now, following exactly Jewish models, elders are taking over this responsibility.[48]

Pinpointing the precise duties of *episcopos* and *presbyteros* becomes more difficult, as the New Testament writers used these two terms and the term *diakonia* interchangeably.[49] The writers thus demonstrate a fluidity and flexibility of leadership terms that comports with the fluidity the church was experiencing in terms of growth.

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[45] Kashow, "Overseer."

[46] R. T. Beckwith, "Presbyter, Presbytery," in Wood and Marshall, 954.

[47] Ibid.

[48] Giles, *Patterns of Ministry*, chap. 6.

[49] For instance, commenting on 1 Tim. 3:1b–7, Collins notes that "'overseers and 'servers' appear together in Phil. 1:1, but apart from the etymological implications of the terms, Paul gives no specific indication of the role of the overseers and servers within the community." Raymond F. Collins, "3:1b–7 Overseers," in *1 and 2 Timothy and Titus: A Commentary*, ed. C. Clifton Black, M. Eugene Boring, and John T. Carroll, New Testament Library (Louisville, KY: Westminster John Knox Press, 2012), 78.

The major terms examined thus far have pointed mainly to male leaders in the church. It must be noted, however, that both OT and NT texts describe women who occupied roles more frequently associated with men. This inclusion of female leadership is a distinct feature of the New Testament church's commitment to following the footsteps of Jesus. This issue continues to be controversial, however, and is worthy of an extended discussion. As such a discussion is beyond the scope of this study, a general overview of the biblical leadership of women and a particular NT example will serve as reminders of the significant ways in which women have added value to the church's various ministries.[50]

In the OT, for example, Deborah is a prophet and a judge; Miriam is identified as one of the leaders God sent to deliver Israel; and Huldah is called a prophetess.[51] The NT record also highlights the importance of women, mentioning them among Jesus's disciples and naming them among the first who proclaimed the Gospel to others.[52] In the epistles, Paul mentions at least fourteen women who function as leaders, including those serving as house church leaders, deaconesses, and apostles.[53] Of note is Phoebe, whom Paul identifies as a sister in the faith but also a *diakonos* or "deacon" (Rom. 16:1). While

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[50] In the interest of full transparency, this researcher affirms the role of women in leadership. The contemporary controversy in this regard is largely framed by two camps: complementarians and egalitarians. A simple definition of *complementarianism* is to "believe there is a 'divine order' in the church and home," which in turn requires "male leadership and female subordination." Rich Nathan, "Women in Leadership: How to Decide What the Bible Teaches?" 2006, https://d397a349e55ce6675f49-800c82752453605a420f881278ef1279.ssl.cf2.rackcdn.com/uploaded/r/0e609953_rich-nathan-women-in-ministry-position-paper.pdf. Simply put, egalitarians believe that church roles are determined "by calling and gifting" rather than gender. Ibid.

[51] Judg. 4:4; Mic. 6:4; 2 Chron. 34:22.

[52] Luke 8:21, 11:28, 23:49, 23:55–56, 24:1; John 4:4–42.

[53] Chloe (1 Cor. 1:11), Nympha (Col. 4:15), Apphia (Philem. 2), Lydia (Acts 16:14), Euodia and Syntyche (Phil. 4:2–3); Phoebe, Priscilla, Mary, and Junia (widely believed to be a woman) (Rom. 16:1, 3, 6, 7); Tryphaena, Tryphosa, and Persis (Rom. 16:12); Julia and the sister of Nereus (Rom. 16:15).

the term can be used to denote one who provides general assistance, it can also denote an office.[54] C. E. B. Cranfield maintains that the latter meaning is more accurate.[55] Paul continues his praise of Phoebe by identifying her as a benefactor or *prostatis*, meaning "a woman in a supportive role, patron, benefactor."[56] Paul's deliberate recognition of Phoebe both as a deacon of the church and a benefactor to himself and others is sufficient evidence that she exercised essential ministry roles in the church, even possibly fulfilling the role of a bishop.[57]

As the church moved through the first century and into the Patristic era, leadership roles and offices became more distinct and male-dominated (through the office of the bishop). Christopher Beeley summarizes this early evolution of offices:

> While there may have been a distinct supervisor (bishop) among the group of overseer-elders, they are not clearly demarcated as a radically distinct office. In addition to these primary leaders, all of whom are considered servants or ministers (*diakonoi*), we occasionally find another group called "deacons" in a more particular sense (also *diakonoi*). It appears that by the time of the Pastoral Epistles, these functions developed into three distinct offices which were either instituted or supported by the laying on of hands. … The development of a singular supervisory office is notoriously murky, yet it is in keeping with the

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[54] "(Gk. *diakonos*, 'servant' or 'table waiter'), an office in the church that could apparently be filled by either men or women." Mark Allan Powell, "Deacon," in Powell, 181.

[55] C. E. B. Cranfield, *Romans 9–16*, 3rd ed., International Critical Commentary (Edinburgh, UK: T&T Clark, 2004), 781.

[56] Rom. 16:2; William Arndt, Frederick W. Danker, and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, s.v. "προστάτις" (Chicago: University of Chicago Press, 2000), 885.

[57] Giles, *Patterns of Ministry*, chap. 4. "Now we ask the question: were women bishops in the apostolic age? They were certainly house-church leaders. In Acts, Mark's mother provided a home for the early Christians to assemble (Acts 12:12), and at Philippi we read of believers meeting in the home of Lydia (16:14–15, 40), a woman unquestionably of some social and economic standing. She was 'the head' of a household, so that on believing 'she and *her* household' were baptized (16:15). Writing to the Colossians, Paul greets 'Nymphia and the church in her house' (Col 4:15). Very possibly, Chloe also was the host of a house-church (1 Cor 1:11), as was Phoebe (Rom 16:1). If the term *episkopos*/bishop very early comes to designate a house church leader then we must answer in the affirmative." Ibid.

> initial apostolic pattern, and it became the norm in most churches by the end of the second century, as it still is today.[58]

Although a male monopoly on leadership persists in some circles, the biblical record attests that both women and men are created to bear God's image. The scriptural witness is not androgynous; nor does it blur the distinction of the sexes. Rather, it celebrates it and makes good an aspect of creation that God did not call "good."[59] It can therefore be argued that the church functions best in proclaiming the Good News when the voices of all are heard without discrimination. At all levels of leadership, gender differences reveal the diverse perspectives the church has to offer. The church's ultimate calling is to be a witness that God's Kingdom is both coming and has come. The female voice and perspective are needed and must be welcomed if the church is to operate in the fullness of the Spirit.[60]

The Patristic View of Pastoral Leadership

As the church moved beyond the Apostolic Age, it entered an extended period of evaluating the theological and practical implications of the faith. The writings of the Patristics carry ecumenical authority and continue to shape current theological thought and praxis as "virtually every branch of professing Christendom respects them and wants

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[58] Christopher A. Beeley, *Leading God's People: Wisdom from the Early Church for Today* (Grand Rapids, MI: Eerdmans, 2012), chap. 1, Kindle.

[59] This refers to Gen. 2:18: "Then the LORD God said, 'It is not good for the man to be alone; I will make him a helper suitable for him.'"

[60] Dr. Nijay Gupta does a masterful job of working through the Bible and key scriptures pertaining to the role of woman in ministry. His blogs on the subject are recommended reading: Nijay Gupta, "Why I Believe in Women in Ministry, Index of Posts (Updated)," *Crux Sola: Formed by Scripture to Live Like Christ*, January 20, 2020, https://www.patheos.com/blogs/cruxsola/2020/01/why-i-believe-in-women-in-ministry-index-of-posts-updated/.

to employ them in support of their own teachings"[61] Any proposed paracletic leadership framework likewise calls for an examination of the Patristics' viewpoint on pastoral leadership. This section will therefore interact with a select group of Nicene and Post-Nicene fathers regarding their perspectives on the role of the Christian bishop, who functioned much as the contemporary evangelical pastor.[62]

David M. Gwynn rightly observes that "the origins of the office of the bishop, like so much of the early history of Christianity, is controversial."[63] During that time, whether for political or theological reasons, the bishop became the top leader within the church, overseeing the community of faith and relegating charismatic teachers, presbyters, and deacons to subordinate positions,[64] while also excluding women from top leadership roles. As such, the church became more established in society, more formal, and more institutionalized. Kevin Giles explains:

> What needs to be recognized is that from the time the first churches began meeting a small number of people, men and women, were recognized as leaders, office bearers, albeit in incipient form. With the passing of time the distinct ministries these people exercised became more clearly defined and the people who exercised them more closely identified with the ministry they exercised. This is part of what is called the process of "institutionalization."[65]

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[61] "73. What are Patristics and why should we study them?" Monergism.com, accessed July 24, 2020, http://www.monergism.com/thethreshold/articles/onsite/qna/patristics.html.

[62] "In the early church a 'bishop' was first and foremost a pastor, not an administrative official." Beeley, *Leading God's People,* chap. 1.

[63] David M. Gwynn, "Episcopal Leadership," in *The Oxford Handbook of Late Antiquity*, ed. Scott Fitzgerald Johnson (Oxford: Oxford University Press, 2012), 2, https://www-oxfordhandbooks-com.georgefox.idm.oclc.org/view/10.1093/oxfordhb/9780195336931.001.0001/oxfordhb-9780195336931-e-27. Gwynn adds, "For an overview of the debates, see Hatch 1881; Kirk 1946; Telfer 1962; Faivre 1977; Hanson 1985; Bobertz 1992; Nasrallah 2003; and now Torjesen 2008." Ibid., 33n2.

[64] Ibid., 3.

[65] Giles, *Patterns of Ministry*, chap. 5. Regarding "institutionalization," Giles adds, "See further on this Brockhaus, *Charisma and Amt*; 24–28." Ibid., chap. 5n2.

Through institutionalization, other church leadership roles were essentially demoted, and charismatic leadership all but disappeared.[66]

As the Nicene and Post-Nicene fathers (both Greek and Latin) fought against rising heretical beliefs such as Gnosticism, the bishop became the default leader where orthodoxy and apostolic authoritative succession were concerned. In refuting heresy, the Nicene and Post-Nicene fathers practiced a form of pastoral leadership that this research considers beneficial to developing a paracletic leadership framework. This benefit is derived from the fact that "each of the great pastoral theologians of the early church not only regard[ed] leadership as divinely instituted; they also consider[ed] the quality of that leadership essential to the church's vitality, faithfulness, and effectiveness in carrying out God's mission."[67]

The Nicene and Post-Nicene model of pastoral leadership will now be examined via three constructs: (1) The mode: holiness and virtue, (2) the method: the cure of souls, and (3) the motive: Spirit and Word.

The Mode: Holiness and Virtue

The Nicene and Post-Nicene fathers understood that to lead others into the transforming presence of God, leaders must first experience personal transformation. In speaking of those called to lead, Gregory the Great asks, "How could anyone who does

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[66] This is not to say that Spirit or charismatic activity was not present anywhere in the church. It is to point to the fact that formal leadership had come under one office. Also of note, the early fathers encountered the heresy of Montanism, and that controversy may have played a major role in the diminishing of charismatic leadership. For an overview, see Angus Stewart, "Was the Church Right to Condemn Montanism?" CPRC, accessed July 20, 2020, cprc.co.uk/articles/montanism/.

[67] Beeley, *Leading God's People*, chap. 1.

not know himself to be in the intimacy of God's grace, through the merits of his life, presume to usurp the role of intercessor before God on behalf of the people? How can anyone possibly ask for the forgiveness of another when he does not know that he himself has been reconciled?"[68] For Gregory, pastoral leadership could not be exercised outside of an embodied experience by way of the Spirit.

The intimacy of God's grace speaks in part to the idea of sanctification, which in modern understanding is "a move toward holy and righteous living that characterizes following Christ in faith."[69] This can be seen in relation to an ancient Patristic idea about which Beeley writes, "The way to prepare for and sustain a vital pastoral ministry, therefore, is to follow what Gregory Nanzianzen calls '*the order or the Spirit*.'"[70] Beeley summarizes Gregory's understanding of the term as follows:

> We must first surrender to the Spirit and allow ourselves to be transformed by it in order to communicate God's grace to others. Having entered deeply into this process of transformation, a candidate for priest or bishop is then anointed with the Holy Spirit and the oil of chrism in the ordination rite—is literally "made a Christ"—and is entrusted trusted with the Spirit to lead and guide God's people.[71]

Beeley concludes by saying, "In the order of the Spirit, it is those who are being sanctified by the grace of Christ who are in a position to lead others."[72]

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[68] Gregory the Great's pastoral rule 1.1 is quoted here as it appears in Beeley, *Leading God's People,* chap. 2. Beeley's rendition is preferred for use in this case, but for further reference, see Gregory the Great, *The Book of Pastoral Rule* (Aeterna Press, 2016) pt. 1, chap. 10, Kindle.

[69] Doug Mangum, "Sanctification," in Barry, et al.

[70] Beeley, *Leading God's People*, chap. 2; italics mine. Beeley references Gregory Nazianzen, "*Akolouthia pneumatike. Oration* 6.1." Ibid., chap. 2n3.

[71] Ibid., chap. 2. Beeley also cites "Nazianzen, Oration 9.2; 19.2; Oration 6.9." Ibid., chap. 2n5.

[72] Ibid., chap. 2.

Saint Ambrose's *On the Duty of Clergy* presents an additional example of the Patristics' focus on inner transformation. In addressing the pure inner life, Ambrose warns, "Guard thy inner self. Do not neglect or contemn it as though it were worthless, for it is a valuable possession; truly valuable indeed, for its fruit is not perishable and only for a time, but is lasting and of use for eternal salvation. Cultivate, therefore, thy possession, and let it be thy tilling ground."[73] Ambrose implies that the way to cultivate what the Spirit is doing on the inside is to practice virtue. It would seem fitting, therefore, that the Nicene and Post-Nicene fathers considered a passage from Paul's first letter to Timothy as essential in setting forth the requirements for the office of bishop and the overall expectations of pastoral leadership:

> The saying is sure: whoever aspires to the office of bishop desires a noble task. Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher, not a drunkard, not violent but gentle, not quarrelsome, and not a lover of money. He must manage his own household well, keeping his children submissive and respectful in every way—for if someone does not know how to manage his own household, how can he take care of God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace and the snare of the devil (1 Tim. 3:1–7 NRSV).[74]

During the Apostolic and Patristic Ages, the requirements Paul set forth were seen as virtues. Virtue was the desired outcome of one's life, and pastoral virtue was held in even

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[73] Ambrose, *On the Duties of the Clergy* (New York: Aeterna Press, 2016), chap. 3, Kindle.

[74] Regarding this key passage of Scripture, Beeley writes, "See also Didache Ch. 15. Ambrose lists the following classical virtues in order of their importance for clergy: 1) prudence; 2) justice; 3) courage; 4) temperance (Duties of Leaders 1.115 [XXIV]), which he believes came from the Bible first (see Wis 8:7). See also Jerome, Letter LII, To Nepotian, NPNF2 6:95, and Gregory the Great, Pastoral Rule 2.1." Beeley, *Leading God's People*, chap. 2n21. Considering this list of requirements, one can easily see why some church fathers tried to evade the call to ministry or approached it with fear and trembling. "Gregory Nazianzen, *Oration* 2; John Chrysostom, *On the Priesthood* 1.6; 2.2; 3.7, 12, 17; Ambrose, *Duties of Leaders* 1.4 [II] (119); Gregory the Great, *Pastoral Rule*, introductory letter; see also 1.6–7." Ibid., chap. 1n36.

higher esteem. John Fitzgerald concurs, writing, "Many of the Apostolic Fathers, the apologists, the authors of the NT Apocrypha and Nag Hammadi Codices, the theologians, and other early Christians made frequent use of lists of virtues and vices."[75]

The question then arises: *Precisely what are virtues*? Nicholas Austin states, "A virtue, following Aristotle and Aquinas, is both a habit and a principle of rational operation, in that it incorporates practical reasoning about how to act."[76] It must be noted that the modern understanding of a habit differs from that of Thomas Aquinas. According to the psychological framework presented by Wendy Wood and David T. Neale, modernity understands habits as "learned dispositions to repeat past responses."[77] This definition relegates habits to the realm of "automaticity."[78]

In contrast to the modern understanding, "Aquinas uses the Latin word *habitus*, from *habere*: to have or possess."[79] The difference is seen in what Aquinas calls a "human act, *actus humanus,* and the act of a human, *actus hominis*."[80] David M. Gallagher uses an analogy to differentiate the two, explaining that "blinking (usually an

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[75] John T. Fitzgerald, "Virtue/Vice Lists," in Freedman, vol. 6, *Si–Z*, 858.

[76] Nicholas Austin, "Virtue as a Habit," in *Aquinas on Virtue: A Causal Reading* (Washington, DC: Georgetown University Press, 2017), 24, https//doi.org: 10.2307/j.ctt1t89k5h.7.

[77] Wendy Wood and David T. Neal, "A New Look at Habits and the Habit-Goal Interface," *Psychological Review* 114, no. 4 (November 2007): 843.

[78] "Automatic thoughts and behaviors are ones that occur efficiently, without the need for conscious guidance or monitoring." T. Wheatley and D. M. Wegne, "Automation of Action, Psychology Of," in *International Encyclopedia of the Social & Behavioral Sciences*, ed. N. J. Smelser and P. B. Baltes (Elsevier Science, 2001), 1:991, https://scholar.harvard.edu/files/dwegner/files/wheatleywegner.pdf.

[79] Austin, "Virtue as a Habit," 23.

[80] Ibid., 26. Austin cites, "I.II 1.1; cf. III 19.2; *On the Virtues* 1.4c; and *Comm. Ethic.*, lib. 1 l. 1 n.3." Ibid., 34n17.

act of a man)" is very different from "winking (always a human act)."[81] Thus for Aquinas, *habitus* is not an absentminded action but a deliberate one, and "whereas modern habit is a substitute for conscious agency, putting a person on cruise control, Thomistic moral habits engage rather than bypass the human will. The moral virtues are dispositions to *choose* to act in certain ways: moral virtue is a habit that chooses, an elective habit (58.1 ad 2). Habits, rather than bypassing human agency, are perfective of it."[82]

Regarding the virtue of the pastor, Gregory the Great offers this in *The Book of Pastoral Rule*:

> The conduct of a prelate ought so far to transcend the conduct of the people as the life of a shepherd is wont to exalt him above the flock. … It is necessary, then, that in thought he should be pure, in action chief; discreet in keeping silence, profitable in speech; a near neighbour to every one in sympathy, exalted above all in contemplation; a familiar friend of good livers through humility, unbending against the vices of evil-doers through zeal for righteousness; not relaxing in his care for what is inward from being occupied in outward things, nor neglecting to provide for outward things in his solicitude for what is inward.[83]

It can be argued that for pastoral leadership, the Nicene and Post-Nicene fathers saw humility as the highest virtue to be cultivated. By dint of the office, a pastor carries an authority as the servant of God. For the purposes of leading his people, God uses the pastor to speak to their struggles, aspirations, and maturation. If, in exercising their godly authority, pastors become desirous of being needed by the people, the blessing can become a curse.

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[81] David M. Gallagher, ed., *Thomas Aquinas and His Legacy*, Studies in Philosophy and the History of Philosophy 28 (Washington, DC: Catholic University of America Press, 1994), 47.

[82] Austin, "Virtue as a Habit," 32.

[83] Gregory the Great, *Book of Pastoral Rule*, pt. 2, chap. 1.

It is no wonder that John Chrysostom writes on the importance of humility and not allowing pride to overtake pastors. In Chrysostom's view, if anyone had the right to be prideful in leadership, it would have been Paul, whose love for Christ was above question.[84] Yet Paul placed the welfare of others above his own and never sought to benefit from his authority. By comparison to Paul, Chrysostom says of himself, "I know my own soul, how feeble and puny it is: I know the magnitude of this ministry, and the great difficulty of the work; for more stormy billows vex the soul of the priest than the gales which disturb the sea. And first of all is that most terrible rock of vainglory, more dangerous than that of the Sirens."[85] In similar fashion, Saint Augustine writes, "As for being praised by those who lead bad lives, I don't want it, I shudder at it, detest it, it causes me pain, not pleasure. While as for being praised by those who lead good lives, if I say I don't want it, I will be lying; if I say I do want it, I'm afraid I may be more bent on vanity than on the solid good."[86]

How then can leaders consistently model such virtues? James K. A. Smith offers a sound response in his work, *You Are What You Love*:

> How do I acquire such virtues? I can't just think my way into virtue. This is another difference between laws or rules, on the one hand, and virtues, on the other. Laws, rules, and commands specify and articulate the good; they inform me about what I ought to do. But virtue is different: virtue isn't acquired intellectually but affectively. Education in virtue is not like learning the Ten Commandments or memorizing Colossians 3:12–14. Education in virtue is a kind of *formation*, a retraining of our dispositions. "Learning" virtue—becoming virtuous—is more like practicing scales on the piano than learning music theory: the goal is, in a

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[84] Chrysostom, *Homilies on Acts*, in St. John Chrysostom, *The Complete Works of St. John Chrysostom* (Amazon.com Services, 2016), homily 37, Kindle.

[85] Chrysostom, *On the Priesthood (Book 3)*, in Chrysostom, bk. 3, sec. 9.

[86] Augustine, "Sermon 339—On the Anniversary of His Ordination," in The *Works of Saint Augustine: A Translation for the Twenty-first Century*, pt. 3, vol. 9*, Sermons: (306–340A)*, ed. John E. Rotelle (Hyde Park, NY: New City Press, 1994), 279.

> sense, for your *fingers* to learn the scales so they can then play "naturally," as it were. Learning here isn't just information acquisition; it's more like inscribing something into the very fiber of your being.[87]

In other words, pastors must not rely solely on intellectual development in becoming leaders but must incorporate total-being development in their maturation. Such leadership thus consists of both ontology and epistemology.

It must be noted that the Nicene and Post-Nicene fathers practiced holiness and virtue without demanding moral rigorism.[88] Thus, they understood that leading was about progression rather than perfection. Holiness and virtue are a part of the progression toward the perfection Christ modeled as a leader. For modern-day pastors who find themselves bound by the celebrity culture that is focused more on the size of a church and the personality of the pastor,[89] rediscovering the mode of holiness and virtue practiced by the Nicene and Post-Nicene fathers is a way to reestablish their pastoral callings and authority in God on firmer ground, through the Spirit.

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[87] James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids, MI: Brazos Press, 2016), chap. 1, Kindle.

[88] Beeley, *Leading God's People*, chap. 2. The Patristics condemned the moral rigorism emphasized in *Novatianism*. See Editors of Encyclopaedia Britannica, "Novatian," in *Britannica*, accessed August 13, 2020, https://www.britannica.com/biography/Novatian.

[89] For more on celebrity culture, see Bob Shank, "The Celebrity-Pastor Syndrome," *Christianity Today*, accessed July 21, 2020, www.christianitytoday.com/pastors/1994/spring/4l2132.html and Leah MarieAnn Klett, "Leading Pastors Discuss Dangers of 'Celebrity Culture' in Church, How Body of Christ Should Respond," *The Christian Post*, accessed July 21, 2020, www.christianpost.com/news/leading-pastors-discuss-dangers-celebrity-culture-church-how-body-of-christ-should-respond.html.

The Method: Cure of Souls

Augustine said, "The healing of the soul, which is brought about in distinct steps by God's providence and ineffable kindness, is most beautiful."[90] Although Jesus never claimed to be a medical doctor, he once responsed to the the scribes and Pharisees saying, "It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners" (Mark 2:17). The Gospels record many physical miracles that Jesus performed; but in this self-proclamation, he describes himself as a spiritual physician.

In keeping with Jesus's own words and with earlier Patristic writings, one might depict pastoral ministry as what Gregory the Great called the "cure of souls."[91] David Benner, in his book, *Care of Souls,* masterfully unpacks for the modern reader the linguistic and practical implications of *cure* and *care*:

> The English phrase, "care of souls," has its origins in the Latin *cura animarum*. While *cura* is most commonly translated as *care*, it actually contains the idea of both care and cure. *Care* refers to actions that are designed to support the well-being of something or someone. *Cure* refers to actions that are designed to restore well-being that has been lost. The Christian church has historically embraced both meanings of *cura* and has understood soul care to involve nurture and support as well as healing and restoration.[92]

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[90] Paul R. Kolbet, *Augustine and the Cure of Souls: Revising a Classical Ideal*, Christianity and Judaism in Antiquity Series, vol. 17, ed. Gregory E. Sterling (Notre Dame, IN: University of Notre Dame Press, 2009), 88, ProQuest Ebook Central.

[91] Clare McGrath-Merkle, "Gregory the Great's Metaphor of the Physician of the Heart as a Model for Pastoral Identity," *Journal of Religion and Health* 50, no. 2 (June 2011): 375, www.jstor.org/stable/41349795. "[The cure of souls is] the technical term by which the canon law describes the charge which is given to a pastor, no matter of what degree of divinity, over the spiritual concerns of a flock; and the words especially imply the right of administering the sacraments." John McClintock and James Strong, *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*, s.v. "Souls, Cure Of" (New York: Harper & Brothers, 1880). Gregory the Great also speaks to the "cure of souls" as the "government of souls." Gregory the Great, *Book of Pastoral Rule*, pt. 1, chap. 1.

[92] David G. Benner, *Care of Souls: Revisioning Christian Nurture and Counsel* (Grand Rapids, MI: Baker Books, 1998), chap. 1, Kindle. Stephen Pietsch, says, "The word *Seelsorger* almost defies translation into English. It is the personal noun form of the German word *Seelsorge*, which is often

Cure of souls, then, is understood as both an art and science. Gregory rightly says, "No one presumes to teach an art till he has first, with intent meditation, learnt it. What rashness is it, then, for the unskilful to assume pastoral authority, since the government of souls is the art of arts!"[93] By extension, "church leadership is a distinctive craft (in Greek, a *techne*), with a particular method and sense of expertise. It is also a practical skill rooted in a body of knowledge, much like medicine, law, or government."[94] This implies both discovery and a learning curve.

The first step in rediscovering this method of pastoral leadership is to (1) shed the Platonic view that body, soul, and spirit are divided, and (2) operate instead in the Hebraic holistic view of human beings as "embodied souls and inspirited bodies."[95] Movement in this direction has become evident on the scholastic level, as exemplified in

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translated 'care/cure of souls.' *Seelsorger* is a word loaded with history and meaning. It carries with it a deep and life-giving tradition of pastoral care from the early church, which has been shaped through the centuries, particularly by Lutheran theologians, during the Reformation and ever since. This living tradition is still important and potentially powerful today as the church seeks to practise the care of souls in the post-modern context." Stephen Pietsch, "*Seelsorge*: A Living Tradition in Pastoral Theology Practice," *Lutheran Theological Journal* 43, no. 1 (May 2009): 49, https://georgefox.idm.oclc.org/login?url=https://search-proquest-com.georgefox.idm.oclc.org/docview/213739762?accountid=11085. Some psychologists view care and cure as separate works, the latter undertaken by God alone and the former with human help. "In short, psychologists care for the soul. The cure of the soul, most Christian psychologists would suggest, is God's work and is beyond the scope of mainstream psychological interventions." Mark R. McMinn, "Psychology, Theology and Care for the Soul," in *Care for the Soul: Exploring the Intersection of Psychology and Theology*, ed. Mark. R. McMinn and Timothy R. Phillips (Downers Grove, IL: InterVarsity Press, 2001), 11.

[93] Gregory the Great, *Book of Pastoral Rule,* pt. 1, chap. 1.

[94] Beeley, *Leading God's People*, chap. 3.

[95] Benner, *Care of Souls*, chap. 1. In summarizing the Old and New Testament understanding of soul, self, and personhood, Benner understands humans as whole beings with distinct aspects. He says, "Humans are a living and vital whole. Unified and whole does not mean that the component parts cannot have an independent existence. … In summary, therefore, we can define soul care as the support and restoration of the well-being of persons in their depth and totality, with particular concern for their inner life." Ibid. Benner adds that "viewing humans as unified and whole does not require the acceptance of the philosophical doctrine of monism." Ibid., chap. 2n2. Here Benner refers to John Cooper's "holistic dualism." John Cooper, *Body, Soul, and Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate* (Grand Rapids, MI: Wm. B. Eerdmans, 1989), 148.

the words of George Eldon Ladd, who wrote, "Recent scholarship has recognized that such terms as body, soul, and spirit are not different separable faculties of man but different ways of seeing the whole person."[96]

Another potential benefit to pastoral leadership comes from the understanding among leaders that caring for God's people requires a kind of adaptability,[97] as the apostle Paul explains:

> To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it (1 Cor. 9:20–23).

As shepherds,[98] pastoral leaders who administer spiritual guidance must desire for those in their care to experience transformation of and by the Spirit in the totality of their beings. According to Beeley, they must recognize that "the art of pastoral leadership consists in a kind of well-informed spiritual adaptability. One must first be acquainted with the treasure chest of Christian theology and spirituality, knowing the full range of

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[96] George Eldon Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1974), 457.

[97] In dealing with the different situations and contexts a leader might face in response to personal and/or community needs, adaptability is essential. In reviewing the Christian history of soul care, William Clebsch and Charles Jaekle advance four elements of soul care that require adaptability: "healing, sustaining, reconciling, and guiding." William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (Lanham, MD: Rowman & Littlefield, 1994), 4.

[98] "One of the most powerful biblical images for one who cares for the souls of others is the Old Testament image of the shepherd. Shepherds lead their sheep to places of nourishment and safety, protect them from danger, and are regularly called upon for great personal sacrifice. They are characterized by compassion, courage, and a mixture of tenderness and toughness. … This imagery is carried over into the New Testament in which Christ is presented as the Good Shepherd who is the guide and protector of his sheep and who lays down his life for them." Benner, *Care of Souls,* chap. 1.

human attitudes toward God and the world."[99] Therefore, pastoral leaders, in all their skill and knowledge, must be attuned to the works the Spirit desires to perform. Eugene Peterson summarizes the fitting pastoral response:

> The cure of souls is not indifferent to the realities of human lethargy, naïve about congregational recalcitrance, or inattentive to neurotic cussedness. But there is a disciplined, determined conviction that everything (and I mean, precisely, everything) we do is a response to God's first work, his initiating act. We learn to be attentive to the divine action already in process so that the previously unheard word of God is heard, the previously unattended act of God is noticed.[100]

This, for Peterson, is the heart of pastoral leadership, which must never rely solely on personal gifts or intellect to move people toward transformation. Instead, pastoral reliance must be formed by the knowledge that human ability is useful when employed in cooperation with the Spirit. That is the process by which people are transformed: it is accomplished by the Spirit, through Christ, who leads us to the Father.

Ultimately, it is Jesus who presents us with "two great gifts" that address our "deepest strivings: spiritual renewal and spiritual repose."[101] The pastoral leader undertakes the theological enterprise of daily practicing spiritual disciplines and deep study so that the "pastoral ministry [becomes] a kind of healing treatment, or 'cure of souls,' by which the habits, commitments, loves, and desires of believers are transformed

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[99] Beeley, *Leading God's People*, chap. 3.

[100] Eugene H. Peterson, *The Contemplative Pastor: Returning to the Art of Spiritual Direction* (Grand Rapids, MI: Wm. B. Eerdmans, 1993), 60–61.

[101] John McNeill, *A History of the Cure of Souls* (New York: Harper & Row, 1951), 7. Spiritual renewal is offered in the new birth—a concept at the very heart of Jesus's teaching. Here we are provided with the possibility of a new beginning that is so radical and complete as "to be best expressed in the analogy of birth." Ibid., 78. The gift of spiritual repose is described as rest for the souls of those who labor and are "heavy-laden." Matt. 11:28–30. Toil is not abolished; rather, Jesus offers to replace a heavy yoke with a light one and provide restored strength for the task.

into ones that reflect the nature and will of God more fully."[102] This is primarily accomplished through the preaching and teaching of the Word but also in all speech and daily communication.

The Motive: Spirit and Word

At the most basic level, theology is the study of God. Merriam-Webster defines theology as "the study of religious faith, practice, and experience *especially*: the study of God and of God's relation to the world."[103] Theologian Charles Ryrie offers a more robust understanding, saying, "The word 'theology,' from *theos* meaning God and *logos* meaning rational expression, means the rational interpretation of religious faith. Christian theology thus means the rational interpretation of the Christian faith."[104] The Patristic, Augustine similarly asserts that theology is "rational discussion respecting the deity."[105] Second Timothy 3:16–17 avers that "all Scripture is inspired by God and [is] profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." In his homily on these verses, Saint John Chrysostom remarks, "For thence we shall know, whether we ought to learn or to be ignorant of anything. And thence we may disprove what is false, thence we may be corrected and brought to a right mind, may be comforted and consoled, and if anything is

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[102] Beeley, *Leading God's People*, chap. 1.

[103] Merriam-Webster.com, s.v. "theology," accessed July 22, 2020, https://www.merriam-webster.com/dictionary/theology.

[104] Charles C. Ryrie, Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth (Chicago: Moody, 1999), 13.

[105] Augustine, *The City of God* (New York: Random House, 1993), 259.

deficient, we may have it added to us."[106] In Chrysostom's view, the study and teaching of Scripture and doctrine that is faithful and accurate is able to impact the total being of those who engage and hear it.

To the Patristic mind, theology and leadership are not opposite poles in the conduct of ministry but two sides of the same coin. An understanding of how the Spirit applies God's Word to leaders' lives and the lives of those to whom they minister is at the epicenter of pastoral leadership. In Beeley's words, "theology and the spiritual study of scripture lie at the heart of inspiring and effective pastoral leadership, and pastoral leadership is essentially biblical and theological."[107]

An in-depth examination of the various ways of "doing theology"—whether categorized by era, viewpoint, or focus—is beyond the scope of this research.[108] Yet, in acknowledging the many ways in which one can study God, the Patristics provide a fulcrum around which all ways are harmonized within the *Regula Fidei*, the rule of faith that birthed the Nicene Creed and anchored all Christian theology, preaching, and leadership.[109] On the importance of the canon, Augustine writes,

> Some one inquires whether the authors whose divinely-inspired writings constitute the canon, which carries with it a most wholesome authority, are to be considered wise only, or eloquent as well. A question which to me, and to those who think with me, is very easily settled. For where I understand these writers, it seems to me not only that nothing can be wiser, but also that nothing can be more eloquent. And I venture to affirm that all who truly understand what these writers

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[106] Chrysostom, *Homilies on Second Timothy*, in Chrysostom, homily 9.

[107] Beeley, *Leading God's People*, chap. 3.

[108] For additional insight, see Ryrie, *Basic Theology*, 12–13.

[109] Craig, "Regula Fide," *Another Benedict: Explorations in Domestic Monastic Living*, accessed August 12, 2020, https://www.anotherbenedict.org/regula-vita/regulafide/.

> say, perceive at the same time that it could not have been properly said in any other way.[110]

The Patristics did not devalue education; they were among the most highly educated leaders in the church. Yet they understood that all truth must be viewed through a theological filter so that God's truth might be discerned. When centered around the creeds, such truth returns to the revelation of the Father, the Son, and the Spirit, and this revelation impacts one's life.

One way to approach the Scriptures and arrive at God's truth involves what Origen called the "spiritual gospel,"[111] the deeper truths found by searching beneath the text's factual record. The church fathers and scholars, including Origen, Irenaeus of Lyons, Tertullian, and Clement of Alexandria developed more methodically the spiritual interpretation that emerges from the understanding found in the New Testament text. The following passage of Paul's writing speaks to his successors' deeper search:

> For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words (1 Cor. 2:10–13).

It is important to note that Paul is not pushing a form of Gnosticism in which one transcends human limitations. On the contrary; Paul is asserting that only the Spirit of

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[110] Augustine, *On Christian Doctrine*, in *St. Augustin's City of God and Christian Doctrine,* Select Library of the Nicene and Post-Nicene Fathers of the Christian Church First Series, vol. 2, ed. Philip Schaff (Buffalo: Christian Literature, 1887), 577.

[111] Origen, "Origen's Commentary on the Gospel of John: Book I," in *The Ante-Nicene Fathers Translations of the Writings down to A.D. 325*, 5th ed., vol. 9, ed. Allan Menzies (New York: Charles Scribner's Sons, 1906), 301. This served to counter a strictly literal reading of Scripture.

God is able to lead us into the knowledge of God, and through the Spirit we can learn and speak about God, who is beyond human wisdom.[112]

Augustine offers this succinct summary of spiritual interpretation:

> Now a man speaks with more or less wisdom just as he has made more or less progress in the knowledge of Scripture; I do not mean by reading them much and committing them to memory, but by understanding them aright and carefully searching into their meaning. For there are who read and yet neglect them; they read to remember the words, but are careless about knowing the meaning. It is plain we must set far above these the men who are not so retentive of the words, but see with the eyes of the heart into the heart of Scripture.[113]

In reading the Bible this way, the church fathers recognized the historical and literal aspects of the text but did so while reading the accounts through the Spirit. This enabled them to lead others into spiritual transformation that was grounded in biblical literacy, bore intellectual fruit, and contributed to Kingdom harvest.[114]

The church fathers' approach is relevant for today's leaders. As already shown, Generation Z is the most biblically illiterate generation to date. This unfortunate state is

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[112] Referring to 1 Cor. 2, Anthony C. Thiselton is helpful in saying, "In all these passages the work of the Spirit remains inseparable from the work of God as revealed in Christ. By contrast, a wedge was driven by some at Corinth between 'spirituality' and Christ crucified. Bultmann convincingly concludes that when he uses πνεῦμα in its most characteristic Pauline sense, Paul always means 'divine power that stands in contrast to all that is human,' not 'spirit' (Germ. *Geist*) in the sense of the inner self of Platonic dualism." Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI: William B. Eerdmans, 2000), 256.

[113] Augustin, *On Christian Doctrine: In Four Books*, in *Nicene and Post-Nicene Fathers of the Christian Church*, vol. 2, ed. Philip Schaff (New York: Charles Scribner's Sons, 1899), 576. The language "eyes of the heart" attests to the early church fathers' belief in spiritual senses. "The expression 'spiritual senses' (*sensus spi-ritales*) is first attested in the Latin translation of the works of Origen of Alexandria (c. 185–c. 254)." Paul L Gavrilyuk and Sarah Coakley, *The Spiritual Senses: Perceiving God in Western Christianity* (Cambridge, UK: Cambridge University Press, 2014), introduction, Kindle. Gavrilyuk and Coakley provide more extensive coverage of the idea than is possible here.

[114] "The literal and spiritual meanings of scripture all point ultimately to Christ, in the fullest sense: the eternal Son of God who has become flesh for our salvation, who even now has a body on earth, which is his church, and who one day will come again in glory to bring about the fulfillment of all things according to God's plan. Augustine writes that in Christ God's divine Wisdom has adapted itself to our condition as both the way and the destination, both the physician and the medicine, and both the sign and the signified of scripture." Beeley, *Leading God's People,* chap. 4.

due in part to a more widespread condition Daniel Tomberlin describes: "There is a crisis of Biblical illiteracy in evangelical and Pentecostal churches, the very churches that claim a high view of Biblical inspiration."[115] This illiteracy manifests in the theology-leadership separation that occurs when pastors turn their favorite aspect of leadership (preaching) into a Christianized version of self-help rather than a Spirit-inspired opportunity for transformation. In an effort to be relevant and practical, pastoral leaders have forgone the deep work of theology that Augustine affirmed by saying, "The Holy Spirit has, with admirable wisdom and care for our welfare, so arranged the Holy Scriptures as by the plainer passages to satisfy our hunger, and by the more obscure to stimulate our appetite."[116]

Following the path established by the Patristics, recent scholars have provided contemporary pastoral leaders and Christians a way of reading the Scriptures to experience the illumination that comes through the Spirit.[117] French L. Arrington describes four aspects of the reader's posture in receiving this illumination: "(1) submission of the mind to God so that the critical and analytical abilities are exercised under the guidance of the Holy Spirit; (2) a genuine openness to the witness of the Spirit

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[115] Daniel Tomberlin, "The Real Crisis in Christian Education," *Reflections of an Unreconstructed Pentecostal*, August 4, 2019, http://www.danieltomberlin.net/the-real-crisis-in-christian-education/.

[116] Augustine, *On Christian Doctrine*, 537.

[117] See Craig S. Keener, *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, MI: Wm. B. Eerdmans, 2016); Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture, and Community* (Cleveland, TN: CPT Press, 2009); Chris E. W. Green, *Sanctifying Interpretation: Vocation, Holiness, and Scripture* (Cleveland, TN: CPT Press, 2015). "Divine illumination does not mean pretending away the textual nature of the biblical text; insofar as it is textual, Scripture by virtue of its textual form must be approached in the sorts of ways in which we must approach texts. Some thus suggest that, ultimately, illumination's object may be less about enabling grammatical exegesis of the sort we are already capable of doing on our own, and instead about enabling us to recognize the text's demands for us and to embrace the text's message in faith." Keener, *Spirit Hermeneutics*, introduction, Kindle.

as the text is examined; (3) the personal experience of faith as part of the entire interpretive process; and, (4) response to the transforming call of God's Word."[118] Keener responds to Arrington, proclaiming, "All Christians should read Scripture as people who are living in the biblical experience—not in terms of ancient *culture*, but as people living by the same Spirit who guided God's people in Scripture."[119]

In following this approach to Scripture reading, the preaching of pastoral leaders becomes theologically centered so that hearers can experience the growth the Spirit brings.[120] This centering is not reserved for leaders, however. Stanley Grenz and Roger Olson assert that at some level, "everyone is a theologian."[121] They assess the value of theology by adding, "Good theology, therefore, brings the theoretical, academic intellectual aspect of Christian faith into Christian living. In so doing, theology becomes immensely practical—perhaps the most practical endeavor one ever engages in!"[122]

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[118] F. L. Arrington, "The Use of the Bible by Pentecostals," *Pneuma* 16, no. 1 (Spring 1994): 5.

[119] Keener, *Spirit Hermeneutics*, introduction.

[120] Promoting individualistic Bible interpretation is not the goal of a Pentecostal hermeneutic. As Keener says, "Scripture is meant to function as a measuring stick—not just a place where, when we get a revelation, we can look up verses to support our experience." Keener, *Spirit Hermeneutics*, chap. 7. Keener adds, "Once we understand what biblical texts communicated in their first context, we must hear their challenge or comfort in our own settings as well. Only then do we truly enter the text rather than merely examining it." Ibid., chap 10. Likewise, Archer puts forth an interdependent tridactic process involving the Scripture and its story world, the Holy Spirit, and readers in community, which anchors the reader against individualistic interpretation. See Archer, *A Pentecostal Hermeneutic*. In addition, John Christopher Thomas provides an overview of the Pentecostal hermeneutic in John Christopher Thomas, "Pentecostal Interpretation," in *Oxford Encyclopedia of Biblical Interpretation,* ed. John Christoper Thomas, Oxford Biblical Studies Online, accessed July 23, 2020, http://oxfordbiblicalstudies.com/print/opr/t373/e32.

[121] Stanley J. Grenz and Roger E. Olson, *Who Needs Theology? An Invitation to the Study of God* (Downers Grove, IL: InterVarsity Press, 1996), chap 1, Kindle. Grenz and Olson offer a spectrum across which the work of theology is done. The first level is "folk theology," the most ubiquitous but least reflective type. Moving progressively toward more reflective scrutiny are "lay theology," "ministerial theology," "professional theology," and "academic theology" (which tends toward the philosophical and discourse among theologians). Ibid., chap. 2.

[122] Ibid., chap. 3.

In order to be effective, pastors and all church leaders must keep spiritual transformation—the "ongoing process of moving from a self-centered worldview and self-serving functioning to a God-centered perspective and devotion to serving God's purpose"[123]—at the forefront of ministry function. To accomplish this task and be effective, leaders can no longer set aside the work of theology or view it as being irrelevant or impractical. Instead, theologically centered leadership must anchor all ministry.

Pastoral Leadership in the Contemporary Church

As already shown, the Patristics depicted pastors as those who operate in holiness and humility, seek to be spiritual doctors who cure human souls, and lead from a theological foundation. To effect spiritual transformation, pastors do all of this in cooperation with the Holy Spirit. This Patristic legacy continued through church history until the eighteenth-century rise of evangelicalism. At that time, "'Evangelicalism' largely described Christians who emphasized a personal relationship with God, the practice of being born again, and a call to spread God's message worldwide."[124] David Bebbington succinctly summarizes evangelicalism through his "quadrilateral of priorities"—conversionism, activism, biblicism, crucicentrism—which is now the standard definition of the movement.[125]

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[123] Timothy C. Geoffrion, *The Spirit-Led Leader: Nine Leadership Practices and Soul Principles* (Herndon, VA: Alban Institute, 2005), introduction. Kindle.

[124] Amanda Casanova, "What Does the Term 'Evangelical' Really Mean? Here Are 10 Things to Know," Christianity.com, June 15, 2018, https://www.christianity.com/church/denominations/what-does-the-term-evangelical-really-mean-here-are-10-things-to-know.html.

[125] D. W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (New York: Routledge: Taylor and Francis Group, 1989), 3.

Eighteenth-century leaders of this movement in America included preachers and pastors such as John Wesley and Jonathan Edwards, who were also considered to be scholars and theologians.[126] Although they emphasized personal salvation, nineteenth- and twentieth-century figures such as D. L. Moody ushered in a "salvation culture" over a "gospel culture."[127] Evangelical leaders thus became hyperfocused on the tenet of conversionism, rendering their overall message increasingly individualistic. Pastor and Professor Jason Clark remarks, "The concentration on the individual is supported by the individualistic character of the evangelical doctrine of salvation, and its goal of separation from the world and sinners. The evangelical church becomes a collection of individuals without a holistic, cosmos-affirming mindset. If church is focused on individual salvation and one's place in heaven, the church becomes secondary to personal needs and narcissism."[128]

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[126] Casanova, "What Does the Term 'Evangelical' Really Mean?" https://www.christianity.com/church/denominations/what-does-the-term-evangelical-really-mean-here-are-10-things-to-know.html.

[127] Scot McKnight says, "Our emphasis on the call to personal faith has created a 'salvation culture,' a culture that focuses on and measures people on the basis of whether they can witness to an experience of personal salvation." Scot McKnight, *The King Jesus Gospel: The Original Good News Revisited* (Grand Rapids, MI: Zondervan, 2011), chap. 2, Kindle. McKnight adds that "a gospel culture is one shaped by the Story of Israel and the Story of Jesus Christ, a story that moves from creation to consummation, a story that tells the whole Story of Jesus and not just a Good Friday story, and a story that tells not just of personal salvation but of God being 'all in all.' It tells the story that Jesus, not any human ruler, is the Lord over all." Ibid., chap. 4. Speaking on D. L. Moody's dispensational premillennialism theology, Dr. Ben Witherington III writes, "Despite the ever-growing popularity of this theology with laypeople, frightened by one war or another that America was embroiled in, this theology did not have any scholarly grounding or basis. It did not arise out of detailed exegetical study of the biblical text in its original languages, unlike Calvinism and Lutheranism, and Arminianism. Indeed, it was dependent in many ways on the King James translation of the Bible. This was lay theology formed and promulgated by preachers and laypersons." Ben Witherington III, *The Problem with Evangelical Theology: Testing the Exegetical Foundations of Calvinism, Dispensationalism, and Wesleyanism* (Waco: Baylor University Press, 2005), 95.

[128] Jason Clark, "Via Media: The Necessity of Deeper Theological Refection for the Genuine Renewal of Church in the Emerging Culture and Context" (Dmin diss., Portland Seminary, 2006), 39, http://digitalcommons.georgefox.edu/dmin/35.

Other trends have influenced the contemporary church. For example, 2012 figures valued spending in the US leadership-development industry at $13.6 billion.[129] The Church Growth Movement, a corollary emphasis in the arena of church culture, has also seen an explosion in influence over the past six decades.[130] J. Thomas Wren describes the proliferation of leadership study and literature:

> Leadership has become one of the hot topics in the popular consciousness. Bookstores are filled with "how to" books on leadership, and colleges and corporations have discovered that the study of leadership is both popular and potentially quite useful. Ultimately, leadership remains an ambiguous, amorphous, and frequently misunderstood concept, and is often portrayed in a negative light. Indeed, the well-respected commentator James MacGregor Burns once called leadership "one of the most observed and least understood phenomena on earth."[131]

Burns's observation hints at a dichotomy: statistical measurements of monetary output and numerical growth suggest signs of success within the leadership and church culture spaces, but a deeper probe reveals conflicting results. According to the Center for Creative Leadership, an estimated 38–50 percent of executives fail within eighteen months of accepting their positions.[132] The church is not exempt from this disconnect but instead faces what will be termed here a *leadership success-failure paradigm*, which is

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[129] Bersin & Associates, "Bersin and Associates Research Shows U.S. Leadership Development Spending Surges 14 Percent to an Estimated $13.6 Billion in 2012," PR Newswire, July 16, 2012, https://www.prnewswire.com/news-releases/bersin--associates-research-shows-us-leadership-development-spending-surges-14-percent-to-an-estimated-136-billion-in-2012-162573886.html.

[130] Thom S. Rainer, *The Book of Church Growth: History, Theology, and Principles* (Nashville: B&H Publishing Group, 1998), 12, ProQuest Ebook Central.

[131] J. Thomas Wren, "Preface," in *The Leader's Companion: Insights on Leadership Through the Ages*, ed. J. Thomas Wren (New York: Free Press, 1995), ix. Wren quotes James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 2.

[132] Douglas Riddle, "Executive Integration: Equipping Transitioning Leaders for Success," Center for Creative Leadership, 2016, 1, https://www.ccl.org/wp-content/uploads/2015/04/ExecutiveIntegration.pdf.

marked by a stunning shortage of successors. David Kinnaman and Aly Hawkins provide statistical evidence of the problem:

> There are now more full-time senior pastors aged 65 and older than under 40. While our data does not reveal exactly why this shift has occurred, possible contributors include increased life expectancy; the rise of bivocational and second-career pastors; financial pressure facing pastors, some of which goes back to the economic downturn of 2008; the allure of entrepreneurship among young adults; the lack of leadership development among millennials and Gen-Xers; and a lack of succession planning among boomers. All these factors and more contribute to the "graying" of America's clergy.[133]

It could be argued (as this research claims) that the shift away from a biblical and theological perspective of pastoral leadership and toward a model based on business leadership principles has compounded the "graying" of church leadership. Scot McKnight attests to this, stating, "Too often pastoring is fashioned today by theories of business leaders instead of dipping into the spiritual masters such as Saint Macrina, Saint Bonaventure, Teresa of Ávila, Rebecca Protten, Evelyn Underhill, Alexander Schmemann, or Robert Mulholland. These and many others, like A. W. Tozer, pastored out of a heart ablaze with the presence of God in the inward journey."[134] Church consultant and vice president of the Malphurs Group, Brad Bridges, comes to a similar conclusion but adds that "all corporate leader development was really modeled after what we see in Scripture. … The church is trying to restore to itself what the corporate world learned from God."[135]

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[133] David Kinnaman and Aly Hawkins, "Four Trends That Will Impact the Church in 2020: Responding with Realism and Resilient Hope," Influence, December 11, 2019, https://influencemagazine.com/Practice/Four-Trends-That-Will-Impact-the-Church-in-2020.

[134] Scot McKnight, *Pastor Paul: Nurturing a Culture of Christoformity in the Church* (Grand Rapids, MI: Brazos Press, 2019), chap. 1, Kindle.

[135] Lisa Cannon Green, "Shaping Future Leaders," *Facts & Trends*, September 28, 2015, https://factsandtrends.net/2015/09/28/shaping-future-leaders.

Acknowledging these concerns need not discourage pastors and other church leaders from gleaning viable insights from the nontheological domains of business leadership studies or other social sciences. As Anglican theologian, the Right Reverend Martyn Percy, says of contextual theology, "[It] is inherently receptive to contemporary culture, science and the arts. It is concerned with freedom, is first and foremost concerned with pursuing wisdom and the truth wherever it is to be found. So there is therefore no fundamental or absolute discontinuity between the truth that is out there and the truth of Christianity."[136] Percy works out this paradigm through the concept of *refraction*:

> The idea that the truth and purposes of God are "refracted"—spread, as it were, like a band of colour—is particularly compelling. ... Refraction—as a strategy—allows both the issues and disciplines (theology, history, political science, etc.) to pass through one another, and through so doing "reform themselves in such a way as to manifest their capacity to mediate the primary vitality of life and understanding—that is, to manifest their capacity to integrate that through which they have passed into *their* truth."[137]

In other words, pastoral leaders can benefit from the integration of other disciplines into a theologically based leadership framework. The key for Christian leaders is to understand that the prism of truth begins with God as "he himself is the highest and first truth."[138]

To understand the dichotomous indicators of success and failure in the leadership culture as they relate to pastoral leadership, one must explore both the shifts that have occurred and their impacts. The focus here is trifold: commercialization and pastors

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[136] Martyn Percy, "Response Part I: On the Vocation of the Contextual Theologian," in *Reasonable Radical? Reading the Writings of Martyn Percy*, ed. Ian S. Markham and Joshua Daniel (Eugene, OR: Wipf and Stock, 2018), 76, ProQuest Ebook Central.

[137] Martyn Percy, *The Salt of the Earth: Religious Resilience in a Secular Age*, Lincoln Studies in Religion and Society (London: Bloomsbury Academic, 2001), 106–107, ESBCOhost; emphasis is Percy's. Percy quotes Daniel Hardy, *Ways with the World: Thinking and Practising Christian Faith* (Edinburgh, UK: T & T Clark, 1996), 323.

[138] William Wood, "Thomas Aquinas on the Claim that God is Truth," *Journal of the History of Philosophy* 51, no. 1 (January 2013): 33.

becoming CEOs, commodification and pastors becoming communicators, and the confusion by which the call to *lead* overtakes the call to *pastor*.

Commercialization: Pastor as CEO

McDonald's, a US-founded global fast-food chain, was not the first such enterprise but is among the best known. Its mechanistic approach, which has greatly influenced the larger culture, prompted sociologist George Ritzer to coin the term "McDonaldization."[139] This is "the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world."[140]

According to John William Drane, Ritzer builds on Max Weber's idea that "the natural concern to identify the most optimum and efficient ways to achieve given ends would always result in the emergence of what he called 'formal rationality.'"[141] In the case of McDonald's, the desired goal is to produce and serve hamburgers. In order to ensure uniform outcomes across all transactions, Ray Croc created a process that streamlined customer and employee choices. The four pillars that ensure the model's

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[139] George Ritzer, *The McDonaldization of Society* (Thousand Oaks: Pine Forge Press, 1993).

[140] Ritzer, *The McDonaldization of Society*, 1. Here, Ritzer adapts Alan Bryman's definition of "Disneyization," citing as follows: "See Alan Bryman. 'The Disneyization of Society.' *Sociological Review* 47 (February 1999): 25–47; and Alan Bryman. *The Disneyization of Society*. London: Sage, 2004." Ibid., 241n4.

[141] John Drane, *The McDonaldization of the Church: Consumer Culture and the Church's Future* (Macon: Smyth & Helwys, 2001), chap. 2, Kindle. "Significantly, Weber's original work made a direct connection between the rationalized society and Christianity: Max Weber, The Protestant Ethic and the Spirit of Capitalism (New York: Scribner's, 1958 — originally 1904/5). The notion of McDonaldization is not, however, limited to a Weberian understanding of the social process, and in The McDonaldization Thesis, 16–34, Ritzer also expounds his ideas by reference to Karl Mannheim's theory on the nature of rationalization." Ibid., chap 2n16.

success are efficiency, calculability, predictability and control.[142] In Ritzer's view, the model devalues employees' diverse skill sets as they "are asked to perform a limited number of highly simplified tasks over and over."[143] Unable to express their abilities, employees "are forced to deny their humanity and act like robots."[144] In such an environment, leadership becomes more focused on producing the desired result than on cultivating personal growth.

Drane applies these pillars and their effects to the church,[145] noting that McDonald's-style efficiency fosters a "quick-fix pre-packaged" church.[146] As an institution, the church creates a pre-set "menu" of answers to address the everyday problems its "consumers" face. Efficiency reduces these answers to simple, sequential steps or "how-to" formulas that can be easily and broadly dispensed. This model is reflected in strategically programmed and structured church services and the determination of ministry positions according to project and need assessments.[147]

Calculability, as the term suggests, is "about size and quantity."[148] In and of itself, measuring is not detrimental. As Jason Clark says, "There is a spirituality to measuring and leaders need to measure, but we must not be defined by human measurements."[149]

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[142] Ritzer, *McDonaldization of Society*, 2–4.

[143] Ibid., 41.

[144] Ibid.

[145] Drane, *McDonaldization of the Church*, chap. 1.

[146] Ibid., chap 3.

[147] Ibid.

[148] Ibid.

[149] Jason Clark, "DMIN Leadership and Global Perspectives" (lectures, George Fox University, Portland, Oregon, September 27, 2018).

However, within the Church Growth Movement, metrics are seen as indicators of spiritual growth. For many pastors, the success (or failure) of Sunday morning church correlates with attendance figures and the number of services produced. Similarly, some of those attending church evaluate their spirituality based on their frequency in attending services. Drane warns that "because of our commitment to this kind of calculability, many of our churches are simply not geared up to spend time either to explore God or to make meaningful connections with other Christians, let alone reach out to others who are searching for the meaning of life. It is the spiritual equivalent of the McDonaldized illusion that it is possible to get a lot of food for minimal expenditure."[150]

In regard to churches, predictability is expressed by what is "familiar and comfortable." Because it mediates surprises and allows for streamlined services and managed outcomes, predictability is prized. If the outcome can be predetermined, it is believed that success can be imitated and replicated. When applied to leadership perspectives, predictability becomes the pillar of control. As Drane notes, "this issue of power and control is at the heart of all the other factors that are at work in a McDonaldized style of being. Numbers become all-important to church leaders, especially in the American context where churches are self-consciously competing with one another for market share."[151]

When governed by the four pillars, the McDonaldized church reflexively adapts the franchise model of growth. Data provides evidence of the model's growing influence: the number of multisite churches has surged from only two hundred in 2002 to more than

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[150] Drane, *McDonaldization of the Church*, chap 1.

[151] Ibid.

five thousand in 2012.[152] As pastors have focused increasingly on growing their enterprises and church brands, they "have taken on more of the corporation ethos" through which "the megachurch has become the ideal."[153] This ethos "is seen as authoritarian, controlling, mechanistic, and similar to traditional, secular Chief Executive Officer behavior."[154]

The end result is a commercialized church that embraces modes of mass production. Many pastors now function as CEOs who must maintain production because "people must be motivated to come to church, youth must be entertained, money must be raised, and above all everyone must be happy."[155] The corporate ladder is replaced by the "ecclesiastical ladder," which in turn leads CEO-style pastors to focus solely on becoming communicators who disseminate information.[156]

Commodification: Pastor as Communicator

Communicating is essential to sharing the gospel. Paul asked, "How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher?" (Rom. 10:19). "Preacher" in this verse is the Greek *kēryssontos*, from *kēryssō*, meaning to "preach" or

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[152] Michael Gryboski, "Report: Multisite Churches Number Over 5,000, on the Rise," *Christian Post*, August 23, 2012, https://www.christianpost.com/news/report-multisite-churches-number-over-5000-on-the-rise.html.

[153] Ernest White, "The Crisis of Christian Leadership," *Review & Expositor* 83 (Fall 1986): 549.

[154] Clark, "Via Media," 101–102.

[155] Henri Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (New York: Seabury, 1981), 22.

[156] George Davis and Michael Clark, "The Great Ecclesiastical Conspiracy: Chapter Three," Truth According to Scripture, accessed August 25, 2020, https://www.truthaccordingtoscripture.com/documents/books/conspiracy/chapter3.php#.Xyr5vy2z03g.

"proclaim."[157] "'Proclaim' is complementary to the more specific term 'evangelize' (*euangelizomai*) or the phrase 'announce the good news,' which contains within its meaning the object that is announced or proclaimed—the good news."[158]

For pastors, this would suggest that communicating the good news of Jesus Christ is a pastoral responsibility. In the context of the commercialized church where the pastor functions as CEO, pastoral commodification is apparent in the following exchange: the people "show up," and the pastor delivers a "good message." Thus, mastering the skills of a good communicator becomes the locus of effective pastoring.

The notion of pastor as communicator is perhaps typified by Andy Stanley, whom many consider to be among the top living communicators.[159] In his book, *Communicating for a Change: Seven Keys to Irresistible Communication,* Stanley writes, "Throughout the book we will use the terms 'sermons,' 'talks,' 'teachings,' and 'messages' interchangeably. Also, we make no distinction between preaching, teaching, or general communicating. For our purposes they are all the same."[160] Stanley further states that "a communicator's approach to communicating must support their goal. My goal on Sunday morning is very different than my goal in most training environments. So I've adjusted my approach. In a seminar environment the goal is usually not life change. The goal in

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[157] Hobert K. Farrell, "Preach, Proclaim," in *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell, Baker Reference Library (Grand Rapids, MI: Baker Book House, 1996), 626.

[158] Ibid.

[159] John Blake, "These Are the 12 Most 'Effective' Preachers in the English Language," CNN.com, May 1, 2018, https://www.cnn.com/2018/05/01/us/best-12-preachers-baylor/index.html.

[160] Andy Stanley and Lane Jones, *Communicating for a Change: Seven Keys to Irresistible Communication* (Colorado Springs: Multnomah, 2006), introduction, Kindle.

those environments is information transfer. An outline allows a communicator to cover more material in less time. In a preaching environment, less is more."[161]

As, Stanly points out, having a goal in mind determines what and how one presents material to a given audience. The point here is not to debate the best way to preach or speak about the things of God but only to demonstrate how being a "communicator" frames the contemporary pastoral position. It is true that communication is part of a pastor's duty, but Stanley suggests that the environment affects only the "communicator's" delivery style. In actuality, preaching is more about the substance of what is said than about the speaker's way of saying it.

In 1971, Martyn Lloyd-Jones, who is widely considered one of the greatest preachers of the twentieth century, had already detected the declining importance of pastors preaching as they instead strove to become communicators. His book, *Preaching and Preachers*, points to this rising influence of pulpiteerism. He writes, "You see, the form became more important than the substance, the oratory and the eloquence became things in and of themselves, and ultimately preaching became a form of entertainment. The Truth was noticed, they paid a passing respect to it, but the great thing was the form."[162] Frank Viola and George Barna reach similar conclusions in their book, *Pagan Christianity*:

> Contemporary pulpiteerism generally fails to get beyond disseminating information and on to equipping believers to experience and use that which they have heard.
>
> In this regard, the sermon mirrors its true father—Greco-Roman rhetoric. Greco-Roman rhetoric was bathed in abstraction. It "involved forms designed to entertain and display genius rather than instruct or develop talents in others." The

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[161] Stanley and Jones, *Communicating for a Change*, introduction.

[162] D. Martyn Lloyd-Jones, "The Primacy of Preaching," in *Preaching and Preachers: 40th Anniversary Edition*, ed. D. Martyn Lloyd-Jones (Grand Rapids, MI: Zondervan, 2011), 22.

> contemporary polished sermon can warm the heart, inspire the will, and stimulate the mind. … In all of these ways, the contemporary sermon fails to meet its billing at promoting the kinds of spiritual growth it promises. In the end, it actually intensifies the impoverishment of the church. The sermon acts like a momentary stimulant. Its effects are often short-lived.[163]

Information alone does not persuade one of the Truth.[164] As Paul writes to the Corinthians, "my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4). Simply put, preaching without the Spirit is a cognitive-only approach. By contrast, pastor and theologian Jacob Firet points out three modes to pastoral role-fulfillment in the preaching of the Word: (1) kerygma, by which God enters human life with his salvation, (2) the didache, by which God points out a new way of life, and (3) paraklesis, by which God, through his Spirit, continues to change us.[165] While many pastoral leaders have focused on the kerygma (salvation message) or the didache (teaching about life),[166] paraklesis (the Spirit's continued work) has been pushed aside, mainly due to the separation of Word and Spirit. Ray Anderson correctly reminds us that the Word-Spirit connection is essential, writing, "We need to see paraclesis as critical to the praxis of the word of Christ as proclaimed, taught and experienced. Word and Spirit must not be separated as though the Word was primarily mental and objective while the Spirit is primarily existential and subjective."[167]

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[163] Frank Viola and George Barna, *Pagan Christianity? Exploring the Roots of Our Church Practices* (Carol Stream, IL: BarnaBooks, 2012), 99. The authors cite David C. Norrington, *To Preach or Not to Preach? The Church's Urgent Question* (Carlisle, UK: Paternoster Press, 1996), 23.

[164] *Truth*, as capitalized here, points to Jesus.

[165] Firet, *Dynamics in Pastoring*, 82. For more in-depth coverage of the subject, see ibid., 43–82.

[166] I argue, albeit in a commodified sense, that both kerygma and didache effect the disseminating of information. See also, David Fitch, "The Myth of Expository Preaching and the Commodification of the Word," *Christianity Today*, accessed July 24, 2020, https://www.christianitytoday.com/pastors/2006/july-online-only/myth-of-expository-preaching-commodification-of-word.html.

[167] Anderson, *Shape of Practical Theology*, 197.

In other words, the work of the Spirit need not be relegated to the emotional realm of personal subjectivity. Instead, it continues in every aspect of theological study, preaching, and life application.

Confusion: Leader or Pastoral Leader?

The shepherd is one of the most common metaphors for a pastor.[168] Jeremiah 3:15 says, "I will give you shepherds after My own heart, who will feed you on knowledge and understanding." Jesus self-identifies as the "good shepherd" and says,[169] "My sheep hear My voice, and I know them, and they follow Me" (John 10:11, 27). When Jesus reinstates Peter, he charges him with metaphorical statements: "Tend My lambs," "Shepherd My sheep," and "Tend My sheep" (John 21:15, 16, 17). Such metaphors matter because they "create evocative images that suggest priorities and awaken emotions."[170] They aid the understanding of "complex phenomena" but "also act as filters that prevent us from seeing additional aspects of reality."[171]

In the shifts toward commercialization and commodification, the metaphorical shepherd who leads is replaced by the concept of leader only. In Chapter 5, I will provide deeper analysis of the term *leadership*. For our purposes now, George Barna's business

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[168] "[The] word literally meaning 'shepherd,' used in both the OT and NT in a figurative sense for rulers and leaders. Of the 12 times the word is used in the NT as a metaphor for 'leader,' it is translated as 'pastor' only in Ephesians 4:11 (KJV, RSV, NIV, TEV, ASV)." Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible,* s.v. "Pastor" (Grand Rapids, MI: Baker Book House, 1988).

[169] Arndt, Danker, and Bauer, *Greek-English Lexicon*, s.v. "ποιμὴν." The Greek word transliterated *poimēn* is usually translated "shepherd."

[170] J. Lee Whittington, *Biblical Perspectives on Leadership and Organizations* (London: Palgrave Macmillan, 2015), 96.

[171] Ibid. Whittington references Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible*, New Studies in Biblical Theology (Leicester, England: Apollos, 2006).

concept of leadership provides a definition suitable for the shifts of commercialization and commodification. As Tim Stafford notes, Barna sees most people who work in churches as "admirable people whose gifts lie in Bible teaching or pastoring. Those are valuable gifts … but they are not leadership. By leadership he means the ability to motivate and lead institutional change."[172] Referencing his own failed attempt to aid the church's revitalization, Barna cements the idea of churches needing strictly leaders, stating, "The strategy was flawed because it had an assumption … that the people in leadership are actually leaders. [Barna thought] all I need to do is give them the right information and they can draw the right conclusions. … Most people who are in positions of leadership in local churches aren't leaders. They're great people, but they're not really leaders."[173]

Heuser and Shawchuck conclude that "the metaphors for leadership most often used by Jesus—Servant and Shepherd—seem not to fit well with current understandings and practice of church leadership."[174] While metaphors can be updated to fit the context of changing times, problems arise when changing the metaphor hinders the understanding of role.[175] Eugene Peterson laments the impact of the changing role:

> American pastors are abandoning their posts, left and right, and at an alarming rate. They are not leaving their churches and getting other jobs. Congregations still pay their salaries. Their names remain on the church stationery and they continue to appear in pulpits on Sundays. But they are abandoning their posts,

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[172] Tim Stafford, "The Third Coming of George Barna," *Christianity Today*, August 5, 2002, https://www.christianitytoday.com/ct/2002/august5/third-coming-of-george-barna.html?mobilesite=true.

[173] Stafford, "Third Coming."

[174] Norman Shawchuck and Roger Heuser, *Leading the Congregation: Caring for Yourself While Serving the People* (Nashville: Abingdon, 1993), 19.

[175] Emma Percy does a masterful job in relating the metaphor of mothering to the role of a priest. See Emma Percy, *What Clergy Do: Especially When It Looks Like Nothing* (London: Society for Promoting Christian Knowledge, 2014).

> their *calling*. … What they do with their time under the guise of pastoral ministry hasn't the remotest connection with what the church's pastors have done for most of twenty centuries.[176]

Peterson's words are direct, but pastors are not bereft of hope. God's Word supplies them with ample guidance about what leadership can look like. Commenting on the promise of God in Jeremiah 3:15, Timothy S. Laniak frames the call of pastoral leadership:

> The God of Scripture chooses regularly to engage humans in the tasks of leadership. Appointment by God implies calling, stewardship and accountability.
>
> This short promise also speaks of a capacity to care for God's flock with self–sacrificing diligence and compassion. It is not just 'heart,' however, but '*after my own* heart' that matters. A good shepherd is one who sees what the Owner sees and does what the Owner does. He is a follower *before* he is a leader. He is a leader *because* he is a follower. The shepherds whom God judges in the Bible are those who forget that the people in their care are not their own.
>
> Finally, the promised shepherds are those who lead 'with knowledge and understanding.' A shepherd needs God's heart, but also a sharp, godly mind. The challenges of leadership require deep reservoirs of discernment and wisdom. This kind of 'knowledge and understanding' comes, in part, from an awareness of the mission and destiny of this flock. Shepherd leaders are anchored theologically in the historic journey of God's people in their various wildernesses.[177]

Unlike being defined as leaders who pastor and establish the organization's vision, pastors understand that they "are not so much on mission *for* God as they are participating in the mission *of God*, which means that it is the mission God is carrying out and that pastors enter into God's own work."[178] From this perspective, pastoral leaders

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[176] Eugene H. Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI: Wm. B. Eerdmans, 1993), 1.

[177] Laniak, *Shepherds*, 22.

[178] McKnight, *Pastor Paul*, chap. 1. McKnight notes, "Beverly Gaventa, 'The Mission of God in Paul's Letter to the Romans,' in *Paul as Missionary: Identity, Activity, Theology, and Practice*, ed. Trevor J. Burke and Brian S. Rosner, LNTS 420 (London: T&T Clark, 2011), 65–75 … Morris, L. L. 'The Theme of Romans.' In *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce on His 60th Birthday*, edited by W. W. Gasque and R. P. Martin, 249–263. Grand Rapids, MI: Eerdmans, 1970." Ibid., chap. 1n10.

can lead the people of God (what Terry Cross calls "the people of God's presence")[179] by being shepherds who follow the Good Shepherd, as the Spirit leads.

Conclusion

The close of this chapter draws one's thoughts back to Jesus's model of leadership. As *the* paracletic leader, his words and actions best demonstrated how to facilitate change. He also promised that he and the Father would send another helper to those who would follow the Son's footsteps and continue his mission. Thus, they sent the Holy Spirit, the second Paraclete, to Jesus's followers. It is therefore fitting to advocate that the Spirit be intimately involved in every aspect of life and leadership.

In tracing the Christian movement and the development of church leadership via a condensed journey, this chapter demonstrates the fluidity of leadership function as it is revealed in the New Testament church and the writings of the early church fathers. The insights gleaned are presented here for application to present-day leadership. As shown, the NT writers urged all leaders to remember that serving is the essence of leading. This comports with Jesus's endorsement of two ideas: (1) that greatness is not a function of rank, and (2) that the top-down leadership model is to be replaced by bottom-up approach.[180]

The early church fathers provided vital insights into their affirmation of the marriage of theology and leadership. As highly educated leaders who understood the insufficiency of earthly wisdom in leading people toward spiritual transformation, they

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[179] Terry L. Cross, *The People of God's Presence: An Introduction to Ecclesiology* (Grand Rapids, MI: Baker Academic, 2019), introduction, Kindle.

[180] Matt. 23:11.

instead leaned into the Spirit, dug into the Scriptures, and shaped the inner and outer worlds of those under their care. Much like the sons of Issachar who were said to understand the times and know what to do,[181] the church fathers understood the dangers of biblical illiteracy. As today's leaders face the emerging generation, they would do well to recognize that divorcing theology from leadership has never been a viable option.

A final insight presented here is the understanding that although business leadership principles are not inherently suspect, they are unsuitable foundations for church leadership. "Far from being immune to the dynamics of commodification, religion is as susceptible to abstraction and reification as other aspects of culture."[182] Thus, pastoral and other spiritual leaders can integrate the best knowledge wherever it is found, but only after passing it through the filters of Scripture and theology.

Leadership is complex because it involves managing relationships among people who are themselves complex. Adding to the complexity is the need to discern what the Spirit is saying to the church. Recognizing that pastors and (at some level) all Christians are called to lead, the contemporary church has the opportunity to embrace the Spirit in all aspects of leadership and engage Gen Z and the postmodern culture. With that in mind, Chapter 5 will propose a framework for a theologically based, actionable/practical form of paracletic leadership that will aid spiritual leaders in effectively engaging the emerging generation and facilitating their transformation in Christ.

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[181] 1 Chron. 12:32.

[182] Vincent J. Miller, Consuming Religion: Christian Faith and Practice in a Consumer Culture (New York: Bloomsbury, 2013), 105.

CHAPTER 5:

TOWARD A PARACLETIC LEADERSHIP FRAMEWORK

What is the essence of leadership? The answer varies depending on the person or organization being asked and the moment in which the question is posed. For Christians, the essence of life and leadership originates with God. Walter Wright Jr. brilliantly describes the posture and identity that are conducive to the relational and identity-transforming leadership framework that could effectively engage Gen Z:

> Leadership for Christians is about God, not about us. Centeredness is getting our lives in perspective before God. It is knowing that we are loved, kept, and called by God. Out of this identity, security, and meaning comes a person of character, a person who is believed, a person who can influence others and make a difference in the world—*leadership*.[1]

This research so far has laid the groundwork for presenting the kind of leadership framework Wright describes. Having begun by introducing the need, problem, and opportunity facing the church, this thesis then explored Gen Z's identity, spiritual and digital culture, and defining characterstic as the only generation digitally connected from its inception. Considering that leadership involves historical procession (is sequent), it was essential to establish the biblical and theological foundation for the paracletic ministry that Jesus established as exemplar, while also tracing the Holy Spirit's activity throughout the Old and New Testaments. All of this, combined with a survey of leadership from the early church through the present and an understanding of the

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[1] Walter C. Wright Jr., *Relational Leadership: A Biblical Model for Influence and Service* (Colorado Springs: Paternoster Publishing, 2009), chap. 1, Kindle.

Patristics' view of leadership, will now be consummated in this final chapter, which presents the heartbeat of this dissertation.

In an effort to outline the type of church leadership that will engage the emerging generation's unique challenges, we will first consider the story of Davis, a member and leader of the emerging generation. As an American-Western pentecostal,[2] her story presents the landscape of issues and problems facing leaders in her position. Having considered Davis's story, we will explore as a conceptual framework the paracletic leadership that is rooted in biblical theology and ontology yet flexible enough to engage the emerging generation in the ministry and the marketplace. This leadership model will be approached in terms of three themes: its being *sequent*, its *side-by-side* approach, and its *synergy* of the divine and the human.

In proposing a paracletic leadership framework suited to the emerging generation, the challenges and the need to address them become apparent. Three challenges will be examined: (1) the challenge of postmodernism, which affects how we think, (2) the challenge of complexity, which impacts how we language, and (3) the challenge of globalization, which speaks to how we live. Answering these challenges will go a long way toward establishing a paracletic leadership framework.

Finally, the discussion will move from concept to concrete application. In an effort to provide a paracletic leadership framework equipped to engage Gen Z more effectively, this thesis proposes a practical solution that integrates the "fundamental state

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[2] As mentioned previously, *pentecostal* "refer[s] not to a classical or denominational definition, but rather to an understanding of Christian faith that is radically open to the continued operations of the Spirit. … [It] is meant to be a gathering term, indicating a shared set of practices and theological intuitions that are shared by Pentecostals, charismatics, and 'third wavers.'" Smith, *Thinking in Tongues*, xvii.

of leadership" framework of Ryan W. Quinn and Robert E. Quinn with the concept of paracletic leadership.[3]

The Emerging Leader's Story

Davis serves as the Next Generations (Next Gen) pastor in a nondenominational pentecostal church. Currently, her church has no formal leadership framework that incorporates being led by the Spirit. Therefore, she has been tasked with creating such a framework, ideally one that would engage the emerging generation. While the leadership framework can serve all generations, the emerging generation is of particular concern for Davis and her senior pastor.

As Davis began laying out a construct for a Spirit-led leadership framework, she noticed the trends indicating Gen Z's desire for leadership that incorporates the transcendent,[4] personal identity, and relational equity.[5] Such leadership would be deployed in a complex and rapidly changing world of global connectivity, while meeting the fundamental relational and aspirational needs of a generation navigating a fluid landscape.

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[3] Ryan W. Quinn and Robert E. Quinn, *Lift: The Fundamental State of Leadership*, 2nd ed., rev. ed. (Oakland: Berrett-Koehler, 2015).

[4] "Overall, 18–35-year-olds around the world express an overwhelming openness to spirituality—or, at least, the possibility of a spiritual dimension. Three-quarters are either certain spiritual forces exist (47%) or admit they think they may exist, even if they are unsure (28%). Only 8 percent reject the idea altogether. Though certainty wanes among young adults who identify as atheist, agnostic or irreligious, nearly half are open to the possibility of a spiritual realm (18% are certain spiritual forces exist, 29% think they might)." Barna Research, *Connected Generation*, 58.

[5] Among the aspirations relevant to the emerging generation and its leaders are an identity that is "grounded in Jesus" and a sense of being "emotionally connected to others in our communities and in our households." Ibid., 131.

During a Next Gen team meeting, Davis shared the desire for the church to create a leadership framework that would particularly serve Gen Z. She also announced that the church had an extra ticket to the largest church leadership conference, and she offered it to whomoever would be interested and able to attend. Although everyone expressed the desire to go, the date worked for only one of the volunteers.

Coincidentally, the same volunteer mentioned having an extra ticket for a leadership conference being held the next day at the volunteer's workplace. Upon being invited to attend, Davis's immediate thought was, "Thanks but no thanks," because the conference was about business leadership and not church leadership. However, Davis quickly decided that seeing how the business world's approach to leadership differed from that of the church would be instructive. She accepted the ticket and attended the conference the next day.

As a pastor, Davis had read many popular business leadership books but had never attended a leadership conference designed strictly for businesses. To her surprise, it was not comprised of a series of dull PowerPoint presentations. Instead, the conference had an energy or "buzz" that flowed throughout the sessions and made attendees feel that they could accomplish the organizational growth and revenue the speakers described.

One by one, the presenters described the seven steps, or five keys, or one major trick leaders could apply to accomplish the success the speakers had already experienced. The day was filled with what leaders should *know*, *have*, or *do*, from a business perspective. As the conference ended, Davis was grateful for the opportunity and for having learned as much as she did. However, she still felt the need to attend the church leadership conference to gain the framework for the program she was launching.

A few days later, Davis and the group attended the church leadership conference, which was Davis's first leadership conference from a strictly church perspective. Like most other church conferences, this one began with worship. Similar to her experience at the business leadership conference, Davis sensed an energy or "buzz" during each session.

As the presentations proceeded, she noticed certain similarities in what was shared by the pastors and other speakers. For example, all of them served in churches with attendance of three thousand or more. This fact was known because church size was mentioned in all speaker introductions. The second similarity was reminiscent of the business leadership conference in that each speaker provided steps, keys, and tricks to grow one's church. (To be fair, each of the techniques was tied to a Bible verse or biblical principle. Apart from this distinction, however, the difference between the two conferences was virtually indiscernible.) Finally, in keeping with the business conference speakers, the speakers at the church leadership conference pointed to themselves as models for success, saying, "If we did it, so can you. Just follow us."

As the team from Davis's church met for a post-conference debrief, the volunteer spoke first and said, "If this conference were not held at a church, and if the speakers had omitted the few times they mentioned the Bible, this would have seemed just like the business conference we attended." Davis agreed and felt that the second conference was equally centered on what leaders should *know*, *have*, or *do*, but with Christian undertones. It seemed as though all leadership emphases had been built around organizational growth and ways of using people to grow the church, rather than suggesting ways for the church to grow the people.

Davis walked away from the conference disappointed, because she expected to encounter leadership themes that originated from a biblical perspective and influenced all areas of life. She continues her search for such leadership material, but her frustration only deepens. She is realizing that most leadership literature (even within the church) points to what leaders need to know, have, and do.

Davis believes that fulfilling her calling as a pastor will require her to develop a leadership framework that impacts a person's total being. This type of leadership will shape the person's identity in Christ through the leading of the Spirit, which in turn will influence what that person knows, has, or does. Such a leadership framework and its eventual application is what this research proposes next.

The Concept of Paracletic Leadership

The term *paracletic*, as noted by Professor Terry Cross, "is an anglicized form of speaking about the Paraclete, the One called alongside to help."[6] The word *paraclete* is found only in the New Testament, in the writings of John. Four usages refer to the Holy Spirit, and one refers to Jesus.[7] In English versions of the Bible, the term is most often translated as "comforter," "counselor," or "advocate." However, these meanings fall short where the ministry and leadership implications of the word are concerned.

In his book, *The Shape of Practical Theology*, theologian Ray S. Anderson sheds light on the noun *paraclete* and its adjective application, *paracletic*:

> The Greek word translated as "advocate" is *paraclete*. It literally means "called to the side" and denotes a role of comforting, exhorting and encouraging. The ministry of serving as a paraclete is one that continues the ministry of Christ

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[6] Cross, *People of God's Presence*, 276.

[7] Mullins, "Paraclete," in Orr, 2245.

> through the presence and power of the Holy Spirit. What is distinctive about the role of the paraclete is that it took place first of all through the "Word [that] became flesh" (Jn 1:14), the humanity of God in the form of Jesus Christ. The continuing paracletic ministry of the Spirit takes place through a human encounter by which the Word produces change and growth through the motive power of the Spirit. It is important to note that the motive power is not located in who performs the paracletic ministry nor in the one who receives it, but the new motive power for growth and change is actually mediated into the relation through the Spirit by the human person.[8]

This quote fully displays Anderson's understanding of the term's context and dynamics. As he states, *paracletic* denotes the leader's position (alongside), the leader's agency (the continuation of Christ's ministry through the Holy Spirit), and the leader's purpose (transformation that produces change and growth through the Holy Spirit).

With these in mind, we can further develop the concept of paracletic leadership and consider how metaphors, which are helpful in creating new meaning,[9] will aid in this development. A comparison of Anderson's understanding of the term *paracletic* with a metaphoric application of sailing will help in illustrating the three important themes of paracletic leadership mentioned earlier: its being *sequent*, its *side-by-side* approach, and its *synergy* of the divine and the human.

Sailing and Sequent

Although the precise timing of sailing's origins is unknown, sails are believed to have been in use by 3500 BCE.[10] Modern-day sailing includes a variety of sporting and

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[8] Anderson, *Shape of Practical Theology*, 195.

[9] Maurice Charland, "Rehabilitating Rhetoric: Confronting Blindspots in Discourse and Social Theory," in *Contemporary Rhetorical Theory: A Reader*, ed. John Louis Lucaites, Celeste Michelle Condit, and Sally Caudill (New York: Guilford Press, 1999), 468.

[10] Roger Bridgman, *1,000 Inventions and Discoveries* (New York: DK Publishing, 2014), 19.

recreational activities, yet the essential goal is to travel from point *A* to point *B*. Although advancements in technology have shortened the learning curve, even the modern-day sailor's learning and mastery require a process that occurs over time. For the purpose of this paper, the main correlation between sailing and paracletic leadership involves time—specifically, the fact that both have a long history and have been passed down through the generations.

Just as sailing does not start with today's sailor, paracletic leadership is *sequent* and does not start with a current leader. Instead, it is a procession into which a person enters. Although a definition of leadership will be proposed within the discussion of *synergy*, the point at this juncture is simply that paracletic leadership starts not with oneself but with Godself.[11] As Anderson points out, it "continues the ministry of Christ through the presence and power of the Holy Spirit."[12] This is an important distinction from the popular understanding of where leadership begins:[13] It not only sets the mark for leadership in the person of Christ and his work, but it also establishes leadership as being sequent, or continuing Christ's work.

In critiquing the celebrity culture of leadership within the American church, theologian Len Sweet asserts that Christ is the church's only leader, and we are "first

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[11] The term *Godself* is acknowledged as a recent genderless reflexive pronoun referring to God. The use of the term in this paper denotes the Trinitarian nature of God as in God, the Father; God, the Son; and God, the Holy Spirit.

[12] Anderson, *Shape of Practical Theology*, 195.

[13] Self-awareness plays a vital role in the development of a leader. However, leadership theories tend to attach leadership's starting point to the individual. See Peter G. Northouse, *Leadership: Theory and Practice* (Thousand Oaks: Sage, 2018), 2–5.

followers."[14] Because it leads by following, paracletic leadership is paradoxical. As Sweet correctly says, "The Jesus paradox is that only Christians lead by following."[15] By definition then, the framework of paracletic leadership anchors the individual or organization to a starting point outside of self/itself, yet without diminishing the role of internal or self-leadership, which is the "self-influence process through which people achieve the self-direction and self-motivation necessary to perform."[16]

Sailing and Side by Side

In the modern understanding, the word *lead* connotes being out front. Presumably, the one doing the leading is positioned ahead of those who are following. Paracletic leadership challenges this notion and positions the leader alongside the other(s). This can be compared to sailing in two ways: When sailing with the wind, the sail is set at an angle to catch the wind. When sailing against the wind, the route is navigated in a zigzag or *side-by-side* pattern.[17] In paracletic leadership, the leader comes alongside to help another navigate toward a desired destination, while following the Spirit's lead.

This side-by-side approach is contrary to some familiar leadership models. One of many issues with popular models, at least in American-Western Christianity, is the focus on leaders as CEOs who stand over people, as opposed to shepherds who come alongside

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[14] Leonard Sweet, *I Am a Follower: The Way, Truth, and Life of Following Jesus* (Nashville: Thomas Nelson, 2012), 23, Kindle.

[15] Ibid., 21.

[16] Christopher P. Neck and Jeffrey D. Houghton, "Two Decades of Self-Leadership Theory and Research: Past Developments, Present Trends, and Future Possibilities," *Journal of Managerial Psychology* 21, no. 4 (June 2006): 271, https://doi.org/10.1108/02683940610663097.

[17] Shirley H. M. Reekie, *Sailing Made Simple* (Champaign, IL: Leisure Press, 1987), 7.

them. David Fitch asserts that "the idea of 'leadership' has captivated evangelicals in the last twenty years" and "has led to the meteoric rise of CEO style 'pastor-leadership' among evangelicals."[18] In critiquing CEO-style church leadership, Anderson emphasizes that Christ did not leave us with techniques but with the promise of the Father, "the empowerment of the [Holy] Spirit."[19] Therefore, in Anderson's view, theology (and practical theology in particular) "must reflect on the contemporary work of the Holy Spirit as the praxis of the risen Christ."[20]

Leadership coach and author Tom Camacho underscores the Spirit's role, laying out six core principles for developing leaders, with the first principle rooted in the fact that the Holy Spirit is the developer of leaders.[21] He correctly states, "Our role [as leaders] is to learn to work in dynamic cooperation with Him."[22] To address what this dynamic cooperation looks like, we now turn to the theme of *synergy*.

Sailing and Synergy

Parallels can be drawn between synergy in sailing and in paracletic leadership. In both cases, synergy between outside and inside forces is critical. In the marine example, sailboats differ from motorized vessels. The latter are powered by engines, but the former must harness power from the outside force of wind. The sailboat crew must consider the

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[18] David Fitch, "When Evangelical Pastors End Up in Moral Failure" (unpublished manuscript, 2004), 2.

[19] Anderson, *Shape of Practical Theology*, 46.

[20] Ibid.

[21] Tom Camacho, *Mining for Gold: Developing Kingdom Leaders through Coaching* (London: Inter-Varsity Press, 2019), introduction, Kindle.

[22] Ibid.

wind's dynamics to capitalize on this synergy. They do so by aligning the sails precisely to achieve the desired route.

To be effective, paracletic leadership requires the synergistic working together of the divine and human. Synergy in this paper is understood from a Wesleyan theological perspective. Theologian Dennis Bratcher summarizes the Wesleyan view of synergism as "the outworking of God's grace in the life of human beings in such a way that they have the capability (Wesley's 'can') and responsibility (Wesley's 'must') of response to God."[23]

This is where the definition of *leadership* becomes important to this thesis. The term is easy to spot but difficult to define.[24] To some it denotes vision, motivation, serving, or risk-taking. To others, it means being innovative or embodying some combination of these elements. The term's definition has also evolved in academic literature and is therefore better understood from theory perspective than from a single definition. Albert S King, professor of management at the College of Business, Department of Management, notes that "the term 'leader' was noted as early as the

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[23] Dennis Bratcher, "Divine-Human Synergism in Ministry" (paper presented at the Breckenridge Conference on Clergy Preparation, 2018), Christian Resource Institute, accessed November 19, 2019, http://www.crivoice.org/divhumsy.html.

[24] Bruce J. Avolio, Fred O. Walumbwa, and Todd J. Weber, "Leadership: Current Theories, Research, and Future Directions," *Annual Review of Psychology* 60 (January 2009): 423, https://doi.org/10.1146/annurev.psych.60.110707.163621.

1300s."[25] He adds that "the term *leadership* has been in existence only since the late 1700s,"[26] with scientific study of the term beginning in the twentieth century.[27]

Scientific studies show that leadership analysis began with the "'great man' theories" and trait-based models that sought to identify the traits and characteristics of great leaders in hopes of reproducing them in others.[28] While still relevant, trait-based models have given way to behavioral and process-oriented models of leadership.[29] For example, University of Houston research professor Brené Brown defines a leader as "anyone who takes responsibility for finding the potential in people and processes, and who has the courage to develop that potential."[30] Similarly, in writing about leadership, Elena Antonacopoulou and Regina Bento say that "leadership is learning because leadership and learning are processes of being and becoming."[31] From this perspective, leadership can be understood in terms of a process working toward an end result.

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[25] Albert S. King, "Evolution of Leadership Theory," *Vikalpa* 15, no. 2 (April–June 1990): 43, https://journals.sagepub.com/doi/pdf/10.1177/0256090919900205.

[26] Ibid.; italics mine. King cites R. M. Stogdill, *Handbook of Leadership* (New York: Free Press, 1974).

[27] Ibid. King cites B. M. Bass, ed., *Stogdill's Handbook of Leadership: A Survey of Theory and Research,* rev. ed. (New York: Free Press, 1981).

[28] Northouse, *Leadership*, 19.

[29] Mary Ann Glynn and Rick DeJordy, "Leadership Through an Organization Behavior Lens: A Look at the Last Half-Century of Research," in *Handbook of Leadership Theory and Practice: A Harvard Business School Centennial Colloquium*, ed. Nitin Nohria and Rakesh Khurana (Brighton, MA: Harvard Business Review Press, 2010), chap. 5, Kindle.

[30] Brené Brown, *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts.* (New York: Random House, 2018), introduction, Kindle.

[31] Elena Antonacopoulou and Regina Bento, "Learning Leadership in Practice," in *Leadership in Organizations: Current Issues and Key Trends*, 2nd ed., ed. John Storey (London: Routledge, 2011), 74, http://public.eblib.com/choice/publicfullrecord.aspx?p=589645.

Leadership also incorporates the understanding of relationship. At the most basic level, it is a relationship of leader and follower; at a deeper level it becomes "a relationship of shared vision, shared responsibility, and shared leadership."[32]

Having considered definitions from various sources, paracletic leadership, for the purposes of this study, means *coming alongside people under the direction of the Holy Spirit in order to help them be and become whom God intends them to be and become*. This thesis proposes that, in light of declining church attendance and data revealing the unique needs of the emerging generation, this kind of leadership is better suited to effectively reach and engage them. It is distinct from the predominant American-Western leadership model under which leaders preoccupied with growing the church seem to miss the objective of growing people under the leading of the Holy Spirit. The paracletic leadership model also embraces the notion that the job of leaders, and particularly spiritual leaders, is not to develop people in fulfillment of their own agendas (or even the leaders' objectives). The mission of spiritual leaders is to use their influence to guide people toward God's will for their lives.

People cannot change people. The process of being and becoming is ultimately the job of the Holy Spirit. Thus, spiritual leaders come alongside and help others to see how and where the Holy Spirit is working in their lives to produce the desired change. This thesis proposes paracletic leadership as the model most apt to accomplish this objective. Current data continue to show Gen Z's openness to the transcendent and to leaders who point them toward it while helping them to navigate the chaotic waters of

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[32] Wright, *Relational Leadership*, introduction.

life.[33] In researching the type of leadership that Gen Z desires, Tim Elmore found that "they are not looking for a sage on the stage but a guide on the side."[34] Elmore's statement recognizes and reinforces the need for paracletic leadership as a framework in engaging the emerging generation.

Three Challenges to Paracletic Leadership in the Contemporary Culture

Three challenges to the framework of paracletic leadership will now be explored: (1) the challenge of postmodernism (how we think), (2) the challenge of complexity (how we language), and (3) the challenge of globalization (how we live). These challenges are real and are reshaping the way people behave and are formed in contemporary culture.

The Challenge of Postmodernism: How We Think

It is generally agreed and has been agreed here that we live in a postmodern context.[35] Because postmodernism is a reaction against modernity, understanding it requires an understanding of modernity, the start of which is closely linked to the Enlightenment period and the rise of intellectual pursuit.[36] Within the context of modernity, reason became "God" and promised that life would improve as humanity increased in knowledge. Peter Gay describes modernity's appeal as the optimistic belief

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[33] Barna Research, *Connected Generation*, 58; White, *Meet Generation Z*, chap. 3.

[34] Tim Elmore, "Generation Z Unfiltered," Catalyst Conference 2019, Atlanta, October 2019, video of presentation, https://insider.catalystleader.com/premium/atlanta-2019-talks/tim-elmore-catalyst-atlanta-2019.

[35] Stephen R. C. Hicks, *Explaining Postmodernism: Skepticism and Socialism from Rousseau to Foucault* (UK: Ockham's Razor Publishing, 2011), 1.

[36] Heath White, *Postmodernism 101: A First Course for the Curious Christian* (Grand Rapids, MI: Brazos Press, 2006), 12.

that "life [was] getting better, safer, easier, healthier, more predictable—that is to say, more rational."[37] Driven by this optimism, a trinity of beliefs—in science, technology, and economics—empowered the individualist, modernist mind-set.

Another shift occurred in reaction to this Enlightenment brand of faith: the postmodern view rejected "naïve realism" (objective reality), even to the extreme of claiming that "there is no such thing as Truth."[38] Although postmodernism and postmodernity cannot be reduced to a single definition or stream of thought, many (primarily outside of the postmodern camp) define it under the term *relativism.* J. P. Moreland, an American philosopher, theologian, and Christian apologist explains:

> [Postmodernism] represents a form of cultural relativism about such things as reality, truth, reason, value, linguistic meaning, the self, and other notions. On a postmodern view, there is no such thing as objective reality, truth, value, reason, and so forth. All these are social constructions, creations of linguistic practices, and as such are relative not to individuals but to social groups that share a narrative.[39]

Due to the influence of philosophers such as Emmanuel Lévinas, Jacques Derrida, and Jean-François Lyotard, the grand metanarratives of the modern age were rejected. Instead, all understanding stemmed from the literary theorists' belief that the meaning of words depends upon the context in which they are used. David Lyon supplements this point in his book, *Jesus in Disneyland*:

> Indeed, at one level, postmodernism is all about the demise of the grand narratives, the superstories of modern times, the decline of ideological commitment to big ideas like the nation state or progress. Within postmodernism,

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[37] Peter Gay, *The Enlightenment: An Interpretation*, vol. 2, *The Science of Freedom* (New York: Alfred A Knopf, 1969), 12.

[38] Brian Duignan, "Postmodernism," in *Britannica*, last modified October 25, 2018, https://www.britannica.com/topic/postmodernism-philosophy.

[39] J. P. Moreland, Kingdom Triangle: Recover the Christian Mind, Renovate the Soul, Restore the Spirit's Power (Grand Rapids, MI: Zondervan, 2007), 77.

> Reason loses its capital R, science softens its hard edges, and knowledge is seen—and felt—as (con)textual, local, and relative.[40]

To many in the church, the intellectual shift toward postmodernism and the demise of grand metanarratives amount to the secularization of society. The very nature of the shift poses a challenge to the paracletic leadership concept, which itself originates from the story, or narrative, of God. Therefore, the relevant question is whether the postmodern culture has space for paracletic leadership or grand metanarratives.

If Charles Taylor and recent studies are correct, the answer is *yes*. In his monumental work, *A Secular Age,* Taylor challenges the "subtraction story" of mainstream secularization theories that attributes contemporary secularism to the Enlightenment-generated decline in religious beliefs and global superstitions.[41] Taylor contends that the modern age is not without religion; instead, secularization announces "a move from a society where belief in God is unchallenged and indeed, unproblematic, to one in which it is understood to be one option among others."[42] Taylor's contention is substantiated by recent studies showing that, even within secular culture, the church is viewed as good and important.[43]

James K. A. Smith goes a step further, challenging Christians and the church to embrace the postmodern deconstruction of metanarratives, noting that scientific inquiry's "exclusive" claim to objective truth is itself a narrative that requires all other narratives to

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[40] David Lyon, *Jesus in Disneyland: Religion in Postmodern Times* (Cambridge, UK: Polity Press, 2013), preface, Kindle.

[41] Charles Taylor, *A Secular Age* (Cambridge, MA: Harvard University Press, 2007), 2–3.

[42] Ibid., 3.

[43] Barna Research, *Connected Generation*, 69–70.

submit.[44] For Smith, this deconstruction allows the church and Christians to live out the story of God in their worship and practices.[45] Peter L. Berger concludes that our world "is as furiously religious as it ever was."[46] Even the corporate world is not immune to the continuing spiritual domain as resources flood the marketplace and people and leaders search for answers.[47] Patricia Aburdene, one of the world's leading social forecasters, states, "The quest for spirituality is the greatest megatrend of our era."[48]

These observations indirectly commend paracletic leadership as an effective framework for impacting the emerging generation in both the church and the marketplace.

The Challenge of Complexity: How We Language

Just as the postmodern worldview challenges the narrative that undergirds paracletic leadership, complexity and the hyper-connectivity of our age challenge the way in which leaders communicate overall. The acronym *VUCA* was coined in 1987 and

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[44] According to Smith, the metanarratives that Jean-François Lyotard argued against were the means by which scientific inquiry claimed supremacy. Smith writes, "Whenever science attempts to legitimate itself, it is no longer scientific but narrative, appealing to an orienting myth that is not susceptible to scientific legitimation." James K. A. Smith, *Who's Afraid of Postmodernism? Taking Derrida, Lyotard, and Foucault to Church*, Church and Postmodern Culture (Grand Rapids, MI: Baker Academic, 2006), 68.

[45] Ibid., 77.

[46] Peter L. Berger, "The Desecularization of the World: A Global Overview," in *The Desecularization of the World: Resurgent Religion and World Politics*, ed. Peter L. Berger (Grand Rapids, MI: Eerdmans, 1999), 2.

[47] Gary Strack and Myron D. Fottler, "Spirituality and Effective Leadership in Healthcare: Is There a Connection?" *Frontiers of Health Services Management* 18, no. 4 (Summer 2002): 4.

[48] Patricia Aburdene, *Megatrends 2010: The Rise of Conscious Capitalism* (Charlottesville, VA: Hampton Roads Publishing, 2007), 4.

derived from the leadership theories of Warren Bennis and Burt Nanus.[49] The acronym stands for "the volatility, uncertainty, complexity and ambiguity of general conditions and situations."[50]

Within the VUCA framework, *C* denotes complexity, which "refers to the interconnectivity and interdependence of multiple components in a system."[51] For the purposes of this research, components are people. With people comes diversity, and with diversity comes complexity. According to recent statistics, Gen Z is the most diverse generation to date, with 52 percent being "non-Hispanic whites."[52] Although diversity is not inherently positive or negative, it can help or hinder a particular system's desired outcome. As Erin Meyer states, "If your goal is innovation or creativity, the more cultural diversity the better, as long as the process is managed carefully. But if your goal is simple speed and efficiency, then monocultural is probably better than multicultural. Sometimes, it is simply better to leave Rome to the Romans."[53]

When comparing paracletic leadership communication to business growth communication models, the desired outcome is the crucial concern. The goal of any for-

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[49] "Who First Originated the Term VUCA (Volatility, Uncertainty, Complexity and Ambiguity)?" U.S. Army Heritage & Education Center at Carlisle Barracks, May 7, 2019, http://usawc.libanswers.com/faq/84869; Warren Bennis and Burt Nanus, *Leaders: Strategies for Taking Charge*, rev. ed. (New York: HarperCollins, 1997).

[50] *Wikipedia*, s.v. "Volatility, Uncertainty, Complexity and Ambiguity," Wikipedia.org, accessed April 9, 2019, https://en.wikipedia.org/wiki/Volatility,_uncertainty,_complexity_and_ambiguity. *Wikipedia* cites "The Term VUCA," Army Heritage & Education Center and Bennis and Nanus, *Leaders.*

[51] Ibid.

[52] Richard Fry and Kim Parker, "Early Benchmarks Show 'Post-Millennials' on Track to Be Most Diverse, Best-Educated Generation Yet: A Demographic Portrait of Today's 6- to 21-Year-Olds," Pew Research Center, November 15, 2018, https://www.pewsocialtrends.org/2018/11/15/early-benchmarks-show-post-millennials-on-track-to-be-most-diverse-best-educated-generation-yet/.

[53] Erin Meyer, The Culture Map: Decoding How People Think, Lead, and Get Things Done Across Cultures, int'l ed. (New York: PublicAffairs, 2015), chap. 3, Kindle.

profit business is to increase its bottom line. Leadership effectiveness is therefore tied to achieving that outcome.[54] This has led some organizational scholars to declare that "the primary concern of organizational theorists in business schools, where most organizational research is now done, should be aimed at improving organizational performance."[55] As already discussed in regard to "McDonaldization,"[56] business leadership models aimed at increasing performance focus on replicable techniques that are deemed successful. This leads to a mechanistic organization and a leadership communication style in which the main concern is control and the commencement of tasks. Margaret Wheatley correctly describes this style's limitations:

> Old ways die hard. Amid all the evidence that our world is rapidly changing, we cling to what has worked in the past. We still think of organizations in mechanistic terms, as collections of replaceable parts capable of being reengineered. We act as if even people were machines, redesigning their jobs as we would prepare an engineering diagram, expecting them to perform to specifications with machine-like obedience. Over the years, our ideas of leadership have supported this metaphoric myth. We have sought prediction and control, and also charged leaders with providing everything that was absent from the machine: vision, inspiration, intelligence, and courage. They alone had to … move their rusting vehicles of organization into the future.[57]

Although the church in America is considered a religious organization, it is a different type of organization. Åkerlund rightly quotes Sturgill's assessment that churches are "organizations that are subject to the pressures and exhibit the

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[54] Glynn and DeJordy, "Leadership," in Nohria and Khurana.

[55] Ibid.

[56] See Ritzer, *McDonaldization of Society.*

[57] Margaret Wheatley, "Goodbye, Command and Control," *Leader to Leader* 1997, no. 5 (Summer 1997): 21, https://doi.org/10.1002/ltl.40619970507.

characteristics of organizations."[58] Åkerlund adds that "the ecclesia constitutes a special kind of organization with a distinct *raison d'être*."[59] The ultimate reason for pastoral leadership is to lead others in conforming to the image of Christ. Unfortunately, through the church growth movement and current leadership crisis, pastors often transpose ideas about business outcomes onto the church.[60] In critiquing such tendencies, Jason Clark says, "Church leadership can be a humanizing enterprise that promotes people's growth, but leadership in the modern church has often focused on achieving organizational goals, at the cost of people's growth."[61]

When it comes to leadership language, the paracletic leader's challenge is in shifting from directive leadership to guided leadership. The former relies heavily on statements, while the latter relies on asking questions,[62] as will be shown. Guided

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[58] Amanda Sturgill, "Scope and Purposes of Church Web Sites," *Journal of Media & Religion* 3, no. 3 (2004): 168, https://doi.org/10.1207/s15328415jmr0303_3, quoted in Truls Åkerlund, *A Phenomenology of Pentecostal Leadership* (Eugene, OR: Wipf & Stock, 2018), introduction, Kindle.

[59] Åkerlund, *Phenomenology of Pentecostal Leadership*, introduction. *Raison d'être* is "the most important reason or purpose for someone or something's existence." *Lexico*, s.v. "raison d'être," accessed April 14, 2020, https://www.lexico.com/en/definition/raison_d%27etre.

[60] In reviewing literature that has shaped pastoral leaders, Roland Kuhl writes, "It is clear from the literature that over the past two decades the role of pastor has been recast into a metaphor of leading and power from one of shepherding and servanthood wherein the pastor is depicted as the chief executive officer of a congregation. The reason for this has largely been due to a particular understanding of how to bring about renewal in the church. It has largely been an inward focus on bringing about institutional change, a task which requires leaders rather than pastors, according to Barna and Nelson." Roland G. Kuhl, "What Is Pastoral Leadership? A Review of the Relevant Literature and Understandings of Pastor Leadership at the Beginning of the 21st Century" (paper, 2005), https://www.researchgate.net/publication/298068717_What_is_Pastoral_Leadership_A_Review_of_the_Relevant_Literature_and_Understandings_of_Pastoral_Leadership_at_the_Beginning_of_the_21st_Century. Kuhl cites Tim Stafford, "Third Coming." Leonard Sweet also identifies this issue saying, "For the most part, the Father's business has been replaced by the corporate business of church, patterned after the business world itself. We have lost our passion for the winds of the Spirit and become mesmerized by the machinery of success and propellers of prosperity." Sweet, *I Am a Follower*, 82–83.

[61] Clark, "Via Media," 104.

[62] For the purposes of this research, directive leadership is that in which the leader sets the agenda/vision, and everyone else follows. There is a sense in which the followers only obey the objectives set forth by the leader. For example, see Kuhl, "What Is Pastoral Leadership?" Paracletic leadership is more

leadership is compatible with the challenges of complexity and complex systems in the current culture. In complex systems, knowing the desired outcomes or time constraints is helpful but not necessarily determinative, because complexity can typically be resolved in multiple ways. Inherent in diversity is a plurality of perspectives that requires different sets of questions leading to various solutions. As Jennifer Garvey Berger explains, "The complexity of the world requires that we understand the grays, that we resist black-and-white solutions, that we ask different questions about unexpected and tangential options."[63] In simple terms, the paracletic leader must learn to speak a language that includes diversity, encourages the acceptance of uncertainty, and makes room for vulnerability.

This research finds that from a practical standpoint, the paracletic leader deals with complexity by embracing the language of curiosity in the form of questions. As the original and ultimate example of paracletic leadership, Jesus asked questions more than he gave direct answers. According to one source, Jesus asked 307 questions within the four Gospels but answered only 3 of the 183 questions he was asked.[64] Questions (particularly open-ended questions) allow hearers to explore unseen possibilities when seeking to solve problems. Copenhaver rightly says, "The answer to an open-ended question is not obvious or implied. For this reason, an open-ended question can expand

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a kind of guided leadership in which the leader comes alongside and collaborates with the other to delineate what the Spirit is saying.

[63] Jennifer Garvey Berger, *Unlocking Leadership Mindtraps: How to Thrive in Complexity* (Stanford, CA: Stanford University Press, 2019), chap. 1, Kindle.

[64] Martin B. Copenhaver, *Jesus Is the Question: The 307 Questions Jesus Asked and the 3 He Answered* (Nashville: Abingdon Press, 2014), introduction, Kindle.

our thinking. The answer to an open-ended question, such as those Jesus asks, can also change over time, so it helps to keep such a question continually before you."[65]

In modeling Jesus, the paracletic leader will also ask questions more than she will give direct answers. Thus, she functions as a guide helping others to reach their desired outcomes, the ultimate outcome being to conform to the image of Christ. In developing a theology of leadership, many in the leadership field start from the question "What do we do to attain certain outcomes?"[66] However, the right question for Christian leaders is "Why do we do what we do to conform to Jesus"?[67] When facing the challenge of complexity, the paracletic leader can build upon this foundational question with other open-ended questions.

The Challenge of Globalization: How We Live

George Gerbner famously said, "Those who tell the stories hold the power in society. Today television tells most of the stories to most of the people, most of the time."[68] The idea that storytellers hold the power still rings true, but they have switched screens, from televisions to smartphones.

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[65] Ibid., chap. 1.

[66] Russell Huizing, "Bringing Christ to the Table of Leadership: Moving Towards a Theology of Leadership," *Journal of Applied Christian Leadership* 5, no. 2 (Fall 2011): 60. Huizing attributes the question, in a general sense, to Christopher A. Beeley and Joseph H. Britton, "Introduction: Toward a Theology of Leadership," *Anglican Theological Review* 91, no. 1 (Winter 2009).

[67] Huizing, "Bringing Christ," 60. Huizing again references Beeley and Britton.

[68] George Gerbner, "Society's Storyteller: How TV Creates the Myths by which We Live," Center for Media Literacy, accessed April 20, 2019, https://www.medialit.org/reading-room/societys-storyteller-how-tv-creates-myths-which-we-live.

Boomers and Millennials can remember life without the Internet and iPhones, but Gen Z has always been connected. Advances in technology since the development of the Internet prototype in the 1960s have affected each generation since.[69] For example, as the world becomes more technologically connected, people of all ages experience the metaphorical world-shrinking better known as *globalization*. Through this "process of interaction and integration among people, companies, and governments worldwide,"[70] people virtually everywhere are now impacted at a core level by the stories of other people around the globe.

For Gen Z, the Internet and globalization have always existed. Their native sense of virtual connection through devices has prompted some researchers to name them "screenagers,"[71] and their unique view distinguishes them from previous generations, including Boomers and Millennials. Author and journalist Thomas Friedman acknowledges this cultural reality and reminds us that a shift occurred with the end of the twentieth century, the dawn of the twenty-first century, and the expansion of technology:

> People all over the world started waking up and realizing that they had more power than ever to go global *as individuals*, they needed more than ever to think of themselves as individuals competing against other individuals all over the planet, and they had more opportunities to work with those other individuals, not just compete with them.[72]

Globalization and connectedness have enabled individuals to experience the world and its varied cultures without leaving their own environments, thus exposing them to the

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[69] Evan Andrews, "Who Invented the Internet?" History.com, last updated October 28, 2019, https://www.history.com/news/who-invented-the-internet.

[70] *Wikipedia*, s.v. "Globalization," accessed April 2, https://en.wikipedia.org/wiki/Globalization.

[71] Barna Group, *Gen Z*, 15.

[72] Thomas L. Friedman, *The World Is Flat: A Brief History of the Twenty-First Century*, rev. ed. (New York: Picador, 2007), 11.

diversity that exists in unfamiliar places and populations. However, as postmoderns, Gen Zers determine the meaning of what they find individually and are free to redefine it to their own liking.

Although the network society provides an almost unlimited volume of transactional relationship, it fails to provide a clear, identifying relationship in which people can identify themselves.[73] Charles Taylor addresses the identity issue and speaks to the matter and rise of individualism. He asserts that we now live in a "culture of authenticity,"[74] which he defines as

> the understanding of life which emerges with the Romantic expressivism of the late-eighteenth century, that each one of us has his/her own way of realizing our humanity, and that it is important to find and live out one's own, as against surrendering to conformity with a model imposed on us from outside, by society, or the previous generation, or religious or political authority.[75]

Simply put, people in our society presume that they can know themselves by themselves and can create personal identity without outside relationships. Many are becoming more satisfied with online connections than off-line ones,[76] even though the former offer a sense of relationship without the benefits of face-to-face connection.[77] Sherry Turkle writes that "face-to-face conversation is the most human—and humanizing—thing we do.

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[73] Anthony Elliott, *Contemporary Social Theory: An Introduction* (New York: Routledge 2014), 309.

[74] Taylor, *A Secular Age*, 475.

[75] Ibid.

[76] Elmore and McPeak, *Generation Z Unfiltered*, chap. 6. Because it is often the only option during the COVID-19 pandemic, we are seeing the power of online connection. However, the pandemic is also revealing our dependence on meaningful, real-world, off-line connections.

[77] Cal Newport highlights this point brilliantly and references Sherry Turkle, writing, "Turkle draws a distinction between *connection*, her word for the low-bandwidth interactions that define our online social lives, and *conversation*, the much richer, high-bandwidth communication that defines real-world encounters between humans." Newport, *Digital Minimalism*, 144.

Fully present to one another, we learn to listen. It's where we develop the capacity for empathy. It's where we experience the joy of being heard, of being understood."[78] Minus this deeper connection, we become consumers of relationship. Instead of allowing our relationships to delineate identity *in* us, we treat others as durable goods that provide benefit *for* us.

Amid this depersonalizing dynamic, the paracletic leader must help people to understand that their true identity is rooted in the image of God (*imago Dei*), rather than in an isolated, individual self. Although an extended discussion of *imago Dei* is beyond the scope of this essay, understanding its communal nature is vital to paracletic leadership. That nature is revealed beginning in Genesis 1:26–27:

> Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them (Gen. 1:26–27).

Verse 26 introduces the idea of *imago Dei* and verse 27 amplifies it. Two important points must be made for the purposes of this thesis: (1) a plurality of God is indicated by *Us* and *Our* in the passage, and (2) both male and female are created in the image and likeness of God. While there are at least six ways to approach the plurality of God in this passage, it has been understood from the church fathers onward as being Trinitarian in nature.[79]

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[78] Sherry Turkle, *Reclaiming Conversation: The Power of Talk in a Digital Age* (New York: Penguin, 2015), 3.

[79] "Among commentators the plural reference is variously understood: (1) a remnant of polytheistic myth; (2) God's address to creation, 'heavens and earth'; (3) a plural indicating divine honor and majesty; (4) self-deliberation; (5) divine address to a heavenly court of angels; and (6) divine dialogue within the Godhead." Kenneth A. Mathews, *Genesis 1–11:26*, New American Commentary 1A (Nashville: Broadman & Holman, 1996), 161.

God is a triune God, and in that understanding of community decided to make humans who, by their very essence, were meant to live and derive their identity from a vertical plane (Godself) and a horizontal plane (other humans). Pentecostal theologian Terry Cross understands the creation event as "making room for the other" and states that "God not only makes room for humans by creating them, but he also *invites them to the dance of trinitarian life by making them in the image of Godself*. Whatever else *imago Dei* (image of God) might mean, it must at least mean that God desired communion with a part of his creation."[80]

What does this mean for the paracletic leader? At the foundational level, it shapes her understanding of what being human means, which is to be open to the other (both God and people). Paracletic leadership is relationally based; therefore, it is antithetical to rugged individualism. First and foremost, paracletic leadership is grounded in the relational connection with the Father and the Son through the Spirit, "who engages this communion of lives divine and human."[81] Secondly, paracletic leadership is based in relationship with other people with whom the Spirit is also actively and intimately involved. As established earlier, it denotes the connection between leader and follower but leads more deeply to "shared vision, shared responsibility, and shared leadership."[82] Thus, paracletic leadership comes alongside people, under the direction of the Holy Spirit, to help them be and increasingly become the fulfillment of God's intent for them.

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[80] Cross, *People of God's Presence*, 53.

[81] Ibid.

[82] Wright, *Relational Leadership*, introduction.

Although the cultural challenges discussed throughout this research have vast implications, their essential impact comes from how they influence the ways in which human beings are formed. In a hyperconnected, ultra-high-speed world, studies show that the average person's attention span endures for only eight seconds.[83] Amid this distracted world, paracletic leadership serves as a catalyst of disruption. It engages others at the level of *being*, inviting them out of the rushed state of "shallow work" and into a more focused place where "deep work" can transform.[84]

Ryan W. Quinn and Robert E. Quinn's "Fundamental State of Leadership"

This research will now examine how integrating the paracletic leadership framework with Robert E. Quinn and Ryan W. Quinn's "fundamental state of leadership" can produce a practical and effective means of engaging Gen Z.[85] Both the elder Quinn and his son are highly acclaimed, influential voices on the topic of leadership and organizational development.[86] A modified version of the leadership framework they posit

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[83] Elmore and McPeak, *Generation Z Unfiltered*, chap. 4.

[84] I am borrowing Cal Newport's terms "shallow work" and "deep work" and connecting them to a way of being. Newport defines *shallow work* as "Noncognitively demanding, logistical-style tasks, often performed while distracted. These efforts tend to not create much new value in the world and are easy to replicate." Cal Newport, *Deep Work: Rules for Focused Success in a Distracted World* (New York: Grand Central Publishing, 2016), 6. Newport defines *deep work* as "professional activities performed in a state of distraction-free concentration that push your cognitive capacities to their limit." Ibid., 3. While Newport's primary focus is related to professional activity and cognitive output, it could, in relation to paracletic leadership, refer to professional or personal activities. The value is the increased attention given to deep work.

[85] Quinn and Quinn, *Lift*.

[86] The credentials and contributions of Ryan W. Quinn and Robert E. Quinn are many: The former is currently an associate professor of management at the University of Louisville College of Business and holds his PhD in management and organizations from the Ross School of Business at the University of Michigan. The latter is professor emeritus of management and organizations at the University of Michigan's Ross School of Business, a cofounder of the Center for Positive Organizations, and perhaps best known for his book, *Deep Change,* which "explores the process of deep change and the development

in their book, *Lift: The Fundamental State of Leadership*, provides a harmonized and practical application for the paracletic leadership model proposed here.

The Quinns' approach upends certain popular leadership perspectives. For example, Robert E. Quinn challenges the traditional understanding that leadership is contingent upon position and defines the word *fundamental* as it applies to the "fundamental state of leadership":

> By fundamental I mean three things. First I mean the origin or starting point of leadership. The dominant mindset in society is that people in positions of authority are leaders. … Leadership does not begin with authority. It begins with moral power or the capacity to attract others to a more creative state. It is reflected in our fundamental state of being, with who we are, the psychological state we are in. …
>
> Second, by fundamental I mean the origin, starting point, or root of leadership. … To return to the root is to return to the base. It implies a radical change in the nature of a thing. To enter the elevated life state is to make a radical change in the nature of the self. We return to the root by examining our purpose, values, relationships and development. …
>
> Third, by fundamental, I mean original or unique; not an imitation. When we enter the fundamental state of leadership, we stop trying to be what we think other people expect us to be. We have a result we want to create. We are internally directed. We are pursuing the common good. We are adapting in real time.[87]

In combining the term *fundamental* as defined above with the term *state* (a temporary psychological condition), Quinn and Quinn define the fundamental state of leadership as

> a psychological state: a temporary pattern of thoughts and feelings in which we are (1) purpose-centered (the results we want are not weighed down by needless expectations); (2) internally directed (our personal values guide our actions); (3) other-focused (we feel empathy for the feelings and needs of others); and (4) externally open (we believe that we can improve at whatever it is we are trying to do).[88]

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of internally driven leadership." Robert E. Quinn, *Deep Change: Discovering the Leader Within* (San Francisco: Jossey-Bass, 1996), xiv.

[87] Robert E. Quinn, *Entering the Fundamental State of Leadership: An Assessment and Guidebook* (unpublished manuscript), 4.

[88] Quinn and Quinn, *Lift*, 2. Wherever "fundamental state of leadership" is mentioned in this research, it refers to the concept developed by Quinn and Quinn.

In contrast to this fundamental or elevated state of leadership, Robert E. Quinn states, "We all spend most of our time in the normal state. In the normal state we tend to drift toward stagnation, the loss of integrity and loss of energy."[89] In *Lift,* Quinn and Quinn expound on this idea, explaining that "in normal states we (1) seek comfort, (2) react to situations automatically, (3) focus on our own wants, and (4) believe that there is little we can do to improve. In a normal state, our leadership is less positive and it can be hard to change."[90]

Entering the Fundamental State of Leadership

Quinn and Quinn assert that people can unintentionally enter the fundamental state of leadership during moments of crisis. However, through scientific research, Quinn and Quinn have formulated four essential questions that enable leaders to intentionally enter that state.[91] The following are the four questions and their desired effects:

1. What result do I want to create? When people answer this question they become less comfort-centered and more purpose-centered.
2. What would my story be if I were living the values I expect of others? When people answer this question they become less externally directed and more internally directed.
3. How do others feel about this situation? When people answer this question they become less self-focused and more other-focused.
4. What are three or more strategies I could try in learning how to accomplish my purpose? When people answer this question they become less internally closed and more externally open.[92]

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[89] Quinn, *Entering the Fundamental State*, 5.

[90] Quinn and Quinn, *Lift*, 3.

[91] Ibid., 3–4, 20.

[92] Ibid., 20.

Quinn and Quinn acknowledge that other questions can aid entrance into the fundamental state of leadership,[93] but they add that these four questions "are carefully worded to reflect the scientific understanding [they] have of this psychological state."[94]

As regards pychological states in general, they depend upon the situations presented to a person, and they can be revealed in the simple expression of joy in a moment or in a complex mix of emotions or moods. The pertinent fact here is that "our psychological states influence other people, and their psychological states influence us; we are relational beings. Our psychological states are the sum of who we are at a given moment as we play out the stories of our lives in relation to others."[95]

Integration and Application of the Fundamental State of Leadership with Paracletic Leadership

By Quinn and Quinn's definition, the fundamental state of leadership is one in which leaders become unencumbered by "needless expectations," self-absorption, and presumptions of impossibility, and are instead fueled by purpose, values, empathy, and a sense that improvement is possible.[96] Quinn and Quinn are careful to reach beyond the theoretical to the practical. Therefore, to measure organizational effectiveness, Robert E.

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[93] Ibid., 20–21; see Appendix A for additional examples.

[94] Quinn and Quinn, *Lift*, 20–21.

[95] Ibid., 12. The authors recommend "M. Emirbayer (1997), 'Manifesto for a Relational Sociology,' *American Journal of Sociology* 103(2): 281–317." Ibid, 248n8.

[96] Ibid., 2.

Quinn and John Rohrbaugh developed the "Competing Values Framework" (CVF),[97] which is represented in Figure 1 and integrated with psychological states in Figure 2:

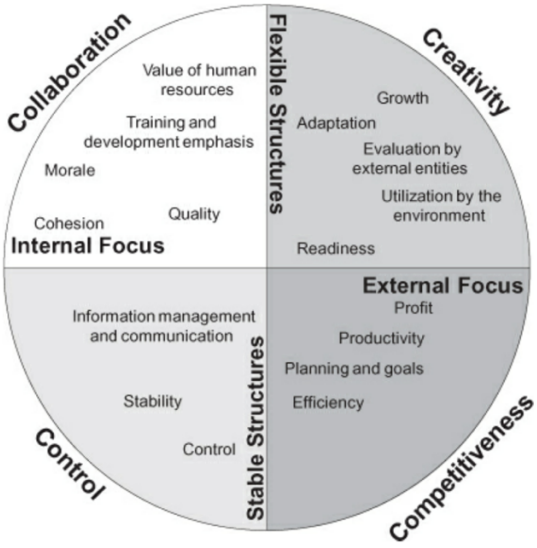

Figure 1 — The Competing Values Framework of Organizational Effectiveness[98]

[97] Robert E. Quinn and John Rohrbaugh, "A Spatial Model of Effectiveness Criteria: Towards a Competing Values Approach to Organizational Analysis," *Management Science* 29, no. 3 (March 1983): 363–77.

[98] Quinn and Quinn, *Lift*, 31, fig. 2.1.

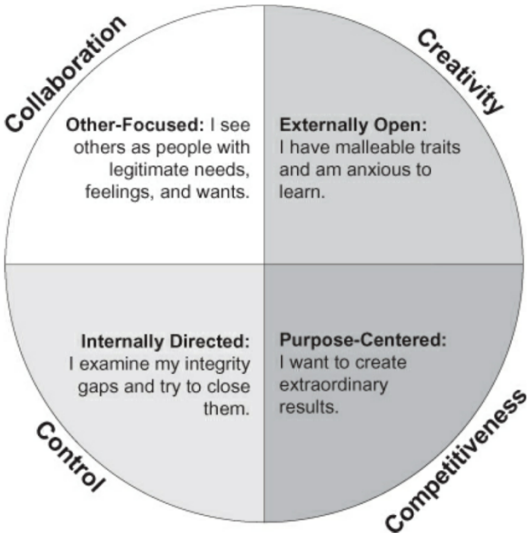

Figure 2 — A Competing Values Framework for Psychological States[99]

Regarding the CVF, Quinn and Quinn noticed that other social scientists were employing similar frameworks to help explain subjects ranging from "biologically determined drive" to "cultural values," "thinking styles," and anthropologically based relational models.[100] As relates to the combining of organizational effectiveness with psychological states shown in Figure 2, they discovered that these other frameworks mapped well onto the CVF.[101]

The real question is what makes Quinn and Quinn's fundamental state of leadership uniquely applicable to the paracletic leadership framework. To begin with, their framework starts with being, meaning *who you are*. This understanding of leadership fits perfectly with the understanding of paracletic leadership as *being* and

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[99] Ibid., 39, fig. 2.2.

[100] Ibid., 34–35.

[101] Ibid., 39.

becoming. Depth psychologist David G. Benner's assessment of the soul as "the meeting point of the psychological and the spiritual" further suggests the compatibility between Quinn and Quinn's psychological states and this study's intent to rediscover a pastoral, paracletic leadership model focused on the cure of souls.[102]

Next, Quinn and Quinn include a dimension of cultural change in their understanding of leadership. They write, "We propose that leadership occurs when people choose to follow someone who deviates from at least one accepted cultural norm or social convention."[103] For the paracletic leader, this understanding of deviating from the cultural norm can be seen as the Kingdom wisdom Jesus brings through the Spirit, both in speech and actions.

Additionally, because the CVF's four core characteristics (purpose-centered, internally directed, other-focused, and externally open) are not competing values but collaborating values built on moral foundations, they harmonize with paracletic leadership. In addition, research shows these characteristics to be consistent with religious leadership.[104]

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[102] Benner, *Care of Souls*, chap. 1.

[103] Quinn and Quinn, *Lift*, 8–9.

[104] According to Quinn and Quinn, Mark Kriger and Yvonne Seng's findings reveal that the five major religions of the world value five conditions: "1. the achievement of collective purpose, 2. the establishment of shared values and meanings, 3. the emergence of a shared sense of community, 4. the establishment of a dynamic perception of the evolving external situation, and 5. an evolving internal meaning system that reflects the perception and sense of the whole." Quinn and Quinn, *Lift*, 234; Mark Kriger and Yvonne Seng, "Leadership with Inner Meaning: A Contingency Theory of Leadership Based on the Worldviews of Five Religions," *Leadership Quarterly* 16, no. 5 (October 2005): 798. Quinn and Quinn correlate these conditions as "being purpose-centered (collective purpose), being internally directed (shared values), being other-focused (shared sense of community) being externally open (dynamic perception of the evolving external situation)." Quinn and Quinn, *Lift*, 233. Quinn and Quinn assert that the fifth trait described by Kriger and Seng results when the four conditions of the fundamental state of leadership are integrated into "a sense of the whole." Ibid.

Quinn and Quinn present these core characteristics as a working whole and explain why all four are necessary for a person to develop positive leadership influence:

> The reason why omitting characteristics from the fundamental state of leadership would diminish the positivity of … [anyone's] influence is that each of the four characteristics of the fundamental state of leadership embodies a particular type of moral responsibility. They are grounded in prominent moral philosophies. … For example, the purpose-centered characteristic is grounded in teleology because it involves an inquiry into possible and appropriate ends. The internally directed characteristic is grounded in Aristotle's virtue ethics because of its focus on living our values. The other-focused characteristic is grounded in relational ethics such as Immanuel Kant's categorical imperative and Martin Buber's relational attitudes because of its focus on seeing others as valuable in and of themselves. The externally open characteristic is grounded in pragmatism because of its focus on learning from and adapting to particular situations.[105]

These core characteristics are easily applicable to the paradigm of paracletic leadership. Purpose-centeredness that is rooted in teleology correlates well with the understanding of teleology from a paracletic leadership perspective. Being internally directed on the basis of values and virtue allows the paracletic leader to incorporate Christian values into her leadership. The relational characteristic of being other-focused lends itself to the Trinitarian and community-relational aspect of paracletic leadership. Finally, the malleability of those who are externally open is compatible with the adaptability that is critical to paracletic leadership.

Table 1, below, further demonstrates the compatibility of the fundamental state of leadership with the paracletic leadership model. Specifically, it shows the former to be a transformational process. The table's headings (Intention, Integrity, Subordination, and Adaptability) indicate the psychological states one experiences at various points during the process. The first row recognizes the "normal state" in which most leaders begin. The

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[105] Quinn and Quinn, *Lift*, 40–41.

second and third rows delineate the negative progression that the normal state induces. However, the downward motion is interrupted by a transformational question that redirects the progression away from the normal state and toward the fundamental state of leadership.

Table 1 — Moving from the Normal State to the Fundamental State of Leadership (Modified for Application to Paracletic Leadership)[106]

	Intention	**Integrity**	**Subordination**	**Adaptability**
It is normal to be:	Comfort Centered	Externally Directed	Self-focused	Internally Closed
Which may lead to disintegration of:	Potential & Contribution	Values & Behavior	Self & Others	Knowledge & Learning
Which may lead to feelings of:	Futility & Meaninglessness	Insecurity & Fear	Isolation & Loneliness	Defensiveness & Stagnation
Transformational question:	What result [does the Spirit] want to create?[107]	Am I internally directed?	Am I other-focused?	Am I externally open?
The question may lead to:	Visualizing future possibility	Clarifying personal values	Recognizing interdependence	Recognizing the need to adapt
It may shift our focus from:	Reactive to proactive	External to internal	Self-focus to collective good	Certainty to exploration
Which may trigger positive feelings:	Commitment, purpose and meaning	Integrity, courage and authenticity	Attachment, empathy and self-sacrifice	Vulnerability, alertness and insight
Which may lead the actor to:	Pursuing a challenge	Modeling confidence	Building trust	Sharing strategic insight
And increase the frequency of transformational leadership behaviors:	Inspirational motivation: provide vision, enrich meaning of the work, increase challenge & urgency	Idealized influence: modeling unconventional behaviors, engaging reality, surfacing conflict	Individualized consideration: providing support, encouragement, coaching, raising confidence to meet the challenge	Intellectual stimulation: expand consciousness, create new perspective, develop new values
Creating in others a sense of:	Hopeful aspiration	Honest communication	Personal empowerment	Transcendent understanding
And establishing a group with:	Shared sense of purpose and increased motivation	Shared sense of reality and increased accuracy	Shared sense of identity and increased cohesion	Shared sense of efficacy and increased resilience

[106] Robert E. Quinn and Gretchen M. Spreitzer, "Entering the Fundamental State of Leadership: A Framework for the Positive Transformation of Self and Others," Michigan Ross School of Business Center for Positive Organizational Scholarship, May 17, 2005, https://www.researchgate.net/publication/237370053_Entering_the_Fundamental_State_of_Leadership_A_Framework_for_the_Positive_Transformation_of_Self_and_Others, table 1.

[107] Modified text is contained in brackets.

Another helpful feature of the Quinns' tool is the ability to customize it by inserting transformational questions uniquely relevant to the user's particular circumstances. Please note the use of this adaptability in modifying the authors' original transformational question ("What do I want to create?") and customizing it for the paracletic leader ("What does the Spirit want to create?").[108] This question is vital to the paracletic leadership framework, as the leader yields to the Spirit's leadership in the transformational process. Thus, the question becomes a type of prayer that anchors the leader in the work of the Spirit and allows her to incorporate the three key themes of paracletic leadership (sequent, side-by-side and synergy) into the fundamental state of leadership framework.[109]

Table 1 and the modification made to it demonstrate how integrating the fundamental state of leadership and the paracletic leadership framework enables the paracletic leader to lead from a place of theological rootedness and practical application.

Conclusion

The aim of this research—to provide a framework for the paracletic leadership needed to engage Generation Z in a post-Christian and postmodern context—has been

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[108] Quinn and Spreitzer, "Entering the Fundamental State." This is the only modification made to the table.

[109] On the importance of prayer for the pentecostal, Steven Land remarks, "Prayer, therefore, is the most significant activity of the Pentecostal congregation. It suffuses every other activity and expresses the affective richness of the believer and the church. All prayer is in the Spirit, and all who truly pray continually open themselves to receive what the Spirit is saying and doing in and among them. … This indwelling and constant receptivity constitutes the church as a fellowship or participation in God and, at the same time, a missionary force." Steven Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield, UK: Sheffield Academic Press, 1993), 166–167.

pursued through an awareness of the facts on the ground and the lessons of church history and praxis. The need, problem, and opportunity that face today's leaders, particularly as it pertains to Gen Z, is evident. In examining the spiritual and social culture shaping Gen Z, the group's defining characteristics have been brought to light. The hope is that leaders will benefit from recognizing Gen Z's kaleidoscopic diversity, their fluid views of gender and sexuality, their particular anxieties and forms of mental anguish, and their affinity for "algorithmships" that exacerbate their relational disconnection.

To more effectively engage Gen Z, or any generation, leaders also do well to consider their efforts in the context of biblical and theological continuity, particularly an understanding of the Holy Spirit's activity throughout the ages. The research approached this context by surveying biblical pneumatology in the Old and New Testaments, observing Jesus's example as the paracletic leader, exploring his discourse on the Spirit in John chapter 16, and demonstrating how the sending of the Spirit relates to paracletic ministry function.

All of this was done while recognizing Generation Z's desire for a relational and identity-transforming leadership framework. Research into the Patristics' views on pastoral leadership provided direction in that regard and highlighted ways in which the church has moved away from the concept of *pastors who lead* to the idea of *leaders who hold the title of pastor*. The research also showed how this shift is related to the current disengagement that provides the church both a challenge and opportunity where its leadership is concerned.

In desiring to provide a framework from which paracletic leadership can engage Gen Z in a post-Christian and postmodern context, this research sought to propose not

only a conceptual framework but also a practical one. Thus, it integrated the paracletic leadership framework with Quinn and Quinn's fundamental state of leadership.

In closing, two findings bear repeating: First, Generation Z's desire for a relational and identity-transforming leadership framework renders current growth and success-driven models of leadership ineffective. Therefore, it behooves church leaders to embrace a new, theologically based, actionable/practical leadership paradigm that is able to meet the emerging generation's needs and guide them toward transformation in Christ.[110] Second, the immersive overload generated by an entertainment-driven culture and lifestyle makes Gen Z yearn for "the next thing" to shape their identity in a culture where identity has become increasingly marked by uncertainty.

This research therefore concludes that a type of leadership differing from prevalent contemporary models is what is needed to help Gen Z flourish and thrive. It also proposes that the paracletic leadership model is compatible with the challenges leaders and the emerging generation face. This is particularly true when it is integrated with a practical means to move forward, as has been proposed.

Sociologist and professor Johnathan Haidt beautifully frames the mission, writing, "Just as plants need sun, water, and good soil to thrive, people need love, work, and a connection to something larger."[111] The paracletic leader, functioning as guide, can help

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[110] Paracletic leadership supports a paradigm shift by which Christian leaders can redefine success. It also adds a theological and practical application for leaders to incorporate. For additional insights, see: Eddie Gibbs, *LeadershipNext: Changing Leaders in a Changing Culture* (Downers Grove, IL: InterVarsity Press, 2005); John Drane, *After McDonaldization: Mission, Ministry, and Christian Discipleship in an Age of Uncertainty* (Grand Rapids, MI: Baker Academic, 2008); Alan Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco: Jossey-Bass, 2006).

[111] Jonathan Haidt, *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom* (New York: Basic Books, 2006), 222.

people reconnect with the “something larger” they seek, while forming a multilayered identity anchored in the *imago Dei.*

APPENDIX A:

ALTERNATE TRANSFORMATIVE QUESTIONS

The following list developed by Ryan W. Quinn and Robert E. Quinn demonstrates the adaptability of the fundamental state of leadership. It is presented here in the form of a table to inspire leaders in adapting and customizing transformative questions.

Table 2 — Alternate Questions for Experiencing the Fundamental State of Leadership[1]

Becoming Purpose-Centered
What result do I want to create?
What is my highest purpose for this situation?
What goal would be the most challenging and engaging?
What outcome would be most meaningful to me?
What would be the most ambitious and exciting goal I could pursue?
Becoming Internally Directed
What would my story be if I were living up to the values I expect of others?
What would I do if I had 10% more integrity than I have right now?
How can l live my core values in this situation?
What could I do right now to be more authentic?
If I were not worried about negative consequences, what would be the right thing to do?
Becoming Other-Focused
How do others feel about this situation?
What might be the deepest, unmet needs of those who care about this situation?
How could I explain others' behavior if I assume that they think they are good people?
How would I feel about others if I could empathize with their truest selves?
How and what could I sacrifice for the common good?
Becoming Externally Open
What are three or more strategies I could try in learning how to accomplish my purpose?
What would I do differently if I were heeding all of the relevant feedback for this situation?
How would I act if I were not concerned about my role, expertise, or need for control?
How might I approach this situation if I saw it as an opportunity to learn?
How might I approach this situation if I saw it as an adventure with challenges to overcome?
How could I reframe negative outcomes as feedback from which I should learn?

[1] Quinn and Quinn, *Lift*, 21, table 1.1.

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