

A PASTORAL LEADERSHIP MODEL OF MUTUALITY FOR
GREATER TRUE VINE BAPTIST CHURCH

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The purpose of this project is to promote transformative change within a local church by establishing an ethos of mutuality built upon mutually shared religious beliefs rather than shared culture or age. The pastor of a predominantly African-American church of approximately two hundred members located in the City of Pensacola in the panhandle of Florida observed that there was no perceived cooperative and collaborative exchange between those who shared a culture (individuals bound together with certain beliefs, interests, and culture) or those who were from the same generation within the church.

The church being studied is an urban inner-city ministry comprised of 71% adults and 29% youths. Culturally, the differences among members are more geographical in their origin than racial. Pensacola, a city with a fluid population, attracts people from different communities within the nation. Utilizing the concepts of task competence, transactional commitment, and transformative consciousness (consistent mental awareness of transformative praxis) for the pastor and the membership, this project addresses transformative change (ministry involvement, organizational commitment, and membership retention) as well as attitudes, behaviors, and actions within the local church.

The project includes the development of a four-lesson series that addresses the idea of mutuality (embracing shared core beliefs and ideas).

The project enrolled twenty-one people representing each ministry subgroup within the church. The group completed a pre-test and post-test (questionnaire) and participated in all group session activities designed to develop mutuality in the areas of core shared beliefs such as spiritual growth, and the church's direction of ministry, vision, and mission. The effectiveness of the lesson plan series was evaluated based on increased unity, behavioral attitudes towards each other, and praxis in the ministry. The community known as the Greater True Vine Missionary Baptist Church of Pensacola, Florida is the project's primary focus. The hoped for outcome of the project was to create greater unity and organizational commitment among the church's members as a result of their renewed focus on their shared core religious beliefs.

DEDICATION

I dedicate this doctoral dissertation project to my wife, Janie, and daughters Remi and Janna, with thanks for their encouragement, love, support, and understanding during the venture. I thank you, Janie, for supporting me during the countless hours I spent traveling, in class, and doing research. I thank my mother, Nellie, for her company in the last stage of this journey when she moved in with us because of her health challenges.

I also dedicate this work to the members of Greater True Vine Baptist church with thanks for their love, participation in, and support of this task. Ultimately, I dedicate this work to the glory of God. I experience His faithfulness day after day, and so I am constantly reminded that He is an awesome God and the source of my strength and joy. It is my prayer that I will continue to develop and implement a confidence in the sufficiency of His grace.

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CHAPTER I

INTRODUCTION

The people gave a high priority to the oneness in Christ. Racial, social, and economic diversity are a great plus in the church. Ideally your church will be a cross section of your city and one which celebrates its diversity in unity. When a church is in harmony with itself, it becomes the beautiful body of Christ on earth, through which the Lord Jesus in heaven expresses [Jesus'] presence and person every time the people of God gather.¹

What an optimistic depiction of the body of Christ! This quotation implies that the congregation knew how to separate the secular from the sacred in order to experience a fuller worship experience when they gathered in Jesus' name. I am convinced that regardless of whatever was going on in their lives, they came together forbidding conflict so that they could single-mindedly encounter God and experience His person and His presence on holy ground.² Simply put, I imagine that the people agreed to downplay discord and conflict and uplift unity and mutuality and so exhibited solidarity in the Body of Christ.

As oral tradition has it, for the saints of old the church was a place and space where they came together and had a *hallelujah high time* in the Lord. As they exited the sanctuary, you could hear them echoing, "We had "*church*" today...My, my, my...didn't Pastor preach!" This picture-perfect illusion of "oneness of Christ" stands in contrast to

¹ John Bisagno, *Pastor's Handbook* (Nashville, TN: B&H Publishing Group, 2011), 9.

² Exod. 3:5 (New International Version).

the reality of the church expressed in the scripture.³ For from its beginning, the New Testament Church has always encountered violence, persecution, and conflict. Why do members of the congregation speak so highly about their worship experience when just moments earlier members of the congregation were arguing because someone was sitting in their seat, the deacons and the pastor had a heated discussion minutes before the pastor entered the pulpit, and two of the sisters were having a verbal altercation in the parking lot? The congregation had a way of allowing “verifiable facts to give way to oral traditions that often say more about what a group needs to be true.”⁴ Yet unity and celebration is their story and memory of the experience.

The cultural anthropologist Johannes Fabian refers to memory as “a collective process involving both remembering and forgetting. It is an exercise in mythmaking that helps communities formulate a past that is usable in their present and future.”⁵ The twenty-first-century urban inner-city church in general faces many challenges and obstacles that impede her from experiencing oneness in the body of Christ, challenges similar to the ones listed in Ronald Peters' work, *Urban Ministry: An Introduction*, such as alienation, violence, and fear.⁶ Such realities have also contributed to stagnation and ineffective ministry at the Greater True Vine Baptist Church (GTV), where the findings of the project will be implemented.

³ Ibid., Acts 7:51-52.

⁴ Genna Rae McNeil et al., *Witness: Two Hundred Years of African-American Faith and Practice at the Abyssinian Baptist Church of Harlem, New York* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2013), xi.

⁵ Ibid., 3.

⁶ Ronald E. Peters, *Urban Ministry: An Introduction* (Nashville, TN: Abingdon Press, 2007), 3.

The twenty-first-century church must address these challenges as well as embrace the rapid changes in society as it pertains to culture and generation. Doing so will require a model of mutuality that engages the process of developing organizational commitment from the congregation through an ethos of recognized core values.

The Background of the Study

My critical engagement with and book review of Genna Rae McNeil and associates' work, *Witness*,⁷ gave me an invaluable insight into the past of African American churches. The book is the story of a two-hundred-year history of the Abyssinian Baptist Church (ABC) of Harlem, New York. It enabled me to comprehend that the internal struggle between pastor and congregation is a problem as old as the Black church in America. Although internal conflict in the Black Church between pastor and members is not unique to the Black Church, pastors of black churches have some reason to feel that many local congregations have a history of fighting the pastor. Local church officials do this in the name of preserving local church traditional practices. They often view the pastor as an outsider, rather than as part of the congregation.

Over her long and illustrious history Abyssinian Baptist Church dealt adequately and maturely with that perception, avoiding the hostility and stagnation that often quickly develops between pastoral leadership and congregation. "In a society where expressions of the American spirit and the African-American spirit can be at various times on a collision course and conjoined, this history of the faith and practice of Abyssinians in

⁷ McNeil et al., *Witness*, xi.

New York is remarkable and revelatory.”⁸ I have discovered that as they attempt to live out faith-filled lives as it pertains to their worship experience, each congregation has a unique history and story that clarifies their faith and practices as a people of God. Ultimately, at the core of a congregation is its uniqueness and its Christian motto and mission. It is this that I wanted to unearth in Greater True Vine Baptist Church.

Introduction of the Problem

The current ministry of the Greater True Vine Baptist Church (GTV) has become static; we are at an impasse as regards living out our core beliefs. At GTV, it has become evident to me that developing a unified ministry is essential to the spiritual well-being of the church and will require a multitude of strategies. We have struggled to maintain our ministry and our unity because of abrupt resignations, walk-outs, and member complacency. It appears that the members of GTV have lost a well-defined, clear-cut vision of the church and that they have adopted a series of self-motivated ideas in lieu of their spiritual purpose. In a repetitive cycle, the revolving door to the church keeps swinging; one member leaves, one joins....one leaves, one joins; obvious conflict and confusion have become the norm. Such shifts indicate that something is awry because God is not a God of confusion. The church itself was designed to be a place and space that offers hope, peace, and love--an atmosphere that is advantageous for spiritual formation and transformation resulting in a model of mutuality that allows for a fuller worship experience.

⁸ Ibid.

The main problem is that our church resembles a social club with its strict rules and by-laws for membership; we convey the perception that the church is not open and inclusive to whoever wants to come. Besides, once a part of the church, if people are not freely allowed to use their gifts and callings without having to get permission from the leadership at every turn, they tend to abandon the ministry at the first opportunity.

Studies show that the new and/or next generation of believers desires a seat at the table in regards to their spiritual formation. They want to share in leadership and decision making. Pastors/leaders do well to offer a “call to create,”⁹ if necessary embracing a paradigm shift or a new norm that will accept and welcome the newcomers’ ideas, dreams, and visions for their church's ministry. Such a new norm implies that newcomers do not need to obtain permission to do ministry. J.R. Kerr emphasized that this freedom empowers the newcomers to create a vision for this age. This generation is not necessarily interested in “implementing the church’s vision. They want to create it.”¹⁰ Unlike some, this new generation of worshippers may lack the religious lingo or terminology to craft and cast the vision, however; with the congregational guide directing their efforts through an assimilation program, they can become instrumental in generating new ideas, creativity, and ultimately growth.

A survey of the literature reveals that this concept is frightening to many current leaders, yet that there is a “*surprising impact*”¹¹ when the ministry leaders release control

⁹ J. R. Kerr, J.R. 2009. "Open source activists: forget about implementing the church's vision, they want to help create it. The surprising impact when leaders release control and empower a generation of influencers." *Leadership* (Carol Stream, IL), 2009. 36.

¹⁰ Ibid., 35.

¹¹ Ibid.

and empower a generation of newcomers. Churches, therefore, could develop systematic Christian ministries that link and allow different ideas and individuals to grow and flourish as well as help people to be faithful and fruitful stewards of their God-given gifts. In short, they should encourage mutuality in ministry. Jon Singletary suggested that the process is an ongoing struggle to find ourselves through “intentional learning and reflection and [that] we cannot avoid.... the “messiness of life.”¹² Jackson Carroll called this concept the “messes” of ministry.¹³

Given this history of leaders' resistance to change, undertaking this study of GTV will not be an easy feat. Yet I believe we at GTV will be helped by Abyssinian's concept of a “*Model Church*”¹⁴ a model of pastoral leadership that moved a congregation from squabbling to focusing on its uniqueness and motto or core ministry statement. I believe that in our case such a redirected focus will transform our church and our leadership. In addition I expect that *The Cana Venture*, a model of mutuality used to merge the Mennonite Church/Mennonite General Conference in the 1990s, will be very helpful in our project's implementation.¹⁵ Briefly stated, for the future survival of the Mennonite mission ministry, three different mission field organizations merged into one. The success of the venture was directly related to the leadership's ability to create mutuality to resolve the “tensions between seemingly competing factions within the

¹² Jon E. Singletary, “Embracing the Messiness.” *Family And Community Ministries* 22 (2008), no. 3, 3.

¹³ Jackson W. Carroll, *As One with Authority: Reflective Leadership in Ministry*, 2nd ed. (Eugene, OR: Wipf & Stock, 2011), 18.

¹⁴ McNeil et al., *Witness*, 96.

¹⁵ Stanley Green, “From Internal Squabbling to Embracing, The Story of the Mennonite Mission Network,” 2003: 2.

organization.”¹⁶ The original members of GTV felt that they were very much like the Mennonite mission ministry by creating a culture of entitled leadership. Similar to the Abyssinian’ *model church* or Mennonite’ *Cana Venture*, this project will strive to retain reluctant lay ministry leaders and yet embrace current culture and generational groups.

Those two examples, although insightful as regards transformative change, do not address accountability, stewardship, or the inclusiveness or mutuality of the body of Christ/the church. This study will encourage a paradigm shift in pastoral leadership by empowering ministries to move from static to vibrant in a pluralistic environment. My hope is that this dissertation project will be useful not only to this particular congregation but also to the Baptist denomination at large.

The primary purpose of this project is to create a model of organizational unity within a local church by implementing the concepts of task competence, transactional commitment, and transformative consciousness as a way of surfacing the congregation's core shared beliefs. Its intent is to address predominantly African-American Baptists who have been reluctant to cross cultural and generational groups through cooperative and collaborative exchange that is founded on a deep sense of their shared beliefs rather than their differences. Its goal is to address transformative change within the local church by establishing a communal ethos built on mutually recognized core beliefs. I would expect the successful outcome of this study to be evident in increased participation by every shareholder in the ministry in areas such as membership retention, ministry involvement, and organizational effectiveness.

¹⁶ Ibid., 1.

My Motivation for the Project

It is my hope and plan that as a result of the project the ministry of GTV will begin the process of creating unity and organizational commitment based on their renewed understanding of their shared beliefs. In addition, the success of this project will be measured by the overall change in the congregation's attitudes and behavior, especially in regard to ministry participation. Furthermore, my hope is that members will experience the changes as positive because of their increased organizational commitment based on their common faith, and that they will then not find their somewhat different cultural and generational outlooks to be barriers that separate them. As for me, I expect to experience positive change because of having created and implemented a model of mutuality in ministry and because of knowing that I was used by God to bring about transformative change in the ministry.

Hypothesis

If I can create a *Pastoral Leadership Model of Mutuality* for Greater True Vine Baptist Church, I believe this will allow the church to become a vibrant twenty-first-century ministry thanks to the renewed willingness of the reluctant ministry leaders to embrace the process of developing organizational commitment by rediscovering their shared core beliefs.

Qualitative Purpose Statements

The central task explored in this project is to create a twenty-first-century local church with an ethos of transformative change anchored by mutually recognized core beliefs. Members of the Greater True Vine Baptist Church in Pensacola, FL will be the

participants in the study and Greater True Vine Baptist Church in Pensacola, FL will be the research site.

Research Question

Therefore, the operative research question (ORQ) is: How can a church become ministry partners as a result of rediscovering their shared core beliefs? Is there a desire and commitment among lay leaders and laity to develop and share an ethos in which the body's core beliefs and heritage will not only be recognized and mutually respected but will undergird their life together? This question will be answered in a Pre- & Post-Test Questionnaire. Below are the central qualitative questions (CQQ) to be examined in this project:

CQQ1: How can powerful, planned, and intentional teaching/preaching impact attitudes and behaviors in ministry?

CQQ2: Can a person appreciate his or her upbringing and still allow room for difference? Can sharing deep core beliefs surmount the problems of culture and age that are not shared?

CQQ3: What types of outcome measures would be most helpful in evaluating family values/systems and personal relationships within the church?

CQQ4: How can a congregational leader identify and avoid mistakes and pitfalls that former leaders encountered as they attempted to transform a ministry when addressing core beliefs/values?

CQQ5: Which qualitative methodology or tool would best assist me in understanding, examining, and measuring the attitudes and behaviors of the social context in which I minister?

Significance of the Project

Although there is research concerning transformational leadership and performance of individuals in organizations,¹⁷ their impact on Baptist churches has yet to be fully explored. Sooner or later, a stagnated ministry must engage fresh methods that will challenge its congregation. Sometimes such a challenge is simply about returning to one's core beliefs and values. Whatever the case, it is imperative that pastors have the moral courage and integrity to lead congregations through meaningful and deep change in spite of their unwillingness or reluctance. My expectation is that as a result of successful implementation this project, change will be incorporated into the life of this congregation, the ministry will once again become vibrant, and that inclusiveness (pluralism)¹⁸ and spiritual growth will be obvious. My hope is further that other ministries/churches with similar issues would find this project's model helpful to them.

Overview of the Methodology

The Pre- and Post-Test will be a MLQ (Multifactor Leadership Questionnaire) and ODQ (Organizational Description Questionnaire) designed by Bass and Avolio (1995) to evaluate transactional and transformational leadership and organizational commitment (Appendix C). In addition, qualitative data will be collected in parallel through interviews, small groups, and surveys, then analyzed separately, and then merged to establish some conclusions.

¹⁷ Bernard M. Bass and Ronald E. Riggio, *Transformational Leadership*, 2nd ed. (Mahwah, NJ: Psychology Press, 2006), 139.

¹⁸ David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism* (New York: The Crossroad Publishing Company, 1998), 15.

Definitions

The major terms include the following:

The term **culture** here refers to shared interests and language in association with belief systems, gender, and location. It also refers to the creation of a cultural environment that promotes inclusivism, tolerance, unity, and diversity within a congregation.

Ethos, or code of conduct, is the character, sentiment, or disposition of a community or people, considered as a natural endowment; the spirit which actuates manners and customs.¹⁹

In this project, **generation** denotes particular stages of life within a population; persons of one generation typically share similar attitudes and experiences within the church. In GTV, unfortunately, people from one generation were rarely invested or working with those of another.

Mutuality is the quality of an organization with an ethos of cooperative and collaborative exchange between the ministerial guides or lay-leaders and the laity, an ethos that is built upon shared core beliefs.²⁰

Pastoral leadership is leadership demonstrated by an individual who has moral courage, credibility, and authority to provide spiritual leadership necessary to guide a congregation.²¹ Peter Northouse maintains that “leadership is a process whereby an

¹⁹ Webster's 1913 Dictionary, accessed March 30, 2016, <http://www.webster-dictionary.org/definition/%20Ethos%20>.

²⁰ Ibid., <http://www.webster-dictionary.org/definition/mutuality>.

²¹ Jeffery L. Tribble, *Transformative Pastoral Leadership in the Black Church* (New York, NY: Palgrave Macmillan, 2005), 7.

individual influences a group of individuals to achieve a common goal.”²² Pastoral leadership will also mean transformative leadership in this research paper.

Praxis is the way of doing theology that is formed by knowledge at its most intense level, the level of reflective action that contributes to the course of social change.²³

Static means “not moving or progressing; at rest; inactive; stationary.”²⁴

Task competency is the ability to adequately complete ministerial tasks such as preaching, witnessing, teaching, sharing, fellowshiping, serving, and leading worship.²⁵

Transactional commitment refers to the mutual agreement and establishment of recognized priorities, culture, and generation between leadership and laity. This is seen in the group’s mutual ability to craft and embrace the ministry’s identity, or who we are. Transactional commitment could prove to be very valuable to the success of the project.

Transformative consciousness in this study is the consistent mental awareness of a transformation praxis.

A Translationalist is not merely a person who believes the Scripture is to be translated word-for-word, but whose focus is on the translation of the doctrine of the

²² Peter G. Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks: SAGE Publications, Inc., 2013), 5.

²³ Stephen B. Bevans, *Models of Contextual Theology: Faith and Culture* (Maryknoll, NY: Orbis Books, 2012), 70.

²⁴ Webster’s 1913 Dictionary, accessed, <http://www.webster-dictionary.org/definition/Static>.

²⁵ Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2008), 178.

text in another culture.²⁶

Vibrant describes someone or something full of energy, color, and life.²⁷

These terms will be further defined in the dissertation.

Organization of the Dissertation

The first chapter introduces the dissertation and explains why this topic is of interest to me. There are four further chapters. Chapter two will detail the ministry context by describing the ministry setting, clarifying the ministry issue, and summarizing the ministry context. Chapter three will explore the conceptual framework by discussing the empirical, theological, biblical, and other literature pertinent to the conceptual framework. In addition, this chapter will include a synthesis and a summary, and discuss the project's practical application in ministry. Chapter four will discuss in detail the ministry project. It will present the objectives of the project, describe the people with whom the researcher worked, and enumerate specifically what was done. Also, this chapter will present an evaluation of the project, the results, and a summary. Chapter five will summarize and conclude the dissertation by chronicling what was accomplished, what was learned, what might have been done differently, and suggest future research that could build on the existing work.

²⁶ Bevans, *Models of Contextual Theology*, 39.

²⁷ Cambridge Dictionaries Online, accessed March 30, 2016, <http://dictionary.cambridge.org/dictionary/english/vibrant>.

CHAPTER II

THE MINISTRY CONTEXT

Greater True Vine Baptist Church (GTV), located approximately 1.5 miles southwest of downtown Pensacola, Florida, is an inner city ministry.¹ Pensacola, a city with a fluid population, is known for its white sandy beaches and attracts people from near and far. The neighborhood in which GTV is located was once a thriving business district, but has declined for several reasons. The church facility was built in 1971 by a white congregation; at the time, the demographics within a 1.5 mile radius of the church were primarily upper-middle class whites and a few blacks.² However, by the late 1980s, businesses and whites who could afford to do so moved out of downtown and settled further north in the Nine Mile Road area. The GTV purchased this facility in 2005.

Today, the population within a 1.5 mile radius of the church mainly consists of elderly whites and low to moderate income blacks with a household of four, and an average income of less than \$46,700, compared to the median Pensacola income of \$58,400.³ Appendix A contains socio-economic data relating to median and state household and family income for this area. The city environs are modest in scale; there

¹ Peters, *Urban Ministry*, 8.

² Pensacola, FL City-Data.Com 32501 Zip Code Detailed Profile <http://www.city-data.com/zip/32501.html#ixzz45eAtT8ej>

³ Credio, accessed March 30, 2016, <http://section-8-housing-income-limits.credio.com>.

are a few businesses within the district, including a convenience store one block from the church. The Escambia County School Board recently moved its corporate headquarters directly across the street from the church and rejuvenated the area by building a state-of-the-art elementary school next door.

The Theological Stance, Organizational Structure, and Interpersonal Makeup of the Church

From a practical theological perspective, I agree in general with Richard Osmer that today's congregations are "deeply rooted in scripture, church tradition, and theology, but they are willing to tackle questions raised by contemporary science and public life."⁴ Upon a closer examination of the ministry, and utilizing Bevan's concept of "what is going on,"⁵ GTV mostly embraces the translation model of contextual theology. Yet at the heart of worship for the lay ministry leaders is the belief that whenever "gospel values and culture's values come into conflict in the evangelization or contextual process, there is no doubt that the context of the gospel message must be preserved, rather than the values and practices of culture. Bevens argues, "Ultimately the gospel is the judge of all contexts, even though it seeks to work with and within all contexts."⁶ The translation model suggests that it is of paramount importance to maintain the integrity of the ancient text and the translation of the "gospel core."⁷ The model emphasizes the importance of

⁴ Osmer, *Practical Theology*, 82.

⁵ Ibid., 33.

⁶ Bevens, *Models of Contextual Theology*, 41.

⁷ Ibid., 40.

restoring the text to its original historical/biblical meaning for the purpose of recovering the original spirit of the Christian message.

This model brings with it several presuppositions: (1) That the essential message of Christianity is supracultural or supracontextual; that is to say, that the content of the message is always superior and context is always secondary. Therefore, the art of translating the Christian message must start with understanding the heart of the gospel message or the “gospel core.” Translationists purport that every message must address the fall of humankind (sin); be proven by the Bible (Word of God); convey that the doctrine of the Trinity is God’s way of revealing himself to the world in its lostness; and remind the reader that through the acceptance of the salvific work of Jesus Christ, humankind can be reunited with God in peace and joyous relationship.⁸ (2) That context has a subordinate role in the theological contextualization process. Translationists believe that a person’s worth is found in being a Christian, and that the content of the gospel must be preserved over the culture at all costs.⁹ (3) That translationists do not support propositional or quantitative intervention; they believe that if there is to be any intervention (through divine revelation), it must come through preaching the gospel message of Jesus Christ.¹⁰ (4) Lastly, that regardless of the culture, each culture has the same basic need of redemption and reconciliation that can only be brought about through the preaching of the gospel of Jesus Christ.¹¹

⁸ Bevens, *Models of Contextual Theology*, 40.

⁹ Ibid., 41.

¹⁰ Ibid., 40.

¹¹ Bevens, *Models of Contextual Theology*, 41.

Strengths and Weaknesses of the Model

This model places high value on the inerrancy of the Scripture as well as the sufficiency of the Word of God. From the translationist perspective, the literal Word is God's design and purpose for humanity living faith-filled and meaningful lives throughout all ages because Scripture is "God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness."¹² Therefore, in order to carry out the work of ministry, it is imperative that congregation guides be well versed in Scripture, which is the fundamental and foundational building block of ministry.

The model has some weaknesses too. (1) Literal and word for word translation of the "gospel core" can lack nuance and even be void of meaning. (2) It does not take into account that the translation of the gospel message has already been passed down and translated with bias in response to contextual realities and cultural identities of its readers and hearers and by extension its translators. Nor does it consider that some words cannot be directly translated from the Greek into (in our case) English. (3) The concept of preserving the "gospel core or naked gospel" is very subjective to the translationist. (4) Lastly, limiting the definition of revelation to the preaching of the gospel core is too narrow a concept. From my perspective, the translation model best describes the seasoned lay ministry leader's limited theological stance.

By contrast with the translationist model, I adhere to more of an anthropological model.¹³ This model seeks to preserve the individual reader's cultural identity as a

¹² 2 Tim 3:16-17 (New International Version).

¹³ Bevens, *Models of Contextual Theology*, 55.

person of the Christian faith. According to Bevans, the role of the anthropological theologian, based on their pastoral competence and experience along with their theological education, is to provide the biblical and the tradition's background that will assist each individual and culture to develop his or its own theology. Yet the anthropological model is equally interested in asking what it is to be a woman Christian as to being a Christian woman.

While an undergraduate at Florida State University, I attended a Religious Black Man Think Tank at the University of Cincinnati where I observed and encountered black persons from all the major faith groups. I walked away from the campus with the understanding that no matter what your religious faith is, you are first and always Afro-American because the Creator intended for it to be that way.¹⁴ You can change your religion, but you will still be African American. The significance and primary emphasis of this model is on the indigenous culture of the person and his or her challenges in life and how the gospel can meet the needs of that person at that particular time in history.

This model brings with it several presuppositions as well: (1) That human nature is good, holy, and valuable. Every culture can find God's revelation in its complexity of the culture and the human experience; (2) That God's revelation and self-manifestation is hidden with culture and the person is to be a good "treasure hunter"¹⁵ and find it; and (3) That one's theological orientation should be redemption-centered instead of creation-

¹⁴ Ps. 139:14 (New International Version).

¹⁵ Bevans, *Models of Contextual Theology*, 56.

centered.¹⁶ With all of this in mind, I suggest that applying Bevan's anthropological model of contextual theology to my thesis question will allow the congregation to regard and embrace human reality seriously. It will attest to the goodness of all creation and the lovability of the world for which God sent His only son to die. It allows men and women to see Christianity in a fresh light. Ultimately, it will meet individuals where they are at that very moment in time.

The model that most resonates with me is the anthropological model. It strongly supports Genesis 1:31, which reports that everything that God made was good or very good. As an anthropological theologian, I purport that the gospel should meet a person where she is and make the theological connection from this point. Furthermore, I believe that it is by design that God reminds us in Revelation 7:9 that "people from all nations, peoples, and tongues...clothed in white garments with palms in their hands" can experience God and have an encounter with the Lord in a loving and powerful way in his or her own culture. Bevan identifies six (6) models of contextual theology -- the translationist, the anthropological, the praxis, the synthetic, the transcendental, and the counter-cultural models. This researcher purports that the anthropological and translationist models best contrast with the make-up of GTV.

Significant Historical Events that Impacted the Present Ministry

The formation of Greater True Vine Baptist Church was the result of a split with Mt. Pilgrim Baptist Church due to irreconcilable differences, as cited in the pastor's resignation letter. With approximately sixteen members following him, Dr. Charles E.

¹⁶ Ibid., 56-59.

Glover, Sr. established GTV in 1994. During that time, the church held services at the Pensacola Garden Center and at 414 Pace Boulevard, which previously housed an insurance company. Dr. Glover provided pastoral leadership to GTV for ten years. However, members' disagreement with Dr. Glover's governance resulted in a change in pastoral leadership.¹⁷ In September 2004, church services were briefly held in the church that previously housed the insurance company before its destruction by Hurricane Ivan. Afterwards, church services were held in the 1st West Florida Baptist District Association Building from September 2004 until May 2005, when we acquired the property located at 130 Pace Boulevard where we currently worship.

The Ministry's Purpose

The purpose of this project is to address transformative change within the local church by establishing an ethos of mutuality built upon mutually recognized core religious beliefs (assisting reluctant lay ministry leaders to accept change). Since my arrival as the pastor in August 2004, the church has unsuccessfully attempted to erase the memory of the past, chiefly the white congregation's racist praxis and the perceived pastor/member conflict between the previous pastor and the congregation. This ministry is comprised of 71% adults and 29% youths. Culturally, the differences are more geographical in their origin than generational. Still, during my tenure worship attendance has increased from an average of twenty-six to nearly two hundred members on roll, with approximately seventy-five to one hundred members present on any given Sunday.

¹⁷ *Church Archives Volume 1*, dated June 30, 2004: 1.

Several ministries have been instituted, but with minimal effect. It is as though no clear vision or direction of ministry had been imparted.¹⁸

GTV is experiencing a host of challenges, issues, and conflicts. For the congregation once again to achieve its spiritual purpose calls for a fundamental theological shift in how the congregation understands itself as the Body of Christ. At GTV, it has become evident that it will not be an easy task to develop a united church to deliver this essential ministry to the spiritual community and that it will require a multitude of strategies and tactics to achieve the desired results. I have attempted to provide good pastoral leadership and to create a ministry that embraces the church's motto of *Loving God and Loving People While on Mission with God*, but so far my attempts have been unsuccessful.

Ministry Issue

The ministry issue is how to assist reluctant lay ministry leaders (*founding members*) who have been at a ministry prior to a pastor's arrival to accept change and envision the need to engage in a transformative praxis that is inclusive, both culturally and generationally. Keep in mind that these reluctant lay ministry leaders have a sense of entitlement since they are the founding members.

My attempt to create this inclusive twenty-first-century ministry has been met with fierce opposition by five or six reluctant lay ministry leaders in the congregation. I did not realize that the lay ministry leaders did not want a ministry of inclusiveness (women in ministry and transformative praxis, etc). Several of the original lay ministry

¹⁸ Hab. 2:2 (New International Version).

leaders stated to me that they were offended by the (inclusive) direction in which I was attempting to lead the church.

My desire is to create a pastoral leadership model that retains these reluctant lay ministry leaders and encourages but does not force them to embrace and accept change so that the church can remain adaptable, practical, vigilant, and resilient in carrying out God's mission for the ministry. This task is fairly difficult because although I have removed all but one of them from leadership positions, they continue to have a commanding presence and shows no outward desire to change. The word choice "*change*" is just like the word choice "growth." There is positive change (being inclusive) and there is negative change (returning to oppressive practices), just as there is positive growth (spiritually, emotionally, physically, psychologically etc.) and there is negative growth (cancer cells) that is not good. Webster's dictionary defines change as (1) to make the form, nature, content, future course, etc., of (something) different from what it is or from what it would be if left alone: (2) to transform or convert (usually followed by into): I am utilizing the word to mean the latter. I am interested in the spiritual transformation of the ministry. This will need to encompass an inward shift in how those core leaders understand themselves and their role in leading the church—hence my suggestion that we return to and build on our shared faith convictions.

I use the word "change" because I believe so many people are afraid of the resistance that might accompany that word choice. However, I believe one must address the issue head on. The pastor will be able to see, as Jeanne Stevenson-Moessner and Mary Lynn Dell write about, that "*The Elephant in the Church*" must be identified and tamed or re-assimilated into the common vision of the church. The elephant in GTV

church are the five or six reluctant lay ministry leaders that people are afraid to confront because of the risk of causing a stampede and being run over. The significance of this problem has been enormous.

In the past ten years that I have been the ministry's pastor, God has blessed the ministry with many gifted and talented members, men and women. However, the reluctant lay ministry leaders had created a social club mentality and became the "elephants" in the room. They do not accept or value newcomers as equals in the body of Christ and resist new ideas. Although the problem existed primarily with this handful of leaders, it is affecting many other facets of the ministry such as the views of women in ministry, the dress code, the touch and covering of the communion table, the acceptance of female ministers, and about who can hold a leadership role, to name a few. My attempts to get this handful of leaders to embrace a transformative praxis have been unsuccessful. The complexity of developing and providing a model depends on creating a pathway that will allow the ministry to engage in spiritual growth and transformation without running off the reluctant lay ministry leaders who feel they know everything about how a ministry should operate. I have been unsuccessful in grooming new ministry leaders who embrace my vision for the church, mainly because the reluctant lay ministry leaders are fierce and yet subtle in their opposition. They use suggestive tactics to remind the new ministry leaders that the church belongs to them, the reluctant lay ministry leaders.

I am a person who believes that ignoring an issue will not correct it. According to the Bible, the congregational leader or guide is charged with correcting inappropriate

behavior or worship.¹⁹ Therefore addressing these issues is a transformative pastor's duty. It is important because the pastor can lead a church through transition without ridding the ministry of all the opposition or developing a divided ministry i.e. an "us" versus "them" mentality. This is interesting and exciting because I feel strongly that God called me to be a transformative leader and to do anything less is unacceptable.

Nancy Ammerman et al., in *Studying Congregations: A New Handbook*, maintains that "any student who is curious about how ordinary people experience their religion would do well to begin his or her exploration in the gathered communities that have formed the bedrock of American religion."²⁰ For a congregation or leader to use a comprehensive and systematic approach when analyzing the congregation socially, anthropologically, and demographically, is wise. In doing so, the pastor can develop and cultivate leadership skills as they examine churches and take seriously the nature of the church's "traditions and texts, stories and social hours, committees and ministries that are formed as people of faith gather into enduring local communities called congregations."²¹ John Bisagno reminds us that "a warm, fluid service that allows for freedom and spontaneity of the Spirit is conducive to tender response to the Spirit of God."²² Bisagno maintained that "you can't hatch eggs in a refrigerator."²³ It is difficult to assimilate and

¹⁹ 2 Tim 4:1-5 (New International Version).

²⁰ Nancy Ammerman et al., eds., *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998), 7.

²¹ Ibid., 9.

²² Bisagno, *Pastor's Handbook*, 9.

²³ Ibid.

worship freely when a congregational analysis reveals that the culture and climate of the ministry is indifferent and cold to newcomers.

Stevenson-Moessner and Dell described “*this fright*” of the elephant in the room as “metaphorically evocative of any object or matter of which everyone is definitely aware and yet no one is willing to publicly acknowledge. It is to ignore, conceal, deny, hide, or avoid the obvious.”²⁴ Therefore, it is natural or common for most people to avoid issues that have the potential to end in colossal conflict, or, to continue the previous metaphor, by the elephant in the room stampeding. Nonetheless, it is my belief that in order for transformative practices to be implemented within the church, one must address the issue (or the elephant) head on. Without a gun, the transformative pastor will get trampled down and killed unless a strategy is developed to tame the elephant so one can work with it. Otherwise, change might upset the elephant in the room and there could be collateral damage as a result. The pastor is required to engage the danger/ the elephant in the room in order to further and transform the Kingdom on earth.

Statement of the Problem and Variables

So what is *really* going on with the church? Contrary to popular belief, I understand the conflict in the church to be a reflection of ineffective pastoral leadership and lay ministry leaders' reluctance to embrace mutuality. In answering the descriptive-empirical question, “What is going on?” I raise the following questions: 1) How does a pastor create mutuality within a ministry built upon an ethos of mutually recognized core values and beliefs in order to implement positive change within the church? 2) How does he or she help reluctant lay ministry leaders envision the need to embrace transformative

²⁴ Stevenson-Moessner et al., *The Elephant in the Church*, 2.

praxis that keeps the church relevant and vital as it shapes individuals, the church, and the community? It is something pastors have to do wisely and usually gradually. A part of such wisdom entails recognizing that this current generation of worshippers wants “leaders whose wise guidance helps them make sense of the circumstances of their lives and world. Along those same lines, Temba Mafico, purported that:

The importance of the contributions of life experiences to wisdom formation is found in the lessons taught particularly by the books of Proverbs, Job, and Ecclesiastes. These writings point out that real wisdom is based on experiences more so than on intellect that is sharpened through book knowledge. Apart from experience, our reflection on life and discernment of “what’s next” on life’s journey should be placed within the context of our relationship with God, trust in God, and our consciousness of wisdom and the meaning of living according to God’s reign and righteousness.²⁵

Therefore the spirituality of the leaders, according to Osmer, is characterized by three qualities: “thoughtfulness, theoretical interpretation, and wise judgment.”²⁶ These qualities are particularly crucial when trying to lead others to embrace new ideas. Change can be frightening and discomfoting for it pushes people to restructure their mode of thinking or their way of living. Because most people meet it with some level of resistance, change within the church must be handled wisely and gradually.

Given this reluctance, getting people to adopt change within the church is not always simple. So how does a congregational leader implement positive change within the church? How does he or she help reluctant lay ministry leaders envision the need to

²⁵ Temba Mafico, “Forming Wisdom: Biblical and African Guides,” in *In Search of Wisdom: Faith Formation in the Black Church*, eds. Anne E. Streaty Wimberly and Evelyn L. Parker (Nashville: Abingdon Press, 2003), 39.

²⁶ Osmer, *Practical Theology*, 82.

engage in transformative praxis that keeps the church relevant and vital as it shapes individuals, the church, and the community? Pastors must challenge lay ministry leaders to remain adaptable, practical, competitive, vigilant, and resilient.

My experience in the faith community has been varied, and filled with conflicting paradigms. I grew up with conservative Baptist polity, which defined rituals and roles for every aspect of the family; male, female, children and elderly, we all had our places.²⁷ It was engrained in us to understand and respect our roles and to understand that these roles were given to us by God; thus, we could not question any aspect of the Church life although it appeared dated to us.²⁸ Despite being brought up in this restrictive and standardized religious belief system, I have always been a revolutionary, and believed in equality for everyone. I did not and do not believe in the subservient role of slave to master or woman to man. I do not believe that God ordains those concepts. And though I disagreed with these roles and habits, I was called to provide pastoral leadership at GTV where these conventions are still very much alive and valued. It is my conviction that God is always on the side of the oppressed, and that He challenges pastors to join Him in the liberation process. In response, I will engage and exegete Scripture from the book of Amos as a foundation to shape and transform the ministry from a divisive and oppressive praxis to an inclusive and liberated model of mutuality.²⁹ I also draw on the examples of other churches that have shown liberative leadership.

²⁷James L. Sullivan, *Baptist Polity As I See It*, rev. ed. (Nashville, TN: B&H Books, 1998), 33.

²⁸ Sullivan, *Baptist Polity - As I See It*, 35.

²⁹ NIV, Amos 3:3-8 (New International Version).

The Uniqueness of Abyssinian Baptist Church (ABC) of New York

One such inclusive and mutual church is the Abyssinian Baptist Church (ABC) of New York. Using the ABC model of pastoral leadership and mutuality can prove valuable for this project. By its transformative praxis of liberation, equality, and independence for descendants of African Americans living in New York, ABC has managed to demonstrate its uniqueness as a Christian organization. Its worship experience was unique more than fifty years before the signing of the Proclamation of Emancipation, for ABC sought out strong pastoral leadership in order for the church to provide consistent transformative and uplifting praxis in the black community.³⁰ Yet despite such strong leadership, it was not willing to relinquish total control to the Office of Pastor in the name of Baptist polity, and this led to serious church fights between pastors and members over the years.³¹ (6) In its quest to be a model church, Abyssinian's earliest years of ministry were marked by many ups and downs. Yet for more than two hundred years ABC has demonstrated its desire to be an authentic witness for the cause of Christ, despite human imperfection.³² ABC accomplished extraordinary things and was liberated in how it worshipped; in particular, it remained socially/politically involved in the community in an effort to uplift the African American people to full status as American citizens. ABC uniquely, systematically, and strategically created a ministry to attract the best and brightest pastors to consistently achieve these goals in the African American community. Over the years, its mottos identified its mission.

³⁰ McNeil et al., *Witness*, 14.

³¹ *Ibid.*, 33.

³² *Ibid.*, xi.

Abyssinian Baptist Church's Mottos

The Christian motto in the Abyssinian Baptist church initially was racial uplift. "Uplift, as African Americans of various social positions knew it, embraced ideals of self-help and community-building."³³ The racial uplifting of the people was eloquently expressed in the motto of the National Association of Colored Women (NACW), "Lifting as We Climb." This initiative was the beginning of a long history of Abyssinian involvement with social justice and community involvement for black advancement. Rev. Adam Clayton Powell Sr. embraced the concept of a "Social Gospel and strongly promoted and practiced racial uplift while preaching a simple gospel." Powell envisioned the implementation of his objectives through being a "Model Church."³⁴ Later, Powell came to believe that in order to be a model church for Negroes; the ABC must "go forward in a larger service."³⁵

Over the last two hundred years, this motto has been modified several times--from "Lifting as We Climb" to "Being a Model Church" to "Going Forward in Greater Service" to "Higher Grounds" to "To Serve this Present Age." Currently, the church says that its "main business is saving souls. But on top of that we do more economic business than any other institution."³⁶ The church's stated mission under the current pastor, Rev. Butts, "is to win more souls for Christ through evangelism, pastoral care, Christian

³³ Ibid., 50.

³⁴ McNeil et al., *Witness*, 96

³⁵ Ibid., 148.

³⁶ Ibid., 292.

education, social service delivery, and community development.”³⁷ He urged and challenged Abyssinian to become a “Christian Center for Human Transformation and Global Ministry” as they bring more souls to God through Christ.³⁸

The Uniqueness of Wheeler Baptist Church of Houston, Texas

Another church to which I look as a model for what I am trying to do at GTV is Wheeler Baptist Church of Houston, Texas. Wheeler is:

- A church that has strong pastoral leadership with a transformative praxis of liberation, equality, and independence for all its members as it relates to culture and generation.
- A church that is experiencing authentic worship and demonstrating its desire to be an authentic witness for the cause of Christ, despite human imperfection from its very inception.
- A church that is socially/politically involved in the community in an effort to uplift the African-American people.

I believe that the uniqueness of Wheeler Avenue church is its ability to be transformational and yet be inclusive socially, culturally and generationally. This is a model church because both the young and old have a place and space to worship and embrace each other.

The Uniqueness of Connect Church of Atlanta, Georgia

A third church to which I look as a model is Connect Church in Atlanta, Georgia. Under the leadership of Pastor Shawn Adams, Connect Church is unique in its administration of the worship experience because of the way it connects the congregation

³⁷ Abyssinian Baptist Church, accessed March 30, 2016, <http://abyssinian.org/>.

³⁸ McNeil et al., *Witness*, 293.

with its indigenous environment. By using a transformative praxis, this ministry is connecting to members on campus who are “unchurched,” who have never been baptized, and then incorporating them into their campus church.

What is GTV’s Uniqueness?

Similar to Abyssinian, Greater True Vine (GTV) church has no official record about why exactly it was started. Similar to Abyssinian, legend or rumor has it that a group of sixteen members walked out of Mt. Pilgrim Baptist Church of Pensacola in protest of what they felt was the wrongful termination of the pastor by disgruntled members, led by deacons. The walkout also demonstrated their unwillingness to support the new pastor’s leadership. In its early years, the GTV congregation met in several different locations and experienced a total loss of its church building during Hurricane Ivan in September 2004. Also like Abyssinian, GTV’s uniqueness lies in its desire to be a “model church” led by strong and powerful pastors; yet at the same time it was unwilling to relinquish full control of the church to the office of the pastor. GTV is experiencing the same kind church fights and rough development as Abyssinian did.

As with ABC, being an authentic witness through worship at GTV is very important and played a vital part in the life of the ministry; oftentimes it sets the foundation for preaching God’s Word. Worshipping God is an ancient practice, which is fully chronicled in the Bible. Worship is an integral part of being a witness to the goodness of God; it uplifts, redirects, inspires, and in some cases guides the congregation into experiencing the presence of God.

What Should Our Church's Motto Be?

The example of Abyssinian prompts me to consider what our church could do to emulate it. What strikes me first is that there is no record of our church having had a motto during its first ten years of existence. Upon arriving as pastor, we adopted several mottos that included "On Mission with God," "On Mission," and currently "Loving God and Loving People." GTV is attempting to be an authentic witness of God's redemptive love, grace, and mercy by "Loving God and Loving People" through evangelizing the lost and equipping the saints to do ministry in a compassionate, caring, and nurturing environment." This motto has been consistent over several years; however, I feel there may be a need to revisit and revise it now.

My Motivation for This Project

I am interested in the spiritual transformation of GTV's ministry. I realize that the word "change" is similar to the word "growth," in that both can have either positive meaning (such as change being inclusive and transformative) as well as negative meanings (such as returning to oppressive and exclusive practices). I will seek to explore the challenges and issues as it relates to mutuality in order to assist reluctant lay ministry leaders, who were a part of the ministry prior to my arrival, to accept change. Webster's dictionary defines change as "(1) to make the form, nature, content, future course, etc., of (something) different from what it is or from what it would be if left alone: (2) to transform or convert (usually followed by 'into')." I am utilizing the word *change* to mean the latter. Change, in its own right, should be exciting. However, according to Osmer, "leading deep change is costly and risky. Leaders must carry out the 'internal

work' of discerning core values, as well as the 'inner voice' of the organization they are leading."³⁹

My ultimate motivation for undertaking this project is to determine whether or not I have the pastoral leadership abilities, skillset, and motivation to lead and witness the creation of a transformative twenty-first century Baptist church that is dynamic and vibrant, with an effective ministry that embraces mutuality and if so, to lead our church in this way. In addition, I desire to develop systematic Christian ministries of standing committees that encourage different ideas and individualism to flow, grow, and flourish, as well as help people to be faithful and fruitful stewards of their God-given gifts. I am also interested in the spiritual transformation of the church's entire ministry. If I do not yet have the skills, I want to learn them through this project.

My expectation is that as a result of successful implementation of this project, change will be incorporated into the life of this congregation. The ministry will once again become vibrant and inclusive (pluralist)⁴⁰ and spiritual growth will be obvious. My hope is that this project could be replicated in the wider church and other ministries with similar demographics.

Summary

This chapter provided a summary view of the demographics in the area in which Greater True Baptist Church is located and it characterized the church in terms of theological stance, organizational structure, and interpersonal relations. The articulation

³⁹ Osmer, *Practical Theology*, 178.

⁴⁰ David Tracy, *The Analogical Imagination*, 15.

of the ministry issue shed light on the matters that will be addressed in this project, some personal history that informs my concern about these matters, as well as the historical background to the matters. This chapter concluded with my motivation to address these issues and noted that successful implementation of this project could serve as a model for the wider church.

CHAPTER III

CONCEPTUAL FRAMEWORK

Introduction

This chapter reviews some leadership theories developed over the last two centuries and provides a roadmap for readers to understand the necessity for a pastoral leadership model of mutuality in a local African-American Baptist church. The review of pertinent literature provides a conceptual framework on the concept of mutuality. The literature is reviewed from empirical, theological, and biblical perspectives related to pastoral leadership and mutuality. While there appeared to be limited literature that emphasized the necessity for pastoral leadership model to create mutuality, this project nonetheless advocates for its existence and necessity.

Empirical Literature

The concept of subtle and constant tension between pastoral leadership and the congregation in the local African-American Baptist church is not a new phenomenon.¹ However, the concept of resolving this constant tension through a pastoral leadership of mutuality in an African-American Baptist church is a recent development. Traditionally and historically, the pastoral office in the African-American Black Baptist church was viewed as being shepherd-led, and providing God-given (called) leadership to the

¹ McNeil et al., *Witness*, 31.

congregation.² The pastor challenged and charged the congregation with the Word of God by making prophetic utterances, announcing a vision, and requiring the congregation to catch and carry out the God-given directive.³ However, the review of literature revealed that leaders are experiencing a *shifting of power* and lack of organizational commitment as it relates to pastoral leadership.⁴ Yet, according to the leadership guru John Maxwell, an organization rises or falls by its leadership.⁵

In the past, several leadership theories have attempted to address the causes of this constant lack of organizational commitment. During the mid-nineteenth century, philosopher Thomas Carlyle, who developed the "Great Man Theory" of leadership, posited that leadership was inherited or genetic rather than learned.⁶ Researchers examined the pros and cons of Carlyle's Trait-like and State-like hypothesis and concluded that investigations of leadership had not adequately considered the role of individual difference. They believed that interpersonal skills, oral communication, written communication, administrative/ management skills, problem-solving skills, decision making, and organizing and planning were also important in determining leadership effectiveness.⁷ Nonetheless, Carlyle's theory was the prevailing view until

² Jer. 3:15 (New International Version).

³ Prov. 29:18 (New International Version).

⁴ Ian Nell, 'The End of Leadership? The Shift of Power in Local Congregation,' *HTS Telegiese Studies/Theological Studies* 71(3), Art #2934: 1.

⁵ Maxwell, *The Maxwell Leadership Bible*, v.

⁶ Brian J. Hoffman et al., "Great Man or Great Myth? A Quantitative Review of the Relationship between Individual Differences and Leader Effectiveness." *Journal of Occupational and Organizational Psychology* (2011), 84, 349.

⁷ Ibid., 347.

Robert House in 1976 and James Burns in 1978 advanced the term “transforming leadership” and suggested that “leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which might have started out as separate but related, as in the case of transactional leadership, become fused.”⁸

In 1986 Bernard M. Bass further explored the concept of transforming leadership by detailing the psychological events that are involved in transformational and transactional leadership. In addition to the concepts Burns put forward, Bass described how transformational leadership can be measured, and how it influences the enthusiasm and performance of supporters. Bass pointed out that one must first measure the influence on the followers to determine whether a leader is transformational. He argued that transformational leaders “are those [who] stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity.”⁹

As a result of the followers experiencing a shared sense of identity, and an exciting mission and revelation, usually positive outcomes happen between transformational leader and followers. The leader converts and stimulates followers through his or her magnetism, encouragement, and individualized attention. In addition, such a leader encourages followers to initiate new and exclusive techniques to test the status quo and to adjust the situation to endorse being productive. The discoveries of Bass

⁸ Burns, *Leadership*, 20.

⁹ Bass, et al., *Transformational Leadership*, 3.

and Avolio demonstrated that both transformational and transactional leadership can occur concurrently.

Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both. Perhaps the best modern example is Gandhi, who aroused and elevated the hopes and demands of millions of Indians and whose life and personality were enhanced in the process.¹⁰

G. R. Hickman introduced the notion that transformational leadership serves to “create and sustain a context for building human capacity by identifying and developing core values and unifying purpose, liberating human potential and generating increased capacity, developing leadership and effective followership, utilizing interaction-focused organization design, and building interconnectedness.”¹¹ Yet Northouse criticized the transformational leadership model, insisting that the model was deficient in: 1) its conceptual clarity; 2) how it is actually measured; 3) how it treats leadership as a personality trait or personal predisposition rather than a behavior that people can learn; and 4) its ability to actually transform individuals and organizations. He further identified it as elitist and antidemocratic as well as having a potential for abuse.¹²

Other major leadership theories have been developed that include the Passive, Laissez-faire, Management-by-exception, Contingent reward, Individual stimulation, Inspirational motivation theories, as well as the Idealized influence and situational leadership theories. However, Greenleaf introduced the servant leadership theory in his

¹⁰ Burns, *Leadership*, 20.

¹¹ G. R. Hickman, Transforming organizations to transform society. In *Kellogg Leadership Studies Project*. Transformational Leadership Working Papers. The James MacGregor Burns Academy of Leadership, (1997), 2.

¹² Northouse, *Leadership*, 202-203.

writing in 1970, 1972, and 1977 as a form of mutuality. Northouse noted that servant leadership focused on the leaders being attentive to the concerns of the followers, empathizing with them and nurturing them. Servant leadership then has ten characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. The servant leadership model consists of three components: antecedent conditions, servant leader behaviors, and outcomes.¹³ One criticism of this model lies in the paradoxical nature of its name: servant leader. Servant suggests that a person is following; the challenge is how to follow and lead at the same time? Yet, according to Temba Mafico, “Jesus demonstrated this type of leadership when he washed his disciple’s feet.”¹⁴ Another criticism is the inference that if you are a good person, then you should put others before yourself.¹⁵ Andy Stanley in *Next Generation Leader* identified a minimum of five concepts that are essential for the next generation of leaders who will shape the future: competence, courage, clarity, coaching and character.¹⁶

In the last decade literature that emphasizes relational functioning in the church has proliferated. Several themes that permeate this growing literature are: the need for relational development; helping people heal, grow, and mature; normalizing the struggle that Christians experience in life; and connecting with others and learning to function as a

¹³ Northouse, *Leadership*, 221-23.

¹⁴ Dr. Temba Mafico, Private Lecture Notes from February 22, 2016 of the Interdenominational Theological Center in Atlanta.

¹⁵ Northouse, *Leadership*, 234-35.

¹⁶ Andy Stanley, *Next Generation Leader: 5 Essentials for Those Who Will Shape the Future* (Colorado Springs: Multnomah, 2006), 12.

family.¹⁷ When people are mutually connected, regardless of their culture or race, it reduces anxiety and avoidance in the community and creates a positive impact on a person's thoughts, feelings, and behavior within the group setting.¹⁸

David Tracy maintained that "the self finds itself by risking an interpretation of all the signs, symbols, and texts of its own and others cultures."¹⁹ Connecting people in these ways is essential for the promotion of health and growth. It means cultivating a family-like environment in which each participant can experience a special relationship with each other through mutual sharing. According to Timothy Wood, to cultivate such relationships the leader needs to embrace three roles: mentor, protector, and adversary. This model can create a society in which diverse individuals can come together to form a cohesive community. Harold Trulear further advanced Wood's theory as he investigated the question, "What is the wisdom tradition" in the African American church?²⁰ He concluded that it was the counsel and the wit of black pastors. The *wisdom tradition* is important for two reasons. (1) Its context – the network of interpersonal relations between the pastor's sons and daughters in the ministry. (2) Its content — the information, themes, worldview, and wisdom tradition that is passed on

¹⁷ Joshua J. Knabb and Joseph Pelletier, "A Cord of Three Strands is Not Easily Broken": An Empirical Investigation of Attachment-Based Small Group Functioning in the Christian Church, *Journal of Psychology & Theology* 2014, Vol. 42, No 4: 344

¹⁸ Ibid., 343.

¹⁹ David Tracy, *Pluralism and Ambiguity: Hermeneutics, Religion, Hope* (New York: Harper and Row, 1987), 16.

²⁰ Harold D. Trulear, Standing in the Gap: Pastoral Theology in the African-American Church, *Journal of Religious Thought*: 2001-2005; 57/58, 2/1-2; ProQuest Religion, 32.

from one generation of preachers to another through the one-on-one mentoring between the mentor and pupil. Temba Mafico maintained:

It is accepted in the African context that the role of the elder [leader] is important. As in the Hebrew tradition, the elder is regarded as a sage and is given responsibility to communicate the wisdom gleaned from experience for the benefit of the young's wisdom formation.²¹

As African Americans living in a Western society embrace cross-generational relationship, our elders are pivotal in the transformational experience. Still, mutuality requires understanding the dynamics of family systems with all of its complexities, along with the uniqueness of culture. Pastoral leadership can advance mutuality through a concept Douglas Pratt called "bridge building."²² This concept of bridge building allows Christians and Muslims to engage each other and have their voices heard, especially their theological beliefs and concerns, and it creates a spirit of mutuality.

Pratt discovered that when leaders really attend to others' voices, they use a particular interpersonal skill set. Such attending to the other creates a bond of mutual respect and trust, resulting in an ethos of mutuality in the church. When this bond is formed, it makes it less likely that negative processes such as "individualism" will have room to materialize and generate constant yet subtle tensions between pastoral leaders.

With the rise of mega-churches, many congregations today have become more individualistic, and no longer promote the idea that church is about community and the other, rather than the self. To increasing numbers of people, the church is merely where they go to "get their tanks filled" before returning to their own affairs. For the

²¹ Mafico, "Forming Wisdom: Biblical and African Guides," 30-31.

²² Douglas Pratt, "From Edinburgh to Georgetown: Anglican Interfaith Bridge-Building," *Anglican Theological Review* 96.1 (Winter 2014): 11.

individualist in a postmodern world, a minister is an ordinary man or woman who performs certain tasks in line with an archaic, traditional role.²³ The changing dynamic of leadership over the past twenty years in local congregations is one in which power is shifting away from the individual leader and back to the congregation.²⁴ Gone are the days of W. E. Du Bois describing the role of a pastor as one of a black Moses who led his people well for many generations.²⁵ One of the reasons this shift is taking place is due to diminished view of the office of the leadership. Ian Nell's article, "The End of Leadership? The Shift of Power in Local Congregation," revealed that several pastors noted that they had perceived a "shift of power" in regards to the role of leaders.²⁶ Empirical data supported the notion that there is a paradigm shift in leadership in the church as we once knew it. Mutuality or shared leadership is inevitable. In the church, shared leadership through the concept of mutuality should not be seen as a win-lose situation (one person's authority against another person's authority) or as a zero-sum game, because this mentality establishes false choices.²⁷ In this regard, Robert McKenna et al., in "*Evaluating Pastoral Effectiveness*" maintained that "as churches shrink, grow, or plateau and as contextual community, economic, and cultural variables change, it

²³ Ian Nell, "The End of Leadership?" 4.

²⁴ Ian Nell, "The End of Leadership?" 1.

²⁵ W. E. B. DuBois, *The Soul of Black Folk*, 81.

²⁶ Ian Nell, "The End of Leadership?" 7.

²⁷ Christopher A. Beeley, "Theology and Pastoral Leadership," *Anglican Theological Review: Winter* 2009; 91, 1; ProQuest Religion: 11.

becomes necessary for churches to re-evaluate their overall effectiveness or at least to examine the processes and people in place to maintain the mission of the church.”²⁸

This trend for leadership that desires to maintain the old way of leading is causing difficulty, opposition, exhaustion, and sadness among pastors because of their unwillingness to embrace mutuality. As a result, pastors (especially white pastors who have other economic and career prospects) are leaving the ministry in record numbers (over 1000 a year), according to Robert Elkington in his article, “Adversity in Pastoral Leadership: Are Pastors Leaving the Ministry in Records Leadership and Why?”²⁹ Two decades ago pastors were moving from one church to another for spiritual renewal and survival; but now in North America, three pastors leave the ministry every day.³⁰

Theological Literature on Leadership

Unfortunately, theologians have tended to give an inordinate amount of attention to the doctrine of the church...by focusing their attention on a doctrinal understanding of the church that has little sociological relevance, theologians can easily ignore obvious historical contradictions and shortcomings of empirical churches. This abstract theological maneuver in their analyses of the church’s identity makes it possible for theologians to speak of the church as the body of Christ without saying a word about its relation to broken human bodies in society.³¹

According to Richard Osmer, theologically the goal of transformative leadership is to lead “an organization through a process by which its identity, mission, culture and

²⁸ Robert B. McKenna and Katrina Eckard, “Evaluating Pastoral Effectiveness: To Measure or Not to Measure,” 31l.

²⁹ Robert Elkington, 2013, “Adversity in Pastoral Leadership: Are Pastors Leaving the Ministry in Record Numbers, and if so, Why?” *Verbum et Ecclesia* 34(1), Art. #821, 2013, 7.

³⁰ Ibid.

³¹ James Cone, “The Servant Church,” in *The Pastor as Servant*, eds. Earle Shelp and Ronald Sunderland (New York: Pilgrim, 1986). 62.

operating procedures are fundamentally altered.”³² Still, pastors are becoming extremely frustrated and exhausted at the inability to create lasting change and organizational commitment in the local church simply by “leadership.” This frustration suggests the need for a paradigm shift in leadership and the creation of a different model. Perhaps mutuality is needed.³³ Yet Bernard Bass and Riggio argued that one’s leadership style should be transformational rather than transactional.³⁴ Osmer, on the other hand, has maintained that three forms of leadership styles are essential: task competence, transactional leadership, and transforming leadership.³⁵ He wrote:

All three forms of leadership are needed in congregations. Pastors, teachers, committee chairs, and caregivers must be competent in carrying out their respective tasks. Congregations also need transactional leaders who are responsive to the needs that bring people to congregations and are willing to enter the political fray of competing agendas to enable different groups to work together. But today, especially in mainline congregations, it is transforming leadership that is most needed, leadership that can guide a congregation through a process of deep change.³⁶

These three leadership styles effectively address the complexities of the transforming, diverse, and fragmented family dynamics in the congregation. In Harold D. Trulear’s article, “Standing in the Gap: Pastoral theology in the African-American church,” he argued that developing a “coherent whole” in the traditional African-American Baptist church is a crucial element of black pastoral practice.³⁷ He concluded

³² Osmer, *Practical Theology*, 177.

³³ Elkington, “Adversity in Pastoral Leadership,” 9.

³⁴ Bass et al., *Transformational Leadership*, 12.

³⁵ Osmer, *Practical Leadership*, 178

³⁶ *Ibid.*, 178.

³⁷ Trulear, “Standing in the Gap,” 20.

that pastors and congregation leaders could accomplish this task by borrowing from social science because the “social scientists not only have chronicled, analyzed, and theorized these theories, but, also have provided ethical category consistent with those theories.”³⁸ The community of faith is not a monolithic group and must be analyzed and defined differently. Therefore, issues of congregational identity, faithfulness to the gospel, and organizational commitment should be carefully studied and individualized.

Gerald O. West in his article “Can Two Walk Together” described this amalgamation as follows: “two disciples in Luke 24:13-35 who are making their way after the death of Jesus from Jerusalem to the village of Emmaus emphasized that as they walked they were “talking with each other.”³⁹ In addition, they were looking through one another’s eyes. Trulear advanced the idea that fellowship will open the door for fidelity to the scripture,⁴⁰ and that this in turn would help better support women in ministry, and overcome our historical failures to see the significance of African culture in the development of the Judeo- Christian tradition. Trulear noted that you can have “female pastors, redistribution of wealth and an international witness and still be biblical.”⁴¹ Oppressive practices can be addressed, according to James Washington in *The Essential Writings and Speeches of Martin Luther King Jr.*, utilizing a formula for action with a combination of “*toughness of the serpent*” and “*softness of the dove*.”⁴² Cain Hope

³⁸ Ibid., 24.

³⁹ West, “Do Two Walk Together, Walking...”, *Anglican Theological Review*: 431.

⁴⁰ Trulear, “Standing in the Gap,” 4.

⁴¹ Ibid., 22.

⁴² Martin Luther King Jr., *A Testament of Hope: The Essential Writings and Speeches of Martin Luther King, Jr.*, ed. James Melvin Washington (San Francisco: HarperOne, 2003), 492.

Felder in *Stony the Road We Trod* suggested that although it appears that the Apostle Paul was an abolitionist, he did not exert this softness and toughness technique between a slave and master at the expense of losing friendship. Therefore he was “unwilling to canonize the social roles found in his environment.”⁴³ David Tracy in *Analogical Imagination* emphasized the importance of a Christian theology and culture of inclusiveness in the contemporary church in a pluralistic environment. He wrote:

Conversation is a game with some hard rules: say only what you mean; say it as accurately as you can; listen to and respect what the other says, however different or other; be willing to correct or defend your opinions if changed by the conversation partner; be willing to argue if necessary, to confront if demanded, to endure necessary conflict, to change your mind if evidence suggests it.⁴⁴

Gerald West’s Contextual Bible Study case study was helpful because it shaped and unpacked the researcher’s reading praxis. The utilization of the Contextual Bible Study approach challenged the researcher to critically examine and engage the text from the “See, Judge and Act” method.⁴⁵ ‘Seeing’ involves careful social analysis of a particular context at a particular time, or “reading the signs of the times.” ‘Judging,’ which precedes acting, but which is based on having acted already, “requires that we analyze the conditions of oppression in our text.” The ‘acting’ which then follows “is enriched twice over by the first two discursive moves of seeing and judging.”⁴⁶ The

⁴³ Cain Hope Felder, ed., *Stony the Road We Trod: African American Biblical Interpretation* (Minneapolis: Fortress Press, 1991), 14.

⁴⁴ David Tracy, *Plurality and Ambiguity: Hermeneutics, Religion, Hope* (Chicago: University of Chicago Press, 1994), 19.

⁴⁵ Ibid.

⁴⁶ Gerald West, “Contextual Bible reading,” 131-140.

assumption is that the subsequent action will result in the reader being more informed and involved.

When a church is stuck, when the elephant in the room has made ministry grind to a halt, there is still a way to promote transformative change within the local church and establish an ethos of mutuality built upon core shared religious beliefs rather than on shared culture or age. But it needs the right kind of pastoral leadership. This change can occur by utilizing and developing different leadership styles/techniques such as task competence, transactional commitment, and transformative consciousness between the members and the pastors in the local church. Utilizing the above techniques, I believe the outcome will create a spirit of mutuality and a greater unity and organizational commitment between the members and the pastors in the local church.

Biblical Literature and Mutuality in Pastoral Leadership

The researcher's primary task here is to examine biblical concepts that create or effect pastoral leadership through mutuality. What does the Bible say concerning the concept of mutuality as a pastoral leadership model? Is there a biblical warrant or basis for the creation of a pastoral leadership model of mutuality? If so, how is mutuality achieved? How does it help the mission? What are the necessities for mutuality in the ministry? What are the consequences of rejecting mutuality? What strategies will be employed to address those who refuse to embrace mutuality in carrying out God's mission for the ministry?

An Exegesis of Amos 3:3-8: Creating Mutuality in the Ministry

The Text

Do two walk together unless they have agreed to do so? Does a lion roar in the thicket when it has no prey? Does it growl in its den when it has caught

nothing? Does a bird swoop down to a trap on the ground when no bait is there? Does a trap spring up from the ground if it has not caught anything? When a trumpet sounds in a city, do not the people tremble? When disaster comes to a city, has not the LORD caused it? Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets. The lion has roared—who will not fear? The Sovereign LORD has spoken—who can but prophesy?⁴⁷

Introduction

When Amos came to the Northern Kingdom around 760 BCE, he came uttering a message from Yahweh. His message was “next time the fire.” He prophesied that the fire would fall on the surrounding nations and then ultimately on Judah and Israel. Then, in this pericope, Amos, the prophet, raised a series of rhetorical questions. The first of the seven questions was: “Do two walk together unless they have agreed to do so?” The answer is apparent and yet not so obvious. Nonetheless, what is not so logical in these passages is how they mutually agreed to walk together. In this passage, walking together is understood and defined metaphorically as an “act of traveling or excursion by foot” together in the same direction, as I explain below.⁴⁸ I want to argue that at some point it is implied that if the two are going to walk together, they must 1) sit down together; 2) reason together; and 3) craft a way forward together.

Who are the two here represented? Some theologians suggested that Amos is raising these questions to signify the importance for two prophets to prophesy and walk together in the land of Israel.⁴⁹ Other commentators purport that what is meant are God

⁴⁷ Amos 3:3-8. (New International Version)

⁴⁸ The Free Dictionary, accessed March 31, 2016, <http://www.thefreedictionary.com/walk>.

⁴⁹ Bible Hub, accessed March 31, 2016, <http://biblehub.com/commentaries/jfb//amos/3.htm>.

and the prophet. The "two" are God's judgment and the prophet's word. Still others refer to the two as God and Israel, "because Israel is God's elect."⁵⁰ Israel knows that the LORD requires of his people to act justly; to love mercy and to walk humbly with Him.⁵¹ God has reminded Israel that he personally chose her to be his people of all the nations on the earth. Also, he had delivered them out of Egypt to be an example to the other nations. This understanding is not merely God's knowledge of Israel, but Israel's response to God through practical obedience. When an individual's heart and will is faithful toward God, it can be defined as "walking with" or "before God as in the case with Enoch."⁵² As a result, God walks with his people, guiding, shielding, and strengthening them when they are in harmony with Him.⁵³ Some earlier standard interpretations argue that this sentence refers to two people who agree to meet and proceed together.⁵⁴ The depiction has been illustrated in some commentaries as a group of travelers out in the wilderness who can only link up at a certain place if they have made previous arrangement to do so.⁵⁵ With that in mind, I perceive that Amos is maintaining the significance of two people mutually walking together as community in obedience to Yahweh.

⁵⁰ Ibid., <http://biblehub.com/commentaries/ellicott/amos/3.htm>

⁵¹ Mic 6:8 (New International Version).

⁵² Gen. 5:22; 6:9; 17:1; Ps. 56:13; & 116:9 (New International Version).

⁵³ Bible Hub, accessed March 31, 2016, <http://biblehub.com/commentaries/ellicott/amos/3.htm>

⁵⁴ Francis I. Andersen and David Noel Freedman, *Amos: a New Translation with Introduction and Commentary* (Garden City, NY: Anchor Bible, 1989), 387.

⁵⁵ Ibid.

The core of Amos' argument was that justice mandates that Yahweh brings judgment against Israel because of her injustice and immorality. Israel was to live together in community in obedience to Yahweh's commandments. Laws were designed to create harmony between humanity within a community. This construct of community suggested that at some point it is imperative that two individuals who will walk in agreement must make an appointment and discuss the direction in which they will travel together.

The Contextual Analysis

Historical Context

The authorship of the book of Amos is attributed to Amos. However, Max Polley alleged "it is possible that he wrote it himself or dictated it to his scribe. More likely, an editor has organized the oracles and visions into effective units."⁵⁶ The book is a collection of the prophet's activities, hymns, traditions, and sayings. According to the Deuteronomistic introduction and the superscription in Amos 1:1, it positioned Amos as prophesying under King Uzziah of Judah (783-74) BCE and King Jeroboam II of Israel (786-746 BCE).⁵⁷ He was a native of Tekoa, Judah. Tekoa is located in the Judean hills from which the wise woman came to David, approximately twelve miles from Jerusalem.⁵⁸ Amos was a shepherd and dresser of fig-trees.⁵⁹ Biblical scholars have given

⁵⁶ Max E. Polley, *Amos and the Davidic Empire: a Socio-Historical Approach* (New York: Oxford University Press, 1989), 7.

⁵⁷ *Harpercollins Study Bible - Student Edition: Fully Revised and Updated*, Revised ed. (San Francisco, CA: HarperOne, 2006), 1216.

⁵⁸ David and Pat Alexander, *Zondervan Handbook to the Bible*, 4 ed. (Grand Rapids: Zondervan, 2011), 490 & 811.

⁵⁹ Amos 7:14 (New International Version).

several definitions for the word “Amos” such as “to carry a load” or “to load.”⁶⁰ The name “Amos” is derived from the Hebrew word “Amows” which means “burdensome.” Additionally, the New Oxford Annotated Bible purports that the name Amos means “one supported” (by the Lord).⁶¹ Although Amos was from the Southern Kingdom (Judah), God sent him to the Northern Kingdom (Israel) to do his prophetic utterance around 760 BCE.⁶²

During King Uzziah and King Jeroboam’s long and peaceful reigns, the nation experienced prosperity that went primarily to the top one percent of the population, very much like today in America. The rich became richer and poor became poorer. The one percent was enjoying the affluent lifestyle of the rich and famous. However, not all scholars agree that the reason Amos went to the Northern Kingdom was to prophesy against excessive wealth and immorality. Amos was a “dresser of sycamore trees.”⁶³ According to Max E. Polley, Amos was also a shepherd and therefore must have been a wealthy sheep owner himself. Polley believed that Amos went to the North Kingdom primarily to condemn Israel for placing illegitimate kings upon the throne in the North

⁶⁰ James Limburg, *Hosea, Joel, Amos, Obadiah, Jonah, Micah* (Interpretation; a Bible Commentary For Teaching and Preaching) (ATLANTA: John Knox Press, 1988), 81.

⁶¹ Michael D. Coogan, Marc Z. Brettler, and Carol Newsom, eds., *The New Oxford Annotated Bible with Apocrypha: New Revised Standard Version*, 4th ed. (New York: Oxford University Press, 2010), 1284.

⁶² James Luther Mays, *Amos: A Commentary*. (Philadelphia: Westminster John Knox Press, 1969), 2.

⁶³ Amos, 7:14 (New International Version).

Kingdom (Israel) creating a rivalry to the Davidic dynasty.⁶⁴ However, most scholars do not agree with Polley's assertion of his wealth, nor his reason for prophesying.

Literary Context

In my attempt to discover the proper interpretation of the text, I chose to use the following translations of the Bible in my analysis of Amos 3. They are 1) The New International Version (NIV), 2) The Revised Standard Version (RSV), 3) The Anchor Bible (AB), 4) The Green Bible (GB), and 5) The New Oxford Annotated Bible (NOAB). A thorough and careful reading of the text revealed slight differences in the versions but nothing significant. One example is the use of the words "agreed" and "walk together." The word "agreed" found in verse 3 in the NRSV, GB, and NOAB is "appointment." In the NKJV and NIV it is "agreed." However, in the AB, it is "arranged." Yet, each translation is suggesting that at some point an arrangement, appointment, or an agreement was made in order for the two to walk together.

Form Criticism

The book of Amos is the third of twelve so-called Minor Prophets. The form and style of the prophet's speeches reveal his understanding of the prophetic role and message.⁶⁵ Amos is known only by the book titled after him. Outside of the book of Amos, there is no mention of him. Nonetheless, the styles of Amos' authentic writings and sayings reflect cultic and wisdom influences. Some of the sayings in 3-8 that are

⁶⁴ Max E. Polley, *Amos and the Davidic Empire: a Socio-Historical Approach* (New York: Oxford University Press, 1989), 3.

⁶⁵ Paul Achtemeier, *Harper's Bible Dictionary* (San Francisco: Harpercollins, 1985), 28.

placed in this pericope may have been spoken on different occasions previously.⁶⁶

Redaction Criticism

Most scholars credit Amos as the originator of the sayings. However, not all scholars agree as to who is the author; most notable among them is Robert B. Coote, who maintains “not everything in the book comes from the prophet or even from his time.”⁶⁷ Coote purported that “in its present form the book of Amos was written by more than one author at more than one time. Like almost all the prophetic books, it is the end of a series of recompositions of the original words of a named prophet.”⁶⁸ Along the same line of criticism, Polley suggested that there are indications that later editors both organized and made additions to the text. He is “doubtful that Amos wrote any of the book. It was probably transmitted orally but not written until sometime after 722/1 B.C.E.”⁶⁹ He believed the book was written in three sections that he called “Stages.” Stage A he attributed to Amos. Stage B he attributed to eighth-century prophetic traditions (including some of Amos). Stage C, he attributed to the exilic period.⁷⁰

The Formal Analysis

Structure

Movement – In chapter 1-2, Amos’ earlier prophecy was received with approval by Israel because Amos had condemned many of the Israel neighbors. He denounced:

⁶⁶ Limburg, *Hosea, Joel, Amos, Obadiah, Jonah, Micah*, 94.

⁶⁷ Harpers Collins Study Bible - Student Edition, 1217.

⁶⁸ Coote, *Amos Among Prophets*, 2.

⁶⁹ Polley, *Amos and the Davidic Empire*, 6.

⁷⁰ Ibid.

Damascus (Syria) for malicious cruelty.

Gaza (Philistia) for selling their own people.

Tyre and Edom for kinship transgression.

Ammon for massacres to gain more land.

Moab for desecration of corpses.

But now his message is not warmly received or welcomed because he now denounces the destruction of Judah and Israel as well. He denounces Judah and Israel of high crimes against God and humanity--Judah for idolatry; Israel for social injustice and immorality. Israel's disobedience grew out of their disrespect for the election requirement to live holy lives. Now, Israel was materially wealthy; there was no longer a need to walk with God.

Chapter 3-6. Amos initially was condemning all the nations but now he focuses on Israel. He used phrases like, "Hear this word" with which his audience had familiarity because, 1) He reminded Israel they were chosen by Yahweh and that he is a messenger from Yahweh.⁷¹ 2) Israel was incapable of protecting themselves and they could not rely or revel in their wealth. Amos reminded them that it was Yahweh who gives and withholds rain (4:7), like all other good things. 3) Israel's form of worship was unacceptable to Yahweh because they had no sense of obedience, nor any remorse for the way they were treating the poor people.

Chapter 7-9. Amos concludes with His visions and then comes an interlude. He had visions of locusts devouring the land; fire consuming the land and Yahweh assessing people using a plumb line. After an interlude with Amaziah denouncing him for

⁷¹ Limburg, *Hosea, Joel, Amos, Obadiah, Jonah*, 98.

committing treason against the king, Amos had visions of Amaziah's wife becoming a prostitute and the death of Amaziah's children. Next, he had a vision of the Lord standing by the altar proclaiming the destruction and death of his people.⁷² He concludes that Israel would go into captivity followed by salvation and restoration of the Davidic dynasty.

Detailed Analysis – Amos 3:3-8

Vv. 2-3 - Introduction/Setting - Yahweh said to Israel, you are my only chosen nation throughout the whole earth and because of your continued sin, I must now punish you. Conducting a perusal of the pericope, the researcher discovered a series of seven rhetorical questions, "establishing the principles that every effect has its cause, arguing in support of the conclusion."⁷³ The response being obvious, I will do a general analysis of questions in verses 4-8 and a detailed analysis of Amos 3:3.

Verse 3 - The first of the seven questions was "*Do two walk together, unless they have agreed to do so?*" There are three Hebrew words pertaining to walk: 1) The Hebrew word מַהֲלַק - *mahalak* which means to take "a walk," "journey," or "a going"; 2) The Hebrew word יָלַק - *yalak*: which means "to go, walk, come, depart, proceed, move"; 3) Also the Hebrew word הָלַק - *halak* which means "to go, come, walk." Additionally, the Hebrew word for agreed is יָעַד - *yaad*: to appoint is to fix, appoint, assemble, meet, to meet

⁷² Paul Achtemeier, *Harper's Bible Dictionary* (San Francisco: Harpercollins, 1985), 28-29.

⁷³ Harpercollins Study Bible - Student Edition: Fully Revised and Updated, Revised ed. (San Francisco, CA: HarperOne, 2006), 1220.

by appointment, to gather, assemble by appointment, to agree or agreed.

With these definitions, the first of seven questions is the most difficult and problematic to interpret. It brought with it several presuppositions concerning the abilities for two to walk together: 1) They previously met together (*yaad*); 2) They met at an appointed time and place (*yaad*); 3) They decided on when and where they would meet (*yaad*); 4) They agree on what road they would take (*yalak*); 5) What will be the final destination (*mahalak*)? In each of these instances, it is further implied that they must have some sort of mutual friendship or relationship or they will fall out on the way.⁷⁴

Yet I agree with Amos that if Yahweh had not met with Israel by appointment, God and Israel would not walk in agreement. Israel's feast days ordained under the Mosaic laws were appointments with God. With no other nation had God signed an agreement; Israel was unique.⁷⁵ The covenant between Yahweh and his people was conditional. If Israel would be faithful and obedient to Yahweh, Yahweh would in turn bless and protect them.⁷⁶ They met by appointment (perhaps divine) to discuss the direction in which they would walk together in the land of Canaan. Similarly, the Psalmist said "how good and pleasant it is when God's people live together in unity!"⁷⁷

⁷⁴ <http://biblehub.com/commentaries/gill/amos/3.htm>

⁷⁵ John Phillips, *Exploring the Minor Prophets* (John Phillips Commentary Series) (The John Phillips Commentary Series), 6th ed. (Grand Rapids, MI: Kregel, 2002), 97.

⁷⁶ Deut. 11-12 (Revised Standard Version).

⁷⁷ Ps. 133:1 (New International Version).

This verse can be understood as two people sitting down together, reasoning together, and mutually engaging each other in conversation to craft a way forward together. The reason the answers to the rhetorical question is “no” is simply “because when two people meet and do nothing but quarrel as they walk together, ...they come to a parting of the ways.”⁷⁸ Whenever God is in the midst of people, he is not the God of disorder but of peace.⁷⁹

Verses 4 -5: "Will a lion roar in the forest [thicket], when he hath no prey? Can a bird fall in a snare upon the earth, where no gin [trap] is for him? Shall one take up a snare from the earth, and have taken nothing at all?" Here Amos knew that a lion usually does not roar until it has found its prey. "He will not, unless he has it in his sight, or in his paws; he roars when he first sees it, whereby he terrifies the creature, that it cannot move till he comes up to it; and when he has got it in his paws, he roars over it, to invite others to partake with him."⁸⁰ God directed Amos to utter words because he is ready and prepared to punish. Likewise, there must be a snare set, or a bird can never be taken in it; and that is done not by chance and that no judgment or affliction comes upon a people, or they into one, by chance, or without the appointment of God.⁸¹

Verse 6: "Shall a trumpet be blown in the city, and the people not be afraid?" In Amos' day a trumpet blast was an urgent signal of danger; he was sounding a siren to

⁷⁸ Phillips, *Exploring the Minor Prophets*, 97.

⁷⁹ 1 Cor. 14:33 (Revised Standard Version).

⁸⁰ Bible Hub, accessed March 31, 2016, <http://biblehub.com/commentaries/gill/amos/3.htm>

⁸¹ Ibid.

warn Israel that the Assyrians were mobilizing. Danger was on the way and careless Israel should be alarmed.⁸²

Verses 7-8: "Surely the Sovereign Lord does nothing without revealing his plan to his servants, the prophets. The lion has roared - who will not fear? The Sovereign Lord has spoken - who can but prophesy?" Amos was not speaking idle words or making meaningless threats. He was not guessing or drawing inferences. He knew what he was talking about. "God had revealed His purpose to him, as to all His prophets."⁸³ As Amos commented, the Lord "revealed his secret unto his servants the prophets." The Septuagint has it "except they know one another,"⁸⁴ reading slightly different.

Reflection

Theological Interpretation

God demonstrated his exceptional love toward his chosen or elect people (Israel). Yet in response Israel has forgotten how God delivered them out of bondage in Egypt. Because of their lapse of memory, Israel no longer remembers, nor walks in obedience to God's commandments. The Israelites are behaving in similar ways to the heathen nations around about them. As a result of their conduct, Amos left the Southern Kingdom and went north to prophesy to the Northern Kingdom. He warned them of their pending judgment if they did not repent of their oppressive social and moral practices. In

⁸² Phillips, *Exploring the Minor Prophets*, 97.

⁸³ Phillips, *Exploring the Minor Prophets*, 98.

⁸⁴ Bible Hub, accessed March 31, 2016, <http://biblehub.com/commentaries/pulpit/amos/3.htm> ..

an attempt to halt the pending judgment, Amos counseled the people to repent. Failure to do so would cause God to destroy the entire nation of Israel, with the exception of a small remnant. Due to Israel's unwillingness to create mutuality by sitting down, reason together, and craft a way forward together, they were severely punished.

The Creation of Mutuality in the Church

Likewise in the church, mutuality is much needed in ministry today. Mutuality can be achieved when the two who must walk together by (divine) appointment 1) sit down together; 2) reason together; and 3) craft a way forward together. The most important point is that ministry requires leaders and members to work together for the greater good of the Kingdom.

Come. Sit down. Let's argue this out. This is GOD's Message: If your sins are blood-red, they'll be snow-white. If they're red like crimson, they'll be like wool. If you'll willingly obey, you'll feast like kings. But if you're willful and stubborn, you'll die like dogs. That's right. GOD says so.⁸⁵

Sit Down

"Come Now!" This is perhaps the most difficult part of creating mutuality. The "come now" is the *sit down* phase, the call for the two parties to sit together and mutually discuss/address the direction in which the two will travel. When a dispute is going, the one standing is perceived as being at an advantage, or as having authority. Sitting down places everyone on the same level. Jesus embraced the concept of mutuality by reminding his disciples that they would be one in the ministry, just as He and Father were one.⁸⁶

⁸⁵ Isa. 1:18-20 (The Message Bible).

⁸⁶ John 17:21(New International Version).

During his discourse with his disciples, he would often have them sit down. Likewise, he instructed his disciples to sit the people down in companies of fifties to feed them.

The chief facilitator of the discussion should possess the moral integrity and courage to be fair, open, honest, and authentic. The conversation should take place in a peaceful and non-threatening environment. It is during this sit down session that the facilitator can put the participants at ease by asking questions such as: What would you like the ministry to look like in five, ten, or twenty years from now? Or: How do you envision the church experiencing the presence of God and engaging in authentic worship, despite human imperfection? Jesus' final prayer for his disciples was that they would be one just as He and the Father are one.

Reasoning Together

Isaiah wrote, "Come now, and let us reason together," Says the LORD. Let's Argue This Out. The word וַיִּכְתֹּב or yakach refers to two contending parties arguing a case; or, as Bishop Lowth translates it, pleading together; but here it seems to import also the effect, or issue of such a debate, namely, accommodating their differences.⁸⁷ At this reasoning together stage, the two must mutually discuss what is in the other person's best interest. At this stage we are seeking the motivation or the motive of the two to discover their fears, phobia, and mistrust. To unpack these questions, the chief facilitator can raise some of the following questions: Why do you desire to go in this direction? Where would this road lead us? Have you considered doing it another way? How do you believe God's presence will be with us on this journey? Why not allow the ministry to go in a

⁸⁷ Bible Hub, accessed March 31, 2016, <http://biblehub.com/commentaries/isaiah/1-18.htm>.

third direction and both of you shift your positions? What is your apprehension about what might happen? Will going this direction cause you to feel that you are losing power or influence in the ministry? And if so, why?

Crafting A Way Forward Together

The way forward is how we will achieve or arrive at our desired goal or destination. After having sat down and reasoned together, it is critical now that two things be established. First, God must be present in our way forward. Are we willing to pray and hear God's voice in the matter? Second, we must have faith in God and his ability to plan our destiny. Questions to be considered: Do you trust the pastoral leadership that God has placed in your life? If so, why? And if not, why not? Can you have faith in God, in spite of the journey? Can you trust that he will remain with us if we go in the direction he ordains? Can you love God with your whole heart as you walk humbly on the journey as well as remain non-judgmental with the person with whom you are walking? Lastly, can you embrace God's mission for the ministry and enjoy the journey? Nehemiah 8 states that the joy of the lord is our strength. Can you embrace that?

How Mutuality Positively Affects the Ministry's Mission

Traveling life's journey can be lonely when one must walk alone. That is primarily why Jesus promised the body of Christ that He would never leave them or forsake them.⁸⁸ It is less burdensome and less lonely when someone accompanies you on the journey. When two are walking together and talking with one another, the possibilities are unlimited. When the body of Christ operates in a unified way while on a mission with God, all things are possible. What happens when two mutually agree to

⁸⁸ Heb. 13:5 (New International Version).

walk together in ministry from a simple metaphysical prospective? The women who are walking early in the morning to go to the tomb to see Jesus raised a significant question when they spoke with each other. Who will roll away the stone for us? To their surprise there were several discoveries. 1) No problem will be too difficult. 2) There is no challenge they can't overcome. 3) No mountain will be too high. 4) There is no river they can't cross. When two are walking together in union they will unleash an enormous power within each other for the glory of God as a result of which nothing is impossible. Solomon wrote that three cords are not easily broken. David concluded that it was good and pleasant when brothers dwell together in unity. This concept is seen in the crumbling of Jericho's walls in seven days with Joshua and his people. Also it is seen in Nehemiah and his people rebuilding the walls of Jerusalem in fifty-two days. Moses and his leaders lead the people in the wilderness for forty years. Even with raw motives like in the case of building the tower of Babel, when working together the people were able to achieve incredible things to the point that it captured God's attention.

Negative Affect of Mutuality

When the people of God are not in union or mutually walking together, the simplest task will fail. This concept is expressed when Moses sent out the spies into the land of Canaan. Because the spies did not sit down together and reason together, they did not craft a way forward together, and as a result the people suffered. In the case of Gideon, the war started and twenty thousand of the thirty thousand of Gideon's army did not desire to fight with the rest of the people. Because Abram and Lot could not mutually co-exist, Lot ended up in Sodom and Gomorrah. In the case of the people versus Samuel,

the people would not mutually agree to follow the advice of Samuel. Therefore, Israel chose and crowned Saul, their first king, which proved disastrous.

Strategy to Address Refusal of Mutuality

At times in ministry, no matter how leaders plead for people to work together, the people will refuse. Therefore, there may come a time when the leadership must allow the people to choose the direction in which they will go even if they refuse to support God's mission for the ministry. This is clearly seen in the case where a brother has offended another brother. Scriptural instructions suggest that three things should happen in such a situation. First, one should go privately to the one that offended you; if unsuccessful, then one should go publically with another person. If that does not succeed, then one should take the matter to the entire congregation, and if this is unsuccessful then you must, lastly, withdraw the right hand of fellowship and firmly instruct the offender to part company.⁸⁹ Abram and his nephew Lot had to part company because of the dispute between their herdsmen. This departure proved costly for Lot. In the case where Gideon had thirty-two thousand soldiers to fight against the Mennonites, twenty-two thousand departed because they were afraid to fight. God reminded Gideon that he still had too many and that He would decide who would stay and who would go home. Furthermore, with Paul and Barnabas, it came to the point where they could no longer mutually walk together and they parted company. For the sake of the ministry, Paul took Silas and went in one direction and Barnabas took John Mark and went in the other direction.

⁸⁹ Matt. 18:15-17 (New International Version).

Synthesis and Summary

In spite of the empirical literature and theories that have been developed, expanded, and disputed to provide leadership in an increasingly individualistic and postmodernist world, no one leadership style is sufficient. Different literature and theories have been analyzed through the lens of some the brightest and most enlightened minds in the field of leadership--and they have concluded simply that leaders lead. According to Bisagno, "the purpose of leadership is to lead, and the function of leaders is to get the job done."⁹⁰ For the leader that does anything less, is failing to complete the task; this is unacceptable to God.

Mutuality has many biblical precedents. In the Bible, shared leadership through the concept of mutuality should not be seen as a win-lose situation (one person's authority against another person's authority) or as a zero-sum game because this mentality establishes false choices.⁹¹

This trend for leadership that desires to maintain the old way of leading (without mutuality) is causing difficulty, opposition, exhaustion, and sadness among pastors. As I mentioned previously, the result is that pastors are leaving the ministry in record numbers, according to Robert Elkington in his article, "Adversity in Pastoral Leadership: Are Pastors Leaving the Ministry in Records Leadership and Why?"⁹² More than a

⁹⁰ Bisagno, *Pastor's Handbook*, 11.

⁹¹ Christopher A. Beeley, "Theology and Pastoral Leadership," *Anglican Theological Review: Winter* 2009; 91, 1; ProQuest Religion: 11.

⁹² Robert Elkington, 2013, "Adversity in Pastoral Leadership, 7.

thousand pastors per year are leaving the ministry.⁹³

Practical Application in Ministry Setting of Methods Advocated in the Literature

The review of the literature exposed the researcher to the various techniques and theories that can be helpful in the exploration and development of a pastoral leadership model of mutuality in the ministry setting (unity in the midst of differences, *e pluribus unum*). According to Floyd-Thomas, the clash of core values of the original group, which demands that all new members of the clan conform to their norms or be ostracized, is evidence that core values can be considered a “strong hold.” The original group appeared to be so embedded in its core beliefs that they honestly believed that making changes would directly contribute to their demise. As creatures of habit and culture, individuals like their comfort zones; it takes leadership and guidance to get people to adapt.

Barth’s and Aviola’s concept of transformational and transformative leadership along with Greenleaf’s concept of servant leadership were just a few of the current theories that I utilized to create a model of pastoral leadership in the church. Osmer and Trulear were very helpful in explaining that different theories and practices are needed to address the complexities of the twenty-first-century church.

Bisagno’s writing was perhaps most helpful in revealing the function and purpose of leadership: to get the job done. That pastors are leaving the ministry in record numbers is disheartening and strongly suggests that there is a need for a new model of leadership, one that I call mutuality. Each congregation is unique and requires the moral courage of

⁹³ Ibid.

the congregational guide (typically the pastor) to assist the people in their faith journey with God.

SUMMARY

A review of relevant literature provided significant insight into this concept of mutuality between the congregational guide (pastor) and the congregation. The literature demonstrated the necessity for the creation of mutuality in ministry. When a church is experiencing stagnation due to reluctant lay ministry leaders, or unwillingness to embrace inclusiveness, there is a way to promote transformative change within the local church and establish an ethos of mutuality built upon core shared religious beliefs rather than on shared culture or age.

The church should not be simply what Ammerman et al., called “issue-centered and close-knit” but where authentic worship can occur in “safe spaces” in ministry.⁹⁴ Therefore the concept and creation of pastoral leadership of mutuality is warranted, but it needs the right kind of pastoral leadership. This change can occur by utilizing and developing different leadership styles/techniques such as task competence, transactional commitment, and transformative consciousness between the members and the pastors in the local church. I believe the outcome of using these techniques will create a spirit of mutuality and a greater unity and organizational commitment between the members and the pastors in the local church.

The question that I have explored through literature is how to get the job done through a pastoral leadership model of mutuality. Although my approach to leadership draws from several leadership theories and perspectives that have been reviewed, it is the

⁹⁴ Ammerman et al., eds., *Studying Congregations*, 78.

intent and scope of this project to insist that a pastoral leadership model of mutuality is most beneficial.

CHAPTER IV

THE MINISTRY PROJECT

Introduction

The ministry project sought to create a pastoral leadership model of mutuality through organizational commitment within a local Baptist church, utilizing the concept of task competence, transactional commitment, and transformative consciousness.¹ Additionally, the development of a four-week lesson plan (Appendix B) was designed to address and establish an ethos of mutuality built upon mutually shared core beliefs which included Biblical Warrants of Mutuality; a Historical Background of Mutuality; the Cultural Influence of Mutuality; the Necessity and Significance of Mutuality; Consequences of Rejecting Mutuality; and the Advantageousness of Embracing Mutuality. Also the researcher attempted to develop systematic Christian ministries (standing committees) that link and allow different ideas and individuals to grow and flourish, as well as to assist people in being faithful and fruitful stewards of their God-given gifts.

The researcher followed the instructions of the Multifactor Leadership Questionnaire (MLQ) and Organizational Description Questionnaire (ODQ) designed by Bass and Avolio (1995) (Appendix C). The questionnaire evaluated and gauged the perception of transformational and organizational commitment in the organization. In

¹ Osmer, *Practical Theology*, 178.

addition, qualitative data was collected in parallel, analyzed separately, and then merged using ethnographic research interviews, small groups, and surveys.

People with Whom You Worked

The two small focus groups consisted of a representative selection of volunteers from every ministry within the church. There were Ministers, Deacons, and volunteers from the Mothers Board, the Deaconess Board, the Usher Board, the Youth Ministry, the Music Ministry, the Finance Ministry, and the Church Choirs. A concerted effort was made to select volunteers from every auxiliary within the church. The selection criteria were all inclusive; the volunteers came from all walks of life and had different views of church and what it meant to them. The groups were helpfully diverse in gender and age; they were all African-American.

The project's small groups included youth who have been a part of the congregation for quite some time. They were young adults who have proven to be rooted in Greater True Vine Baptist Church. They are active in several auxiliaries and can be counted on to participate in church activities as well. Of the twenty-one enthusiastic small group participants, there were two young adults and one teen. Though the two young adults were approximately the same age, their life experiences differed. One of the participants was a college graduate and was employed by a prestigious company; she is a very graceful young woman who is divorced and has no children. The other, also a young woman, is married, has two children, and though she also has a college degree their life experiences are totally different. The teenager is fifteen years of age; she comes from a single-parent household; there are four other siblings, one of whom is very young.

A host of adult women, both young and old, participated in the project. The small

groups consisted of more women than men since the church is primarily made up of women; indeed, the women outnumber the men four to one. Therefore, their input was more than crucial; it was life-sustaining for the project. Though they varied in age, most of the women in the small groups were forty and above. Some were retired while others were still in the workforce. With a common denominator of being female, the group was socially diverse. There was the working mother, the retired school teacher, the retired nurse, the homemakers, the divorcee, the supervisors, and the government workers; I welcomed the assorted array of life experiences. Like the women, the men of the small groups were a diverse blend of ages and vocations. They included associate pastors and deacons, blue collar and white collar workers, musicians and a recording artist. There were four elderly participants who participated in the small group and three original reluctant lay ministry leaders were there as well.

What Specifically Was Done

Advisory Committee - Early in the dissertation process, the researcher assembled an advisory committee to identify the ministry's need in the area of organizational commitment and mutuality that are relevant to core shared beliefs. My critical reflection on the session revealed, to my amazement, that participants perceived and agreed that the main issue of concern in the ministry was the need for mutuality. During the session, one's position/title was irrelevant; all participants agreed to address the issue and identify what was going on and why.

When asked, *What should be going on?*, the advisory committee began to differ as I instructed them to unpack the deeper issue of congregation leadership during conflict. However, they agreed on three points: 1) That the congregation should engage more in

prayer to invite and experience the presence of God through authentic worship; 2) That the establishment of mutually recognized shared core beliefs and values was the most critical need at the present time; and (3) That the congregational leader should develop a pastoral care perspective of the issue by utilizing the pulpit to connect individuals to the overall mission of the church. The leader should emphasize and teach the historical and biblical significance of mutuality in the presence of God through worshipping. The desire of the committee was to create an imagery of spirituality through oneness that could be viewed as a model not only by this ministry, but by others in the community and globally for meeting the social and natural needs of the participants.

As the advisory meeting progressed, it became apparent to me that further investigation of the situation was warranted before practical theology interpretation could be applied. The congregational leader could be well served to adopt a broader view of the episode by not only understanding the current situation but by ascertaining the stories and personalities of the individuals who make up the church. This endeavor could be accomplished by examining the intersectionality and interconnection of past incidents in the church's history. Thus, revisiting the church's vision, historical records, and mission statement could provide clarity and empower and equip the members to refocus in the midst of confusion and conflict. Having determined that the most pressing and crucial need in the ministry was mutuality, the ministry issue and how to create a pastoral leadership model of mutuality were identified for this project. The advisory committee was dissolved.

Beginning of the Project

Session One - The first session included the researcher, who thanked the

participants for volunteering and assisting in the dissertation project. The participants were informed of their option to remain anonymous while taking the Pre- and Post-Test questionnaires. The participants were also informed that the information from the Pre- and Post-Test questionnaires would be evaluated by a professional team (Mind Garden). The results would be the starting point for discussion of the concept of mutuality. After the opening instructions, the participants were given the Pre-Test questionnaire (Appendix D).

The first Pre-Test questionnaire was the Multifactor Leadership Questionnaire (MLQ), which measures a broad range of leadership types, from passive leaders, to leaders who give contingent rewards to their followers, to leaders who transform their followers into becoming leaders themselves. The MLQ identifies the characteristics of a transformational leader and helps individuals discover how they measure up in their own eyes and in the eyes of those with whom they work.

The second Pre-Test questionnaire was the Organizational Description Questionnaire (ODQ). This is a twenty-eight item questionnaire that assists organizations in exploring the relationship between leadership style and their organizational culture and commitment. This questionnaire measures how often each member of the organization perceives the culture of their organization to be transformational or transactional in its leadership styles. Using transformational and transactional leadership behaviors, the ODQ places the organization on a nine-point scale, spanning cultures such as bureaucratic, coasting, and highly developed. The computer program allows for the participants to take the surveys online. However, due to having several senior

participants not versed in using computers, the surveys were printed out and taken manually. The questionnaires were collected and tabulated using clerical assistance.

Session Two - Having received the results from the Pre-Test (Appendix E), the researcher shared the results with the participants. Following the debriefing of the Pre-Test questionnaire, the researcher taught a four-lesson plan series on mutuality. The lessons included the importance of mutuality from a biblical, historical, and cultural perspective. Additionally, the participants were informed of the necessity, significance, and the advantages of mutuality; they were also informed of the repercussions of rejecting the concept of mutuality (Appendix E.) Due to time restraints beyond my control, the researcher presented the lesson plans in one session versus the four weeks intended. It is my belief that had time allowed, additional reluctant leaders might have participated.

Session Three - The third session began by introducing the discussion facilitators for each individual group. The primary role of the discussion facilitator was to allow each person in an orderly fashion to express him or herself openly and honestly without being interrupted or intimidated. The primary focus of the facilitators was to keep the discussion centered on the need for mutuality. Moreover, facilitators were instructed to maintain order and prevent any dominating personalities to control the discussion. The participants were divided into two small groups to discuss what core beliefs they were actually willing to agree upon. The groups were tasked with establishing mutually recognized core beliefs as well as reviewing, and if needed, changing or modifying the mission statement and motto. Also, each group was asked to communicate their true feelings concerning transition within the following areas of ministry:

- Order of Service
- Music Ministry
- Children's Ministry
- Women's Ministry

Session Four – After much open and frank debating and discussion, the fourth session required the participants to finalize their discussion. They were asked to summarize the sessions and compile the information into a presentation for adoption. It was agreed that adoption would require a majority vote when the two groups met in joint session the following week. The findings from both groups are presented in the results session.

Session Five - In the fifth session, the groups combined and presented their recommendations/proposals. After a brief synopsis from the facilitators, the group voted on the items listed on the agenda. The items to be voted on in the Joint Session were: 1) Order of Service; 2) Children's Ministry; 3) Music Ministry and 4) Women in Ministry.

Session Six – In the sixth and final session, the participants in combined groups created three core beliefs and values as it pertains to ministry and worshipping collectively (Appendix G). The group was asked to revisit the Mission Statement and Motto for its relevance. Lastly, the participants were administered the Post-Test questionnaires; the results are contained in Appendix H.

EVALUATION

The researcher's objective was to create a pastoral leadership model originated during a couple of disputes between the original lay ministry leaders and newcomers.

Two unpleasant incidents happened in 2005 in the ministry that caused me concern. The first incident involved a verbal confrontation between the president of the choir and the minister of music. The second incident involved two reluctant lay leaders who stormed out of the sanctuary in protest of women in the pulpit as ministers.

To address the two incidents above, I chose them to be the thesis of my dissertation. Additionally, I developed four lesson plans and acquired the Pre-Test and Post-Test questionnaire from Bass and Aviolo. The project was completed in February 2016. The main focus group was divided into two small groups. The researcher evaluated and reviewed 1) the achievement of the overall objective of the project; 2) the development of mutually respected core beliefs and values; 3) the findings of the Pre-Test questionnaires; 4) the impact of the lesson plans; 5) the findings of the small groups; and 6) the results of the Post-Test questionnaires.

The researcher obtained four different facilitators for the project. The primary role of the facilitators was to enable each person to express him- or herself openly and honestly without being interrupted or intimidated. The researcher obtained one external evaluator for the purpose of being unbiased and objective towards the project. Additionally, three facilitators, all of whom were lay ministry leaders, were selected. These ministry leaders were not part of the reluctant lay ministers. Perhaps one of the shortcomings of the researcher was the inability to get them to participate.

The project's overall intent was to examine and change the attitude of reluctant lay leaders and create an ethos of inclusiveness as it relates to core values and beliefs. The researcher achieved the intended results among the participants. However, three of the original six reluctant lay ministry leaders did not participate nor had a desire to

participate. Their absence leads me to believe that the final results may be skewed due to these leaders' lack of participation.

It was determined that the evaluation of the training and small groups achieved its intended goal. The embedded premise of the project was that if the members were given a chance to openly express their core beliefs and values, they would discover that they have more in common than they think they do. The evidence substantiating the achievement of the premise is based upon the responses received from the facilitators.

Final Results

The results revealed that the church, for the most part, was pleased with the leadership and the direction of the ministry. Of the twenty-one participants who completed the Pre Test questionnaire, thirteen identified the pastoral leadership as transformative, striving for the greater good of the organization, while eight out of the twenty-one participants identified it as transactional, superficial, and having alternative or selfish motives, such as power, control, and personal reward. Additionally, the ethnographic interviews revealed that transformation of ministry requires the skillful yet intentional action of the leader. In the case of Wheeler Baptist Church of Houston, Texas, Pastor William "Bill" Lawson and Pastor Marcus Cosby made a seamless transition by two predominant approaches. Their first approach suggested that the church be perceived as a family and to always react out of love. Their second recommendation was that whenever conflict arises, people approach it from the vantage point of how these situations can be resolved peacefully. Below are the findings and recommendations from the Joint Session:

Order of Service

- The project revealed that members would like to see the tithes and offering phase of the service merge with the benevolence offering. They agreed that combining the two would make for a smoother service transition. Also, in regards to this issue, the members wanted to note that though the two offerings will be combined, the finances will be kept separate. Lastly, they saw a need for the congregation to be educated on the importance of utilizing the offering envelopes.
- Creating a more seamless transition in the flow of the service was another item of discussion. The findings of the project identified small gaps of dormant time within the service format.
- It was concluded that the service should begin at 11:00 am; they saw no need to change the start time. They also expressed that efforts should be made to reduce the length of the service without reducing or restricting the Holy Spirit.
- Another item of importance to members centered on the Responsive Reading. Instead of waiting for everyone to flip through pages searching for the reading, it was conveyed that the Responsive Readings should be available for everyone via the screens.
- It was decided that the Announcements section of the service should be removed. The announcements should be recorded in advance and posted on the screens. Any announcements not posted on the screens should be given by the Pastor only.
- A cost-saving proposal to discontinue weekly programs was also recommended. The recommendation explored the possibility of posting the weekly program on the screens.
- To help implement a smooth transition without gaps, it was suggested that Altar Prayer should be initiated by first reading the Prayer Request Cards. This tactic would alleviate the need for an excessive amount of members requesting prayer for their loved ones, which tends to result in a protracted process.
- To educate the members prior to any changes was deemed as very important. Members want to be informed of any upcoming changes.
- Utilize the church's One-Call telephone service more often. Because some members are not able to attend every meeting concerning the church, it was suggested that the One-Call telephone service be used to keep members abreast of items of concern pertaining to the church.
- More emphasis should be placed on evangelism and inviting people to come to church service.

Music Ministry

- To place the lyrics to all songs on the screens was an acceptable idea. This move would ensure that the congregation could sing along if they so wish.

- It was revealed that sometimes loud singing distracts from the Call to Discipleship and Altar Call. The panel suggested soft music during this phase of the service.
- The panel agreed that more upbeat and contemporary music was in order. Members stated that the church needs to be more versatile with music selections. A more diverse flavor of music would be welcomed.
- Music should coincide with theme songs during special occasions such as Easter, Thanksgiving, Christmas, etc.
- Create a Male Chorus.
- Selections should reflect the message of the day.
- An important reference was made concerning the Hymn of Preparation. If at all possible, this song should embody the message.
- Ushering in the Holy Spirit instead of cutting off a song was also discussed. Members wanted time to savor a song and not sing it hurriedly.
- Music Department should reinstate prayer prior to entering the choir stand.
- There is a need for better communication between the pastor and choir members.
- Choir recruitment should be a priority.

Children/ Youth Ministry

- Create a strong curriculum for the children.
- Establish a Youth Minister Position - paid or voluntary.
- Recruit two to three volunteers as assistants to rotate.
- Enforce Sign-In and Sign-Out Sheet.
- Age group (ages 3-17).
- Space needed for youth activities.
- Reactivate the Praise Dancers.
- Initiate a way to involve the church youth more in different ministries.

Young Adults

- Create a vibrant curriculum.
- Ages (18-40).
- Youth Training - Provide opportunity to attend.
- Education – Age appropriate seminars.
- Conventions – Invest in taking them to state and national events.
- Mentoring – Apprentice Relationships.
- Separate Bible Study

Women's Ministry

After much discussion of the pros and cons of women in ministry and pulpit, it was voted fourteen (14) in favor, one (1) against and two (2) neutral. Due to other commitments, four members were absent during the voting. The participants agreed that women ministers will lead and conduct the worship experience from the pulpit. The women will be treated equally as men in ministry with full access to all the leadership roles. However, prior to implementation of the policy change, the pastor will create a Ministers in Training (MIT) Manual for all male and female ministers in the church. The manual will be designed to train all ministers about pulpit etiquette, leading and conducting worship from the pulpit, sermon preparation etc. The creation of a New Members' Orientation Program (NMOP) will be implemented to assist in assimilating new members. The program will introduce newcomers to proposals that reflect a new paradigm, one which will be used to help change the ethos of the entire congregation. Additionally, the development of a Mandatory Leadership Program (MLP) will be incorporated to ensure that leaders are on the same page, in so doing strengthening the mutual leadership model.

Recognized Core Value and Beliefs

The participants developed three recognized core beliefs and values as it pertains to ministry and worshipping collectively: 1) Each individual experiences the salvation of a loving God by faith and encounters the presence of God as a result of forgiveness of sins, and acceptance of the sufficiency of His grace to meet our every need. 2) The church is Christ-centered and biblically based, and is focused on prayer and worship. 3) God is the God of Restoration. He is the God of another chance regardless of the

episodes, contents, or circumstances of one's life.

Mission Statement and Motto

It was unanimously agreed not to change the present Motto, "*Loving God and Loving People.*" Likewise, the group decided that the Mission Statement, "Evangelizing the Lost and Equipping the Saints to do Ministry in a Compassionate, Caring and Nurturing Environment," should remain the same.

Summary

The researcher and the facilitators concluded that the project was a success. The experiment was very rewarding and refreshing as well as much needed. The results revealed that the members had more in common than they had differences in the area of core values and beliefs. The outside facilitator wondered, "Why had not the church done this earlier and why don't others ministry do the same thing?" She thought that more ministries could benefit from replicating this project. She believed that the members felt like they had a voice and were valued in the ministry. Creating the opportunity for them to voice their concerns, suggestions, and opinions increased their motivation and organizational commitment to the ministry. This boost in morale was evident by the enthusiastic remarks made while the groups shared refreshments during scheduled breaks.

The project can be considered a triumph primarily because 93% of those who participated were in favor of women in ministry. The outcome of the small groups suggested that the importance of training was as impactful as expected. The deciding factor appeared to be allowing the people to come together and openly and honestly discuss their concerns and phobias and establish their mutually recognized core values

and beliefs. The final results between the Pre- and Post-Tests are included in the (Appendix F).

CHAPTER V

SUMMARY AND CONCLUSIONS

Introduction

This chapter presents the discussion of the study's results as related to the statement problem, purpose of the research questions, and the ministry issue. A summary of each chapter will be presented. Based on the analysis of the data from Chapter IV, specific conclusions are presented. Limitations of the research are then discussed, followed by recommendations for future research.

What Was Accomplished

Previous studies on pastoral leadership models in the Black Baptist Church rarely focused on the concept of mutuality. The closest theories to mutuality were servant leadership and shared leadership theory. Historically, Black Baptist churches primarily believed in strong pastoral leadership model derived from White Baptist church polity and governance.¹ However, when leaders really *attend* to others' voices, allowing them to share their core values and beliefs, mutuality can occur resulting in a bond of mutual respect and trust.

The success of the project hinged on participants bringing a mixture of skepticism and optimism. To obtain a fair analysis, it was vital to attract a blend of viewpoints derived from different life experiences which included reluctant lay ministry leaders. For

¹ McNiel, Witness, 9.

example, Generation Y/Millennium and the Generation Z/Boomerlets, who have experienced the effects of a society in transition and evolution, value their entire lives differently than Baby Boomers, or Generation X. Their mental, physical, social and spiritual development has occurred in a culture wrestling to release itself from the influences of modernism with its structures, hierarchy, and dependence on reason. Their education and formation are rooted in the influences of relativistic and deconstructionist views. As a result, the perspectives and behaviors of emerging young adults often look drastically different than those of their leaders. What we are experiencing in our culture is not merely a generation gap but a change in how people view the world.² Their life experiences are entirely different and one can expect that their feedback will mirror those differences.

Priority was given to the Baby Boomers and/or Generation Xers, and in this case, the reluctant lay ministry leaders, who are more reserved and grounded. They are the parents and grandparents of Gen Y and Z. They can be depended upon to faithfully support the ministry financially with tithes and offerings. They regularly attend church services, Sunday School, and Bible Study. They embrace and value a traditional style of worship over contemporary experience. Though they do not conform to tradition, Gen Y and Z are here to stay and they are demanding a seat at the table as equals. The twenty-first-century church must acknowledge and accept this reality.

In order to accomplish the stated goal, the researcher posed two research questions and a hypothesis. The questions were: 1) How does a pastor create mutuality

² Dan Kimball, *The Emerging Church: Vintage Christianity for New Generations* (Grand Rapids, MI: Zondervan, 2003), 59.

within a ministry built upon an ethos of mutually, as well as recognize core values and beliefs as a necessary transformative Christian practice? 2) What kind of engagement can strengthen the connections between our most sacred beliefs and the experiences that affirm those beliefs as well as help reluctant lay ministry leaders envision the need to embrace a transformative praxis that keeps the church relevant and vital as it shapes individuals, the church, and the community? Hypothesis: If I can create a *Pastoral Leadership Model of Mutuality* for Greater True Vine Baptist Church, I believe this will allow the church to become a vibrant twenty-first-century ministry because of the renewed willingness of the reluctant lay ministry leaders to embrace the process of developing organizational commitment by rediscovering their shared core beliefs. The finding of the study validated both the research question and the hypothesis.

This project contributes to the body of scholarship work by providing a model of pastoral leadership to challenge reluctant lay ministry leaders to accept change in a non-threatening environment without letting go of their core beliefs and values. This project was designed and carried out to create a model that would assist pastors in the transformation of a vibrant twenty-first-century ministry that is inclusive in its praxis. This project is a pastoral leadership model of mutuality that can be replicated, duplicated, and evaluated in other ministries with similar challenges and attain similar results.

The study revealed that given the parameters to move forward together, the congregation is more than capable and ready to make the journey. It will take small changes on an ongoing basis to continue to move the congregation forward. The pastor must be secure in his or her own skin to relinquish this control and authority to the congregation as partners in ministry.

What Was Learned

The researcher learned that the concept of a pastoral leadership model of mutuality can be a viable option in creating organization commitment and unity. This model can assist pastors in leading reluctant lay ministry leaders through a transformational praxis that allows for inclusiveness culturally and generationally. As young adults step into leadership roles in ministry, the factors that have influenced them in this post-modern world will impact their engagement in the church for decades to come. As for the elderly, their participation and their willingness to assist in the transition process is very valuable. Although the elderly are fine with singing stanzas from the Hymn Book, they also don't mind projecting the verses onto the huge screens. As far as the music is concerned, the young and old desired a livelier service. While the older generation often preferred a traditional style of worship mostly due to familiarity or customs, they were ready to experience a cultural change that embraced the younger generations through tolerance, acceptance, and transition.

Whenever two groups are colliding and seeing opposing perspectives in the church as an attack on truth, a pastoral model of mutuality is useful to bring the two groups together, to sit down and reason together, and to craft a way forward together. The project revealed that the young and old desired a blended worship experience. The younger generation did not see the elderly as trying to stop growth; nor did the elderly see the younger generation as trying to take over.

Pre-Test and Post-Test Questionnaires

Each pastor has his or her opinion as to *what is going on* in the ministry. The Pre- and Post-Test Questionnaires were great instruments to confirm or debunk the pastor's

perception. It was a good tool to evaluate the health of the ministry. The Pre-Test questionnaire provided a window into the soul of the congregation in a non-threatening way. Based on the feedback from the Pre-Test, the morale in the ministry was stable in spite of the long term conflict between the reluctant lay leaders and the church. The Post-Test Questionnaire revealed the impact of the intervention training (lesson plan and small group sessions). Although it discovered that the majority of the participants are satisfied with the direction in which the ministry is headed, there was one participant who was extremely critical of the ministry. This participant did not believe the ministry was doing enough in any area as regards meeting the spiritual needs of the church. Although this participant was an outlier, it raises concerns in the researcher mind. 1) If this person is dissatisfied, are there others who might feel the same way, but for some reason are unwilling to reveal it? 2) How long has the participant been harboring these feelings and with whom are these sentiments being shared and to what effect? 3) Why hasn't this person left GTV and joined another ministry where their spiritual needs can be satisfied? 4) What caused this person to perceive the ministry in this manner when the majority perceived it differently?

Lesson Plans

The results validated that although the lesson plans had marginal success on changing attitudes and behaviors, more work and contemplation was needed during the preparation. Creating a lesson plan series to address mutuality requires serious thought. Perhaps the researcher could have consulted a psychologist to teach a class on behavior modification. A video series produced by professionals or other ministries may have proven beneficial. The researcher did not allow adequate time for substantial planning.

Additional time to think through the intended impact and results was needed. Yet, the participants were receptive of the lesson plans and they were useful in the small group discussions. The lesson plans dealing with the necessity/advantageousness of mutuality and the consequences of rejecting it was most beneficial.

Small Group Sessions

Based on the substantial feedback during the combined sessions, it became clear that the small group sessions impacted the project in a powerful way. The participants appreciated the opportunity to share their suggestions and concerns about the ministry. During one of the sessions, the participants disclosed that they were aware that the lay ministry leaders had caused serious setbacks in the ministry. Yet, the participants want to continue reaching out to them in hopes of steering them towards changing their behavior. Although there is little evidence that their efforts will be effective, it is a hopeful stance to take. It is obvious that the participants wanted them, if at all possible, to remain a part of the congregation.

For the first time in the history of the church, members were allowed to sit down, reason together, and prepare to craft a brighter future, one they could all embrace and call their own. During one of the ethnographic interviews, Dr. Marcus Cosby stated that he set aside a Sunday each year to recognize and appreciate the founding members (Appendix E). Though few in number, they had been nothing but supportive of him and the ministry.

Core Beliefs and Values – The participants concluded that there was an unquenchable desire for the church to be of one accord. The young and old were willing to sacrifice for the greater good of the ministry. The overall core values and beliefs of the participants

viewed the church as a family. And so, each situation or episode that transpires in the ministry should be addressed as family. The ministry must ensure that it approaches any situation that arises with *apage* (godly love) for one another. Each person in the ministry should desire that everyone has an opportunity to live out his or her God-given purpose for their lives.

What Might Be Done Differently

There are four limitations of this research:

1) The allotted time (6 weeks) for completion of the project was insufficient. The project could greatly benefit by having 12 to 16 weeks for completion, perhaps laid out as follows:

- Week 1 and Week 2 – Pre-Test and feedback.
- Week 3 through Week 6 – Presentation of the lesson plans.
- Week 7 through Week 10 – Discovering or rediscovering core values and beliefs.
- Week 11 through Week 14 – Establishing the mission statement, motto, new norms for worship and creating standing committees.
- Week 15 and Week 16 – Post-Test questionnaire and debriefing.

The participants' excitement and eagerness to voice their suggestions was often limited due to time restraints. Additional time for interaction would have created an opportunity for more mutuality and unity among the groups. Though evaluation of the effectiveness of the training shows that the participants received and understood the lesson plan, knowledge may be the results of prior learning and not achieved through the lesson plans.

2) The selection of the small groups should not be assembled through a *laisse*

-faire (voluntary) approach. A strategy to get more of the reluctant lay ministry leaders to participant could prove to be valuable. Being a skillful practitioner, the requirements to participate could be utilized as a tool to persuade reluctant lay ministry leaders to reengage or leave the ministry.

3) The validity of the Pre- and Post-Test questionnaires was a challenging point. Some participants assumed that each questionnaire was uniformly constructed. Several sections of the questionnaire indicated a “4” as very good while other sections indicated a “0” as very good. Some participants completed the questionnaire without realizing that the questionnaire had switched its polling method. With this in mind, the correct marking of the questionnaires could create a significant statistical difference. Additionally, although the participants were given the opportunity to remain anonymous, there is the possibility that some participants wanted their responses to reflect what they imagined the researcher wanted them to say.

4) Another probable limitation of this project is its ability to actually measure the positive change for its long term effect. The reported positive change and increased organizational commitment could be superficial and/or temporary due to people being caught up in the sometimes euphoric atmosphere of participating in the project; the need for follow-up is extremely important.

Summary

Today’s congregations are very complex, constantly changing, and therefore one single leadership theory or style is not sufficient. The congregants are deeply rooted in scripture, church tradition, and theology. Many of the previous leadership models are being rejected by today’s congregants and are becoming extremely challenging to

implement. These methods and styles are causing difficulty, opposition, exhaustion, and sadness among pastors because of the members' refusal to accept and the pastor's unwillingness to adapt—specifically to embrace mutuality. At times, pastors will encounter reluctant lay ministers who are unwilling to embrace change for different reasons; the reasons may have merit or they may be invalid. However, the concept of creating a leadership model has biblical warrants and relevance. Trouble oftentimes is simmering just below the surface. The pastor of the church would be well served to use some type of tool (quantitative or qualitative) to evaluate the pulse of the ministry. He or she can then use this information to create a family environment in which the members can sit down, reason together, and craft a way forward, presenting a united front. The dissertation project provided five chapters for consideration.

Chapter 1 – This chapter introduced the dissertation and explained why this was a topic of interest. The expected culmination of successfully implementing this project was to incorporate change into the life of the congregation, whereby the ministry would once again become vibrant and inclusive and spiritual growth would occur. The desire was to create a step-by-step blueprint that would be worthy of consideration for the improvement of other ministries with similar issues.

Chapter 2 – This chapter detailed the ministry context by describing the ministry setting, clarifying the ministry issue, and summarizing the ministry context. It provided a summary view of the demographics in the area in which Greater True Vine Baptist Church is located and characterized the church in terms of theological stance, organizational structure, and interpersonal relations. The ministry issue shed light on issues that were addressed during the project, a personal history that divulged my own

trepidation towards these matters, as well as the historical background to the subject matter.

Chapter 3 – This chapter established the conceptual framework by discussing the empirical, theological, biblical, and other literature pertinent to the conceptual framework. Additionally, it provided a synthesis and summary. It discussed the project's practical application in ministry. The literary review exposed the researcher to various techniques and theories which can be helpful in exploring and developing a pastoral leadership of mutuality in the ministry, such as unity in the midst of differences.

Chapter 4 – This chapter discussed the ministry project in detail. It presented the objectives of the project, described the people with whom the researcher worked, and enumerated specifically what was done. Also, this chapter presented an evaluation of the project, the results, and a summary. The researcher and facilitators concluded that the exercise was of great value; it was rewarding, refreshing, and much needed. The results validated that the members had more in common than they had differences. The totality of the project was regarded as successful.

Chapter 5 – This chapter summarized the dissertation by chronicling what was accomplished, what was learned, what might have been done differently, and offered suggestions for future additional research that could go beyond the initial blueprint.

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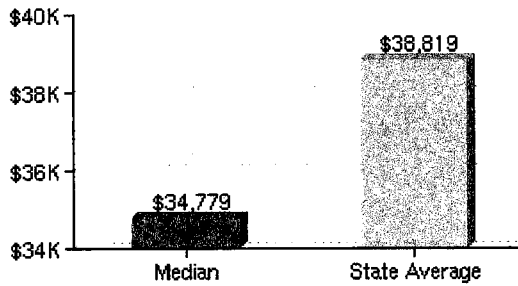
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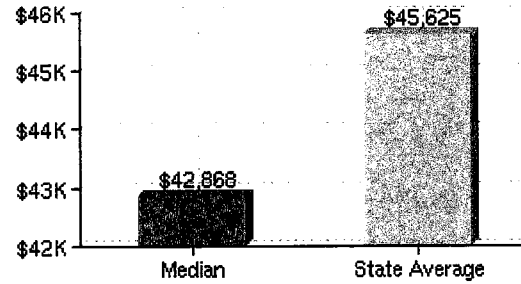
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Appendix A

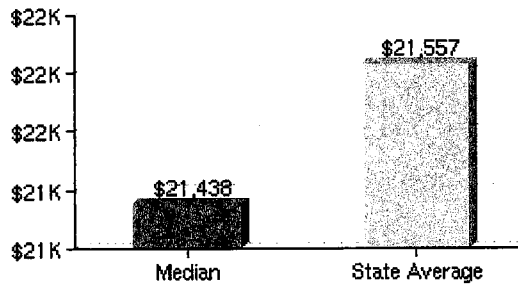
Household Income



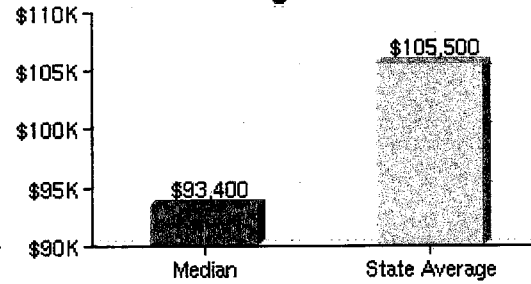
Family Income



Per Capita Income



Value of Owner-Occupied Housing Units



Appendix B

LESSON PLAN WORKSHEET 1	
DATE: January 13, 2016 LOCATION: Bible Study FILE UNDER: Adult Bible Study	
TARGET GROUP: Adult, Ages 15-84, establishing mutuality with an ethos of cooperative exchange, respecting others' core beliefs, and authentic worship.	
PASSAGE: Joshua 6:3-5 – Necessity and Significance of Mutuality	CROSS-REFERENCES: John 17:21/ 1Co 1:10-17
EXEGETICAL IDEA: The significance and necessity of mutuality from a historical perspective align the body of Christ and societal norms to the Christian worldview.	
PEDAGOGICAL IDEA: The significance of this idea is to teach from a biblical perspective that people in society have a need to belong and to mutually work together in an orderly fashion. The people need to know that a house divided cannot stand; therefore, we teach that the necessity for solidarity in the church is crucial for survival.	
LESSON AIM(s) COGNITIVE (HEAD): The learner must have a cognitive understanding of the concept of mutuality for the furtherance of the Christian experience on this faith journey. The study group will develop a plan to work together in unity and to develop a mutually agreeable plan for acknowledging their core values and beliefs, which are essential to creating solidarity in the ministry.	
AFFECTIVE (HEART): The study group will better understand the concept of working out their differences in a peaceful and loving manner. The study group will be convicted of allowing their differences to divide the body of Christ affecting their witness as an authentic worshipper.	
BEHAVIORAL (HANDS): The study group will be tasked to craft a new mission statement, a church motto, and establish mutually shared core beliefs that are appropriate to address life challenges during the difficult moments and uncertain times: by being	

inclusive in the collaboration in ministry, cooperative in collaborative dialogue, and maintaining an openness for differences.

LESSON PLANNING WORKSHEET 1 Continuation

The study group will accomplish this by creating time to study and research the history of the Christian values and to incorporate cultural and generational differences that are biblically based and Christ centered.

HOOK:

1. Tell the Native American story of never criticizing until you have walked a mile in another's moccasins. In essence, the significance of this story is to challenge the other person to see life through the lens of people of different groups or cultures. While in the military, I did not like a person because of his skin color, but one day on a twenty-six mile hike I ran out of water and none of my friends would give me any water. However, a guy who was observing the situation offered me his water to assist in alleviating my thirst. This event taught me the value of Martin Luther King, Jr.'s statement that a person should not be judged by the color of their skin, but by the content of their character.

BOOK: CONTENT OUTLINE

1. Background to Text: Joshua 6: 3-5: 1Cor. 1:10-17.
2. Truth – The New Testament and Old Testament Truth – reference the life, death, resurrection of Jesus – even in the darkest hour He (Jesus) mutually respected God's position as Father, even though equal. Although in the garden of Gethsemane, Jesus did not want to drink from the bitter cup, He surrendered his will and obeyed the will of God. (Mark 15:33-38).

METHODOLOGY

1. **Lecture:** I will lecture to provide the background to the text – Joshua provided wisdom and guidance for the young generation of Israelites to conquer the city of Jericho (v 3). Also he solicited their cooperation in walking in silence around the city a certain number of times. Lastly, they were to shout with a loud voice and the providence of God prevailed in causing the walls to collapse.
2. **Small Group:** I will use small group discussion to cause them to mutually agree "Act of Surrendering One's Life by loving God and loving others." The greatest commandment

<p>3. Application – Four basic truths vital for Christian discipleship as it relates to mutually:</p> <ul style="list-style-type: none"> a) Respect b) Non-judgmental c) Acknowledgment d) Submission/Accountability 	<p>3. Handouts: I will use handouts for the application process:</p> <ul style="list-style-type: none"> a. With the significance and necessity of mutuality 1 Cor. 1:10-17 b. Respecting differences; Acknowledging our bias to our own beliefs. c. Refusing to allow an impasse to develop over core values and core beliefs.
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LESSON PLANNING WORKSHEET 1 Continuation

LOOK:

1. Find accountability/prayer partners – and hold them accountable for mutually accepting and respecting others with different core values and core beliefs.
2. Explore areas of conflict in one's life where resolving issues peacefully was not handled appropriately or adequately to implement a mutually agreeable solution and evaluate the outcomes. Create a prayer journal for a year to track acts of respect, non-judgment, acknowledgment, and submission/accountability.
3. Explain the importance and the significance of mutuality to guard against the wiles of the devil to prevent fallen prey but to trust God's word to provide instructions to live Godly and authentic lives as believers in Christ.
4. Describe how the necessity of not allowing the sun to go down on your wrath so that your differences that may be small now will not grow exponentially.

TOOK:

1. I will have the study group to address the new mission statement, a church motto, and establish mutually shared core beliefs during the one month development session.
2. I will challenge the study group to appreciate one's upbringing and still allow room for others with different core beliefs, including cultural and generational differences.

EVALUATION:

1. I will evaluate the outcome utilizing a post-test created by Bass and Avolio.
2. Also, I will evaluate their continued organizational commitment through involvement in the various mission ministries of the church.

Appendix C

For use by Isaac Williams only. Received from Mind Garden, Inc. on January 12, 2016



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To whom it may concern,

This letter is to grant permission for the above named person to use the following copyright material for his/her research:

Instrument: *Multifactor Leadership Questionnaire*

Authors: *Bruce Avolio and Bernard Bass*

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Five sample items from this instrument may be reproduced for inclusion in a proposal, thesis, or dissertation.

The entire instrument may not be included or reproduced at any time in any published material.

Sincerely,

A handwritten signature in black ink, appearing to read "R. Moss", with a long horizontal line extending to the right.

Robert Moss
Mind Garden, Inc.
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Appendix D

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ORGANIZATIONAL DESCRIPTION QUESTIONNAIRE (ODQ) (FORM A)

Name of your organization _____

INSTRUCTIONS For items 1 through 28, circle "T" for a true statement, "F" for a false statement, or "?" if you are undecided or cannot say about the team, department, or organization you are leading or representing.

IN MY TEAM, DEPARTMENT OR ORGANIZATION...

T	F	?	1.	We negotiate with each other for resources.
T	F	?	2.	People go out of their way for the good of the team, department and/or organization.
T	F	?	3.	Decisions are often based on precedents.
T	F	?	4.	There is continuous search for ways to improve operations.
T	F	?	5.	Rules and procedures limit discretionary behavior.
T	F	?	6.	Mistakes are treated as learning opportunities.
T	F	?	7.	You get what you earn — no more, no less.
T	F	?	8.	When you are unsure about what to do, you can get a lot of help from others.
T	F	?	9.	There is strong resistance to changing the old ways of doing things.
T	F	?	10.	We trust each other to do what's right.
T	F	?	11.	It's hard to find key people when you need them most.
T	F	?	12.	We are encouraged to consider tomorrow's possibilities.
T	F	?	13.	Bypassing channels is not permitted.
T	F	?	14.	New ideas are greeted with enthusiasm.
T	F	?	15.	One or two mistakes can harm your career.
T	F	?	16.	Individual initiative is encouraged.
T	F	?	17.	Decisions often require several levels of authorization before action can be taken.
T	F	?	18.	We strive to be the best in whatever we do.
T	F	?	19.	Agreements are specified in advance on what each of us must do to complete the work.
T	F	?	20.	Stories are shared of the challenges that we have overcome.
T	F	?	21.	People are hesitant to say what they really think.
T	F	?	22.	The unwritten rule is to admit mistakes, learn from them, and move on.
T	F	?	23.	We have to compete with each other to acquire resources.
T	F	?	24.	You advance or achieve depending on your initiative and ability.
T	F	?	25.	Deviating from standard operating procedures without authorization can get you into trouble.
T	F	?	26.	We share the common goal of working toward the team, department and/or organization's success.
T	F	?	27.	People often try to avoid responsibility for their actions.
T	F	?	28.	We encourage a strong feeling of belonging.

Thank you for your cooperation in completing this questionnaire

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ORGANIZATIONAL DESCRIPTION QUESTIONNAIRE (ODQ) [FORM A]

Name of your organization _____

INSTRUCTIONS For items 1 through 28, circle "T" for a true statement, "F" for a false statement, or "?" if you are undecided or cannot say about the team, department, or organization you are leading or representing.

IN MY TEAM, DEPARTMENT OR ORGANIZATION...

T	F	?	1.	We negotiate with each other for resources.
T	F	?	2.	People go out of their way for the good of the team, department and/or organization.
T	F	?	3.	Decisions are often based on precedents.
T	F	?	4.	There is continuous search for ways to improve operations.
T	F	?	5.	Rules and procedures limit discretionary behavior.
T	F	?	6.	Mistakes are treated as learning opportunities.
T	F	?	7.	You get what you earn — no more, no less.
T	F	?	8.	When you are unsure about what to do, you can get a lot of help from others.
T	F	?	9.	There is strong resistance to changing the old ways of doing things.
T	F	?	10.	We trust each other to do what's right.
T	F	?	11.	It's hard to find key people when you need them most.
T	F	?	12.	We are encouraged to consider tomorrow's possibilities.
T	F	?	13.	Bypassing channels is not permitted.
T	F	?	14.	New ideas are greeted with enthusiasm.
T	F	?	15.	One or two mistakes can harm your career.
T	F	?	16.	Individual initiative is encouraged.
T	F	?	17.	Decisions often require several levels of authorization before action can be taken.
T	F	?	18.	We strive to be the best in whatever we do.
T	F	?	19.	Agreements are specified in advance on what each of us must do to complete the work.
T	F	?	20.	Stories are shared of the challenges that we have overcome.
T	F	?	21.	People are hesitant to say what they really think.
T	F	?	22.	The unwritten rule is to admit mistakes, learn from them, and move on.
T	F	?	23.	We have to compete with each other to acquire resources.
T	F	?	24.	You advance or achieve depending on your initiative and ability.
T	F	?	25.	Deviating from standard operating procedures without authorization can get you into trouble.
T	F	?	26.	We share the common goal of working toward the team, department and/or organization's success.
T	F	?	27.	People often try to avoid responsibility for their actions.
T	F	?	28.	We encourage a strong feeling of belonging.

Thank you for your cooperation in completing this questionnaire.

MLQ Multifactor Leadership Questionnaire Rater Form (5x-Short)

Name of Leader: _____ Date: _____

Organization ID #: _____ Leader ID #: _____

This questionnaire is to describe the leadership style of the above-mentioned individual as you perceive it. Please answer all items on this answer sheet. If an item is irrelevant, or if you are unsure or do not know the answer, leave the answer blank. Please answer this questionnaire anonymously.

IMPORTANT (necessary for processing): Which best describes you?

- ☐ I am at a higher organizational level than the person I am rating.
- ☐ The person I am rating is at my organizational level.
- ☐ I am at a lower organizational level than the person I am rating.
- ☐ I do not wish my organizational level to be known.

Forty-five descriptive statements are listed on the following pages. Judge how frequently each statement fits the person you are describing. Use the following rating scale:

Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
0	1	2	3	4

THE PERSON I AM RATING

1. Provides me with assistance in exchange for my efforts 0 1 2 3 4
2. Re-examines critical assumptions to question whether they are appropriate 0 1 2 3 4
3. Fails to interfere until problems become serious 0 1 2 3 4
4. Focuses attention on irregularities, mistakes, exceptions, and deviations from standards 0 1 2 3 4
5. Avoids getting involved when important issues arise 0 1 2 3 4
6. Talks about their most important values and beliefs 0 1 2 3 4
7. Is absent when needed 0 1 2 3 4
8. Seeks differing perspectives when solving problems 0 1 2 3 4
9. Talks optimistically about the future 0 1 2 3 4
10. Instills pride in me for being associated with him/her 0 1 2 3 4
11. Discusses in specific terms who is responsible for achieving performance targets 0 1 2 3 4
12. Waits for things to go wrong before taking action 0 1 2 3 4
13. Talks enthusiastically about what needs to be accomplished 0 1 2 3 4
14. Specifies the importance of having a strong sense of purpose 0 1 2 3 4
15. Spends time teaching and coaching 0 1 2 3 4

Continued →

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	Not at all	Once in a while	Sometimes	Fairly often	Frequently, if not always
	0	1	2	3	4
16. Makes clear what one can expect to receive when performance goals are achieved.....	0	1	2	3	4
17. Shows that he/she is a firm believer in "If it ain't broke, don't fix it".....	0	1	2	3	4
18. Goes beyond self-interest for the good of the group.....	0	1	2	3	4
19. Treats me as an individual rather than just as a member of a group.....	0	1	2	3	4
20. Demonstrates that problems must become chronic before taking action.....	0	1	2	3	4
21. Acts in ways that builds my respect.....	0	1	2	3	4
22. Concentrates his/her full attention on dealing with mistakes, complaints, and failures.....	0	1	2	3	4
23. Considers the moral and ethical consequences of decisions.....	0	1	2	3	4
24. Keeps track of all mistakes.....	0	1	2	3	4
25. Displays a sense of power and confidence.....	0	1	2	3	4
26. Articulates a competing vision of the future.....	0	1	2	3	4
27. Directs my attention toward failures to meet standards.....	0	1	2	3	4
28. Avoids making decisions.....	0	1	2	3	4
29. Considers me as having different needs, abilities, and aspirations from others.....	0	1	2	3	4
30. Gets me to look at problems from many different angles.....	0	1	2	3	4
31. Helps me to develop my strengths.....	0	1	2	3	4
32. Suggests new ways of looking at how to complete assignments.....	0	1	2	3	4
33. Delays responding to urgent questions.....	0	1	2	3	4
34. Emphasizes the importance of having a collective sense of mission.....	0	1	2	3	4
35. Expresses satisfaction when I meet expectations.....	0	1	2	3	4
36. Expresses confidence that goals will be achieved.....	0	1	2	3	4
37. Is effective in meeting my job-related needs.....	0	1	2	3	4
38. Uses methods of leadership that are satisfying.....	0	1	2	3	4
39. Gets me to do more than I expected to do.....	0	1	2	3	4
40. Is effective in representing me to higher authority.....	0	1	2	3	4
41. Works with me in a satisfactory way.....	0	1	2	3	4
42. Heightens my desire to succeed.....	0	1	2	3	4
43. Is effective in meeting organizational requirements.....	0	1	2	3	4
44. Increases my willingness to try harder.....	0	1	2	3	4
45. Leads a group that is effective.....	0	1	2	3	4

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Appendix E

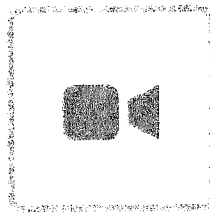
Ethnographic Interview of Rev. Dr. William “Bill” Lawson

and

Rev. Dr. Marcus Cosby, Senior Pastor, Wheeler Avenue Baptist Church



Interview.mp4



Appendix F

Multifactor Leadership Questionnaire™

360 Leader's Report

Bernard M. Bass and Bruce J. Avolio

Transformational Leadership

Transformational Leadership (Total Average) 0 1 2 3 4

How You Rated Yourself

Your Raters average (18)

Benchmark*

3.4

*According to the Research Validated Benchmark, the ideal frequency of all five Transformational behaviors should be a "Fairly Often" rating of 3 or greater.

Builds Trust (IIA)

0

1

2

3

4

How You Rated Yourself

Your Raters average (18)

3.5

Acts with Integrity (IIB)

How You Rated Yourself 4

Your Raters average (18)3.5

Encourages Others (IM)

0

1

2

3

4

How You Rated Yourself 4

Your Raters average (18)3.7

Encourages Innovative

Thinking (IS)

0

1

2

3

4

How You Rated Yourself 3.8
Your Raters average (18)3



Coaches & Develops

People (IC)

0 1 2 3 4

How You Rated Yourself 4

Your Raters average (18) 3.2

Benchmark*



*According to the Research Validated Benchmark, the ideal frequency of all five Transformational behaviors should be a "Fairly Often" rating of 3 or greater.

Transactional Leadership

Rewards Achievement (CR)

0 1 2 3 4 S

core

How You Rated Yourself3



Your Raters average (18)



3.4

Benchmark*



*According to the Research Validated Benchmark, the ideal frequency of Rewards Achievement (CR) behaviors should be between "Sometimes" and "Fairly Often" (2.0 - 3.0).

Monitors Deviations & Mistakes (MBEA) 0

1 2 3 4 Score

How You Rated Yourself 0

Your Raters average (18)



1.6

Benchmark**



**According to the Research Validated Benchmark, the ideal frequency of Monitors Deviations & Mistakes (MBEA) behaviors should be between "Once in awhile" and "Sometimes" (1.0 - 2.0).

OUTCOMES OF LEADERSHIP

Generates Extra Effort (EE)

0 1 2 3 4 S

core

How You Rated Yourself 4



Your Raters average (18)3.4



Is Productive (EFF)

0 1 2 3 4

The Group's Scores on the ODQ

Group Averages

Following are this group's averages on the ODQ scales.

This Group

Population Group: PRE-TEST for Organizational Description

Questionnaire Number of participants in this norm: 18

Campaigns included in this norm:

PRE-TEST for Organizational Description Questionnaire

ODQ Group

Scores

2

Transactional 9.3

Transformational 12.7

-14	-12	-10	-8	-6	-4	-
0	2	4	6	8	10	12 14