A model of pastoral care for personal integration, incorporation, and assimilation of new members into the Pentecostal church

Rozario L. Slack
Interdenominational Theological Center

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A MODEL OF PASTORAL CARE FOR PERSONAL INTEGRATION, INCORPORATION, AND ASSIMILATION OF NEW MEMBERS INTO THE PENTECOSTAL CHURCH

By

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Bachelor of Arts, Southeastern Louisiana University, 1977
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A Doctoral Dissertation
submitted to the faculties of the schools of the Atlanta Theological Association
in partial fulfillment of the requirements of the degree of Doctor of Ministry at Interdenominational Theological Center
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ABSTRACT

A MODEL OF PASTORAL CARE FOR PERSONAL INTEGRATION, INCORPORATION, AND ASSIMILATION OF NEW MEMBERS INTO THE PENTECOSTAL CHURCH

by

Rozario L. Slack

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The purpose of this dissertation was to develop a pastoral care model to assimilate new members into the Temple of Faith Deliverance Church of God in Christ. The model was designed to assist the new member’s discovery of his or her learning style, spiritual motive gift, and personality preferences, making them more aware of how they take in information, what they tend to do with information they learn, and how consideration of all these components impacts the way they experience spiritual awareness and satisfaction.

The model consisted of a new members’ orientation weekend, followed by eight weekly teaching sessions on spiritual gifts, one-on-one interviews to attempt to tie the components together to move members toward ministry. This work grew out of years of this writer’s concern that the church could be more intentional in directing new members toward suitable ministry pursuits.

We sought to develop a model that was informed by professionals who had spent years understanding human development and attempted to transfer the knowledge gained from the psychological world to the work of the church. This multidisciplinary approach could be modified as appropriate to each setting.
The results of this study have inspired us to continue to work to develop a systematic approach to new member assimilation for Pentecostal churches. We were challenged to examine a stage development approach to new member development as we surveyed the work of Sigmund Freud, Erik Erikson, Jean Piaget, Lawrence Kohlberg, James Fowler and Lewis Rambo. An eclectic approach ensued as we proceeded to apply our research. We feel that the understandings gained from this work will produce much fruit for new members as they get in touch with the way they are wired by God for God's service.
DEDICATION

This dissertation is dedicated to my wife, the love of my life, Dr. Angela Smith Slack, for her endless devotion, support, love and undying belief in me. I could not have accomplished this task without you. I Love You! To my children, Rozario Wilson “Will” Slack, Pamela Elizabeth “Pam” Slack, and Taylor Leigh Slack, who put up with divided attention during all my late nights of reading and typing. To my parents, Deacon David L. Slack and Jurisdictional Supervisor Velma W. Slack, who taught me to love God and challenged me to strive for spiritual and educational excellence.

To three of my former pastors and mentors in the gospel, Bishop Charles E. Brown, Reverend Dr. Oliver J. Haney, Jr., and Bishop Felton Matthew Smith, Jr. God placed these men in my path during the most critical points of my ministerial journey.

Special dedication goes to Dr. Edward Smith who took on the task of piloting me through the waters to complete the writing of this dissertation. Thanks to all of my committee members past and present. Lastly, I dedicate the completion of this work to the memory of the late Dr. Jonathan Jackson, who was my committee chair until his untimely death. Dr. Jackson helped me to shape my thesis and to think clearly through my project proposal. Dr. J., WE DID IT!!! Rest in Peace!

R.L.S.
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I am profoundly grateful to all of my relatives, teachers, mentors, coaches, colleagues, and friends, who have made numerous sacrifices for me during different stages of my life journey.

To my siblings: Dr. Valda L. Slack, Kenneth L. Slack, Esq., Velma Slack Triche, Theron L. Slack; my nephews, Brandon Arthur Triche and Joshua David Slack; my niece Joy Kristen; my brother-in-law, Arthur Triche; my sister-in-law, Tracy Dunn Slack; my father-in-law, Mr. Isaac Smith and my mother-in-law, Mrs. Pamela Cook Smith.

Many thanks to the awesome staff at First Things First, who endured my struggle during the most trying points of this process. My heartfelt thanks goes to the wonderful members of the Temple of Faith Deliverance Church of God in Christ who volunteered to participate in this project, to type, and who pitched in to provide assistance to my family during the writing of this dissertation. God bless all of you!
TABLE OF CONTENTS

ABSTRACT ........................................................................................................ v
DEDICATION ....................................................................................................... vii
ACKNOWLEDGMENTS ..................................................................................... viii
INTRODUCTION ............................................................................................... 1

Chapter

I. OVERVIEW OF DEVELOPMENTAL PSYCHOLOGY THEORIES ....................... 4

Sigmund Freud ................................................................. 11
Erik Erikson ................................................................. 13
Jean Piaget ................................................................. 16
Lawrence Kohlberg ....................................................... 17

II. THE MINISTRY ISSUE ............................................................................. 21

Nuances of Membership in Pentecostal Churches ....................... 24

III. PSYCHO-THEOLOGICAL PERSPECTIVE ........................................... 30

Fowler’s Definition of Faith .................................................. 31
Structuralism ............................................................................. 33
Lewis Rambo ........................................................................... 42
Rambo’s Seven Stages of Conversion .................................. 47
Incorporated Members ......................................................... 50

IV. MOTIVATION FOR ADDRESSING THE MINISTRY ISSUE ............... 54

Understanding New Members .............................................. 58
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>V.</td>
<td>RESEARCH HIGHLIGHTING THE NEED FOR A SYSTEMATIC PASTORAL CARE MODEL FOR NEW MEMBERS</td>
<td>61</td>
</tr>
<tr>
<td>VI.</td>
<td>THE TITLE OF THE PROJECT/DISSERTATION</td>
<td>65</td>
</tr>
<tr>
<td>VII.</td>
<td>THE STUDY CONTEXT</td>
<td>67</td>
</tr>
<tr>
<td></td>
<td>History of The Church</td>
<td>69</td>
</tr>
<tr>
<td>VIII.</td>
<td>RESEARCH HYPOTHESIS GOALS AND OBJECTIVES</td>
<td>72</td>
</tr>
<tr>
<td>IX.</td>
<td>THE BIBLICAL AND THEOLOGICAL FOUNDATION FOR THE STUDY</td>
<td>74</td>
</tr>
<tr>
<td>X.</td>
<td>MINISTRY MODEL</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>Previous Efforts to Address the Ministry Issue</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>Review of Normative Literature</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>Review of Empirical Data</td>
<td>95</td>
</tr>
<tr>
<td>XI.</td>
<td>OUTLINING THE PROJECT</td>
<td>97</td>
</tr>
<tr>
<td></td>
<td>The Proposed Model</td>
<td>101</td>
</tr>
<tr>
<td>XII.</td>
<td>EVALUATION AND IMPLICATIONS FOR FUTURE MINISTRY</td>
<td>105</td>
</tr>
<tr>
<td></td>
<td>Implications for Future Ministry</td>
<td>112</td>
</tr>
<tr>
<td>APPENDIXES</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>Information on the Church of God in Chris</td>
<td>117</td>
</tr>
<tr>
<td>B.</td>
<td>Information on Personality Types</td>
<td>122</td>
</tr>
<tr>
<td>C.</td>
<td>MBTI Personality Charts</td>
<td>126</td>
</tr>
<tr>
<td>D.</td>
<td>Learning Styles Assessment</td>
<td>128</td>
</tr>
<tr>
<td>E.</td>
<td>Orientation Information</td>
<td>129</td>
</tr>
<tr>
<td>F.</td>
<td>Study Guide for Spiritual Gifts Class</td>
<td>136</td>
</tr>
<tr>
<td>G.</td>
<td>Individual Interview Question</td>
<td>144</td>
</tr>
<tr>
<td>REFERENCE LIST</td>
<td>147</td>
<td></td>
</tr>
<tr>
<td>Table</td>
<td>Description</td>
<td>Page</td>
</tr>
<tr>
<td>-------</td>
<td>-------------</td>
<td>------</td>
</tr>
<tr>
<td>1.</td>
<td>Erikson's Psychosocial Development Stages</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Piaget's Cognitive Development Stages</td>
<td>17</td>
</tr>
<tr>
<td>4.</td>
<td>Fowler's Development Stages</td>
<td>39</td>
</tr>
<tr>
<td>5.</td>
<td>Fowler's Taxonomy of Faith Development by Ages, Stages, and Aspects: A Comprehensive Structuralist Model</td>
<td>41</td>
</tr>
<tr>
<td>6.</td>
<td>Using Myers-Briggs Type Indicator for Teaching and Learning</td>
<td>110</td>
</tr>
</tbody>
</table>
INTRODUCTION

The Pentecostal church traditionally consists of very dynamic, energetic, enthusiastic Christian worshipers. Although many Pentecostal church leaders place a lot of emphasis on church attendance, one can often find members who have not been adequately and appropriately incorporated and assimilated into the body of Christ. The fact that many Pentecostals are experiential in their relationship with God and their worship expression, can sometimes lead church leaders to assume that people who participate in worship services, in accordance to the norms of Pentecostal worship, have been fully and adequately assimilated into the church.

Faithful church attendance can be misconstrued by some leaders to be indicative of church members who are happy and settled into their proper ministry. Many people can go for years without feeling that they have really found their place in the body. When new members join the church, they are often invited to attend a new members' orientation class. Often persons complete classes but never become actively involved in a ministry. This writer is concerned about the development of a process that provides a fully comprehensive model for new member assimilation. This holistic pastoral care model addresses different facets of a new members' human experience. Many churches are so small that they do not have enough teachers for multiple classes, so new members are often placed in the same classes as people who have been members for years.
New members often do not know what they need to grow spiritually and should be able to expect the church to provide a system that facilitates their spiritual growth. Our project is designed as a pastoral care model that draws from the resources God has invested in each new member. The process involves a battery of assessments including the extrapolation of personality and learning style preferences from the Myers-Briggs Type Inventory (MBTI) and a spiritual gifts inventory. Discipleship classes are an important component of the model. An eight-week class on each spiritual (motivational) gift, individual interviews, and attendance at a ministry fair round out the components of the model.

The model stresses the importance of understanding the individual learning style of each new member. Such understanding is helpful to increase the member’s comprehension and integration of discipleship information needed to be incorporated into the body of the church. Various learning styles were considered inclusive of visual, auditory, kinesthetic tactile as well as MBTI learning styles from the Sensing and Intuitive mental functions. Chapter XI gives a more complete understanding of the different learning styles.

The MBTI uses the work of Carl Jung, presented in a transliterated form by Isabel Briggs Myers to define sixteen personality types of human mental functioning. These dynamics of human personalities will be discussed in more detail in Chapter XI.

Williams H. Hick’s unpublished manuscript, *A Study on Discipleship and Discipline* was used to challenge new members to seek an understanding of what constitutes true discipleship. As he was reading M. Scott Peck’s book, *The Road Less Traveled*. Hicks reports that the Holy Spirit prompted him to develop a four-step outline for use in his discipleship training module. The spiritual gifts inventory utilized assists people in the
discovery of his/her spiritual motive gift. There are seven motivational gifts taken from Romans 12.

The study consists of the following chapters: Chapter I traces the historical path of developmental psychology, highlighting the work of Sigmund Freud, Erik Erikson, Jean Piaget, Lawrence Kohlberg. Chapter II outlines the ministry issue. Chapter III gives the Psycho-Theological perspectives from James Fowler and Lewis Rambo. Chapter IV shares our motivation for addressing this ministry issue. Chapter V is a review of literature gathered from different perspectives including psychological, anthropological, pastoral care, theological, biblical, Christian education, etc. Chapter VI deals with the title of the project and highlights definitions and terms used. In Chapter VII, we discuss the study context, while Chapter VIII deals with our research hypothesis, shares the purpose, description, method, and the act of ministry. Chapter IX gives the biblical and theological basis of the study. Chapter X lays out the ministry model. Chapter XI outlines the project. Chapter XII gives the evaluation, implications for future ministry and conclusion.
CHAPTER I

Overview of Developmental Psychology Theories

Over the past hundred years or so, several prominent psychologists and psychiatrists have devised a number of theories, seeking to answer a myriad of questions regarding human development. Many have sought to quantify the different stages through which humans pass and have found this to be a task of massive proportion. As one would suspect, there is widespread disagreement about these topics. One may ask; if human development takes place in stages, do all experience the same stages? Do twins experience them the same way? At the same time? Must one pass through all the stages? Can a person become stuck in a particular stage? Must one complete a certain stage before going to the next? Are the stages fluid, that is, can a person flow back and forth between stages? Can a person skip a stage and pick up the skipped stage later? These questions and many more provide the perfect backdrop for a discussion of the existing theories and their relevance for the work we feel needs to be done.

Since our pastoral care model involves seeking a holistic understanding of persons as God has created them, we decided to explore the subject of human development. We sought to answer some very tough questions about cognitive development, structuralistic thinking, stage theories and how people are brought to decisions of morality, faith and spiritual growth. The obvious place to begin our search is developmental psychology.
Much of what has been taught regarding human development theory has been generated by a few great theorists and modified by many. We will express the research of a few human theorists and highlight the context of their theory. We will work our way through each theorist’s work as we head toward a full-orbed discussion of conversion.

Because of the enormity of work in the field of developmental psychology by numerous theorists, we must delimit the scope of our work to a few psychologists who seem to have an invisible connective thread, in nature and scope, that can be transferred to new member assimilation for the development of our model. The theorists we have chosen to study share enough in common for us to consider them a body of “likeminded theorists”. Each of the theorists we studied uses some variation of a stage theory. It is relatively easy to see how each theorist has gleaned from others. Since we are challenged to facilitate assimilation in new members, we will seek to consider new member development in light of human development to see if there are consistent stages of membership through which all members might pass. We shall highlight each theorist’s position in their individual areas of focus, delineate their particular stage theory, argue points where their research overlaps or disconnects, and end up with a discussion of how we interpret their work from a soteriological perspective.

We take the position that, given the human developmental models of personality, cognitive, physical, behavioral, psychosocial, psychological, moral and faith development, we should place similar emphasis on investigating issues regarding conversion, spiritual formation and spiritual maturation. The Christian, by definition has been “born again”, so it is a normal consequence that questions regarding human birth and development are
investigated. We seek to discover what, if anything, can be learned from human development psychologists that is transferrable to the spiritual birth.

Often church leaders assume that newcomers to the church will find a natural place in one group or another, and be immediately accepted by members of that group. As the old saying goes, "It ain't necessarily so." It is often surprisingly difficult for a newcomer to find a place where he/she fits and find a sense of belonging. Most groups do not automatically reach out and incorporate the outsider. As a result there is often a high mortality rate among new Christians. The importance of caring for and nurturing the new believer is reflected in the analogy of a new baby requiring much care, feeding and special attention. Just as the new baby cannot survive without the help of others, the new Christian needs the special help of others to begin his/her new life (Arn and Arn 1982, 144). Though the baby illustration may appear to be trite and elementary, it represents a useful parallel for reflecting the desired approach to the model of our ministry project. The very reason we decided to approach the model through the lens of human developmental psychology is that this field represents the closest field of research we could utilize to inform our model.

We understand that the realities of the spiritual birth cannot adequately be compared with the physical, natural birth of an infant, but we are limited in our ability to parallel the phenomenon of spiritual birth. This comparison was made in John 3:2-7 as Jesus encountered Nicodemus.

Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily,
verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot
enter into the kingdom of God. That which is born of the flesh is flesh; and that
which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born
again. (KJV)

Jesus uses the metaphor of a new birth in an attempt to give Nicodemus a natural
frame of reference for what actually happens, spiritually, at salvation. Nicodemus struggles
to understand what Jesus is talking about. Our capacity to comprehend a topic is only as good
as the vocabulary available to articulate the matter, along with our familiarity,
comprehension and knowledge associated with the subject. Since we are dealing with the
subject of new member assimilation, integration, and incorporation it seemed fitting to find
a body of research that at least pondered those topics and utilizes those concepts within the
scope of its language bank.

There are numerous developmental theorists to consider in a discussion of the field
of human development. Developmental psychologists study the way humans develop from
an embryo to a full grown adult, focusing mainly on the factors that contribute to
intelligence, personality, morality and lifestyle. Of special interest are the effects certain
stimuli have on the development of humans. Developmental psychologists would be
interested to know whether genetics preprograms one to be an introvert or an extrovert. Does
one become gifted through their genetic code, through early continuous exposure,
knowledge, training, or a combination of factors?

Developmental psychologists are concerned with how the human mind/personality
changes over the course of a lifetime from its conception and intrauterine development
through childhood, adolescence, adulthood and old age. The field envelops nearly all aspects
of life and seeks to understand the factors that influence personality, intelligence and behavior. Initially, developmental psychologists focused primarily on childhood development believing that adulthood came with a kind of personality stasis. This notion has been challenged by a number of theories, a mountain of research, a myriad of tests, as well as an endless flow of experiments to suggest that humans develop in stages up to and throughout adulthood.

For the purposes of our work, we will highlight the research of lifespan development theorists as they have pondered similar issues we face in our attempt to understand "spiritual lifespan development" for new members. The field of developmental psychology contributes much to our learning curve regarding human development. We consider the work of those who have labored in this field, and though their pursuit was not necessarily of a spiritual or religious nature, it is fraught with useful information for developing a model for new members to maximize the understanding of themselves as it relates to their spiritual development.

As previously stated, the number of theorists is great and we must delimit the scope of our discussion to a few. To that end, we have chosen to present Sigmund Freud's theories regarding psychosexual development; Erik Erikson and his theories pertaining to lifespan development; Jean Piaget's cognitive development theories; Lawrence Kohlberg's theories of moral development; and James Fowler's theories regarding faith development.

A thorough examination of the aforementioned theorists symbolizes and synthesizes some of the best, most widely respected, most prolific research to date on developmental psychology, personality development, psychosocial development, cognitive development,
moral development, and faith development. We are aware, however, that most of these men were not postulating mainly for a church audience, but for humanity at-large. James Fowler does, however, give information that appears to be strictly spiritual in nature, since he deals with faith development.

On the surface, Fowler's work on faith development would appear to have broader appeal for those in Pentecostal churches. However, after reading Fowler, some in the Pentecostal tradition will undoubtedly take issue with his commitment to the Lord, the church or even to his own "faith stance".

It is important to note that the arguments regarding stage theories have caused many theorists to choose between the polar opposites of continuity and discontinuity. This is a very complex set of issues. John Santrock and James Bartlett, in their book, *Developmental Psychology: A Life-Cycle Perspective*, attempts a thorough explanation of this issue:

First, stage theories imply abruptness of change from one stage to the next, suggesting a discontinuity, between stages. Stage theorist Erik Erikson for example, believes that the identity is the central theme of personality development in adolescence and that intimacy is the primary characteristic of life in early adulthood. The implication is that as an individual moves from the stage of identity to the stage of intimacy there is discontinuity as identity loses its power as the dominant theme of personality and is replaced by intimacy.

At another level, however, stage theories imply clear continuity. Achievement of one stage is dependent upon achievement of all prior stages: an individual cannot achieve stage 3 without going through stage 2. Though change from one stage to the next may be abrupt, stage theories assume a connection between stages before and after the change. With identity and intimacy, for example, Erikson clearly implies that successful development of intimacy is related to characteristics of earlier development, such as a positive identity in adolescence and trust in infancy. Such a connection is a form of continuity. Thus the second and most widely discussed dimension of the continuity-discontinuity issue is the extent to which later development is dependent on earlier development.
The third dimension to the continuity-discontinuity issue pertains to the extent human development is continuous with development in lower animals. Do the same principles that explain development and behavior in rats and monkeys also explain development in children or is there a discontinuity between the nature of development in lower animal and children? Many cognitive theorists believe in the discontinuity side of the argument, that there are qualitative differences between the development of children and lower animals. Other behaviorists and ethologists argue for continuity. (Santrock and Bartlett, 1986, 21)

This researcher has little experience in the field of developmental psychology, and certainly not enough to be able to choose a side qualitatively. However, if pushed to choose, would probably line up on the side of discontinuity. An argument of continuity-discontinuity forms the basis of the efficacy of our model. We believe that early intervention in spiritual development is an important facet of the discipleship process for new members, however we do not believe that this is an issue paramount to a continuity argument. We believe that spiritual growth falls into a category of its own and hold that this discussion is a point of departure from our distinguished theorists. It is the opinion of this researcher that to argue for continuity is to limit the power of the Holy Spirit to following a series of stages that have been observed in a miniscule percentage of the people in the world. To embrace this theory undermines the very heart of our argument for individual uniqueness and originality. It appears to us that Santrock and Bartlett are quite aware of this when they posit these words:

Something you know, but bears repeating because it is such an important ingredient in psychology, is that in some ways you are like everyone else in the world yet in many ways you are different. We all have a brain and some way of communicating with one another, for example, but the particular brain and particular way we communicate may somehow differ from everyone else’s. Individual differences are simply the consistent, stable ways we are different from each other. The entire psychological testing movement was (and still is) concerned with how individuals think, act, feel in consistent manner and in relation to how other individuals think, act, and feel (Santrock and Bartlett 1986, 23).
The reason we discuss these theorists is to determine points of departure or points of agreement. Since we do not have a series of models to build upon, we must glean from a variety of theories, fields of study, and systems to properly develop our pastoral care model. We will develop an eclectic model based on the available data derived from our theorists. Let us examine the work of our theorists.

Sigmund Freud

We first look at the work of Sigmund Freud, who postulated that the first five years were critical in the individual’s personality development. Freud also proposed that much of our existence is biologically determined. Though Freud’s work is fairly well known, it is perhaps the least understood. Many Christian educators recognize the name Sigmund Freud, but are probably not too familiar with or too comfortable trying to discuss what they think Freud’s psychoanalytic theory means. Many would not dream of attempting to convey Freud’s psychosexual stages of development.

One may hear of persons relating a slip of the tongue as a Freudian slip, but many who use that term have no idea the depth of meaning behind it. Suffice it to say that Freud has had an equally subtle, unconscious impact on the field of psychology.

Freud developed a stage theory of psychosexual development. He stressed that instincts, particularly those related to sex and aggression, control and motivate us to think, feel, and behave in particular ways (Santrock and Bartlett 1986, 42). Freud laid out a blueprint of development as consisting of five stages. What Freud saw as significant was the degree to which those needs were either met or frustrated by the parents. Extremes at either end, frustration or gratification, would result in fixation, possibly stunting growth.
The first stage known as the oral stage, centers on the child's pleasure from stimulation of the oral area—mouth, lips, tongue, gums. This stage lasts from birth to around one year. The activities of sucking, chewing, and biting provide the chief sources of pleasure. When the oral area is stimulated some instinctual energy is freed and tension reduced.

The period called the anal stage, corresponding with the toddler period, centers on the child's pleasure with eliminative activity. The shift to the anal stage is brought about by maturation of the sphincter muscles and the child's ability to hold back or expel waste at will. It is assumed that exercise of the anal muscles results in the freeing of instinctual energy and the reduction of tension.

This period is not easily forgotten by parents, who typically experience great concern over their initially unsuccessful efforts to toilet train their child. When toilet training has been accomplished, the anal stage has reached its peak—the child has achieved well regulated control over anal activity. Many debates have arisen about the proper method and time for toilet training, however, few of the premises offered have much to do with the specific theoretical claims of Freud.

During the phallic stage, which corresponds to the preschool years, instinctual energy is focused on the genital area. Physical changes in the child cause this area to be a pleasurable one when stimulated. It is during this period, Freud thought, that boys and girls become acutely aware of their sexual anatomy and the anatomical differences between sexes. This awareness sets up a number of complex psychological events referred to as the Oedipus complex in boys and the Electra complex in girls. Each complex consists of the child's alternating feelings of love and hate for each parent as the child competes with one parent for the love and attention of the other parent. Working through these complexes, which are actually highly stressful conflicts about sexual affiliation and identity, takes from eight to ten years and forms the basis for the mature adult's personal and sexual identity.

The troublesome feelings and thoughts experienced while attempting to work out these conflicts are often repressed, driven from consciousness and locked away in the unconscious id. This repression marks the onset of the latency stage, the long period of middle childhood from about six to twelve years of age. During the latency stage the child concentrates on exploring the environment and mastering the vast number of intellectual skills and tricks needed for getting along in society. This activity channels much of the child's psychological energy into "emotionally safe" areas that help the child forget the highly stressful problems of the previous stage.

The genital stage, the last of Freud's stages of development, begins with and continues through adulthood. During this period the repression of Oedipal and Electra conflicts is lifted and teenagers experience a sudden surge of interest in sexual matters. After a number of groping attempts, the adolescent forms a stable
sense of personal identity. This period is brought on by, among other things, the rapid physiological changes occurring in the adolescent at about twelve or thirteen years of age. (Santrock and Bartlett 1986, 43)

Freud’s ideology was, and continues to be, highly controversial. In some Pentecostal churches, where the subject of sex is still not skillfully handled, many will blush at Freud’s concepts resulting from years of silence, denial, ignorance, bad information, frustration, repression, unresolved issues and latent tendencies of church members. Often, because of our own discomfort with our sexuality, traditional norms, and the subject of sex being taboo, we are not very confident in our knowledge of sex, nor in our ability to hold an intelligent discussion about sex. We therefore refuse to enter into dialogue about sex or sexuality. The magnitude of our discomfort and neglect to discuss sexual issues can be detrimental to a new member’s spiritual identity. It is incumbent upon us to provide a spiritual compass to guide new members through the waters of sexual issues. Since contemporary society has produced such a sexually charged environment, the church must provide biblically based responses for new members. Society has opened the sexual flood gates and declared war on the minds of new members. Though it may be true that some of the proposed ages for corresponding stages of Freud’s theory may be suspect, it is no secret that the issues raised by his theory warrant some specific attention with ages beyond the parameters Freud sets.

Erik Erikson

Many contemporary psychoanalytic theorists are called neo-psychoanalytic theorists, because they accept a number of Freudian ideas such as unconscious thought and the developmental unfolding of personality, but disagree with Freud about one or more main issues. One well-known contemporary neo-psychoanalytic theorist is Erik Erikson (Santrock
and Bartlett 1986, 43). Erik Erikson, was one of the first psychologists to propose that human personality continues to change throughout the life cycle. It was chiefly due to Erikson's work that developmental psychology expanded its view, taking on what is referred to within the field as the lifespan approach.

Erikson's work is critical to review in our attempt to understand how new members continue to change throughout their lives. Erikson made considerable contributions to the field of developmental psychology. One of Erikson's main tenets was the idea of crisis. Crisis, for Erikson, is a significant moment when a person's present understanding of himself and his place in the world becomes untenable. The "identity crisis", a term coined by Erikson, is the most widely known such crisis. Erikson's theory of development is also based on his belief that biology, or genetics, requires that humans pass through these stages. Once pushed into them, however, culture takes over and the social / family environment greatly determines the success of the crisis resolution. Erikson's stages are laid out as a series of conflicts, thus underlining his concept of crisis. According to Erikson these stages, which occur at varying ages, are:

**Trust versus mistrust - Infancy (first year)** A sense of trust requires a feeling of physical comfort and a minimal amount of fear about the future. Infants' basic needs are met by responsive, sensitive caregivers.

**Autonomy versus shame - Infancy (second year)** After gaining trust in caregivers, infants start to discover that they have a will of their own. They assert their sense of autonomy, or independence. They realize their will. If infants are restrained too much or punished too harshly, they are likely to develop a sense of shame and doubt.

**Initiative versus guilt - Early childhood (preschool years 3-5)** As preschool children encounter widening their social world, they are challenged more and need to develop more purposeful behavior to cope with these challenges. Children are now asked to assume more responsibility. Uncomfortable guilt feelings may arise, though, if the children are irresponsible and are made to feel too anxious.
Industry versus inferiority - Middle and late childhood (elementary school years, 6 years -puberty) At no other time are children more enthusiastic than at the end of the early childhood period of expansive imagination. As children move into the elementary school years, they direct their energy toward mastering knowledge and intellectual skills. The danger at this stage involves feeling incompetent and unproductive.

Identity versus identity confusion - Adolescence (10-20 years) Individuals are faced with finding out who they are, what they are all about, and where they are going in life. An important dimension is the exploration of alternative solutions to roles. Career exploration is important.

Intimacy versus isolation - Early adulthood (20s, 30s) Individuals face the developmental task of forming relationships with others. Erikson described intimacy as finding oneself yet losing oneself in another person.

Generativity versus stagnation - Middle adulthood (40s, 50s) A chief concern is to assist the younger generation in developing and leading useful lives.

Integrity versus despair - Late adulthood (60s-) Individuals look back and evaluate what they have done with their lives. The retrospective glances can either be positive (integrity) or negative (despair). (Santrock, 1995 40-41)

| TABLE 1 |

Erikson’s Psychosocial Development Stages

<table>
<thead>
<tr>
<th>Years</th>
<th>Stages</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 2</td>
<td>Basic trust vs. mistrust: hope</td>
</tr>
<tr>
<td>2 - 7</td>
<td>Autonomy vs. shame and doubt: will initiative vs. guilt: purpose</td>
</tr>
<tr>
<td>7 - 13</td>
<td>Industry vs. inferiority: competence</td>
</tr>
<tr>
<td>13 - 21</td>
<td>Identity vs. role confusion: fidelity</td>
</tr>
<tr>
<td>21 - 25</td>
<td>Intimacy vs. isolation: love</td>
</tr>
<tr>
<td>35-</td>
<td>Generativity vs. stagnation: care</td>
</tr>
<tr>
<td>60-</td>
<td>Integrity vs. despair: wisdom</td>
</tr>
</tbody>
</table>
Jean Piaget

Jean Piaget revolutionized developmental psychology with his theories of intellectual, or cognitive development. Piaget’s first contribution was to define intelligence as a process of volitional, cognitive endeavors a person undertakes to make sense of the world. He theorized that as a person passes through each of these stages, one struggles to internalize or understand the novelties inherent in each stage. This process has three phases: assimilation, accommodation, and equilibrium. For Piaget, each stage requires the mastery of the skills of the previous stage, and not everyone reaches every stage. The stages consist of:

The sensorimotor stage, which lasts from birth to about 2 years of age, is the first Piagetian stage. In this stage, infants construct an understanding of the world by coordinating sensory experiences (such as seeing and hearing) with physical motoric actions—hence the term sensorimotor.

The preoperational stage, which lasts from approximately 2-7 years of age, is the second Piagetian stage. In this stage, children begin to represent the world with words, images and drawings. Symbolic thought goes beyond simple connections of sensory information and physical action.

The concrete operational, which lasts from approximately 7-11 years of age, is the third Piagetian stage. In this stage children can perform operations and logical reasoning replaces intuitive thought as long as reasoning can be applied to specific or concrete examples. For instance, concrete operational thinkers cannot imagine the steps necessary to complete an algebraic equation, which is too abstract for thinking at this stage of development.

The formal operational, which appears between the ages of 11-15 is the fourth and final Piagetian stage. In this stage, individuals move beyond the world of actual concrete experiences and think in abstract and more logical terms. As part of thinking more abstractly, adolescents develop images of ideal circumstances. They may think about what an ideal parent is like and compare their parents with this ideal standard. (Santrock 1995, 39,42)

These stages constitute Piaget’s famous theory of cognitive development. Piaget is the theorist whose work challenged us to think in terms of assimilation, which occurs when
individuals incorporate new information into their existing knowledge, and accommodation, which occurs when individuals adjust to new information given (Santrock 1995, 39). Piaget’s theory is quite useful in understanding how people develop. We kept a close relationship with Piaget as we proceeded in our work since one of our goals was to facilitate the incorporation of new information and another was to watch as people made the adjustment to what they had learned.

**TABLE 2**

**Piaget’s Cognitive Development Stages**

<table>
<thead>
<tr>
<th>Years</th>
<th>Stages</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 2</td>
<td>Primarily sensorimotor</td>
</tr>
<tr>
<td>2 - 7</td>
<td>Preoperational and intuitive</td>
</tr>
<tr>
<td>7 - 13</td>
<td>Concrete Operational</td>
</tr>
<tr>
<td>13 - 21</td>
<td>Formal operational: Dichotomizing</td>
</tr>
<tr>
<td>21 - 25</td>
<td>Formal operational: dialectical</td>
</tr>
<tr>
<td>35-</td>
<td>Formal operational synthetic</td>
</tr>
</tbody>
</table>

**Lawrence Kohlberg**

The field of developmental psychology has given rise to theorists who have become specialist is a particular field of research. Just as Piaget was a leader in the study of psychosocial development, Lawrence Kohlberg was a leading theorist in the field of moral development. His work in this arena is monumental. Kohlberg is obviously one who used Piaget’s work as a springboard of understanding for his work as a stage theorist. He has been lauded as one of the most important psychologists in the field of human development. Kohlberg, also a proponent of stage theories, utilized Piaget stances such as not concentrating on moral behavior, not focusing on people’s statement about whether actions are right or
Kohlberg developed a set of stories where people found themselves faced with ethical dilemmas. Upon relating the stories to his subject, Kohlberg would then listen for the subject’s reasons for recommending certain actions. He takes Piaget’s work to the next dimension. Kohlberg’s work has implications far beyond the education of children. For instance, he has adapted some of his theoretical orientations to prison reform. At Michigan State University, Kohlberg’s concepts are being adapted to public schools. Asbury Seminary’s Donald Joy is exploring their meaning for Christian education of children. The theory is one that has the broadest sociological and societal implications (Richards, 1975, 182). Kohlberg’s theory is especially useful for us because his work articulates a human development transition towards how persons begin to make moral and ethical decisions.

Lawrence Kohlberg’s stage theory of moral development is intriguing. He actually has identified six stages, two stages occurring at three distinct levels, pre-conventional, the conventional, and the post-conventional. His stages are developed as follows:

**The Preconventional Level.** At this low level the child shows no internalization of moral values—his or her moral thinking is based on the punishments (stage 1) and rewards (stage 2) he or she experiences in the environment.

**Conventional Level.** At this level of morality the child’s internalization of moral values is intermediate. He or she abides by certain standards of other people, such as parents (stage 3) or the rules of society (stage 4). Internalization is immediate because even though the individual is adopting the standards of others, she or he does not abide by those standards.

**The Postconventional Level.** At the highest level, morality is completely internalized and not based on the standards of others. The individual recognizes alternative moral courses, explores the options, and then develops a moral code of his/her own. The code may be among the principles generally accepted by the community (stage 5) or it may be more individualized (stage 6).

For an individual at the postconventional level, the rules of the society must mesh with the underlying moral principles. In cases where the rules of society conflict with
the individual’s principles, the individual will follow his own principles rather than the conventions of society. (Santrock and Bartlett, 1986, 478-479)

Kohlberg’s work points us to research specifically focused on an ethical, moral base. Though he does not purport to speak for the church, his work can be noted as a directional change within the field of developmental psychology. The issue of morality is now on the table. Kohlberg undoubtedly heard testimonies of people’s religious experiences as a part of their conversations with him. His work provides us with a lens through which we can begin to look at the spiritual dimensions of human development.

With the discussion of Lawrence Kohlberg’s important work, we see the apparent need to further investigate how persons are drawn to “do the right thing.” Often new members have traveled a path to getting on the right track without any conscious knowledge of what is driving their decisions. A working knowledge of Kohlberg’s stage theory is helpful in assessing where new members might be on their moral-faith-spiritual journey. A pastoral care model with a keen pastoral assessment process can address that very critical area concerning new member development.
TABLE 3
Kohlberg’s Moral Development Stages

<table>
<thead>
<tr>
<th>Years</th>
<th>Stages</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 2</td>
<td>Response to positive and negative reward</td>
</tr>
<tr>
<td>2 - 7</td>
<td>Preconventional: heteronomous morality</td>
</tr>
<tr>
<td>7 - 13</td>
<td>Preconventional: instrumental hedonism</td>
</tr>
<tr>
<td>13 - 21</td>
<td>Conventional: mutual interpersonal concord, law and order morality</td>
</tr>
<tr>
<td>21 - 25</td>
<td>Conventional: social system priority, conscience dominant</td>
</tr>
<tr>
<td>35-</td>
<td>Postconventional: universal ethical higher law</td>
</tr>
<tr>
<td>60-</td>
<td>Postconventional: universal ethical principles, loyalty to being</td>
</tr>
</tbody>
</table>
CHAPTER II

THE MINISTRY ISSUE

There is a paucity of systematic pastoral care for new members in Pentecostal churches. This paucity served as impetus to address this need. The major question to be addressed in this study will be: What kind of pastoral care model can be developed to assist Pentecostal churches to improve the overall quality of assimilation and incorporation of new members so that they become active in a ministry that fits their spiritual gift and personality profile? This question illumines some very key components and specific research limits. The research will focus on some fundamental dynamics inherent in the Church of God in Christ. It will then move to present a model of pastoral care that can possibly be generalized to other Pentecostal churches.

Research literature and ongoing observations strongly suggest that, though many Pentecostal churches have consistently omitted to optimize the pastoral needs of its new members, they nevertheless continue to experience phenomenal numerical growth. We will seek to hear from a variety of the voices of theologians and church growth professionals to assist us in the formulation of an intervention model to address this void. One voice comes from Steven S. Ivy. In an article in Christian Perspectives on Faith Development, edited by Jeff Astley and Leslie Francis, Ivy states: “Persons develop meaning through relationships and projects which give coherence and continuity to life. Persons' ways of making sense of life develop through time. Pastors enable persons to develop life meaning. Pastors need to
develop a sense of others' life meaning if we are to respond with accurate pastoral care" (Astley and Francis, 1992, 285). Another such voice expressing the need for a holistic model is Howard Thurman's concept of "wholemaking." Thurman writes: "As long as I can recall reacting to the experiences of Life I have observed in myself a tendency--even more, an inner demand--for 'whole making', a feel for completion in and of things, for inclusive consummation" (Thurman 1971, 76).

In our work with Christians, we have heard a constant outcry for "whole making." This outcry was cardinal in the decision to study theories of human development and seek to develop a model that would facilitate a deeper understanding of moral and spiritual development. We approach this subject from the theoretical premise that, if human theorists can uncover and trace a developmental plan for physically born creatures, then God must have a developmental plan to facilitate spiritually born creatures to grow and mature. Along with human developmental theory, we study moral and faith development. We investigate various pastoral care approaches and thoroughly work through a radically challenging approach to the issue of conversion. The model of conversion brings, for us, a new perspective that requires a special understanding and focus. This will be discussed more fully in Chapter III.

The experience of watching people join church on Sunday morning and eventually disappear into the abyss has long been bothersome. What responsibility does the church bear for the spiritual development of those who join? Where does the primary responsibility for new member assimilation lie? Where does one draw the line? Is there really a system that the church can design to prevent an apathetic, lackadaisical, approach to ministry involvement?
All very tough questions, seemingly as absent from many churches’ dialogue as their new member may be in the coming weeks. What happens when a person is saved? What does conversion entail? What’s a church to do? Furthermore, what is the person to do? Many would ask if the person was really converted. Lewis Rambo provided a holistic model to assist our quest to understand conversion. Rambo writes:

The role of religion and conversion often poses a special problem. Reading much of the literature on conversion in psychology, sociology, and anthropology, one would scarcely know that conversion was a religious experience. The religious dimension of conversion is often ignored for several reasons. First, exploring the role of religion is simply difficult methodologically. How can we understand, predict, and control that which is generally invisible to the outsider, mysterious and sacred to the insider, and ridiculed or trivialized by outsiders? Second, many of us do not want to give serious consideration to the religious factor.

It would mean that we might have to reconsider our own world-view and lifestyle, and confront the possibility that we are limited creatures dependent upon a deity who requires moral responsibility. No one, especially a secular intellectual, wants to be subject to the authority of a transcendent being.

Despite these reasons to avoid consideration of religion as a part of the conversion process, I would argue that in order to be phenomenologically true to the conversion experience, we must take the religious sphere seriously. I do not argue that we capitulate to a theological point of view, but I do encourage us to find ways of taking religion seriously. Otherwise, our examination of conversion will remain one-dimensional. (Rambo 1989,49-50)

Although Rambo’s model was not necessarily discussed with the intent to more fully assimilate new persons into the body, his theory of a stage model of conversion presented an intriguing challenge for this work. Rambo's treatment of the process of conversion was quite revelatory to this writer. The import of that discussion shall be shared throughout this dissertation. It is quite likely that, in Pentecostal churches, pastoral care is not properly administered to people who are perceived as not being serious about their soul, the church, or the Lord. Maybe the new member can receive specialized pastoral care when it is more
obvious where she is in her spiritual journey. Perhaps those who have been in the church for a long time will develop more sensitivity for new members while they struggle to learn to walk faithfully with God.

**Nuances of Membership in Pentecostal Churches**

New members often have little or no in-depth understanding of the systems of the church of which they become a member. Even if a person has spent considerable time visiting a church, frequently the dynamics change when one becomes a member. The decision to become a member of a church can be very stressful, so to provide a system of pastoral care that alleviates any unnecessary stress can bring great joy to the life of a new member.

Today's mobile society causes people to move around quite a bit. New jobs, educational pursuits, marriage, divorce or separation, family sickness or death sometime cause people to be in transition in their spiritual life as well. There is a need for a systematic approach to new membership that meets each person where he or she is. A person may have taught a new members' class in one locale and because of a job transfer, downsizing, outsourcing, family sickness, change in marital status or any number of factors may have to move to another state and eventually look for a local church to join. Should a former new membership teacher be put in the same class as a new convert? It is difficult to know very member's spiritual level unless some form of assessment is made of the person's commitment level, spiritual understanding, ability, and giftedness. In order to treat all new members fairly we believe that every person who joins the church needs to be given a diagnostic assessment.
Members of the Church of God in Christ, are united through numerous services, conventions and events connecting us internationally. This researcher has almost always been a part of a church where there was a highly visible pastor. This dynamic brings on a very different set of issues. We have experienced new people, at varying spiritual growth stages, join the church and experience varying degrees of reception from the established membership. Occasionally, new persons from different cities come to be a member of the church. Some have been transferred, others have been relocated, and some have simply liked the ministry of the pastor. Many people have uprooted their lives and moved to town specifically to be a part of the ministry of a particular pastor. After relocating, the person is faced with getting involved in a ministry. Some have prematurely been given the green light to go forward in a ministry pursuit. The new member’s spiritual maturity level has been reported either from their former pastor’s recommendation or sometimes through a self-report. Often, these experiences have proven harmful to all involved. To avoid such catastrophic experiences, we believe that the church must do a better job of assessing spiritual giftedness and spiritual maturity for transfer members. Our model can be utilized to ascertain the giftedness of the new member, whether newly converted or newly transferred so that all are informed of their gift, and personality while discovering their proper place in the body of Christ.

As a result of career moves, educational pursuits and ministerial calling, we have had occasion to be without a church home. We know first hand how it feels to be in transition. We are also cognizant of the real challenges one can face in searching for a place to respond to their call in ministry. That process can be very stressful and frustrating to say the least. It
is not always easy to find a church that “fits” a person’s temperament, worship style or personality. Moreover, when one has a family to consider, many other search factors enter the equation when searching for a church. The church has a lot to consider in developing a system of incorporation and assimilation that goes far beyond a myriad of church services and fellowship activities.

The church must consider the various life challenges basic to the Christian faith. It is important to try to reach new members at their level of maturity to facilitate movement to the next stage of their Christian development. We feel that our pastoral care model has implications for transfer members as well as members who are new in the faith. These implications will be discussed more fully in Chapter XII.

Having ascribed to the teachings of Pentecostalism and the nuances particular to the Church of God in Christ gives us insight into Pentecostal theology and perspective. The dominant Pentecostal belief system affects the overall spectrum of one’s individual experience and spiritual understanding. The traditional Pentecostal understanding of conversion as being comprised of one instantaneous event is one such nuance. This understanding is pervasive in Pentecostal churches. This researcher believes that the predominant Pentecostal understanding of conversion is a factor that underscores the urgency of a systematic model of pastoral care for new members. A modified understanding of conversion and spiritual development will be key in cultivating fertile ground for new members' faith and commitment to take root, the same fertile ground referred to by Jesus in the Parable of the Sower (Matthew 13:3-8). “When the sower went forth to sow, some seeds fell by the wayside ... some fell upon stony places ... when the sun was up they were scorched
...some fell among thorns; and the thorns sprung up and choked them: But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold” (KJV).

A more thorough examination of this text gives incredible insight as to the many challenges confronting a new believer's thought process before fully engaging the message of the gospel. This text implies many environmental challenges believers face in their quest to overcome the magnetic pull of the world as she seeks to hear and receive the Word. When there is comprehension, one can grow and mature with some degree of productivity. Even the word of God cannot penetrate some systems. A person facing a myriad of personal, professional, emotional and spiritual issues going on in their life might be greatly challenged to grow in the word despite the bombardment of Satanic forces. It is imperative that the word be given good ground in order to produce a harvest.

Our model seeks to uncover many of the unseen barriers to membership assimilation. Areas left unattended have the potential to produce the same result or display similar symptoms as the unproductive, unfruitful servants in Matthew 13. However, a deeper investigation of these unseen keys to a person’s understanding and viewpoint can produce the very combination needed to unlock a person's style, drive, and passion for the work of the Kingdom.

While individuals struggle with their conversion experience and the subsequent actions they should take, the church must struggle with what it considers church membership to be. Different theological perspectives arise in the discussion of what church membership really means. In his book 21 Bridges to the 21st Century, Lyle Schaller presents an insightful
argument. He writes:

How do you define member? One response to that question in American Protestantism has been to establish two categories of membership—baptized and confirmed. A second has been to use a similar two-stage sequence of baptized and communicant. A third has been to affirm only one initiatory rite and count those who have passed through that rite as members. That ritual may be identified as baptism, profession of faith, confirmation, confession of faith, or some parallel event.

A fourth system has been to divide all members into two categories—active and inactive. In some traditions, that division is between resident and nonresident. In others, it is between participating and nonparticipating persons.

The least troublesome response has been to eliminate from the agenda any concept of local church membership. It would be presumptuous for sinful human beings to seek to identify who is a member of God’s church. Only God can know who is a member of God’s church. That eliminates the need for new members classes, programs designed to activate the inactive, or that distressing chore of ‘purging the membership rolls.’(Schaller, 1994, 97)

Temple of Faith clearly ascribes to the concept of persons having a church home, and thereby advocates strongly for persons to declare church membership. What must be developed is a pervasive process of assimilating new members that is non-threatening to established members, yet meaningful, supportive, edifying and empowering for new members to serve God. The members of the Temple of Faith Deliverance COGIC are very interested in seeing new members find their place in the church and become a vibrant part of the local assembly. There is a constant flow of visitors who attend church services on a regular basis, some so regularly that they are actually more faithful in attendance than many of the “regular” church members. Temple of Faith must explore its present membership process to see if it provides the best method available to the church. The exploration will necessitate evaluation, introspection, teaching and training if proper modifications will be made. This discussion must take place and must yield answers that are clear to current
members as well as prospective members as to what constitutes membership at the Temple of Faith Deliverance Church of God in Christ. It must articulate and delineate what members can expect from the church and what the church expects from the membership. The individual interviews in the model will provide some objectivity as we look to evaluate this process. The information gathered will be utilized in the further development of Temple of Faith's new members orientation and discipleship process.
CHAPTER III
Psycho-Theological Perspective

James Fowler

We now move to the work of James Fowler, another stage theorist, whose work in the area of faith development gleans from some of the aforementioned theorists. Fowler’s work in the area of faith development is rarely used in pastoral care or pastoral counseling.

There are obvious similarities between pastoral counseling and faith development theory. Both are stepchildren of psychology and are suspect within some circles. They are stepchildren because their core concepts come from psychology; they are suspect because the language of both is more psychological than theological....

Perhaps the most striking similarity between pastoral counseling and faith development theory is the importance of development to each. That is more obvious in the latter since development is at the very heart of its theory, but pastoral counseling has drawn heavily on Sigmund Freud and Erik H. Erikson’s theories of development along with Carl R. Roger’s growth metaphors. It makes almost no use of the structural theory of development of Jean Piaget, Lawrence Kohlberg, and James W. Fowler, while faith development makes only limited use of the life cycle theory of Erikson and Daniel J. Levinson, and virtually no use of Freud. This means that counselors often use development to define pathologies or sin, while faith development theory uses it to define healthy growth or sanctification. (Astley and Francis, 1992, 270)

The above quote highlights the need for an eclectic pastoral care model that seeks to integrate the best of developmental theory, faith theory, and encourages the use of other forms of diagnostic, and therapeutic interventions. Our model does just that. We have sought to trace the formation of development theory so that we can access the best research available to inform our model of pastoral care.
Fowler's Definition of Faith

In our quest to develop a model that can be replicated, it was very interesting to find that Fowler felt such dedication to the universality of his faith development theory. Although what Fowler says of faith is not what many Pentecostals would expect, his work reveals a great deal of useful information. His theory is more phenomenological than traditional. Even Fowler's definition of the scope of what faith means for him can be a problem for some.

Fowler writes:

'Faith' in English, can be employed only as a noun. It can be made into an adjective 'faithful' or the adverb 'faithfully'. But there is no convenient English term for denoting the activity, the state of being, or the quality of participation that is faith. The first hurdle to be gotten over in understanding what we shall mean by faith here, therefore, consists of beginning to think of faith as a verb. Here I shall ask you to begin to think of faith as a way of knowing. It may also help to think of faith as a way of construing or interpreting one's experience. At any rate faith, as we shall use it, is an active, constructive, interpretative mode of being. (Astley and Francis 1992, 4)

Though Fowler's definition of faith appears to be a departure from the norms of our understanding of faith, which may, for some, present an interesting challenge. This challenge would probably be accepted by most members of Pentecostal churches. Faith, as taught by Pentecostal churches, permeates every fiber of a Pentecostal's being. Fowler's definition would actually be a working definition for many in the Pentecostal church, as they are taught to "live out" their "faith".

Fowler continues his definition by stating:

The kind of knowing and interpreting that faith is, needs to be clarified further. Faith is that knowing or construing by which persons or communities recognize themselves as related to the ultimate conditions of their existence. In this sense faith is a knowing and construing which fixes on the relatedness of a person or a community to power(s), boundaries (such as death and finitude), and source(s) of being, value and meaning which impinge on life in a manner not subject to personal control. In theological language, faith is the knowing or construing by which persons apprehend
themselves as related to the Transcendent. (Astley and Francis, 1992, 4)

Although Fowler’s definition of faith may not resonate with all in the “faith community”, many in Pentecostal churches may find themselves agreeing with him in theory. Fowler presents a cogent argument about the need to view faith from a different perspective. When encountering Fowler’s work it is pretty easy to see similarities in the formulation of his thought and that of Piaget and Kohlberg. For Fowler it is not difficult to honor his great predecessors. He writes: One of the better known structuralists, Jean Piaget, a Swiss biologist and psychologist, began about forty years ago to observe that the thinking of children systematically differs in important ways from the thinking of adults. Through years of ingenious research Piaget developed and substantiated an explanatory theory of human mental development. Taking the structuralist viewpoint, he was able to add to it a genetic or developmental viewpoint. The result was that Piaget showed us that human thinking develops according to certain uniform patterns or structural stages. These stages are universal. That is, they seem-on the basis of many experimental verifications- to occur in all cultures and human groups (Astley and Francis 1992, 3). This is a striking comment! “They occur in all cultures and human groups?” That is some statement. Fowler seems impressed enough with Piaget’s work to proceed. What Fowler says next really struck a chord that made us think. He writes: “Moreover, they occur in the same sequence everywhere, and that sequence is invariant. The growing person cannot skip over a stage. The stages build on each other, and each more advanced stage includes within it the transformed and integrated structures of earlier stages (I remind you that I am talking now about developmental stages
in the structures underlying or constituting thought, not in the content of thought which of course is quite variable)” (Astley and Francis 1992, 3-4).

**Structuralism**

If what Fowler proposes is true, our model will profoundly impact the journey of the new member. To add the components of our model to a universal process of development would be phenomenal. We are a bit more conservative in our expectations than Fowler. We do laud the particular nuances that we feel are unique to our work. However, our model does not presuppose universality, quite the contrary, we work to assist persons in their quest to discover their giftedness and ultimately their ministry. It is apparent to us that Fowler’s structuralism provides a barricade from those attempting to guide persons to an appropriate path for them. It seems to rely on a given path of development that would inhibit deviation, individuality and uniqueness. One of the pillars of our pastoral care model is that of guiding. This contrast in practice yields an opportunity to expand our model to be more inclusive of Fowler, understanding that Fowler’s primary purpose is not pastoral care. Fowler’s motivation is further discovered in this quote. “A faith stage is a structural whole. To break open the metaphor a bit we may say that a stage is organismic- a flexible organization of inter-related patterns of operation. When one analyzes a faith interview, one wants to hear ‘through’ to the structural whole underlying the beliefs, values, attitudes and actions described in the linear prose of the respondent. The problem is to read or hear and comprehend in such a way that the content becomes clear, at one level; but on another level one wants to let the structure of a person’s faith ‘precipitate’ out of the content that has been offered”. (Astley and Francis, 1992, 153) To further understand Fowler’s motivation, we
should understand that in Fowler’s research, the data is looked at ‘through’ the theory. The aim is to describe the stages which are presumed to exist (Astley and Francis 1992, 155). In our model theory is looked at through the person’s experience. Understandably, experience in our model is shaded by a combination of the person’s spiritual giftedness, learning style, and personality type indicators. These categories could represent various forms of structuralistic perspective. The challenge from our perspective would be to present a rationale for a universal expectation of experiences.

Until Fowler, we did not have a good understanding of the structuralist’s thought process. For Fowler, faith is in the realm of what he calls the “inner structure.” This is the realm of psychological, ‘inner’ development. It is distinguished from the ‘outer’ structure of faith, which is the sphere of ‘world maintenance’, of shared values and beliefs. This distinction enables Fowler to develop a theory of faith development which is semi-independent of specific belief content. It is the existential dimension of faith by which the ‘outer structure’ and the ‘inner structure’ are maintained in relationship (Astley and Francis 1992, 154). It now appears that a structuralist would make the argument that, because of one’s structural capacity he is able to act, but even if he does not do so, it is not because he or she is incapable or just could not.

Structuralism probably has as many proponents as it does opponents. The structuralist would assume that a person’s capacity to act is sometimes inconsistent with how they are currently acting. They might argue that the structural capacity is there. Others would argue that the reason one does not act in a given manner is because he/she does not possess the capacity to do so. Our pastoral care model is based on all people having the capacity to learn
what they need based on their God-given capacity. This may easily be understood as a “spiritual structuralism”, where the capacity to act is spiritually deposited and one need only to access the Spirit-given construct to experience their potential.

Our model is dependent on a person’s capacity to become assimilated into the body.

We needed to have a clearer understanding of the structuralism ideology. To do so, we took a further look at Piagetian structuralism as a form for an understanding of assimilation.

Piaget’s concept of structure as a system of transformations underscores the interdependence of structure and function, both of which are onto genetically ordered. Functions are the transformational activities, for example assimilation and accommodation through which structures emerge. Faith development theory acknowledges the interdependence of structural, functional, and genetic aspects of development. However, faith development theory is not concerned with the construction of knowledge but with the construction of meaning. The latter is an imaginative activity that cannot be determined simply by identifying an epigenetic sequence of structural stages.

We note, therefore, that the notion of structure in faith development theory is extended beyond the strict mathematicological constructs of Piagetian epistemology. (Astley and Francis, 1992, 30-31)

Since Piaget’s construct articulates subjects relating to our project, mainly assimilation, we learn as much as we can from his systematic approach to structure. Fowler, though highly influenced by Piaget, finds a point of departure from Piaget’s stance on cognitive development.

Having argued that structural transformation is an endless process, Piaget arbitrarily restricted study of cognition to childhood and adolescence. The assumption that cognitive development (not learning) ceases at the acquisition of formal operational logic has not gone unchallenged. In contrast to Piaget’s research, the data for faith development have been gathered from subjects in the adolescent and adult years. These data suggest that what we have defined as faith involves meaning-making activities but are not limited to the mathematicological constructs of formal operational thought but are extended to dialectical thinking at stage five. Our research is more concerned with reconceptualizing the notion of structure as a metaphor for the coherence and orderedness evident in the way persons organize
their lives around transcending meaning than with proving existence of post-formal operational stages. (Astley and Francis, 1992, 31)

Fowler takes the position that meaning-making activities develop faith. One of the strong points in our model is that we encourage persons to understand themselves so well that he/she recognizes that they are the person most qualified to articulate the best way to develop a methodology or promote a system of meaning-making to them. Of the theorists named above, Fowler’s perspective on this issue is the closest to ours that we have found.

For the structuralist, no claim is made about assisting one to develop a certain thought process. Fowler strengthens this assertion when he describes a posture that he has held for years. Fowler’s faith theory seems to hold the position that there are certain ‘uniformities in the patterns of development in religious orientation and awareness’. This position informs our model of determining learning styles, personality preferences and spiritual gifts. If new members access more accurate information about themselves they are more capable of developing more intentionally and, based on what Fowler writes, more successfully.

The developmental process provides a helpful framework for understanding how persons move through the stages proposed by Fowler. Fowler provides a brief overview of his stages of faith:

*Primal faith (infancy)* A pre-language disposition of trust forms in the mutuality of one’s relationships with parent and others to offset the anxiety that results from separations which occur during infant development.

*Intuitive-projective faith (early childhood)* Imagination, stimulated by stories, gestures, and symbols, not yet controlled by logical thinking, combines with perception and feelings to create long-lasting images that represent both the protective and threatening powers surrounding one’s life.

*Mythic-literal faith (childhood and beyond)* The developing ability to think logically helps one order the world with categories of causality, space, and time; to enter into
the perspectives of others; and to capture life meaning in stories.

*Synthetic-conventional faith (adolescence and beyond)* New cognitive abilities make mutual perspective-taking possible and require one to integrate diverse self-images into a coherent identity. A personal and largely unreflective synthesis of beliefs and values evolves to support identity and to unite one in emotional solidarity with others.

*Individuative-reflective faith (young adulthood and beyond)* Critical reflection upon one’s beliefs and values, utilizing third-party perspective taking; understanding of the self and others as part of a social system; the internalization of authority and the assumption of responsibility for making explicit choices of ideology and lifestyle open the way for critically self-aware commitments in relationships and vocation.

*Conjunctive faith (early mid-life and beyond)* The embrace of polarities in one’s life, an alertness to paradox, and the need for multiple interpretations of reality mark this stage. Symbol and story, metaphor and myth (from one’s own tradition and others’) are newly appreciated (second or willed naivete) as vehicles for expressing truth.

*Universalizing faith (mid-life and beyond)* Beyond paradox and polarities, persons in this stage are grounded in a oneness with the power of being. Their visions and commitments free them for a passionate yet detached spending of the self in love, devoted to overcoming division, oppression and violence, and in effective anticipatory response to an inbreaking commonwealth of love and justice. (Astley and Francis, 1992, 16-18)

It appears that the logic of Piaget was striking enough to Fowler that he would pursue that same line of thinking. This is not the best route in the minds of everyone. Margaret Krych is one who does not fully appreciate the depth of the connection between faith and cognition. “Faith and cognitive development must never be too closely identified; yet those who deal with faith cannot ignore cognitive development or fail to ask its implications. Unfortunately, some have succumbed to the danger of too closely relating the two or ignoring the relationship” (Aden, Benner and Ellens, 1992, 65). We are greatly indebted to Piaget and Fowler for providing a well developed framework for observing people and giving definition to the paths of human and faith development. Our model must be a balanced attempt to
recognize spiritual parallels inherent in the human development process which allows each person's process to be fluid, not static or too rigid.

Piaget gave us a great start to understanding human development. Kohlberg and Fowler built upon Piaget's themes to a great degree, but we were still left feeling that something was missing for our model. An insight appeared while studying the themes of Fowler's faith development in league with Kohlberg's theory moral development. Krych provides a great framework for reviewing the developmental path our theorists have forged for us: Piaget demonstrated empirically the predictable structural stages through which human cognitive development moves as the self unfolds year by year, from birth to death. Kohlberg's contribution was to describe the comparable developmental stages that could be predicted for human moral development. Erikson has taught us that the stages of psychosocial growth are predictable corollaries of the cognitive and moral developmental patterns unveiled by Piaget and Kohlberg. Fowler has done us the incomparable favor of successfully applying structuralist theory to the patterns of religious or faith development. He has demonstrated that these structural patterns are as predictable in spiritual formation as in cognitive, moral and psychosocial growth" (Aden, Benner and Ellens, 1992, 128).
TABLE 4
Fowler’s Development Stages

<table>
<thead>
<tr>
<th>Years</th>
<th>Stages</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 2</td>
<td>Infancy</td>
</tr>
<tr>
<td>2 - 7</td>
<td>Early childhood</td>
</tr>
<tr>
<td>7 - 13</td>
<td>Childhood</td>
</tr>
<tr>
<td>13 - 21</td>
<td>Adolescence</td>
</tr>
<tr>
<td>21 - 25</td>
<td>Young Adulthood</td>
</tr>
<tr>
<td>35-</td>
<td>Adulthood/Maturity</td>
</tr>
</tbody>
</table>

Upon discovering Krych’s perspective of Fowler’s work, we felt that we had developed a misunderstanding of what he tried to articulate. Upon further research we uncovered a good rendering of Fowler’s spiritual understanding. Fowler gives a good look at his thoughts on conversion and salvation in his book, *Faith Development and Pastoral Care*. Fowler writes:

Before laying out the stage-related styles of congregational presence, I must mention four cautions. First, it is a paramount concern of mine that the stages of faith and selfhood never be used for purposes of nefarious comparison or the devaluing of persons. Properly used, the stage theories should facilitate our understanding of persons whose ways of being in faith may differ significantly from our own. The theories should provide frameworks for seeing persons and their differences more clearly and less judgmentally or defensively.

Second, these are not to be understood as stages in soteriology. There is no sense in which a person must have constructed a given stage of development in faith or selfhood in order to be “saved.” It is certainly possible to point to persons of serenity, courage, and genuine faith commitment who would be described—even as adults—in terms of any stage from Intuitive Projective to Universalizing. (Fowler, 1987, 80-1)

How revelatory this is for our work. Fowler seems to be even better for our work than we initially thought. There are still areas of disagreement between us, however, there is more
philosophical and theological closeness than was previously apparent. As Fowler elucidates his last two points of caution, it seems that our theologies and philosophies are almost identical.

Third, it is not necessarily the goal of pastoral care and counseling that employs developmental perspectives to try to propel or impel persons from one stage to another. Of course there is a normativity to the developmental theories we have introduced in the last chapter. Other things being equal, persons should be supported and encouraged to continue to engage the issues of their lives and vocations in such ways that development will be a likely result. Pastoral care will seek to involve them in disciplines and actions, in struggle and reflection that will keep their faith and vocations responsive to the ongoing call of God. But we must remember that developmental stage transition is a contracted and protracted affair.

Transitions cannot and should not be rushed. Development takes time. Much of our concern in pastoral care has to do with helping persons extend the operations of a given stage to the full range of their experiences and interactions. Integration, and reconfiguration of memories, beliefs, and relationships in the light of the operations which a new stage makes possible are every bit as important as supporting, encouraging, and pacing persons in the move from one stage to another.

Fourth and finally, it probably is not helpful to think of stage transition or development from one stage to another as the direct goal of pastoral care, preaching, or Christian education. Our first concern, of course, is the proclamation of the gospel and the attempt to help it find deep and firm rooting in the soils of people’s lives. Next we are concerned about the awakening and shaping of vocation in accordance with an understanding of partnership with the action of God. If we are faithful in the pastoral leadership relating to these tasks, faith development, as a movement from one stage to another, will come as a byproduct and fruit of our common work and that of the Spirit. (Fowler, 1987, 81)

Though the quote is fairly lengthy, it signifies the enormously depth of our agreement with the psycho-theological work of Fowler. It was refreshing to discover the spiritual depth of Fowler, particularly after having had such a difficult run with his apparent absence of spiritual depth in a work that sounds so thoroughly spiritual as Stages of Faith. The following table highlights the parallel nature of our theorists:
TABLE 5

Fowler's Taxonomy of Faith Development by Ages, Stages, and Aspects: A Comprehensive Structuralist Model

<table>
<thead>
<tr>
<th>Years/Stages</th>
<th>A Piaget's Form of Logic</th>
<th>B Kohlberg's Form of Judgment</th>
<th>C Erikson's Forms of Psychosocial Function</th>
<th>D Bounds of Social Awareness</th>
<th>E Locus of Authority</th>
<th>F Forms of World Coherence</th>
<th>G Symbolic Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-2</td>
<td>Primarily sensorimotor</td>
<td>Response to positive and negative reward</td>
<td>Basic trust vs. mistrust: hope</td>
<td>Family, primal others. Significant object relationship</td>
<td>Attachment/dependence relationships</td>
<td>Size power, visible symbols of authority</td>
<td>Fragile, episodic, vacillating</td>
</tr>
<tr>
<td>2-7</td>
<td>Preoperational and intuitive</td>
<td>Preconventional: Heteronomous morality</td>
<td>Autonomy vs. shame and doubt with initiative vs. guilt: purpose</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7-13 Childhood</td>
<td>Concrete operational</td>
<td>Preconventional: Instrumental hedonism</td>
<td>Industry vs. Inferiority: competence</td>
<td>Like self in family Social and religious terms</td>
<td>Authority figures based upon personal relatedness</td>
<td>Narrative dramatic (historic)</td>
<td>Literal one-dimensional</td>
</tr>
<tr>
<td>13-21 Adolescence Synthetic convention</td>
<td>Formal operational dichotomizing</td>
<td>Conventional: mutual interpersonal concord, law and order morality</td>
<td>Identity vs. role confusion: fidelity</td>
<td>Composite of group in which one has inter-personal relationships</td>
<td>Consensus of valued groups of worthy representative values and belief system</td>
<td>Tacit system, felt meanings, symbolic, global import but clear boundaries</td>
<td>Symbolic, multidimensional progress from symbol adherence to meaning commitment</td>
</tr>
<tr>
<td>21-35 Young adulthood Individual reflexive</td>
<td>Formal operational: dialectical</td>
<td>Conventionalist: social system, reflective relativism, conscience, class-biased universalism</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lewis Rambo

Fowler, in our mind, has raised some issues we need to explore. What is the stage theory relative to a person's regeneration by the Holy Spirit? Is there an appreciable difference in the way new converts develop spiritually, as opposed to patterns of normal human development. These themes coupled with Rambo's revolutionary proposition that conversion occurs in stages prompted further research. We were prompted to investigate what it means to be converted. Lewis Rambo gives us the benefit of his incredible insight on conversion. In a discussion of conversion motifs, Rambo posits:

More light and more distance may both be helpful and a heuristic model which maintains that conversion takes place in stages may provide a framework for integrating research within various disciplines, offering a deeper, more complex understanding of the multilayered processes involved in conversion. A stage model is appropriate in that conversion is a process of change over time, generally exhibiting a sequence of processes, although there is sometimes a spiraling effect—a going back and forth between stages. A stage may be seen as a particular element or period during that process of change. Each stage has a cluster of themes, patterns and processes that characterize it. Determining how and to what extent the existing literature on conversion fits into this framework will enable us to view the research in a broader context, and will reveal areas in which further research is needed.

The model I am proposing is not only multidimensional and historic but also process oriented; that is to say, conversion is approached as a series of elements that are interactive and cumulative over time. No single process or stage model articulated thus far has been satisfactory to everyone...Scientific understanding of conversion is merely a human to comprehend a phenomenon that is an encounter between a mysterious God and an individual of vast potential, and extraordinary complexity. (Rambo, 1993 16-7)

As previously stated, Lewis Rambo provided a timely viewpoint on the subject of conversion. Rambo provided a needed jolt for us to consider the role of conversion in the development of our new member's pastoral care model. Despite our long-time, deeply held conviction that conversion consisted of a very memorable event, one encounter with
Rambo’s work provided a paradigm shift for us. We decided to conduct more thorough research on Rambo and his work. We discovered that Rambo had written a book that could help us in our quest for understanding religious conversion. In his book, Understanding Religious Conversion, Rambo explains more of why he asserts that conversion is a process. He writes:

My choice of the word process over event is a deliberate distinction resulting from my personal interpretation that, contrary to popular mythology, conversion is rarely an overnight, all-in-an-instant, wholesale transformation that is now and forever. I do not, however, exclude the possibility of sudden conversion; a deliberately inclusive overview is doomed from the outset if any possible experience is declared beyond the pale. Similarly, the popular polarization of “religious” (read “institutional”) change versus “spiritual” (“personal”) change is, I believe, belied by the actual experience of most people. We are all inherently connected through the sociocultural world, and perceived spiritual realities are generally shared, not unique. All conversions (even Saul’s on the road to Damascus) are mediated through people, institutions, communities, and groups. (Rambo, 1997, 1)

What a challenging perspective, to say the least. This is a shocking commentary for us, particularly in light of our theological formulations in Pentecostalism. We read the book and found it to be a well thought out treatment of the subject matter. There are still some areas of concern that we will attempt to work through, but we found fundamental agreement on the majority of Rambo’s work. We felt strongly enough about Rambo’s revelatory work to share it as a dominant theme in our research. Rambo has developed a stage theory of conversion that fits well within the framework of our other theorists.

As we continued our study, we found that others viewed conversion in the same light as we previously did. Throughout Rambo’s book, he touches on subjects that could prove a little difficult to discuss in a Pentecostal Sunday School class. We found that a process theory is not new to those pondering issues of conversion. In their book, How We Learn: A
Christian Teacher's Guide to Educational Psychology, Klaus Issler and Ronald Habermas propose: We need to view conversion as encompassing many developmental phases over time. It is not just a "one-time" decision, nor is it several totally distinct "conversions." Rather, like any significant commitment, there is both a point of original commitment as well as subsequent affirmations. Given age-level differences, these follow-up decisions represent, in some sense, new choices. As a biblical case in point, we can be fairly certain that the faith expressed by young Timothy did not suffice for Timothy as an adult (Issler and Habermas, 1994, 149). Issler and Habermas make a great argument for process in conversion.

Cedric B. Johnson and H. Newton Malony, in their book Christian Conversion: Biblical an Psychological Perspectives write: The tendency in Western Evangelical Christianity to see conversion as a private, static, once-for-all event divorced from a cultural context is called into question. A full-orbed understanding of the process of conversion to the Christian faith is based on the following. (1) Conversion is a dynamic set of events—from the converts growing awareness to his/her incorporation into the faith of the "new" community. (2) Conversion is influenced by culture; that is, by social phenomena. (3) Conversion is defined directionally rather than in terms of crossing set boundaries (Johnson and Malony, 1982, 22).

In her book, A Quest for Religious Maturity: The Obsessive–Compulsive Personality—Implications for Pastoral Counseling, Ann Dooley discusses a biblical perspective of the subject of conversion. Dooley's little book was quite a hidden treasure. She highlights scripture depicting what conversion means to God. We were particularly struck by Ezekiel 36:25-28 and the Aramaic meaning of conversion. Dooley's writing
granted us great insight:

In the New Testament, conversion is a personal response to Jesus’ call to “repent and believe the gospel” (Mark 1:15). To repent is to have a change of heart, to think differently, to behave in new ways. Baptism, confession of sins, and the production of fruits worthy of repentance are signs of conversion (Matthew 3:2-11; Mark 1:4-6; Luke 3:1-14).

Ezekiel 36: 25. Then I will sprinkle clean water on you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you. 26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Peter’s first words in his conversion were a confession of sin (Luke 5:8) The publican became righteous by confessing his sins (Luke 18:13-14). The woman at Simon’s banquet was converted when she recognized simultaneously that she was sinful and that she was loved (Luke 7:36-50).

In Aramaic, conversion means “homecoming.” The parable of the prodigal son exemplified this view (Luke 15:11-32) As pointed up in the above passage, conversion stands for more than moral regeneration. It includes a relationship with the Father of faith, hope of forgiveness, and love. It gives one courage to accept oneself as a member of and a participant in a faith community.

Conversion, in a Christian sense, carries with it Christ’s call to mission (John 17:14-23; Romans 10:14-17; 2 Cor 5:17-21; Eph 4:1, 9-10). These are two ongoing inseparable stages of spiritual development which flow from the initiative of God. The vocation (conversion/mission) is directed, forward looking, urging one on. It is not a treasure to be hidden. It is a life to be lived fully.

Repentance, conversion, mission begin with Christ’s invitation to become who we truly are, namely genuinely human, an image and likeness of God. Humanity grows into its fullness by living that freedom and love which is at the heart of the Trinity. (Dooley, 1981,17-19)

We have found that the literature on religious experience is fairly vast, but after reading much of it we found that conversion is a rare theme. Conversion rather than religious experience is the subject of our concern so our study will only include themes relating to
conversion. Since we wanted to see how conversion motifs and processes are understood, we sought an audience with our previous theorists to ascertain their perspectives and discover what these developmental psychologists with such profound theories had to say about conversion. Both Freud and Erikson have been quoted and their opinions documented by Johnson and Malony.

The traditional psychodynamic view, however, is that conflict arises out of early childhood experiences (Freud 1913/1955), or psychosocial developmental issues described by Erikson (1968) in Identity Youth and Crisis. The assumption in this description is that conversion represents an attempt on the part of the person to solve inner conflicts that have existed for a long time.

Sigmund Freud, in Totem and Taboo (1913 / 1955), points out that religion had its origin in the Oedipus complex of primeval man. He writes, “At bottom God is nothing other than an exalted father....What constitutes the root of every form of religion (is) longing for the father.(p.244) Freud regards religion as nothing more than a man’s search for a father image or his attempt to resolve problems arising from the Oedipus complex. In conversion the person surrenders to the father’s, or Father’s will. (Johnson and Malony, 1982, 42)

With Freud’s work as an underlying philosophy of much of developmental psychology, we felt it important to share his perspective on why persons come to a point of needing conversion. Though what he has stated may be a little uncomfortable for some. Freud’s viewpoints have sparked many a theorist to investigate human developmental process to determine if Freud’s position was accurate. Here is another quote we felt noteworthy:

Freud’s theory of conflict as it relates to conversion has had a great influence on the thinking of others. Robert H. Thouless in An Introduction to the Psychology of Religion (1971) ties adolescent conversions to the reaction of the person against sexual feeling. Sin becomes synonymous with sex as the root of all imperfection. As these sexual conflicts seek to become conscious, the person experiences great anxiety. This is the primary motive for conversion. According to Thouless, conversion helps the person to resolve his/her conflict in that libidinal energy is directed towards God in place of a suitable outlet for erotic feelings. (Johnson and Malony, 1982, 43)
There is little or no chance of Pentecostal leaders buying into Freud’s theory of conversion. Even if any of them would, there is almost no chance of ever hearing a sermon that would deal with that theory. For this reason we looked to see what Erikson may have said about conversion. Erikson likewise felt that conflict was a predominant issue, but where Freud approached the issue of conflict from a psychosexual perspective, Erikson approached it from a psychosocial perspective. For Erikson, the crises are psychosocial, each with its own core issue, extending through the life span of a person to old age. Each of the eight developmental psychosocial crises has a conflict that has two opposing possible outcomes. Each is a social crisis or developmental problem (Malony and Johnson 1982, 44). Erikson provides us with a more acceptable approach to the subject of conversion. Psychosocial crisis has a lot better opportunity of being discussed by a Pentecostal pastor than the any facet of a psychosexual crisis.

**Rambo’s Seven Stages of Conversion**

We have looked to our prominent developmental theorists for research on stage theories on cognitive development, psychosexual development, psychosocial development, moral development, and faith development. They have given their limited perspectives of conversion. We now turn to the theorist whose work on the subject of conversion serves as a wake-up call of sorts to us. Lewis Rambo posits his version of stage theory as he outlines a seven-point process of conversion. He presents his variation of stage theory as follows:

**Context: The Ecology of the Conversion Process**

Context, the most comprehensive of all the stages, is the dynamic force field in which conversion takes place. Context encompasses the modes of access and transmission, provides the models and methods of conversion, and also contains sources of resistance.
Crisis: Catalyst for Change
Crisis provide an opportunity for a new option. Crises force individuals and groups to confront their limitations and can stimulate a quest to resolve conflict, fill a void, adjust to new circumstances, or find avenues of transformation. Experiences in life often cause crises. Disorientation in life sometimes triggers the search for new options. The crises can have many sources, and they vary in intensity duration and scope.

Quest: Active Search
Human beings actively seek a solution to their problems and strive to find meaning, purpose and transcendence. Questing for something more or something better than one’s present situation seems to be endemic in human beings...Quest is, to some degree, influenced by a person’s emotional, intellectual, or religious availability.

Encounter: Advocate and Potential Convert in Contact
The encounter stage brings people who are in crisis searching for new options together with those who are seeking to provide the questors with a new orientation. Congruence of interests are not always found, however. Advocates and potential converts relate dialectically to one another. Depending on differences between each partner’s relative power and particular circumstances, the encounter can proceed to interaction.

Interaction: The Matrix of Change
Once sufficient levels of mutual interest is established or created, interaction involves more intense levels of learning. Relationships are often the most potent avenues of connection to the new option. In some cases, establishing a new relationship forms the foundation upon which a new way of life is built.

Commitment: Consummation and Consolidation of Transformation
Commitment is the consummation of the conversion process. The decision to commit is often expected. A psycho-spiritual experience of surrender empowers the convert with a connection to God and the community. Some groups require that a person engage in specific rituals that enable him or her to separate from the past, move to a new “world” and consolidate that identity through rituals of incorporation. In the liminal or transitional period, the convert learns more intensively how to think, act, and feel like a new person. Central to the converting process is the convert’s reconstruction of his or her biographical memory and deployment of a new system of attribution in various spheres of life. The convert becomes a full member of the new community through rituals of incorporation.

Consequences: Effects of Converting Process
Throughout the process of change, there are consequences of conversion. The convert is more or less aware of the nature of the experiences he or she is going through. From the first experience of crisis or quest or, in other cases, from the first encounter
with a new option, the convert is exploring, experimenting and in some sense “negotiating” the new possibility. After a period, some consequences are more obvious than others. For some people the consequence is a radically transformed life. Their patterns of belief are significantly different from what they were before. Others gain a sense of mission and purpose, and yet others acquire a very quiet sense of security and peace. (Rambo 1993, 165-170)

For the primary purposes of our work, we also find Rambo’s matrix of transformation useful. This is a point where Rambo’s work and our model find a great deal of common ground. Rambo’s outlines his matrix with four R’s:

1. **Relationship**-relationships create and consolidate emotional bonds to the group and establish the day-to-day reality of the new perspective.

2. **Rituals**-rituals provide integrative models of identifying with and connecting to the new way of life.

3. **Rhetoric**-rhetoric provides an interpretive system, offering guidance and meaning to the convert.

4. **Roles**-roles consolidate a person’s involvement by giving him or her a special mission to fulfill. (Rambo 1997, 107-108)

Our model seeks to highlight “relationship” by connecting those with the same learning style, spiritual gift or personality style. We sought to develop “rituals” or connecting functions that were meaningful for each member to use for identification purposes. Our use of “rhetoric” can be seen in the interpretative venture of unwrapping spiritual giftedness and exploring MBTI personality preferences. The ultimate purpose of the model is to assist new members to find, embrace, understand, and fulfill their God-given “role.” This matrix of transformation utilized by Rambo gives us a sense of clarity of future possibilities for our model’s development.
Rambo has given us a new way of engaging the subject of conversion. We have seen that conversion is not nearly as neatly packaged as we once saw it. New possibilities have arisen and challenged us to see our new members in fresh and different ways. The wonders of conversion make it difficult to articulate simply. Rambo’s “definition” of conversion, found in the final words of his book make good sense to us now: Conversion is paradoxical. It is elusive. It is inclusive. It destroys and it saves. Conversion is sudden and it is gradual. It is created totally by the action of God, and it is created totally by the action of humans. Conversion is personal and communal, private and public. It is both passive and active. It is a retreat from the world. It is a resolution of conflict and an empowerment to go into the world and to confront, if not create, conflict. Conversion is an event and a process. It is an ending and a beginning. It is final and open-ended. Conversion leaves us devastated – and transformed (Rambo 1993, 176).

Though conversion is an admirable goal for new members, it falls short of what is needed to fully incorporate them into the church. Our task is to develop a cadre of incorporated members who proceed through the ranks of discipleship to an active involvement in a ministry. We first need to develop a picture of what an incorporated member is. Our goal is to mobilize the converted for ministry!

**Incorporated Members**

It is the opinion of this writer that we have failed to do our job if the new member, who is diligently seeking God’s will and looking to perform their God-given function in ministry, is not given full advantage of the wisdom of the church to facilitate such ministry focus for the new member. We optimize the benefits of our model as we assist the new
member in becoming a regularly attending, gift contributing, actively involved, functional person in a ministry. This partially defines a fully incorporated member.

Win and Charles Arn in their book *The Master's Plan for Making Disciples* define the incorporated member as “a person who sees himself as a valued, appreciated, and contributing member of the church and enjoys being part of a small group in the church.” (Arn and Arn, 1982, 175) When a person engages our model, he or she should develop an introspective view of God’s plan for them. This gives the new member an opportunity to search for the place where his or her piece fits in God’s puzzle. We feel that Win and Charles Arn have outlined our goals for the new member who allows our model to inform their ministry pursuit. Incorporation is one of our goals for new members. The Arns have painted a great picture of what an incorporated member looks like.

1. An incorporated member identifies with the goals of the church.
2. An incorporated member is regular in worship attendance
3. An incorporated member feels a sense of spiritual growth and progress
4. An incorporated member has taken necessary steps of affiliation with the body
5. An incorporated member has new friends in the church.
6. An incorporated member has a task or responsibility appropriate to his/her spiritual gifts.
7. An incorporated member is involved in a fellowship group.
8. An incorporated member regularly tithes to the church.
The Arns have not only described what the finished product should look like, but they have also articulated the role that the church can play in this process. They propose six steps the church can take toward seeing an effective incorporation strategy becoming a reality.

They are:

1. **Build an “incorporation consciousness.”** A church with an incorporation consciousness is one where people go out of their way to greet the newcomer and get to know him/her; where they do everything possible to make the person feel welcome and an important part of the church. In most churches however an incorporation consciousness does not naturally occur. And while many congregations like to think of themselves as a “friendly church,” a first-time visitor might have a different impression.

2. **Develop an incorporation structure.** More and more churches, seeing the need for a formal concern for the incorporation of new members, are establishing a committee on assimilation.

3. **Provide friendship-building opportunities.** The number of close friends a new member develops in the church has a direct influence on whether he/she continues as an active member. If, after six months, the new member can identify few or no close friends in the church, the chances are extremely high that the person will soon be inactive.

4. **Structure need-meeting ministries.** A church concerned with seeing people grow and mature in the Christian life should have ministries that directly respond to the needs of its members—particularly its new members. Starting new groups is an excellent way to provide support.

5. **Create new roles and tasks.** There is a direct connection between the number of roles or tasks available in a church, and the number of new people the church can incorporate. According to a recent study of churches effectively incorporating new people, an ideal ratio of roles to members is fifty-five per one hundred.

6. **Monitor incorporation results.** A key and on-going part of effective incorporation involves monitoring new members’ involvement in the church. Systematically observing worship attendance, Sunday School attendance, and involvement in small group meetings provides important clues as to the new member’s feeling of satisfaction with his/her church life. Closely monitor the involvement levels of each new member for the first nine months of his/her life in the church. (Arn and Arn 1982, 146-151)
After reading these steps we looked at the situation at Temple of Faith Deliverance Church of God in Christ. We determined to assess what the church might need to do to attempt to line up with these suggested considerations.

Win and Charles Arn have given us much to consider by delineating steps a church could take to develop an effective incorporation strategy. Working from Arns definition of incorporated member we would like to note that assimilated and incorporated, for them, seem to be synonyms. We will respond to each of their suggestions in the Chapter XII, as we make projections for futuristic ministry.

Our model makes use of human development theories as well as moral, faith and conversion stage theories. Our premise is that persons who are born again of the spirit are comprised of body, soul, and spirit and should always be treated as such. The spiritual dynamic is often hampered or hindered when one is experiencing distress or some other malady. When we give holistic consideration to physical, emotional, psychological, and spiritual we will seek to bring together an eclectic or heuristic model of understanding the human dynamic. No theory can fully define, describe or discuss the totality of the human dynamic, nor have we found any that we feel is complete in and of itself. We have sought to gain an understanding of the research that brings together the best possible understandings of human, psychological, psycho-sexual, psycho-social, psycho-spiritual development so that our dealings with new members are holistic.
CHAPTER IV

Motivation For Addressing The Ministry Issue

The motivation for addressing the issue of new member assimilation has been greatly influenced by a number of factors. There has long been a need for an intentional, systematic model of pastoral care for new members in Pentecostal churches. This writer is a life-long member of the Church of God in Christ, a Pentecostal denomination affectionately called by its acronym COGIC (pronounced ko-jic). The researcher has been trained in the COGIC seminary, and has yet to see a comprehensive, transferable, duplicable, systematic model of incorporating and assimilating new members and transfer members into the COGIC church. Scores of new members who have not been adequately assimilated into the body of Christ have left the church and seemingly no one has a clue as to his or her reason for leaving. The implications of their leaving often seem to be turned into an indictment of their lack of a personal commitment, as though they had defected from the United States Army. This researcher began to seek out these alleged defectors to ascertain what went wrong. After several years of asking people who have left the church why they left, this writer was surprised to find that quite often it was not true that the person just did not love God or was not interested in their spiritual growth, as had often been implied by some of the reporting members. Many of the persons expressed feeling lost and uncared for. Several felt that the church had no regard for new members, but only looked out for the people who were already there. Many small churches have had the same complaint levied against them. Some of the
people who have left have gone as far as to compare these actions with the Mafia, saying, “They just will not let anybody into their circle. So I just gave up and stopped trying.”

In his wonderful book called Exit Interviews: Revealing Stories of Why People are Leaving the Church, William Hendricks writes of Dr. John Savage, of L.E.A.D. Consultants, who studied the problem of “church dropouts” and advised churches in this area for more than seventeen years.

In 1973 he studied the dropout patterns of four congregations, each with between 400 and 800 members. Dr. Savage found an interesting phenomenon. After someone decides to stop attending church, she typically waits for about six to eight weeks to see if anyone will come visit her to find out why she has left. She stays in a sort of “holding pattern,” not reinvesting time or energy in other areas but waiting to see how her former church will respond. If no one contacts her, she eventually crosses off her old church and looks for other options.

What stunned me in Dr. Savage’s research was the finding that 100 percent of the inactive members he interviewed said that no one had ever come to visit them. They had just been ignored and even viewed by some with the attitude “Good riddance!” One person told him, “I have not been active in my church for ten years, and no one has ever asked me why.” (Hendricks, 1993, 20)

Hendricks goes on to bear out what was stated earlier when he writes:

Yet people who leave churches are rarely listened to. Instead they are preached at and, frequently judged. Not that there are many resources that deal with these issues. But of the few that do, many seem to blame the person for whatever problems exist: “If only you would be more forgiving.” “If only you would adopt a different perspective.” “If only you would be more submissive.” “If only you would quit your bellyaching.” “If only...” Messages like these do little to fulfill the church’s mission to “build people up” in the faith. Instead, since they are at heart messages of condemnation rather than compassion, and of legalism rather than grace, they tear people and eventually drive them away. Not all churches communicate that. And not all Christians are disillusioned. But many believers choose to go it alone rather than subject themselves to a community of Pharisees. (Hendricks, 1993, 21)

The discussion in Hendricks’ book was piercingly fascinating, but it brings to task the Church’s need to commit to a self-evaluation, in light of the culture, the context, and the
current environment to be devoted to continued relevance. Unless persons sense that they are linked to a body that embraces their spiritual uniqueness and individuality persons are going to continue to enter the revolving church door.

In a footnote following this discussion, Hendricks writes something noteworthy. In my mind Ephesians 4 is the P & L (profit and loss) statement by which God will evaluate the work of apostles, prophets, evangelists, and pastor-teachers (mentioned in verse 11). So if I’m one of those leaders, it behooves me to be as effective as I can be in helping people toward spiritual maturity. One way to do that is to listen carefully to those who, for a variety of reasons, have grown dissatisfied with the means of growth that I thought would be so helpful, but apparently were not (Hendricks 1993, 21). It is a response to this pervasive dilemma that we sought to address this issue at the front door. We do not propose to superimpose a cookie cutter approach or methodology that this writer thought meaningful, but to suggest an approach to assist persons to understand why they process information the way they do, and to facilitate a “big picture” perspective on the various viewpoints present in the church.

There are quite a few Pentecostal churches where there are no introductory classes, no new member classes, no orientation of any type. In some of these churches the belief is that if one is faithful he/she will automatically learn all they need to know. Other churches have formed new membership classes where persons have developed materials to introduce new members to the church by a method that the church leadership has found helpful. Often these classes are offered at times new members have not become accustomed to being at church, so the new member may miss out on teachings that the church feels are so important.
It is apparent, by conversations with Pentecostal pastors that many of them are struggling to find the right time and vehicle to adequately present their classes, whatever the content. There is a look of bewilderment on the face of many pastors when the subject of new member orientation is brought up. It seems that there are too few positive experiences in this area of church membership maintenance.

There is one resource that has seemingly found acceptance by many in the highest authority in the Church of God in Christ. At this point, we do not know how widely it has been used, but Presiding Bishop G. E. Patterson wrote the Foreword of the book, and several General Board Bishops of the COGIC church, the Chairman of the COGIC Board of Bishops, the Dean of the Church of God in Christ Seminary, and others have endorsed its use. This most recent, widely endorsed new member orientation tool is written by Robert Robinson. The New Believer’s Study Guide: Bonds of Believing, Belonging and Becoming expresses the author’s six goals of orientation. Robinson writes:

Orientation is provided by the Church as a way to help God’s people find where they fit in the functioning Body of Jesus–His Church here and now! Nevertheless, by what process is orientation made effective? We outline six goals to develop an effective new member program. Actually, the goals are accomplished through helping every believer to do the work of the ministry and to build the church up. (Ephesians 4:11-12)

- **Goal One:** The believer must develop **ASSURANCE** in recognizing and praising God for who He is, discover who they are and who they can become. Worship is the prerequisite for man’s assurance within high possibilities and rich benediction of God’s plan. Many churches are discovering new ways to praise God and also reviving traditions used by saints in ages past.

- **Goal Two:** To develop a sense of **CONSISTENCY** through a firmness in religious belief and character. God honors the person who seeks character development.

- **Goal Three:** To develop the **STABILITY** or strength to stand and endure, in spite of Satan’s forces against us. Choices are faced daily that can either propel you farther
in the race or knock you out of the running.

- **Goal Four**: To develop *CHRISTLIKENESS* in all our actions.

- **Goal Five**: To develop a sense of *INDEPENDENCE*, not requiring or relying on others in our godly commitment. God wants to start something with you, through you and in you. Are you up to the challenge?

- **Goal Six**: To involve all believers in Divine *REPRODUCTION* or soul winning. With resurrection mightiness, Jesus will work in and through us, reproducing the fullness of His life; not only in cleansing our soul with saving blood to assure us of heaven, but in overflowing our being with His personal presence—dwelling within us to nurture our growth and to influence our world through us! (Robinson 1997, 7)

Though we feel that Robinson’s work is quite useful and necessary, we think it needs a bit of expansion to include a more complete assessment of the new member. We definitely plan to utilize Robinson’s material in future orientations, since we feel it makes a great contribution to our model.

**Understanding New Members**

In the first goal, Robinson indicates that believers must discover who they are. This writer is in complete agreement with this train of thought. This proposition states the core paradigm of this dissertation. Often new members are expected to engage God by way of the pastor’s or teacher’s perceptual and conceptual level and not on a level the new member is prepared to comprehend. It is critical to note the fact that God has wired each individual to engage and receive information, process it for understanding, and live it out in their own way according to their learning style, personality, and spiritual motivational gift. It may be that God expects the Church to discover who the new member is so that he/she might be engaged in a manner that accentuates their understanding, accelerates their desire to be involved, and assimilates them into a fuller knowledge of their “call” to ministry.
Recently, this researcher became the pastor of Temple of Faith Deliverance Church of God in Christ and decided that it would not be acceptable to allow new members to disappear into the abyss without a trace. There must be a process to engage each new member with a meaningful assimilation process, while encouraging them to learn about the rich heritage and historical legacy of the Church of God in Christ. This research project allows the writer to explore a very important component of his theory, while exploring new possibilities to develop an efficacious intervention.

Temple of Faith is affiliated with a denomination with a great heritage. The Church of God in Christ has experienced phenomenal growth and has had an incredible impact on Christendom. Temple of Faith COGIC will have a greater impact by adopting this pastoral care model. The Pentecostal traditions lodged in the Church of God in Christ have proven effective. A model combining all the history and the contextualization of current research will prove worthwhile if it is follows the path of the founder of the Church of God in Christ, Bishop Charles Harrison Mason. Bishop C. H. Mason or “Dad Mason” as he was affectionately called was a man of vision, faith and power. Not enough is known of his work. Pentecostalism in America was changed at the hands of Bishop Mason and others. Every person joining a Pentecostal church in America owes it to himself or herself to study Bishop C.H. Mason, and the development of his journey of faith and sanctification.

From 1896-99, the Holiness conventions revivals, and periodicals inspired by Mason and Jones split the Baptists and, in few cases, the Methodist churches, birthing the development of independent “sanctified” or “holiness” congregations and associations. Mason and Jones and colleagues were vehemently opposed and eventually expelled from Baptist churches via the National Baptist Convention. After much praying and studying of Scripture in search of future direction for these independent “sanctified” congregations, Mason, while walking down the street in Little Rock, Arkansas, received the revelation of the name, Church of God in Christ
(COGIC) (1 Thess. 2:14; 2 Thess. 1:1). Thus in 1897, a major new black denomination was born. From the seventeenth century through the nineteenth century, most blacks had encountered Christianity under the aegis of the baptist or methodist churches. Mason and Jones, however, emphatically changed the religious landscape in the black community as well as broadened the black religious experience. Through the dynamic preaching of Mason and the prolific writings and hymnology of Jones, Sanctified and Holiness churches sprang up throughout the South and Southwest.(Robinson 1997, 27-28)

With such a prominent place in the history of Pentecostalism in general and specifically Black Holiness Pentecostalism, the Church of God in Christ should become a leader in providing intentional pastoral care for new members. An assimilation process such as the one developed in this work would be a good step in that process. Much more can be said about the success of the Church of God in Christ. Information on the COGIC can be found in Appendix A.
CHAPTER V

RESEARCH HIGHLIGHTING THE NEED FOR A SYSTEMATIC
PASTORAL CARE MODEL FOR NEW MEMBERS

A review of the sparse literature reveals that a number of authors have indicated a
need for such a model to be devised (Capps 1990; Rambo 1989; Schaller 1978). Research
suggests that the Pentecostal Church is growing at a phenomenal rate, Robert E. Fisher, in
an article in the book, *Nurturing Pentecostal Families* writes. In less than 100 years, the
Pentecostal movement has grown from a handful of newly baptized believers on Azusa Street
in Los Angeles to over 450 million adherents around the world. It is now the fastest growing
Christian movement on earth, surpassing even militant Islam. The phenomenal growth of
Pentecostalism and its astounding impact on society in general and in the religious world in
particular is one of the most important developments of the 20th century. (Vining, 1996, 45)

With a systematic approach to pastoral care, the Pentecostal church can disciple its members
at an astonishing rate, greatly increasing its membership, and improving the quality of
integration and assimilation of its new members. This model was developed to meet that
need. Don Browning, in his book *The Moral Context of Pastoral Care* makes note of an area
of benign neglect of pastoral care. He asserts:

What, then, are the specific concerns of the ministry of pastoral care in the church?
The kind of definition I want to give is not a normative or theological definition. It
is more a historical and sociological definition It attempts to describe the kinds of
activities the church has performed and called pastoral care. Seen in this fashion,
pastoral care deals with what ministers have done to promote two principal functions:
(1) the incorporation of members and their discipline in the group goals and practices of the church (italics mine), and (2) the assistance of persons in handling certain crises and conflicts having to do with existential, developmental, interpersonal, and social strain. Suffice it to say that pastoral care in recent times has had more to do with the latter goal than the former. When viewed from the perspective of seminary curricula, pastoral care in the last two decades has generally been narrowed to mean pastoral counseling. It has had to do with how pastors counsel to handle existential, developmental, interpersonal crises and conflicts. Social systemic conflicts primarily have been handled in pastoral care courses from the perspective of how they place certain personal and interpersonal strains on a person’s private life. Courses in pastoral care and counseling in recent times have seldom dealt with the first historical goal mentioned above, i.e., how people are incorporated into and disciplined in the principal goals of the church. Pastoral counselors have seemed remarkably oblivious to this particular goal of cura animarum (the care of souls). They have been noticeably reluctant to bother about what these goals are or what they might practically mean for the pastoral care of the church. (Browning, 1976, 20)

This quote is 27 years old and seems to have been written yesterday. Browning articulates a matter of great concern for us; the obviously blatant lack of concern for the incorporation of new members into the church. Many persons view pastoral care only in the context of pastoral counseling for persons experiencing a crisis. As a result of the proliferation of Clinical Pastoral Education (CPE) programs in hospitals, nursing homes, prisons, military installations, etc., the practice of pastoral care has almost been eliminated from being associated with the local church setting. The church must recapture the spirit of what it means to be pastoral. If left strictly to academicians the definition could be quite different from what God originally purposed it to be. The church must therefore weigh in on this subject for pastoral care to be informed by practitioners in the local arena.

When we decided to tackle the issue of new membership assimilation we were told repeatedly that new membership assimilation and incorporation were not pastoral care issues. To our utter dismay, it took several conversations with potential advisors to find one who
seemed to share the definition, much less the passion. The late Dr. Jonathan Jackson, Professor of Christian Education at the Interdenominational Theological Center in Atlanta, Georgia gave us an audience. Upon hearing the outline of our proposed work he agreed to become the advisor for this work. Although Dr. Jackson’s famous saying was that “Christian Education is that ministry that undergirds every ministry of the church,” he noted that the assimilation and incorporation of new members into the church is, without a doubt, pastoral care.

To further highlight our concept of pastoral care we turn again to Donald Capps. In his book Life Cycle Theory and Pastoral Care, Capps writes:

Parish life has both types of ritual. Churches have regular morning services and various special rites such as baptisms, weddings and funerals. They also have their “everyday” ritualized customs. Every congregation is ritualized through after-church coffee hours, pastoral visits to the sick and homebound, annual stewardship drives, and many, many similar activities. In Worship and Pastoral Care, William Willimon addresses the first type of ritual. I will be addressing the second type. The implications of this second type for pastoral care are a little more difficult to identify, mainly because ritualized customs of everyday church life are so many and seemingly so diffuse. But Erikson’s “stages of ritualization” are useful for helping us better understand and to do pastoral care through the ritualization of everyday church life. (Capps, 1983, 56)

We wondered what this process of ritualization of which Capps so repeatedly spoke? It is integration of morals, values, virtues, concepts of Christianity. We integrate our faith through our ritual. As new members become involved in the community of faith and participate in the worship, testimonies, prayers, and rituals they are integrating the very faith of the church community into their own lives. Capps continues as he highlights the role the pastor plays in this process. We propose this as a specific role that the model can assure is intentionally incorporated.
What does the ritualization of everyday church life have to do with pastoral care. There is widespread agreement among pastors today that pastoral care is not limited to pastoral counseling or, for that matter, to the care of individuals. We agree that it has something to do with the care of the “church,” here understood as the parish or congregation. Yet we have had considerable difficulty over the years in conceptualizing this aspect of pastoral care. We recognize its great importance, yet find it hard to talk about in any intelligent fashion, mainly because we lack the necessary conceptual models. Over the years some useful models have been proposed, including field theories and system theories. But by and large these models have not caught on with great masses of pastors working in the local setting.

I have no way of knowing whether my proposed use of Erikson’s ritualization theory will catch on either, but most pastors who have discussed it with me have found it a useful conceptualization model. Most have felt that its value is not so much in telling them things they did not already know about running a parish, as in helping them put this knowledge into a conceptual framework.

I use the term “ritual coordinator” to describe the pastor’s role in this conceptual model. The ritual coordinator is the one who assumes responsibility for integrating the various ritual processes in the total life of the parish community, assisting it in shaping its ritual elements into a coherent and meaningful whole. The goal of the ritual coordinator is not to make the church into a smooth running organization but to form a community that has a clear sense of its basic orientation both within itself and in the world. (Capps 1983,56)

Capps presents quite a summary of the need for such a model as ours to be developed. What came through in Capps’ argument that there is a pervasive sense that something is wrong with the practice of pastoral care. Most pastors agree that something needs to be done. Capps later says that pastors know what that something is but have a difficult time framing it in their everyday church routine. Our model proposes the integration of rituals, the gathering together, the reading of scripture, a form of journaling, group interaction, solitude, accountability and a systematic approach to understanding themselves in light of integrating new themes and concepts.
CHAPTER VI

The Title of the Project/Dissertation

The title of my research project is "A Model of Pastoral Care for Personal Integration, Incorporation, and Assimilation of New Members into the Pentecostal Church."

In the context of this research project, the following definitions are significant: (1) model, (2) pastoral care, (3) integration, (4) incorporation, (5) assimilation, (6) new member, (7) Pentecostal church, (8) intervention group, and (9) treatment control group.

1. **Model** - Refers to a type, design or example to be emulated. It can be a tentative ideational structure or pattern.

2. **Pastoral Care** - The system of duties and method of shepherding and nurturing individuals.

3. **Integration** - The organization of various traits, feelings, attitudes, etc. into one harmonious personality.

4. **Incorporation** - The process of taking in and uniting with something. The psychological process of identifying with or introjecting something.

5. **Assimilation** - The incorporation of new events or elements of the external world into one's own activities. Cultural absorption of a minority group into the main cultural body.

6. **New Member** - Refers to a person who has consented to become an integrated part
of the body of Christ within one year prior to the commencement of this research project.

7. **Pentecostal Church** - Refers to a Christian religious body that emphasizes individual experiences of spiritual gifts (glossolalia and faith healing). This body of believers earmarks the birth of the Church as the Day of Pentecost. This body tends to hold to a fundamental interpretation of scripture, in particular the King James Version of the Bible.

8. **Intervention Group** - Refers to new members who have joined the church during the twelve months immediately prior to the beginning of this study, and who have consented to participate in this research project and utilize the intervention model.

9. **Treatment Control Group** - Refers to members whose tenure at the church exceeds one year, who have consented to participate in this research project without the benefit of the intervention model.
CHAPTER VII
THE STUDY CONTEXT

Geographical Overview

My study context will be the Temple of Faith Deliverance Church of God in Christ located in the inner city of Chattanooga, Tennessee. According to estimates provided by Claritas, Inc., a National Data Service, a snapshot view of the Chattanooga Metropolitan Statistical Area shows an urban/rural area of 1835 square miles with a population of 468,338 people. The city of Chattanooga is the geographic and economic center of the Metropolitan Statistical Area with a population of 158,465. Located in the Tennessee Valley, surrounded by the foothills of the Southern Appalachian Mountains.

Chattanooga is bordered by large rural communities in both Tennessee and North Georgia. Because of the rich resources of the land, early settlers developed agriculture and mining endeavors which were enhanced by heavy manufacturing industries during the first half of the 20th century. Though these industries provided abundant jobs for the regions low-skilled, poorly educated, blue-collar workforce, they resulted in major environmental damage and fell victim to the changing national and international economies. Since the early 1970s, regional leaders have known that agriculture, mining, and heavy industries were simply not sustainable endeavors. Since that time, the city has improved dramatically in the recent changes in the economy have led many to herald this region as a paragon of economic development.
The Chattanooga Area Chamber of Commerce, the economic engine for the Chattanooga Metropolitan Statistical Area, has been termed one of the “Top Ten Economic Development Organizations and the United States,” recognized for securing investments of over $460 million in new and extended facilities that created more than 3,100 jobs in the region. This region is deftly shifting gears toward the knowledge-based economy where the most prized natural resource is the intellectual capital of residents. These changes have resulted in a shift from low-skilled mining, agriculture and manufacturing jobs to lucrative opportunities in high-skilled, white-collar positions.

Unfortunately a large percentage of the region’s population does not have access to the educational opportunities necessary to keep pace with this change. The majority of the region’s under-educated, impoverished residents live in isolated rural areas or in urban tracts characterized by crime, unemployment, and poverty. Statistics show that only six percent of adults hold the baccalaureate degrees, 23 percent did not complete high school, and an alarming 19 percent have less than a ninth grade education. One can easily see that, though this region is experiencing unprecedented economic growth, this prosperity is not available to the more than 233,460 adults aged 19+ who lack access to the education and skills to benefit from the economic boom. Of the total population over age nineteen, 47,059 have incomes that are at or below 150% of the poverty line. Of the 210,546 adults ages 25+ who reside in the area 191, 597 (91 percent) lack a baccalaureate degree. The majority of the region’s under-educated adults live in isolated rural enclaves or impoverished inner-city areas. It is in one of these pockets of poverty that the Temple of Faith Deliverance Church of God in Christ is located. (Data from 2001 estimates from Claritas, Inc, a National Data
Service)

History of the Church

Temple of Faith Deliverance Church of God in Christ is affiliated with the Church of God in Christ, Inc. The church was started in as a result of a young minister Felton M. Smith Jr. responding to the call of God at the young age of seventeen. After accepting the call to preach in 1964, Elder Smith started conducting revival meetings. In 1965 the young preacher started the Bread of Life Ministries and published a bimonthly magazine of sermons, testimonies and places and dates of his meetings. The Temple of Faith Church of God in Christ was started as a by-product of a tent revival meeting conducted by Elder Felton M. Smith, Jr. in 1970. Elder Smith started the church with one member and used a building located at 75 Wall Street. After three years the church moved to a new location at 2104 Farleigh Street. For six years Elder Smith labored in that community until he sensed the Lord leading him to the East Lake community. Temple of Faith relocated to 2115 East 26th Street in the East Lake community. After renting an office in a church building two blocks away, Temple of Faith later expanded its ministry by moving into the building where their office was. This church building, two blocks away at 2139 East 27th Street, is the present site of the Temple of Faith Deliverance Church of God in Christ.

The church is located directly across the street from one of the Chattanooga housing developments, East Lake Courts. Temple of Faith has spent the last twenty-five years serving the community of East Lake. Dr. Felton Smith was the pastor of Temple of Faith Deliverance Church of God in Christ for 32 years. Under the pastorate of the Dr. Felton M. Smith, Jr. the church became a fixture in the community. There are several noteworthy accomplishments
to mention, but we will highlight just a few. In 1970 Elder Felton Smith was the first Black pastor to be on local television in Chattanooga, Tennessee with a thirty-minute television program. Elder Smith's relationship with the International Music Department of the Church of God in Christ became a catalyst for many of America's top gospel artists to choose to come to his annual "Gospelrama". A number of well known artists came to Temple of Faith Deliverance Church of God in Christ before going to any other church in Chattanooga. Temple of Faith has been host to a veritable Who's Who in Gospel Music.

One of the biggest challenges that Temple of Faith Deliverance has faced was the consecration of Dr. Felton Smith to the bishopric of the Church of God in Christ. Subsequent to the consecration of Bishop Felton Smith an impending paradigm shift was set in motion. The membership of Temple of Faith Deliverance Church of God in Christ watched as Bishop Felton M. Smith relocated the Tennessee Eastern First Jurisdictional Headquarters from the Temple of Faith Deliverance Church of God in Christ in Chattanooga, Tennessee to the Tabernacle of Faith Church of God in Christ in Nashville, Tennessee. Bishop Smith's move to Nashville put the church in the position of facing its future without the direct leadership of its founding pastor. Less than one year after Bishop Smith's departure from the pastorate of Temple of Faith, his father, Deacon Felton M. Smith, Sr. went to be with the Lord. Deacon Smith's passing was extremely devastating for the Temple of Faith family, since he held a distinct position in the hearts of the church membership. Deacon Felton M. Smith, Sr. was "Papa Smith." Deacon Smith was a strong, quiet, steadying male presence at the church.

Since there was such a bond between the membership and their long-term pastor, as
well as their patriarch, several members of the church continue to have a difficult time getting back into the full swing of ministry. The events affecting this church family have provided the perfect backdrop for a project of this nature. This church is in the beginning stages of working through loss, while learning the nuances of a new pastor's leadership. These dynamics of change along with the realities of new members joining the church, augment the inevitable need for the development of an assimilation process for new members to be incorporated into the body of the Temple of Faith Deliverance Church of God in Christ.
CHAPTER VIII

Research Hypothesis Goals and Objectives

There was not a consistent new membership training class in operation at Temple of Faith Deliverance Church of God in Christ. A group was started specifically for the purposes of this research with the full intention of this pastoral care model remaining intact with the necessary modifications for a structural assimilation process of new members. There are approximately 100 active members, many of whom have not been through any new membership training. This research shall set in motion a model for the church to follow as new members come into the body. The goal of the dissertation is to develop a pastoral care model that identifies, certifies, and encourages each member to maximize their understanding of their giftedness. The objectives of the research are

1. To maximize the utilization of the gifts and talents each new member brings to the body of Christ. Our model will accomplish this by assisting persons to assess their spiritual motivational gift according to Romans 12:6-8.

2. To introduce to each new member their personality type according to the Myers-Briggs Type Indicator.

3. To assist each member to determine and understand their learning style and personality preferences so that as they begin their quest they will experience maximum satisfaction in their ministry.
4. To establish a practical, sustainable, duplicable, new member assimilation model to become a part of the overall assimilation process of the Temple of Faith Deliverance Church of God in Christ.

Members who discover their gifts together will have a greater likelihood of growing together while holding each other accountable throughout their joint discovery process, in the present and for years to come. These members will begin a process to uncover, discover, recover and/or rediscover their individual uniqueness. Each new member will have a vested interest in augmenting their strengths and working through their weaknesses by gaining sufficient understanding of their personality type. By applying a combination of the unique internal components of each individual's spiritual giftedness, we will work in league with other group members to fully integrate each new member into a ministry that fits them. The formation of the group and implementation of the pastoral care model will assist in the evaluation of the effectiveness of the model.

It is the observation of this writer that many members of churches are not engaged in an intentional process to help them discover their fit in the body of Christ. Many are being put through new members' classes, but are not being challenged to find out where they fit in the overall picture of the ministry of the church. This lack of attention leads some members to leave the church unnecessarily. Some members who love God are put in the precarious position of having to choose whether to stay at a church where they are feeling unsatisfied or go it alone and carve out a ministerial niche somewhere else. This dissertation sought to develop a way out for frustrated new members whose gifts and personality have not been properly diagnosed who have struggled with their purpose in the church.
CHAPTER IX

The Biblical and Theological Foundation for the Study

The biblical and theological groundwork for this project is overwhelming. Let us first discuss Romans 12:4-8:

For as in one physical body we have many parts (organs, members) and all of these parts do not have the same function or use, So we, numerous as we are, are one body in Christ, the Messiah, and individually we are parts one of another—mutually dependent on one another. Having gifts (faculties, talents, qualities) that differ according to the grace given us, let us use them: [He whose gift is] prophecy, [let him prophecy] according to the proportion of his faith; [he whose gift is] practical service, let him give himself to serving; he who teaches, to his teaching; (He who exhorts, encourages), to his exhortation; he who contributes, let him do it in simplicity and liberality; he who gives aid and superintends, with zeal and singleness of mind; he who does acts of mercy, with genuine cheerfulness and joyful eagerness. (The Amplified New Testament)

God has individually wired each person for maximum impact on the world. Every person should use their giftedness to provide the maximum benefit for the whole body. To get the maximum from each member of the body, each member should know how to gauge what their individual contribution should be by investigating individual operational paradigms as of their giftedness. Persons need to be informed of ways they can respond to God’s giftedness by developing a heightened awareness of their motivational gifts. The set of motivational gifts needs to be given some attention. These gifts are described in Don and Katie Fortunes’ book, Discover Your God-Given Gifts as follows:

For as in one physical body we have many parts (organs, members) and all these parts do not have the same function or use, So we, numerous as we are, are one body in Christ, the Messiah, and individually we are parts of another—mutually dependent
on one another. Romans 12:4-5 TAB

1. Perceiver: This is the eye of the body
2. Server: This is the hands of the body
3. Teacher: This is the mind of the body
4. Exhorter: This is the mouth of the body
5. Giver: This is the arms of the body
6. Administrator: This is the shoulders of the body
7. Compassion Person: This is the heart of the body (Fortune 1987, 28-31)

This text gives several keys to apply to our research. Taking a further look at Romans 12:4-5, Don and Katie Fortune write:

In the two verses of scripture leading into his description of the motivational gifts Paul uses the graphic example of the human body. There are three points from this illustration that apply particularly to our study of the motivational gifts.

First, the body represents completeness, a whole, a totality—but a totality made up of disparate parts. Similarly, we who make up the body of Christ have different functions. We are not all the same. We are gifted in different ways. Just as a physical body needs hands and feet and eyes and ears to enable it to function properly, so the Body of Christ needs those with different motivational gifts to enable it to function properly. We are to have unity through diversity.

It's good to know that we don't all have to behave just alike. It's okay to be different.

Second, we can see in this analogy that we don't have to 'do it ourselves.' We do our part. Others do their part. Together we get the job done. Together we do the work of the ministry of our Lord.

...And third, Paul emphasizes our mutual dependence in the Body of Christ. We really need each other. No member of Christ's Body can go off on a desert island and be a victorious Christian all by himself. God has purposely made us so that we are incomplete without the interaction and ministry of our brothers and sisters.

This text clearly states that all persons in the body are uniquely gifted and equipped for a specific task that the body needs to done to assure its proper functioning. New
members need to know that giftedness is not a result of heritage or longevity in the body. Gifts cannot be bought or earned. Gifts are given by God, as God wills, to whom God wills, to fulfill God’s purpose. God can use whomever God chooses. New members included! Every person in the body needs every other person in the body. As the Fortunes have so eloquently stated. “We are incomplete without the interaction and ministry of our brothers and sisters.” (Fortune 1987,28-29)

This discussion gives rise to our argument that each new member must discover his/her own giftedness so that they may be able to contribute their share to the ministry of the Lord. It is helpful that each person know his/her place and the value God has placed on each person’s giftedness.

Another text states that, “As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.” 1 Peter 4:10 (NAS) The text implies that each person has been given one or more gifts, and as such is expected to use them. How can one use what they do not know they have? It stands to reason that if all believers are given gifts to utilize for the good of the Kingdom, then the body should benefit by the use of these gifts. God has placed in the body everything needed for God’s work to flourish. If every person finds their own place, their maximum operational procedure, and operates according to this knowledge, there will be considerably fewer wrecks in the body. We will not find ourselves running into each other as frequently.

Jesus declares in Matthew 16:24, “If any man will come after me, let him deny himself, take up his cross and follow me”(KJV). It can easily be argued that this text holds great significance for our model. The model teaches people to know more about themselves. If we are not in touch with ourselves can we be sure that we are in fact denying ourselves? The second point is similar in scope. The model teaches persons to discover their gifts, personality, and operational style. Is not the cross we have been given our own to bear? How
do we know we are bearing our cross if we do not understand what we have been uniquely equipped to do? The last point is that new members must be taught the importance of following Christ. One of the key teachings in the educational component of the model is on discipleship. In fact, this teaching on discipleship is such an integral part of the model that one might attempt to see the model in light of a Christian education model. Although Christian Education plays an extremely important role in the model, pastoral care is the operational engine for the model.

In his book, *Close Your Back Door as You Widen the Front Door of Your Church*, Dr. Leonard Lovett writes: “Many church growth theorists tend to agree that assimilation is the key concept that must be understood, tenaciously pursued and fully implemented, if new members are to be retained. The term assimilation means to make like or alike: to incorporate. The challenge that will not leave begins the day the new converts come to Christ. To be honest the problem of retention is a perennial one that cannot be fully resolved one hundred per cent. However, the attrition rate of leaving can be reduced by approaching it prayerfully and creatively.” (Lovett, 1998, 79)

Another very important biblical rationale for this study emerges from Ephesians 4: 11-13. And he gave some apostles; and some prophets; and some, evangelists; and some pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (KJV). This scripture outlines a group of ministerial gifts given to the body of Christ, but it also signifies why they are given. The perfecting of the saints must include some type of
assessment of who they are to become. The work of the ministry must include some rendering of what they are to be doing. The edifying of the body of Christ has to reveal how the body should be built up to function at maximum capacity. This scripture gives a specific set of expected outcomes for ministry gifts. These gifts will apparently be in place for a long time, since the text states “till we all come into the unity of the faith.”

A thorough plan of engaging new members will yield great fruit for the Kingdom. It has been stated that it is not enough for people just to join the church, Christ wants their fruit to remain. The church is therefore charged with a responsibility to develop systems where fruit will remain. There needs to be an intentional effort to facilitate a ministry outlet for each person joining the church to have the opportunity to maximize their gift, thereby increasing the probability of their remaining a part of the body. Assimilation through individual assessment can increase the retention of new members.

Lyle E. Schaller discusses the assimilation process of adult new members in his article, "How Active Will Your New Members Be?" In his article, he speaks of four routes new members generally follow:

1. The new member becomes part of a group in which membership in that group is especially meaningful (Sunday School class, women's organization, special Bible study or prayer group, program committee, etc.).

2. The new member accepts a role and, through that distinctive role, identifies with the congregation (Church school teacher, usher, treasurer, deacon, counselor of youth group, chairing a committee, etc.).

3. The new member may share in a task which helps the new member meet others, and to become assimilated through working together. These tasks include helping in the construction of a new church building, helping to paint the church, helping to count the offering, serving as a caller in the every member canvass, etc.).
4. A new member becomes an inactive member (Schaller 1975, 8).

A brainstorming process and grouping new members according to their learning styles and personality types assisted in exploring ways to facilitate the interest of new members to assure their assimilation in one of the above ways. The model utilized a combination of assessments, classroom learning, individual interviews and group processes to assure that each new member had the opportunity to become actively involved in a group or ministry effort that coincides with their interests. This model relies heavily on a modified understanding of the role of conversion in the assimilation process. To further understand the role of the conversion process that facilitates assimilation, we consulted the writings of Cedric B. Johnson and H. Newton Malony:

The theological and psychological models of conversion are foundational to the discussion of the processes of behavior change, evangelism, and psychotherapy.

Conversion and behavior change is a subject that has caused wishful thinking and speculation in some circles. The lack of change in persons after their conversion has been a problem from the time of Paul to our day. The debate revolves around the definition of the word change. What changes? Personality, behavior, beliefs, or the direction of the person's life? Conversion is seen as a series of disorientation experiences resulting in belief and behavior changes throughout life. The key to conversion is that the person turns to Christ. An "interactive" model of conversion is proposed. God acts in power and people are gradually transformed.(Johnson and Maloney, 1982, 16)

As we considered ways to strengthen the effectiveness of new members assimilation, we often contemplated the words of Lewis Rambo's discussion of the role of religion in conversion. To maximize our brainstorming efforts, we kept in mind the aforementioned discussion of the many issues new members face in the conversion process and their quest to appropriate the impact of religion on their lives. It become clear that a new paradigm, or at least a different posture of thinking about new members needed to be utilized. The old
ways of handling new members would no longer suffice. Intentional pastoral care must be
developed to combat the forces of evil and the new wave of technology and societal
competition for the minds of new members.
CHAPTER X
MINISTRY MODEL

My ministry model, the Teacher-Counselor, was functional for this project. Discovery of my ministry model and the continued application was a blessing for me. The Teacher-Counselor seeks to enhance the lives of all people of God through a system of teaching and caring. This model utilizes empathic listening, an understanding of individual and group needs, and an incarnational process of ministry. These gifts were key in the formation of an intervention model.

As a Teacher-Counselor, my desire is to assist people to become fully assimilated into the life of the church. For years I have seen people come to the altar and "give the pastor their hand," leave the altar, never to be seen again. This situation has bothered me for as long as I can remember. Having seen the benign neglect of improper assimilation of members into the church has made it of great importance for me to discover ways to facilitate holistic pastoral care for new members, such that they did not "fall through the cracks." Thus, many Pentecostal churches may be missing a great ministry opportunity by being inattentive to the needs of new members increasing the probability of new member dropout.

The formulation of a model of pastoral care for Pentecostal churches afforded me an opportunity to utilize my Teacher-Counselor ministry model to develop a systematic methodology for identifying factors that focus on the spiritual nurture of new members. This model will be proposed as a resource for churches experiencing difficulty retaining new
members as well as enhancing the ministry of those who are not. Rambo’s work on conversion continued to enlighten me when he states: "Conversion is a process of change that takes place in a dynamic force field. No model can be totally inclusive of the whole of reality, but I would suggest that the study of conversion must include, at the very least, the following components: cultural, social, personality and religious systems. For conversion to be understood in all its richness, variety, and complexity, the domains of anthropology, sociology, psychology and religious studies must be taken into account (Rambo 1989)."

Rambo's comments lead us to consider the new members' personality dynamic in our efforts to reach them. This suggestion caused us to consider a the Myers-Briggs Type Indicator (MBTI) or another type of personality profile instrument along with spiritual gift inventory and the learning style inventory on each participant as a part of the overall pastoral care model. A discussion stemming from many of Rambo's proposed areas assisted in the formulation of a holistic understanding of the conversion process. A survey of various literature sources follows this section.

**Previous Efforts to Address the Ministry Issue**

As stated before, there has been a lot of research on developing churches, church growth surveys, and a lot of other discipleship literature yet very little research on the issue of a holistic pastoral care model directed towards getting into the specific God-given spiritual, psychological, and mental wiring of the new member. Much of the data found neglected to give voice to other fields of thought and were primarily written from a unilateral perspective. Voices from the pastoral care field have noted the lack of attention given to assimilating members.
Among this body of research was the renown and prolific, Lyle Schaller. He has been a long-time researcher in the area of Church Membership and Parish Concerns. His book, Assimilating New Members (1978), comes closest to the approximate theme of this project. Secondary sources include his works entitled How Active Will Your New Members Be? (1974), and High Commitment Leads to Renewal (1993). In our opinion, Schaller, though one of the most highly respected voices in the area of church growth, has failed to develop or report on a highly functional model of assimilation or incorporation of new members.

Schaller's name appears constantly in the literature and does a wonderful job of outlining the problem. It seems to us that Schaller does not propose a systematic model of dealing with them. There is a need to develop a model for Black Pentecostal churches to approach the benign neglect shown to many newcomers to the church.

Part of the challenge of assimilation can be found in the reluctance of some church members to accept change. Keeping up with the latest societal modes of communication, changes in community dynamics and finding meaningful modes of addressing issues can be important in the approach to making the church a relevant place for new members and their spiritual journey. In the Church of God in Christ much emphasis has been placed on indoctrination. Dr. Leonard Lovett gives a good discourse on the indoctrination versus discipleship argument. Lovett has observed droves of members coming in the front door of the church, joining the church, and going out of the back door of the church. Giving advice on closing the back door from the perspective of Pastoral Theology, Dr. Lovett writes:

In order to effectively close the back door of your church there are certain essentials that are considered fundamental to the well-being of those who walk in the Christian vocation. In order to assure each believer of the blessed hope that is within them, it is crucial that a serious ministry of discipleship takes place. One must be careful that
indoctrination is not substituted for discipleship. Indoctrination utilizes force or undue pressure to implant certain values within individuals. A common term we use is ‘brainwashing’. There are certain basic spiritual truths a new believer must know and apply to develop maturity and become grounded in the faith.

Discipleship is a radical commitment to validating the conversion experience through following our Lord in every way. It involves the challenge of spiritually multiplying ourselves through others. ...The goal for Paul was to present every believer perfect (mature) in Jesus Christ. That process should begin during orientation and continue beyond that initial beginning so believers can graduate from the ABC’s of the faith (Lovett, 1998, 120).

Lovett’s words are important in the establishment of a pastoral care model for Pentecostal churches, since he has more than twenty-five years of pastoral experience in the Church of God in Christ. His admonition assisted us as we pondered whether or not to include a teaching on discipleship in the model. This author was extremely helpful as we pursued a discussion of the need for a theology of discipleship. Another writer, writing from a Discipleship Literature perspective, asserts these thoughts:

To fasten on a discipling purpose from Christian education (a purpose defined by our theology and thus one to which we must give fullest commitment) means that we must seek educational strategies which facilitate growth in likeness. We cannot be satisfied to retrench; to insist that because in our present educational programs we do “teach the Bible,” the programs themselves are beyond criticism.

This is a common reaction. Somehow because what we are attempting to do (“teach the Bible”) has validity, we tend to feel that our programs and methods are valid. And we tend to view criticism of methodology as an attack on “Bible teaching”! No matter how obviously different the two considerations (what is being communicated, and how it is being communicated), there is an emotional reaction that clouds the distinction, and permits us to resist the recognition of the weaknesses in what we are doing.

So let’s make a distinction here. Scripture as God’s Word, as His revelation of Truth, must be taught—and learned. We need not and cannot retreat from a high view of Scripture’s inspiration and its authority.

But Scripture need not be taught as it has been taught! In fact our “school” approach to Bible teaching has all the weaknesses of the first change strategy described in the
last chapter. We have attempted to change persons by contact at one point of the personality (the cognitive), and by the simple expedient of providing new (revealed) information. The result too far too often has been the development of a distorted faith: a faith that takes the form of beliefs isolated from the total personality. To a great extent, the reason individuals process faith content as they do is that the Bible has been taught in that school setting which learners have taken to imply a content which is to be intellectualized, divorced from body and emotion, and divorced from doing (Richards, 1975, 70-71).

Richards establishes, in great detail, some of this writer's concerns about a 'one size fits all' methodology of educating new members. An assessment of how the new member is more likely to engage the Word seems to be a better approach for discipling new members. Approaching new members through their learning style and personality dynamic greatly increases the likelihood of information being understood and appreciated more.

Utilizing learning styles and personality dynamics are some of the best tools available for an objective rendering of information. These entities give no credence to race, socio-economic groupings, gender, geography, etc.

As noted earlier in this document, Temple of Faith Deliverance Church of God in Christ is located in an economically disparaged community. Discouraging but helpful are the findings from empirical data from the field of social psychology. Although sparse, it yields brief but significant commentary of predictors of religious involvement. Social psychologists C. Daniel Batson and W. Larry Ventis posit:

Socioeconomic status (SES) is also a predictor of religious experience, although it seems to affect how, rather than whether, a person is religious. Members of the middle class are more likely than members of the lower class to be church members and attend church, but less likely to report having religious or mystical experience. Moreover, lower SES is associated with more traditional and more fundamental religion, at least among Protestants. It is also associated with involvement in sect-type religious organizations—those in which the follower is expected to give his or her all, often including renunciation of friends, family, and possession — rather than involvement in more formal churches. (Batson and Ventis 1982, 42)
Since the religious experience needs to have a fertile ground to be planted, the church must develop the tools to till the soil of socioeconomic status.

A multifaceted approach to new member assimilation has to find contributors from a variety of fields to truly gain the benefits offered by a holistic model. Though the model is a pastoral care model it was informed by the tenets of other disciplines. Paul G. Hiebert writes from the "trialogue" as he calls it. He allows philosophy, history and empirical approaches to inform his study of Scripture and humanity. Hiebert's writing on missions rings true of our pastoral care research model: "Missions is a process. We must begin where people are in their beliefs and gently lead them to truth and righteousness (1 Thessalonians 2:7; 2 Timothy 2:24). Conversions to faith are often dramatic, but we cannot expect the people to instantly change their social systems and worldviews. Through pastoral ministries we must help them work out the consequences of their new faith in their everyday lives" (Hiebert 1994, 14).

For many years the black church has served a variety of roles in the lives of its members. Without the church many families would not have survived. The church was the consummate extended family, so much so that the church adopted even the very nomenclature apropos to that of a family. The custom of calling each other 'brothers and sisters', was widely accepted in the church setting. The older women were all called 'mothers'. The church helped struggling families to have meaning, value, and purpose. New members automatically became a part of the family system. It was true of the church that "membership had its privileges".

Relationship means so much to new members that the church must find ways to
assure that each new member has access to a network of caring persons to share their spiritual journey. The church has always done new membership orientations, though orientation, as such, were not always a formal component. The leadership of the church often expected persons who were new members to “be there every time the church doors opened,” to begin to understand the church’s perspective on issues.

In today’s information age, just expecting people to show up to church is not sufficient. Churches are contending with a myriad of competing forces. The whole concept of family is fighting for survival. The church must, however, provide more than just a family acceptance role in the life of its new members. It must deal more deeply with what it means to be a member of God’s family. This may not be a perceived need of the new members, but it is a profound answer to questions new members may not know how to ask. It fills a necessary role for new members, and provides avenues for older members to live out their faith.

A source from the field of Anthropology views the church from this perspective:

The church is both teacher and prophet-teacher in matters of faith and morals, and prophet when humans part from the message of the Gospel. The Incarnate Word continues to have meaning in the world today through the Church. The Church may not be an expert in economics, politics or military affairs, but it is the authoritative teacher in what, in God's mind, it means to be truly human. In a word, the mission of the Church is to be vox Dei in matters of faith and morals, in matters of love and justice, in matters of peace, reconciliation, and salvation (Luzbetak 1988, 385)."

The literature review further shows that operational aspects of this proposal are addressed from the perspective of Church Administration as well. Melvin L. Hodges writes: “We are to preach the message of God to every creature in such a way that regenerated converts will result. These will form local churches, established according to the
New Testament pattern and operating as self-sustaining and self-propagating units, to the end that vital churches will multiply in every area of the world" (McGavran and others 1965).

Win Arn and his son Charles, in their book *The Master's Plan for Making Disciples*, address this issue from a *Church Growth* perspective: How do we insure that new members become integrated into the life of the congregation, that they develop a sense of belonging and identity and become an active part of the church’s life and ministry? The question of incorporation is crucial. A strategy for successful incorporation of new members is a major part of any church’s commitment to making disciples. A church-centered approach to incorporation rightly assumes the centrality of the church in this process (Arn and Arn 1982, 145)

From the field of *Psychology*, Orlo Strunk writes:

...in the years ahead more and more people will need to work out their spiritual survival and development outside the organized church. Nevertheless, the fact remains that it is in the church, especially the local church, where many individuals experience the nature and mystery of the religious question. It is in the church, too, where they may be conditioned to a notion of a mature religious sentiment or to a model of Christian maturity. There may be many places where spiritual development begins, but the church remains a primary locus. I believe an authoritarian-moralistic orientation in the church is less likely to provide the individual with the atmosphere most capable of exposing the fullness of God’s world and that therefore this kind of structure is an inadequate resource in the search for maturity of any kind (Aden, Benner and Ellens, 1992, 125)

**Review of Normative Literature**

Several voices from the *Pastoral Care* field would certainly support the thesis that a pastoral care model would be important to the church as well as to the members themselves to develop a caring congregation. Caring congregations incorporate members more fully by being as attentive to the individual members' needs as they are to the needs of the
Some extremely useful pastoral care literature was optimized by Edward Wimberly. "Caring is a ministry of the church and cannot be understood apart from the ecclesiology or theology of the church" (Wimberly 1991, 25). Wimberly goes on to discuss that God draws people "so that the resources of God can be made available to them for their growth and development" (Wimberly 1991, 26). One primary source of our reflection will, however, be taken from Wimberly's book Pastoral Care and the Black Church.

In Pastoral Care and the Black Church, Edward Wimberly sets forth his definition of pastoral care as "the bringing to bear of the total ministry of the church upon persons and families in crisis." (Wimberly, 1979, 19) This definition of pastoral care will be utilized and expanded, as we explore the four functions of pastoral care examined and described by William A. Clebsch and Charles R. Jaekle: healing, sustaining, guiding, and reconciliation.

Wimberly defines the four functions as follows:

**Healing** consists of binding up the wounds; repairing damage that has been done as the result of disease, infection, or invasion; and restoring a condition that has been lost.

**Sustaining** refers to helping persons courageously and creatively endure and transcend difficult situations while preventing or lessening the impact of the situation; sustaining is offered when healing is not possible.

**Guiding** seeks to help persons in trouble make confident choices between alternative courses of action that will help them solve the problems they are facing.

**Reconciliation** seeks to reestablish broken relationships between a person and God on the one hand, and between a person and persons on the other (Wimberly 1979, 19).

In our model we apply the standard of healing the soul from the disease of sin and provide a system to identify and deal with the challenges of functioning in a society replete
with worldviews that contradict the Christian worldview. The conditions that have been lost are fellowship with God, service to God, and maximizing each member's individual purpose. The model encourages each member to be restored to God's divine purpose by discovering or uncovering his or her spiritual giftedness. This discovery will free them to find ways to undertake the task of giving back their unique talents and giftedness to the body of Christ through ministry opportunities and outlets of the local church assembly.

The task of sustaining is utilized by building a comprehensive care network by which new members are assimilated into the core of a local church fellowship. As Wimberly writes: “The sustaining dimension of black pastoral care has been the function of the total church acting as the caring community. It was not just the pastor who looked after the spiritual and emotional needs of the church members; the whole caring community provided the sustenance for persons and families in crisis situations (Wimberly, 1979, 23).

This sustaining will be fundamental in the further development of the pastoral care model. We will seek to support persons during the difficult transitional situation of new church membership. Since it is not possible to provide "healing" from being a new church member, we will seek to assist in transitional issues that will confront each new member. In this way, sustaining will be cardinal in assisting new members to embrace their new reality.

Guiding, is a critical pastoral care need in our pastoral care model since it is the heart of the process of full assimilation. The new member is facing a myriad of possible ministry choices and will be best served by having a model that assists them to be confident in the choices they make while seeking to become an integral part of the body. The variety of challenges one faces in making a decision to get involved will be lessened by proper
guidance. A proper understanding of the norms faced by new members and the normal routes people take upon joining the church will be key as we forge out a place of maximum fit for each new member.

Reconciliation is the final function to discuss in our proposed pastoral care model. To undergird this function theologically, we investigate the biblical text according to 2 Corinthians 5:18. Which states: And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation (KJV).

Reconciliation is a fundamental component of the model whereby new members will be challenged to be reconciled with God, as well as to fellow human beings. To facilitate the freedom that Christ brings, each participant will be encouraged to keep a short account of their challenges with sinful behavioral patterns and to seek ways to mend broken relationships. The issue of forgiveness will be highlighted to maintain maximum the posture of reconciliation.

We embrace Wimberly's definition of pastoral care to formulate a model that "brings to bear of the total ministry of the church upon persons and families in crisis." Erikson's work has taught us to expand our traditional understanding of what it means to be in crisis. The crisis in this case is a new member potentially becoming a casualty in the war against their soul, not only by outside forces, but also by misuse of their giftedness or possibly by congregational neglect.

Further pastoral care research comes from one of Donald Capps' articles describing dynamics of congregational life, though different from this researcher's position, provides helpful insights into the overall issue of pastoral care. Capps' writes: "There is a great deal
of interest these days in the congregation as an object of study, Many are contending that the pastoral care and counseling movement of the 1960s and 1970s placed far too much emphasis on the individual and not enough on the congregation, and that one strategy for the revitalization of practical theology is to encourage a shift of emphasis from the individual to the congregation" (Capps 1990, 3).

Although Capps feels that too much emphasis is being placed on the individual, this researcher holds the view that the individual and the congregation should both be the focus of pastoral care. Since "a chain is only as strong as the weakest link," a congregation can only be as strong as its weakest member. Our pastoral care model is a conflation of focusing on individual integration and corporate assimilation for the maximum mutual benefit of both the congregation and the individual.

In his book Faith Development and Pastoral Care, Fowler underscores the importance of meeting individuals at their faith level. Fowler proposes that:

the public church, whether large or small, urban, suburban or rural, should make allowance for the variety of stages of faith and selfhood in its congregation from infancy to maturity. It should work consciously and intentionally to become a nurturing and stimulating ecology of care and vocation, meeting and embracing persons at their various points of development.

In order to do this, however, it must have a stage level of aspiration which guides and informs its patterns of pastoral care, its lay and pastoral leadership and its work in education. The stage level for a public church, it seems clear, is conjunctive faith (Fowler 1987, 97).

Don Browning speaks from his pastoral care experience as he notes:

The issue of method in religious living is arising again. Theologians of the last forty years have restored to the faithful Protestant a sense of grace and forgiveness, but modern theologians have had little to say about a self sustaining method for religious living. It was assumed that once the Christian felt the experience of grace and forgiveness, he would spontaneously know what to do, how to act, and how to put
Browning’s comments are of extreme importance for articulating the need for our model. Many assumptions have been made that those who love God know what they should do to live out their faith. We propose that a problem with many churches can be found in the lack of persons knowing their place and accessing their giftedness for the body. Pastoral care needs to step in to assist persons to live a sustained life of grace and power. We must teach a balanced gospel of grace and forgiveness; the forgiveness that empowers one to walk in freedom from guilt. Our model may serve as a historically restorative model of pastoral care for local churches. Much of what is presently called pastoral is far from the biblical intent, So it is no wonder that the field of pastoral care has drifted away from the previously established norm. In another place in his book, Browning points his finger directly to the heart of the problem.

Courses in pastoral care and counseling in recent times have seldom dealt with the first historical goal mentioned above i.e., how people are incorporated into and disciplined in the principal goals of the church. Pastoral counselors have seemed remarkably oblivious to this particular goal of cura animarum (the care of souls). They have been notably reluctant to bother about what these goals are or what they might practically mean for the church.

This tendency to slight pastoral care as incorporation and equate it with pastoral counseling is not just a small oversight of interest only to ministers, vigorous laymen, and church bureaucrats. This shift signals a profound change in the religiocultural functions that the mainline churches have been playing in contemporary society. It suggests that churches are giving up earlier efforts to socialize their members into a distinctive style of life. These churches are renouncing disciplines of change and nurture that might induce and maintain significant alterations in the behavior and attitudes of their members. (Browning 1976, 20-21)

Browning pinpoints the intent of our model to intentionally target incorporation as a principal
component. It has been left out of the pastoral care equation for as long as we can remember. It is no wonder, since the academy has failed to emphasize its importance by focusing more on intervention efforts. Shall we look to our postmodern society to place the proper emphasis? By no means! Our society is great at intervention efforts but weak on prevention. The church must part ways with society on this. We must seek to prevent eventual defection from the church because of poor incorporation efforts on the part of those who provide pastoral care.

One challenge facing some Pentecostal churches is the temptation to modify its stance on holiness to become more appealing to potential members. The Pentecostal church must maintain a hermeneutic representative of its distinction in Christianity. One of the distinctive characteristics of Pentecostalism is a commitment to a lifestyle that is different from that of the world. Often potential members are drawn to, and seek membership in Pentecostal churches because the church expects a dramatic change in one’s life once they have accepted Christ. Many persons we have encountered are disturbed by the fact that some of the persons they see claiming Christianity have no apparent conviction that their life must radically be transformed upon their confession of faith in Christ. These seekers believe that they are going to be changed when they Christian. For the Pentecostal church to deviate from this posture and to abandon the expectation of such change is to change an inherent part of the fascinating biblical approach potential new member have come to expect from a Pentecostal church.
Review of Empirical Data

The ITC/Faith Factor conducted a study, Project 2000, co-directed by Dr. Michael I.N. Dash and Dr. Stephen C. Rasor. Project 2000, which is "the nation's most comprehensive survey of African-American religious experience" (Dash and Rasor, 2001, 1) shows that 55% of the COGIC churches interviewed reported that they are not doing very well in assimilating new members (Dash and Rasor, 2001, 5). This writer has had a lifelong experience with the COGIC he has found this to be quite an accurate depiction of the COGIC reality. There are quite a few churches with New Member’s classes. Some churches have begun demanding class completion as a requirement for full membership. It has not, however, been the norm that churches have developed and implemented an intentional assimilation process.

Though Project 2000 reports that over half the churches in the survey report less than 100 regularly participating adult members. The percentage of COGIC churches in the survey reporting less than 100 regularly participating adults was 73% (Dash and Rasor, 2001, 1). The Temple of Faith Deliverance Church of God in Christ membership falls within this category of churches with less than 100 regular participating adult members. One of the most pertinent statistics in this research document that highlights the need for an assimilation model is the fact that size is not an important factor in determining the success rate of incorporating new members. Project 2000 reports that larger churches are only slightly more likely than smaller churches to incorporate new persons easily (Dash and Rasor, 2001, 5).

Project 2000 further reports that the effectiveness with which COGIC congregation assimilates new persons and retains them as members is not related to the region of the country or rural-urban location factors. Larger churches have the advantage in offering
Project 2000 reports that leaders of churches within the COGIC denomination view their congregations as being spiritually vital. Their discussion of spiritual vitality includes:

- Helping members deepen their relationship to God
- Being excited about the future of their congregations
- Assimilating new members into the life of the congregation
- Working for social justice
- Giving expression to its denominational heritage (Dash and Rasor, 2001, 6)

Our pastoral care model deals directly with 60% of the aforementioned topics while engaging the other 40% indirectly. It was very important to encounter this report because it helped keep the focus on what pastors would sense as signs of spiritual vitality.
CHAPTER XI

Outlining The Project

Our study setting is an urban Pentecostal church with no established new members' discipleship class. This researcher, along with other Christian leadership, brainstormed to develop an assimilation process to facilitate a high rate of incorporation of new members into the ministries of the church. Two groups of members, an Intervention Group and a Treatment Control Group were to be considered possibilities to be utilized for this study. An Intervention Group which would be comprised of members who have joined the church during the year immediately prior to the beginning of the proposed project. A Treatment Group which would consist of members whose tenure at the church exceeds one year. An assessment instrument would be administered to both groups at pre-intervention, post-intervention and follow-up.

The goal of this study was to research and develop this question: What kind of process can Pentecostal churches utilize to improve the quality of incorporating new members into its overall ministry? Moreover will the pastoral care model be more efficacious in achieving that goal in the Intervention Group than in the Treatment Control Group?

Although sparse literature speaks to the issue of the need for a model of pastoral care for congregational life, such limited discussion in the literature reveals the lack of an operational process of application. Our project model is an operationalized model of pastoral care to be applied to assimilate new members. The model uses information from the Myers-Briggs Type Indicator (MBTI), a personality and learning style inventory widely used to
assist companies and organizations to maximize the vast resources "naturally" available to
them through proper assessment of their personnel. A brief history of the MBTI is shared.

In the early 1900s, Katherine C. Briggs started a systematic study of personality types
in human interactions. Her focus was individual behavior related to experience and
information processing. At the same time she spent a great deal of time reading
biographies.

With her discovery of the work of Jung, she began to realize that his descriptions of
psychological types were compatible with her interests in personality development.
After a prolonged study of Jung’s personality theory, Briggs and her daughter, Isabel
Briggs Myers during formal and informal encounters, began observations of
personality types and cognitive styles.

In the 1940s, Briggs and Myers started developing self-report questions that would
lead to assessments of individual personality types. By 1975 the MBTI had gone
through a series of field tests and modifications and was in widespread use by
professionals in a variety of human service fields.

By now, even the general public is aware of the extraversion and introversion
construct because over the years it has become the most widely recognized aspect of
Jung’s theory of personality types. Despite the popularity of the above constructs, the
inventory does not end there. In a more complex manner, the MBTI includes other
interacting domains, all derived from Carl Gustav Jung’s theory of personality types
(Morgan 1997, 117). (See Appendix B)

This information is extremely useful for new members as they establish their life’s work in
ministry. The large corporations that use the MBTI are increasing their efficiency
dramatically. This tool can be an invaluable resource for Pentecostal churches if used
properly.

The MBTI is designed to assist persons to recognize their personality preferences. It
characterizes sixteen combinations of personalities that are extracted from four sets of
indicators (See Appendix C). Not only does the MBTI show personality preferences, it also
points out how individuals prefer to take in information. For the purposes of this dissertation,
we have used this dimension of the MBTI as the learning style indicator.
We recognize that over the years there have been many ways educators have categorized learning styles. Some of the more widely known theories of learning are:

**Anthony Gregorc and Kathleen A. Butler**'s use of a theory that identifies style in terms of labels Concrete, Abstract, Sequential, and Random. Gregorc and Butler believe that everyone can be classified into one or a combination of these styles.

**Ronald Sims and Serbrenia Sims** propose a learning styles theory that addresses the individual’s processing perspective. They attempt to understand how someone might process information in order to best understand it, using the classifications Cognitive Affective, Perceptual, and Behavioral.

**Bernice McCarthy** places people in “quadrants” based upon different characteristics. It can be inferred that these characteristics are related to the way people might process information and learn as the progress through life. In her “4MAT Learning Styles Wheel,” she uses adjectives such as “Analytic” and “Imaginative” and “Dynamic/Common Sensible” as descriptors for different learning styles.

**John N. Harb, S. Olani Durrant, and Ronald E. Terry** classify learners according to three categories – Reflective/Abstract, Concrete, and Active.

**Lynne M. Celli Sarasin**
Addresses the learning need as of students from the perspective that considers their preferences in terms of Auditory, Visual, and Tactile/Kinesthetic. This perspective takes into account the theories presented above and attempts to synthesize the characteristics defined in those theories into an approach that can easily be translated into strategies in a college or university setting. (Sarasin 1999,13-18)

Sarasin best represents our previous learning style methodology and thereby our intended use of learning style preferences. (See Appendix D) After we had started our work, we found that we had overlooked a key component in the Myers-Briggs Type Indicator. After administering a very simple Learning style Inventory, we recognized that the Sensing (S) and Intuitive (N) preferences in the MBTI were also learning style designations. After further study and consultation we decided that a better use of time and the MBTI would be to make maximum use of the seamless approach of administering the MBTI and extracting the learning
component from that instrument. It became obvious that employing the services of a
certified Myers-Briggs facilitator would quickly pay off. Mrs. Cynthia Wallace was able to
very objectively analyze the best ways to use the MBTI to accomplish our purposes.

Upon discovering that the MBTI could function as an instrument to display both
personality and learning style data, we sought to discover if the MBTI learning style
approach might offer differing information from the others we had encountered. We came
across a little book entitled, *Personality Type in Congregations*. Lynne Baab discusses ways
that the Sensing and Intuitive preferences operate:

Jung believed that our minds perform two major tasks. We take in information and
we make decisions about information. Jung believed we have two ways we take in
information and two ways we make decisions about information. The second
dichotomy of psychological type—sensing and intuition—describes ways we take in
information.

When we are taking in information through sensing, we remain in the present reality
of the five senses. We notice smells and sounds. We observe a variety of colors. We
perceive temperature and humidity. When interacting with people, we take note of
body language, posture, tone of voice, facial expression, and other subtle clues.

When we are taking in information through intuition, we remain in the present reality
long enough to receive enough sensory data to make a leap into the possibilities
associated with those data. While sensing focuses on the present and uses memories
of the past to provide information, intuition focuses on the future. Intuition explores
the big picture, the overall theme, the patterns that are present, the connections
between the pieces of data received, and, above all, the meaning of the information.

Each of us uses both ways of taking in information, but most of us prefer one over
the other. People who prefer sensing tend to be practical, factual, and concrete,
concerned with the details of each tree rather than studying the forest as a whole.
People who prefer intuition tend to be abstract and think globally. They are
concerned with the pattern of the forest rather than the characteristics of each tree.
(Baab, 1998, 5-6)

We found that using this understanding made the administration of the model easier without
compromising the integrity of the process. With that change we present the model we
followed for our project.

The Proposed Model

1. The proposed model begins with an assignment to read Genesis Chapter 24 in advance. This assignment is designed to develop a foundation of Bible reading.

2. The next step is to meet on a Friday night at 6:30 begin promptly (This step is designed to establish the habit of punctuality).

3. Start with dinner together to develop a habit of fellowship. A sign-sheet is passed during this fellowship time. (See Appendix E) Each person receives this orientation packet. We did not feel that name tags were necessary since everyone knew each other’s name. We recommend name tags when this is not the case.

4. Teambuilding exercise and introductions (fellowship and working together).

5. The next step is the explanation of the project model. (Following instructions)

6. After the explanation is the signing of the participation contract (This step is designed to establish commitment). Each participant was asked to sign a contract outlining their intention to participate in every component of the model. (See Appendix E)

7. Next is the administration of the Learning Style Inventory. This step helps to develop awareness of self and to reveal how one learns and gives insight into how he/she prefers to take in information (See Appendix D).

8. Class presentation Genesis 24 Discipleship

The first facilitator makes a 45 minute presentation from his unpublished manuscript. This teaching is designed to show the serious nature of biblical
discipleship. We utilize William H. Hicks' outline on The Characteristics of a Disciple. (See Appendix E) The facilitator stops and entertains comments and questions for no longer than 10 minutes. There is a 10-15 minute break. The facilitator begins promptly in ten or fifteen minutes (whichever is chosen).

9. After the break, teaching resumes with the topic entitled The Characteristics of a Disciple (See outline in Appendix F). This exercise of expository teaching is intentional to teach participants how to study a text, and extract not so obvious detailed lessons from the text.

10. *Homework Assignments for tomorrow* - For Homework new members are asked to re-read Genesis 24 in light of Hicks' teaching. They are asked to think about it in preparation for a "day after" discussion.

11. Pass out the Myers Briggs Type Inventory- Instructions are given on how the new members are to take the MBTI. Cynthia Wallace, Executive Director of the Southern Appalachian Educational Opportunity Center and a certified Myers-Briggs facilitator administers the assessment. (See Cynthia Wallace's outline in the Appendix F)

**Saturday Morning November 23, 2002**

9:30 -10:00  Breakfast

10:00-11:00  Administer Spiritual Gift Inventory

11:00 -11:30  Informal discussion Dialogue with group on Discipleship Presentation using William H. Hicks, A Study on Discipleship and Discipline unpublished manuscript. Facilitate a discussion on their feelings of the teaching, how did the see the fit, was it close to what they had seen in the text prior to the teaching. Careful attention is given to the integration of new insights gained from the text.

11:30-12:30  Unwrapping your spiritual gift
12:30 12:45 Break

12:45- 1:45 Teaching on COGIC Doctrine and Ordinances (See Appendix A)

1:45 - 2:00 Break

2:00 - 3:30 Presentation and Explanation of Myers-Briggs Type Indicator Types (See Cynthia Wallace’s outline and other pertinent MBTI information in the Appendix F).

Questions and Answers

Wrap-up

Dismissal

Additional Activities for Model Development

For the next four weeks each participant is to read Genesis 24 at least once per week paying strict attention to the characters revealed from our discussion. Each participant should extract five principles from the reading of Genesis 24 each week for a total of 4 weeks. Each facilitator or instructor will be asked to return to answer questions to complete the Pastoral Care Model each participant shall complete the following:

a. Individual interviews to fill out questionnaire

b. Group meet to discuss possible ministry options

c. Groups assign homework to each member for clarity of ministry focus

1. Eight week instruction for the whole church on Spiritual Gifts The Seven Motivational Gifts are discussed individually one week each with an overview week.

2. Individual interview to review spiritual gift and MBTI results to discern operational style and possible fit for a ministry. Completion of New Member Orientation
Questionnaire (See Appendix G) is done during this session.

3. Committee meets to review progress toward ministry engagement

4. Individual granted permission to proceed to ministry seminar

5. Ministry seminar explaining all ministries

6. Ministry selection

7. Follow-up and Evaluation
CHAPTER XII
Evaluation and Implications for Future Ministry

One goal of this pastoral care model was to provide new members with a more fully integrated role in the church. This goal would be accomplished by encouraging members to formulate relationships within the church community. New members were to be challenged to become involved in the life of the church by committing themselves to the research project.

The biblical mandate to, "study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (2 Timothy 2:15 KJV) and Jesus' pastoral commission to Peter in John 21 to "feed my sheep" and "feed my lambs", were some of the motivating factors encouraging us to faithfully provide pastoral care to all humankind.

In light of the principle above, participants were asked to partake of a detailed study of a one-chapter passage of scripture that discusses the need for devotion, dedication and discipline. A disciple is a learner; therefore instruction and study are critical components of the pastoral care model. The goal here was to facilitate a holistic system of theological underpinnings relevant to the necessity of commitment to the Savior as The Master of our souls.

The theology of Howard Thurman again speaks to the need of humans to be in community and to develop as an individual, or as Thurman articulates it, a "sense of self" Thurman's comments further highlighted the need for both congregational and personal
facets of pastoral care. This model purports that a sense of self in the ecclesiastical arena is inextricably connected to our relationship with others in the body of Christ (Thurman, 1951).

The primary objective of my research was to provide a model of pastoral care that would be relevant and sustaining for each new member. This would be accomplished by comparing and contrasting pastoral care models utilized in other Pentecostal churches to assimilate new members into the life of the church.

The following discussion will evaluate how we carried out our proposed project. We will highlight what we did, what we modified and why, evaluate the model as it actually unfolded, making recommendations for modification and future implications for ministry.

In our initial plan we proposed that two groups would be utilized at Temple of Faith Deliverance Church of God in Christ to implement this pastoral care model. Group A would be comprised of new members who have joined Temple of Faith Deliverance Church during the twelve months immediately prior to the beginning of the project. Group B would include church members whose tenure at Temple of Faith Deliverance exceeds one year. Both groups would consist of members at least eighteen years of age with a minimum of an eighth grade education. People with mental disorders would be exempted from this study.

Proposed:

We proposed that Group A would receive the intervention control, which included a learning style assessment, a spiritual gifts inventory, a series of personal interviews, MBTI personality type inventory, and one-hour teachings on “History of the Church of God in Christ,” “The Church As Community,” “Spirituality As a Process,” “Unwrapping Your Spiritual Gifts,” “Spirituality vs. Religion,” “Stewardship and Lifestyle Evangelism.”
Group B would serve as the treatment control group. They were to continue to receive the present teachings of the ministry. Each topic will be taught in one-hour sessions with the full orientation constituting six classes.

Both groups would receive the same survey assessment at pre-intervention and post-intervention, which will be one month later, and an evaluation at a six-week follow-up period.

We proposed that the analysis of the results would demonstrate that both the Intervention Treatment Group and the Treatment Control Group will be the same at pre-assessment. The Intervention Group will be more significantly integrated and assimilated into the church dynamics at post-intervention evaluation than pre-intervention assessment. Post intervention evaluation will be more significant than follow-up assessment. Follow-up assessment will be more significant than pre-intervention assessment.

**Actual:**

The project did not proceed exactly as we had planned. We could not observe differences between an Intervention Group over and against a Control Group. Temple of Faith Deliverance COGIC did not have enough new members available to break the groups down to utilize such a process. We would like to know how this approach would have worked and in the future we will have the proper number of members in the categories to support that type of research. We felt that this deviation was necessary to assist these members to involvement so as not to hinder the work of the ministry. Several members who became involved in the study have filled very critical positions in the ministry.

**Proposed:**
We proposed and initially used a learning style assessment to determine whether persons were auditory, visual or kinesthetic learners. It was not long before it was determined that this instrument was thought to be elementary and actually not helpful to many of the new members. (See Appendix D)

**Actual:**

Upon further discussion with our Myers-Briggs consultant we felt certain that proper utilization of that instrument would yield more complete results for us while being seamless to the new member. We would therefore recommend the MBTI as the source for determining how new members encounter and process information.

It became apparent that a thorough understanding of the MBTI personal preferences reveal what one needs to know about how they learn. We then conducted an analysis of the personalities of the people in our project. We determined that there were eight of the sixteen personality types represented in our group. The breakdown was as follows: ISTJ-3; ISFJ-1; INFJ-0; INTJ-0; ISTP-1; ISFP-0; INFP-1; INTP-1ESTP-0; ESFP-2; ENFP-0; ENTP-0; ESTJ-0; ESFJ-1; ENFJ-2; ENTJ-0. More about Myers Briggs Personality types can be found in Appendix C.

From a quick perusal of the types we were dealing with 75% were Sensing (S) types and 25% were Intuitive (N) types. We could quickly tell from our chart that we would have to build the big picture up from the details and that we would have to intersperse ways for the S’s to learn by doing. That is when we decided to ask each person to re-read Genesis 24 each week and extract five principles from the chapter. We care share the big picture with the N’s and ask them to assist us in breaking it down in bite-sized pieces. The N’s would
then be responsible to assist us to find a better way to accomplish our learning objective.

(See Table 6)

Statements explaining the nature of MBTI learning characteristics appear in the following table:

### TABLE 6

**Using Myers-Briggs Type Indicator for Teaching and Learning**

<table>
<thead>
<tr>
<th>LEARNING BEHAVIOR</th>
<th>TYPE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opportunity for talking about the material with others</td>
<td>E</td>
</tr>
<tr>
<td>Opportunity for thinking alone and writing about the material</td>
<td>I</td>
</tr>
<tr>
<td>Opportunity for immediate response to the material and time to talk it through</td>
<td>E</td>
</tr>
<tr>
<td>Opportunity and time to think it through before responding</td>
<td>I</td>
</tr>
<tr>
<td>Learning by doing, tasting, touching, sensing, seeing the practicality of the material</td>
<td>S, especially ES</td>
</tr>
<tr>
<td>Learning by taking it one step at a time, building the big picture up from the details</td>
<td>S</td>
</tr>
<tr>
<td>Learning by seeing possibilities, designing a better way</td>
<td>N</td>
</tr>
<tr>
<td>Learning by seeing the big picture, then working down to the details</td>
<td>N</td>
</tr>
<tr>
<td>Learning by reflecting on how the material fits with my values, how it affects people</td>
<td>F</td>
</tr>
<tr>
<td>Learning by understanding how the material hangs together logically, by analyzing</td>
<td>T</td>
</tr>
<tr>
<td>Learning in a more structured environment</td>
<td>J</td>
</tr>
<tr>
<td>Learning in a more spontaneous environment</td>
<td>P</td>
</tr>
</tbody>
</table>

(Edwards 1994, 57-58)

This seemingly minor modification established a win-win situation. The project participants, present and future, win because they are able to have a seamless system to
address their learning styles; this researcher wins because the model becomes more clear as to how it might be implemented in the future. This is important because for the next four weeks students will be given the assignment to re-read Genesis 24 in light of new interpretive tools and extract five principles of discipleship. They can highlight those given in more detail or they are free to dig out others. The goal here is to encourage in-depth study of God’s Word and to show that there is always something fresh and alive about enthusiastic Bible study.

**Proposed:**

We proposed that Group A would receive one-hour teachings on “History of the Church of God in Christ,” “The Church As Community,” “Spirituality As a Process,” “Unwrapping Your Spiritual Gifts,” “Spirituality vs. Religion,” “Stewardship and Lifestyle Evangelism.”

**Actual:**

We felt that given the congregational makeup of the church and the unique situation that this researcher found himself with regards to mobilizing the church for ministry that it would compromise the integrity of the pastorate not to present the series of information relative to spiritual gifts to the complete body. We did however take the liberty to teach one hour sessions regarding “Unwrapping your Spiritual Gift” and “History of the Church of God in Christ” strictly for the project participants.

We feel that in the future, when someone has been trained to conduct the components of this model, it will be a good research project to monitor and evaluate the efficacy of the model by utilizing a control group posture.

**Proposed:** We proposed that each new member would be given a spiritual gift inventory
**Actual:**

We administered the inventory and utilized another component to actually discuss the results--individual interviews. We had proposed to conduct interviews and found this to be one of the most rewarding phases of the model. Finding a time to review the data was not always easy, but when we finally sat down together great dialogue always occurred. This part of the model was very important to the viability of the model. In our case this component allowed us to really get some one-on-one time with the new member which seems to have had far reaching effects on how the model can be utilized as a non-threatening relationship enhancement vehicle between facilitator and new member, or in our case, between a new pastor and a very critical set of new members.

We feel that setting a specific time for each interviews on the first day will alleviate the tendency to undervalue this important component. The individual interview allowed for a great exchange of information, much of which would not be discussed in a group. We were able to learn so much about each of the individual members in the interview. The E’s of the group would probably discuss more freely but the I’s would probably never open their mouths to discuss this information around a group of people.

**Proposed:**

Our model was set up to invite each facilitator back to dialogue with the group. This has not been easy to accomplish. We do feel that it is still not too late to have them come back to share further details on their given part of the model. Each of our facilitators are in executive positions and are not members of Temple of Faith, which forced us to recognize the need to train facilitators from Temple of Faith to be responsible for the maintenance and
Implications for Future Ministry

This study has opened my eyes to the great potential that lies dormant in the church. Many people with wonderful gifts and talent have been overlooked, often because they have only come to church to attend a worship service and have not been challenged to apply their spiritual gifts for the upbuilding of the Kingdom.

As stated in Chapter III, we would like to respond to the recommendations for developing an effective incorporation strategy for the Temple of Faith Deliverance Church of God in Christ. We plan to institutionalize the model and continue to work on making it a natural part of our ministry. We have decided to take the necessary steps as previously stated to incorporate new members:

1. **Build an “incorporation consciousness.”** Every Sunday at Temple of Faith there is a special point during the worship service there is a time for “fellowshipping together.” We have physical contact with members as well as greeting all visitors. Not only do we acknowledge the presence of visitors, we see to it that someone near them greets them. We will start this process from the church greeters/ushers throughout the worship services. We want to develop an easy yet workable strategy.

2. **Develop an incorporation structure.** We will collect the names addresses and phone numbers of those visiting with us and begin a series of contacts with them. To that end we have hired someone who will be responsible for follow-up with visitors and developing outreach materials and process.

3. **Provide friendship-building opportunities.** We plan to strengthen our friendship
building opportunities by developing a buddy system of outreach and inreach to assure that everyone has a specific person with whom they are in constant contact.

4. **Structure need-meeting ministries.** We have developed a program committee to see that the necessary are develop and functioning. We will seek new members from each group to give specific input as well as to incorporate in the materials an evaluation of the present and needed ministries of the church.

5. **Create new roles and tasks** – The Arn’s book, *The Master’s Plan For Making Disciples* recommended that for every hundred adults in the church that there should be fifty-five roles or tasks available to be filled. This is an overwhelming statistic and we are not certain how duplicable that is at this time. We will pledge to evaluate the number of roles presently available and to determine what roles are necessary but not apparent. We will find a way to develop more tasks to provide a sense of belonging for our new members.

6. **Monitor incorporation results nine months** It is my hope that to closely monitor the members of the initial group and those who helped to develop this model. It will be useful to commit ourselves to this endeavor to utilize the research of this model to systematically assimilate members into the Temple of Faith Deliverance Church of God in Christ and to make the model available to others in the Church of God in Christ and other Pentecostal denominations. We need to be able to track the usefulness of the information presented and the difference, if any, it has made in the lives of our members.

As the Dean of Institute in the Educational Ministry of the Tennessee First
Ecclesiastical Jurisdiction of the Churches of God In Christ and adjunct faculty for All Saints Bible College, we will seek to make this model available to all of the churches in the TN Eastern First Ecclesiastical Jurisdiction and to scores of church leaders in the Church of God in Christ as well as other denominational leaders who take All Saints Bible College courses. Every Tennessee First Jurisdictional pastor will have the opportunity to be trained to facilitate and utilize this model with first hand supervision of this author. There are quite a few modifications that will need to be made for larger churches. In the near future, a workbook of the model will be developed, in addition it will be made available on cassette tape series, a CD and videotaped to provide new members with the various learning styles to gain maximum benefit from the information.

One goal of this research was to establish a practical, sustainable, duplicable, new member assimilation model to become a part of the overall assimilation process of the Temple of Faith Deliverance Church of God in Christ. My mission will be somewhat complete if we can institutionalize this process for the general pastoral care of the members of the local body of believers at that local church.

Another way to utilize this research for further ministry is to design a class for the newly founded All Saints Bible College, a recent addition to the education arm of the Church of God in Christ. This college is located in Memphis, TN and will become a bedrock institution for church and biblical education. This institution will consist of undergraduate theological training online classes as well as on-site classes. The C.H. Mason System of Bible Colleges have recently come under this department and every COGIC Jurisdiction with a bible college will have access to the classes designed by the All Saints Bible College.
My prayer is that this pastoral care model will develop into a comprehensive battery of assessment tools that will not be intimidating but will facilitate a smooth transition for new members to become involved in the ministry God has uniquely equipped them to do.
APPENDIX A

Information on The Church of God in Christ

Doctrines

We believe that the Bible is the Word of God and contains one harmonious and sufficiently complete system of doctrine. We believe in the full inspiration of the Word of God. We hold the Word of God to be the only authority in all matters and assert that no doctrine can be true or essential, if it does not find a place in this Word.

THE FATHER

We believe in God, the Father Almighty, the Author and Creator of all things. The Old Testament reveals God in diverse manners, by manifesting his nature, character, and dominions. The Gospels in the New Testament give us knowledge of God the "Father" or "My Father", showing the relationship of God to Jesus as Father, or representing Him as the Father in the Godhead, and Jesus himself that Son (St. John 15:8, 14:20). Jesus also gives God the distinction of "Fatherhood" to all believers when he explains God in the light of "Your Father in Heaven" (St. Matthew 11:25).

THE SON

We believe that Jesus Christ is the Son of God, the Second person in the Godhead of the Trinity or Triune Godhead. We believe that Jesus was and is eternal in his person and nature as the Son of God who was with God in the beginning of creation (St. John 1:1). We believe that Jesus Christ was born of a virgin called Mary according to the scripture (St. Matthew 1:18), thus giving rise to our fundamental belief in the Virgin Birth and to all of the miraculous events surrounding the phenomenon (St. Matthew 1:18-25). We believe that Jesus Christ became the "suffering servant" to man; this suffering servant came seeking to redeem man from sin and to reconcile him back to God, his Father (Romans 5:10). We believe that Jesus Christ is standing now as mediator between God and man (I Timothy 2:5).

THE HOLY GHOST

We believe the Holy Ghost or Holy Spirit is the third person of the Trinity, proceeds from the Father and the Son, is of the same substance, equal to power and glory, and is together with the Father and the Son, to be believed in, obeyed, and worshipped. The Holy Ghost is a gift bestowed upon the believer for the purpose of equipping and empowering the believer, making him a more effective witness for service in the world. He teaches and guides one into all truth (John 16:13; Acts 1:8, 8:39).
THE BAPTISM OF THE HOLY GHOST

We believe that the Baptism of the Holy Ghost is an experience subsequent to conversion and sanctification and that tongue speaking is the consequence of the baptism in the Holy Ghost with the manifestations of the fruit of the spirit (Galatians 5:22-23; Acts 10:46, 19:1-6).

We believe that we are not baptized with the Holy Ghost in order to be saved (Acts 19:1-6; John 3:5). When one receives a baptismal Holy Ghost experience, we believe one will speak with a tongue unknown to oneself according to the sovereign will of Christ. To be filled with the Spirit means to be Spirit controlled as expressed by Paul in Ephesians 5:18-19. Since the charismatic demonstrations were necessary to help the early church to be successful in implementing the command of Christ, we therefore, believe that a Holy Ghost experience is mandatory for all men today.

We believe that man was created holy by God, composed of body and soul. We believe that man, by nature, is sinful and unholy. Being born in sin, he needs to be born again, sanctified and cleansed from all sins by the blood of Jesus. We believe that man is saved by confessing and forsaking his sins, and believing on the Lord Jesus Christ, and that having become a child of God, by being born again and adopted into the family of God, he may, and should, claim the inheritance of the sons of God, namely the baptism of the Holy Ghost.

SIN

Sin, the Bible teaches, began in the angelic world (Ezekiel 28:11-19; Isaiah 14:12-20), and is transmitted into the blood of the human race through disobedience and deception motivated by unbelief (I Timothy 2:14). Adam's sin, committed by eating of the forbidden fruit from the tree of knowledge of good and evil, carried with it permanent pollution or depraved human nature to all his descendants. This is called "original sin." Sin can now be defined as a volitional transgression against God and a lack of conformity to the will of God. We, therefore, conclude that man by nature, is sinful and that he has fallen from a glorious and righteous state from which he was created, and has become unrighteous and unholy. Man, therefore, must be restored to his state of holiness from which he has fallen by being born again (St. John 3:7).

SALVATION

Salvation deals with the application of the work of redemption to the sinner with his restoration to divine favor and communion with God. This redemptive operation of the Holy Ghost upon sinners is brought about by repentance toward God and faith toward our Lord Jesus Christ which brings conversion, faith, justification regeneration, sanctification, and the baptism of the Holy Ghost. Repentance is the work of God, which results in a change of mind in respect to man's relationship to God. (St. Matthew 3:1-2, 4:17; Acts 20:21). Faith is a certain conviction wrought in the heart by the Holy Spirit, as to the truth of the Gospel
and a heart trust in the promises of God in Christ (Romans 1:17, 3:28; St. Matthew 9:22; Acts 26:18). Conversion is that act of God whereby He causes the regenerated sinner, in his conscious life, to turn to Him in repentance and faith (II Kings 5:15; II Chronicles 33:12-13; St. Luke 19:8, 9; Acts 8:30). Regeneration is that act of God by which the principle of the new life is implanted in man, and the governing disposition of soul is made holy and the first holy exercise of this new disposition is secured. Sanctification is that gracious and continuous operation of the Holy Ghost, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God and enables him to perform good works (Romans 6:4; 5:6; Colossians 2:12; 3:1).

ANGELS

The Bible uses the term "angel" (a heavenly body) clearly and primarily to denote messengers or ambassadors of God with such scripture references as Revelations 4:5, which indicates their duty in heaven to praise God (Psalm 03:20), to do God's will (St. Matthew 18:10) and to behold his face. But since heaven must come down to earth, they also have a mission to earth. The Bible indicates that they accompanied God in the Creation, and also that they will accompany Christ in His return in Glory.

DEMONS

Demons denote unclean or evil spirits; they are sometimes called devils or demonic beings. They are evil spirits, belonging to the unseen or spiritual realm, embodied in human beings. The Old Testament refers to the prince of demons, sometimes called Satan (Adversary) or Devil, as having power and wisdom, taking the habitation of other forms such as the serpent (Genesis 3:1). The New Testament speaks of the Devil as Tempter (St. Matthew 4:3) and it goes on to tell the works of Satan, The Devil, and Demons as combating righteousness and good in any form, proving to be an adversary to the saints. Their chief power is exercised to destroy the mission of Jesus Christ. It can well be said that the Christian Church believes in Demons, Satan, and Devils. We believe in their power and purpose. We believe they can be subdued and conquered as in the commandment to the believer by Jesus. "In my name they shall cast out Satan and the work of the Devil and to resist him and then he will flee (WITHDRAW) from you." (St. Mark 16:17).

THE CHURCH

The Church forms a spiritual unity of which Christ is the divine head. It is animated by one Spirit, the Spirit of Christ. It professes one faith, shares one hope, and serves one King. It is the citadel of the truth and God's agency for communicating to believers all spiritual blessings. The Church then is the object of our faith rather than of knowledge. The name of our Church, "CHURCH OF GOD IN CHRIST" is supported by I Thessalonians 2:14 and other passages in the Pauline Epistles. The word "CHURCH" or "EKKLESIA" was first applied to the Christian society by Jesus Christ in St. Matthew 16:18, the occasion being that of his benediction of Peter at Caesarea Philippi.
THE SECOND COMING OF CHRIST

We believe in the second coming of Christ; that He shall come from heaven to earth, personally, bodily, visibly (Acts 1:11; Titus 2:11-13; St. Matthew 16:27; 24:30; 25:30; Luke 21:27; John 1:14, 17; Titus 2:11) and that the Church, the bride, will be caught up to meet Him in the air (I Thessalonians, 4:16-17). We admonish all who have this hope to purify themselves as He is pure.

DIVINE HEALING

The Church of God in Christ believes in and practices Divine Healing. It is a commandment of Jesus to the Apostles (St. Mark 16:18). Jesus affirms his teachings on healing by explaining to His disciples, who were to be Apostles, that healing the afflicted is by faith (St. Luke 9:40-41).

Therefore, we believe that healing by faith in God has scriptural support and ordained authority. St. James' writings in his epistle encourage Elders to pray for the sick, lay hands upon them and to anoint them with oil, and that prayers with faith shall heal the sick and the Lord shall raise them up. Healing is still practiced widely and frequently in the Church of God in Christ, and testimonies of healing in our Church testify to this fact.

MIRACLES

The Church of God in Christ believes that miracles occur to convince men that the Bible is God's Word. A miracle can be defined as an extraordinary visible act of Divine power, wrought by the efficient agency of the will of God, which has as its final cause the indication of the righteousness of God's word. We believe that the works of God, which were performed during the beginnings of Christianity, do and will occur even today where God is preached, Faith in Christ is exercised, The Holy Ghost is active, and the Gospel is promulgated in the truth (Acts 5:15; 6:8; 9:40; Luke 4:36, 7:14-15; 5:5-6; St. Mark 14:15).
APPENDIX A (continued)

Ordinances

It is generally admitted that for an ordinance to be valid, it must have been instituted by Christ. When we speak of ordinances of the church, we are speaking of those instituted by Christ, in which by sensible signs the grace of God in Christ, and the benefits of the covenant of grace are represented, sealed, and applied to believers, and these in turn give expression to their faith and allegiance to God. The Church Of God In Christ recognizes three ordinances as having been instituted by Christ himself and therefore, binding upon the church practice.

A. THE LORD'S SUPPER (HOLY COMMUNION)

The Lord's Supper symbolizes the Lord's death and suffering for the benefit and in the place of His people. It also symbolizes the believer's participation in the crucified Christ. It represents not only the death of Christ as the object of faith which unites the believers to Christ, but also the effect of this act as the giving of life, strength, and joy to the soul. The communicant by faith enters into a special spiritual union of his soul with the glorified Christ.

B. FEET WASHING

Feet Washing is practiced and recognized as an ordinance in our Church because Christ, by His example, showed that humility characterized greatness in the Kingdom of God, and that service, rendered to others gave evidence that humility, motivated by love, exists. These services are held subsequent to the Lord's Supper; however, its regularity is left to the discretion of the Pastor in charge.

C. WATER BAPTISM

We believe that Water Baptism is necessary as instructed by Christ in St. John 3:5 "UNLESS MAN BE BORN AGAIN OF WATER AND OF THE SPIRIT..." However, we do not believe that water baptism alone is a means of salvation, but is an outward demonstration that one has already had a conversion experience and has accepted Christ as his personal Savior. As Pentecostals, we practice immersion in preference to "SPRINKLING", because immersion corresponds more closely to the death, burial, and resurrection of our Lord (Colossians 2:12). It also symbolizes regeneration and purification more than any other mode. Therefore, we practice immersion as our mode of Baptism. We believe that we should use the Baptismal Formula given us by Christ for all "...IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST..." (St. Matthew 28:19)
Statement of Faith

We believe the Bible to be the inspired and only infallible written Word of God. We believe that there is One God, eternally existent in Three Persons; God the Father, God the son and God the Holy Spirit.

We believe in the Blessed Hope, which is the rapture of the Church of God, which is in Christ, at His return.

We believe that the only means of being cleansed from sin is through repentance, faith in the precious Blood of Jesus Christ and being baptized in water. We believe that regeneration by the Holy Ghost is absolutely essential for personal salvation.

We believe that the baptism in the Holy Ghost, according to Acts 2:4 is given to believers who ask for it.

We believe in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy and separated life in this present world; Amen
APPENDIX B

Information on Personality Type

Carl Jung's Eight Mental Functions used to develop Myers-Briggs Type Indicator

E-Extraversion
People who prefer Extraversion tend to focus on the outer work of people and things.

S-Sensing
People who prefer Sensing tend to focus on the present and on concrete information gained from their senses.

T-Thinking
People who prefer Thinking tend to base their decisions on logic and on objective analysis of cause and effect.

J-Judging
People who prefer Judging tend to like planned and organized approach to life and prefer to have things settled.

I-Introversion
People who prefer Introversion tend to focus on the inner world of ideals and impressions.

N-Intuition
People who prefer Intuition tend to focus on the future, with a view toward patterns and possibilities.

F-Feeling
People who prefer Feeling tend to base their decisions primarily on values and subjective evaluation of person-centered concerns.

P-Perceiving
People who prefer Perceiving tend to like a flexible and spontaneous approach to life and prefer to keep options open.
APPENDIX B (continued)

Patterns Within Type
(Used by different authors to discuss type and spirituality)

Function Pairs

<table>
<thead>
<tr>
<th></th>
<th>ST</th>
<th>SF</th>
<th>NT</th>
<th>NF</th>
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Temperament types

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<th></th>
<th>SJ</th>
<th>SP</th>
<th>NT</th>
<th>NF</th>
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Functions

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<th>N</th>
<th>T</th>
<th>F</th>
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Functions with attitudes

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<td>IT</td>
<td>EF</td>
<td>IF</td>
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Gary Harbaugh, in *God’s Gifted People* assigns very helpful descriptors to each of the four functions:
ST - The Gift of Practicality: Living in the Here and Now
SF - The Gift of Personal Helpfulness: reaching Out and Lifting Up
NF - The Gift of Possibilities for People: Keeping Hope Alive
NT - The Gift of Looking Ahead: Letting the Future Guide the Present

Peter T. Richardson, in *Four Spiritualities*, describes four spiritual patterns as follows:
ST - Journey of Works
SF - Journey of Devotion
NF - Journey of Harmony
NT - Journey of Unity

Roman Catholic writers Clarke, Thompson, and Grant in *From Image to Likeness* present patterns of spirituality based on the four functions:

A Gift to be Simple (Sensing/Simplicity)
The Truth That makes Us Free(Thinking/Justice)
With a Joyful Heart (Feeling/Gratitude)
Eye Has Not seen (Intuiting/Hope)

Adapted from Baab, Lynne M.1998. *Personality Type in Congregations How to Work with Others Effectively*. The Alban Institute
### APPENDIX B (continued)

**Description of Eight MBTI Personalities**

<table>
<thead>
<tr>
<th>EXTRAVERTS</th>
<th>INTROVERTS</th>
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<tbody>
<tr>
<td>Interaction</td>
<td>Reflection</td>
</tr>
<tr>
<td>Action</td>
<td>Quiet Time</td>
</tr>
<tr>
<td>Thinking out loud</td>
<td>Collecting thoughts first</td>
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<tr>
<td>Group projects</td>
<td>Working alone</td>
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</table>

<table>
<thead>
<tr>
<th>SENSING</th>
<th>INTUITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sequential steps</td>
<td>Global view</td>
</tr>
<tr>
<td>Visual aids</td>
<td>Reading and listening</td>
</tr>
<tr>
<td>Practical applications</td>
<td>Theoretical perspectives</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>THINKING</th>
<th>FEELING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathering facts</td>
<td>Working in harmony</td>
</tr>
<tr>
<td>Mastering skills</td>
<td>Expressing empathy</td>
</tr>
<tr>
<td>Learning principles</td>
<td>Being person-centered</td>
</tr>
<tr>
<td>Achieving intellectually</td>
<td>Giving help</td>
</tr>
<tr>
<td>Analyzing issues</td>
<td>Being needed</td>
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</table>

<table>
<thead>
<tr>
<th>JUDGING</th>
<th>PERCEPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Having things organized</td>
<td>Being unstructured</td>
</tr>
<tr>
<td>Establishing milestones</td>
<td>Expressing choices</td>
</tr>
<tr>
<td>Being accountable</td>
<td>Having freedom</td>
</tr>
<tr>
<td>Maintaining traditions</td>
<td>Remaining flexible</td>
</tr>
<tr>
<td>Experiencing closure</td>
<td>Keeping options open</td>
</tr>
</tbody>
</table>
## APPENDIX C

### Sensing Types

<table>
<thead>
<tr>
<th>ISTJ</th>
<th>ISFJ</th>
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<tbody>
<tr>
<td>Serious, quiet, earn success by concentration and thoroughness Practical, orderly, matter-of-fact, logical, realistic, and dependable. See to it that everything is well organized. Take responsibility. Make up their own minds as to what should be accomplished and work toward it steadily, regardless of protests or distractions.</td>
<td>Quiet, friendly, responsible, and conscientious. Work devotedly to meet their obligations. Lend stability to any project or group. Thorough and painstaking, accurate. Their interests are usually not technical. Can be patient with necessary details. Loyal, considerate, perceptive, concerned with how other people feel.</td>
</tr>
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<table>
<thead>
<tr>
<th>ISTP</th>
<th>ISFP</th>
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</thead>
<tbody>
<tr>
<td>Cool onlookers-quiet, reserved, observing and analyzing life with detached curiosity and unexpected flashes of original humor. Usually interested in cause and effect, how and why mechanical things work, and in organizing facts using logical principles.</td>
<td>Retiring, quietly friendly, sensitive, kind, and modest about their abilities. Shun disagreements, do not force their opinions or values on others. Usually do not care to lead but are often loyal followers. Often relaxed about getting things done because they enjoy the present moment and do not want to spoil it by undue haste or exertion.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>ESTP</th>
<th>ESFP</th>
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<tbody>
<tr>
<td>Good at on-the-spot problem solving. Do not worry, enjoy whatever comes along. Tend to like mechanical things and sports, with friends on the side. Adaptable, tolerant, generally conservative in values. Dislike long explanations. Are best with real things that can be worked, handled, taken apart, or put together.</td>
<td>Outgoing, easygoing, accepting, friendly, enjoy everything and make things more fun for others by their enjoyment. Like sports and making things happen. Knowing what's going on and join in eagerly. Find remembering facts easier than mastering theories. Are best in situations that need sound common sense and practical ability with people as well as with things.</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>ESTJ</th>
<th>ESFJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Practical, realistic, matter-of-fact, with a natural head for business or mechanics. Not interested in subjects they see no use for, but can apply themselves when necessary, Like to organize and run activities. May make good administrators, especially if they remember to consider others feelings and points of view.</td>
<td>Warm-hearted, talkative, popular, conscientious, born cooperators, active committee members. Need harmony and may be good at creating it. Always doing something nice for someone. Work best with encouragement and praise. Main interest is in things that directly and visibly affect people’s lives.</td>
</tr>
</tbody>
</table>

*MBTI Categories frequently associated with Sensing (S) types
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### APPENDIX C (continued)

## Intuitive Types

<table>
<thead>
<tr>
<th>INFJ</th>
<th>INTJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Succeed by perseverance, originality, and desire to do whatever is needed or wanted. Put their best efforts into their work. Quietly forceful, conscientious. Concerned for others. Respected for their firm principles. Likely to be honored and followed for their clear convictions as to how best to serve the common good.</td>
<td>Usually have original minds and great drive for their own ideas and purposes. In fields that appeal to them, they have a fine power to organize a job and carry it through with or without help. Skeptical, critical, independent, determined, sometimes stubborn. Must learn to yield less important points to win the most important.</td>
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<table>
<thead>
<tr>
<th>INFP</th>
<th>INTP</th>
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<tbody>
<tr>
<td>Full of enthusiasm and loyalties, but seldom talk of these until they know you well. Care about learning, ideas, language, and independent projects of their own. Tend to undertake too much, and then somehow get it done. Friendly, but often too absorbed in what they are doing to be sociable. Little concerned with possessions or physical surroundings.</td>
<td>Quiet and reserved. Especially enjoy theoretical or scientific pursuits. Like solving problems with logic and analysis. Usually interested mainly in ideas, with little liking for parties or small talk. Tend to have sharply defined interests. Need careers where some strong interest can be used and be useful.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ENFP</th>
<th>ENTP</th>
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<tbody>
<tr>
<td>Warmly enthusiastic, high-spirited, ingenious, imaginative. Able to do almost anything that interests them. Quick with a solution for any difficulty and ready to help anyone with a problem. Often rely on their ability to improvise instead of preparing in advance. Can usually find compelling reasons for whatever they want.</td>
<td>Quick, ingenious, good at many things. Stimulating company, alert and outspoken. May argue for fun on either side of a question. Resourceful in solving new and challenging problems, but may neglect routine assignments. Apt to turn to one new interest after another. Skillful in finding logical reasons for what they want.</td>
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<table>
<thead>
<tr>
<th>ENFJ</th>
<th>ENTJ</th>
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<tbody>
<tr>
<td>Responsive and responsible. Generally feel real concern for what others think or want, and try to handle things with due regard for the other person’s feelings. Can present a proposal or lead a group discussion with ease and tact. Sociable, popular, sympathetic. Responsive to praise and criticism.</td>
<td>Frank, decisive, leaders in activities. Usually good in anything that requires reasoning and intelligent talk, such as public speaking. Are usually well informed and enjoy adding to their fund of knowledge. May sometimes appear more positive and confident than their experience in an area warrants.</td>
</tr>
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</table>

*MBTI Categories frequently associated with Intuitive (N) types.*

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APPENDIX D

Learning Styles

This chart helps you determine your learning styles; read the word in the left column and then answer the questions in the successive three columns to see how you respond to each situation. Your answers may fall into all three columns, but one column will likely contain the most answers. The dominant column indicates your primary learning style.

<table>
<thead>
<tr>
<th>WHEN YOU...</th>
<th>VISUAL</th>
<th>AUDITORY</th>
<th>KINESTHETIC &amp; TACTILE</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPELL</td>
<td>Do you try to see the word?</td>
<td>Do you sound out the word or use a phonetic approach?</td>
<td>Do you writhe the word down to find if it feels right?</td>
</tr>
<tr>
<td>TALK</td>
<td>Do you sparingly but dislike listening for too long? Do you favor words such as see, picture, and image?</td>
<td>Do you enjoy listening but are impatient to talk? Do you use words such as hear, tune, and think?</td>
<td>Do you gesture and use expressive movements? Do you use words such as feel, touch, and hold?</td>
</tr>
<tr>
<td>CONCENTRATE</td>
<td>Do you become distracted by untidiness or movement?</td>
<td>Do you become distracted by sounds or noises?</td>
<td>Do you become distracted by activity around you?</td>
</tr>
<tr>
<td>MEET SOMEONE AGAIN</td>
<td>Do you forget names but remember faces or remember where you met?</td>
<td>Do you forget faces but remember names or remember what you talked about?</td>
<td>Do you remember best what you did together?</td>
</tr>
<tr>
<td>CONTACT PEOPLE ON BUSINESS</td>
<td>Do you prefer direct, face-to-face, personal meetings?</td>
<td>Do you prefer the telephone?</td>
<td>Do you talk with them while walking or participating in an activity?</td>
</tr>
<tr>
<td>READ</td>
<td>Do you like descriptive scenes or pause to image the actions?</td>
<td>Do you enjoy dialog and conversation or hear the characters talk?</td>
<td>Do you prefer action stores or are not a keen reader?</td>
</tr>
<tr>
<td>DO SOMETHING NEW AT WORK</td>
<td>Do you like to see demonstrations, diagrams, slides, or posters?</td>
<td>Do you prefer verbal instructions or talking about sit with someone else?</td>
<td>Do you prefer to jump right in and try it?</td>
</tr>
<tr>
<td>PUT SOMETHING TOGETHER</td>
<td>Do you like at the directions and the picture?</td>
<td></td>
<td>Do you ignore the directions and figure it out as you go along?</td>
</tr>
<tr>
<td>NEED HELP WITH A COMPUTER APPLICATION</td>
<td>Do you seek out pictures or diagrams?</td>
<td>Do you call the help desk, ask a neighbor, or gown at the computer?</td>
<td>Do you keep trying to do it or try it on another computer?</td>
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Date: November 22, 2002

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<thead>
<tr>
<th>NAME</th>
<th>ADDRESS</th>
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APPENDIX E (continued)

New Members Assimilation Model Participation Contract

I agree to be a part of the new membership assimilation group. I agree to read Genesis Chapter 24. I will voluntarily take a battery of assessments including the Myers-Briggs Type Indicator (MBTI), Spiritual Gifts and Learning Styles Assessments. I am aware that I am expected to attend a two-day, eight-hour training session, as well as other meetings over the next four weeks. I will be expected to become a member of a focus/accountability group. This group will hold each person accountable for progressing through the new member process. Assignments will be made by the group to assist each member to help us to become more clearly focused on their gifts and personality type.

I will participate in every facet of the ministry model. I will complete each component in a timely manner. I fully understand that the success of this model is dependent on my full participation. My goal is to accurately recognize my giftedness and to understand how to maximize my calling through a better understanding of myself. The fullest realization of my learning style, personality type, and spiritual gift will be actualized by my selection of, and faithful participation in a ministry that fulfills God’s plan for me. I will seek to honor God in this assimilation process. I recognize that the sessions I attend are NOT counseling sessions and I will not hold Temple of Faith Deliverance Church of God in Christ or any facilitator responsible for any resulting actions I take.

Name: _____________________________ Date: _____________________________
Address ____________________________ Phone ____________________________

Model Completion Sheet

Learning Style Assessment Taken_______________________ Results_______________________
Interviewed by _____________________________ Date _____________________________
MBTI Taken____________________________ Type ______________________________
Interviewed by _____________________________ Date _____________________________
Spiritual Gift Inventory __________________________ Spiritual Gift_______________________
Interviewed by _____________________________ Date _____________________________
Group Participation Dates____________________________
Homework Assigned ________ Completed ________ Not Completed ________
Clarification Session Attended Date(s)________________ Facilitator_______________________
Ministries Exposition Attended: Date________________ Facilitator_______________________
               Ministry Joined ________ Role __________________________
APPENDIX E (continued)

The Characteristics of a Disciple

A. Devotion - The story of Abraham sending his servant to find a wife for Isaac is shared. The story is told in great detail with the emphasis on the servant's devotion to his master. The instructor drives home the need to have a heart of Devotion to our Master.

B. Dedication - The second point reveals that the servant's mind was dedicated to the mission. Regardless of the attempts to sidetrack him, the disciple stayed focused on the task assigned to him.

C. Discipline - Abraham's servant was one who could exercise authority over others, over material resources and over his own flesh to the accomplishment of his master's purposes.

The Four Elements of Discipleship

A. Delay gratification, or putting off what you want to do in favor of doing what you need to do. Since a disciple knows his priorities, has received marching orders, and is focused on the task at hand, a useful attribute is being able to put off your wants in favor of addressing your needs—your needs having been defined by the Word of your Master.

B. Acceptance of Responsibility - In Genesis 24:8, Abraham spells out the conditional nature of the acceptance of this responsibility to his chief servant, saying that if he (the chief servant) could not find a wife for Isaac he would be released from the obligation he was being asked to assume.

1. The first responsibility we agree to accept is prayerful intercession.
2. The second responsibility of Christ's disciples is to be a student of God's Word.
3. The third responsibility of a disciple is to be a diligent student of God's Word.
4. The fourth responsibility of a disciple is to be a teacher of God's Word.
5. The fifth responsibility of a disciple of Christ is to bear fruit.

C. Dedication to truth. If we are to be dedicated to something, we ought to know (at least!) what that something is! We are encouraged by our Lord Jesus, "If you abide in My word, then you are truly disciples of Mine: and you shall know the truth and the truth shall make you free."

D. Balance. A disciple must balance change in their life. Dr. Peck wrote that growth equals change: there is no change without pain/discomfort ("The Road Less Traveled"). Richard Hooker wrote, "change is not made without discomfort, even from worse to better." Change in our lives is assured by the fact of God's sovereignty, Since He is large and in charge, since He is in control of His universe and His will be(ing) done, it is our task to respond to the changes that His sovereignty makes inevitable.

William H. Hicks, Facilitator
APPENDIX E (continued)

Orientation Class: Myers-Briggs Type Indicator

Temple of Faith Deliverance COGIC
November 22-23, 2002
Cynthia Wallace, Facilitator

Day One

A. Use MBTI Handout
B. Administer MBTI assessment

Day Two

I. Show video about MBTI
II. Lead participants in self report of type
III. Hand out MBTI results
IV. Discuss type
V. Answer Questions
VI. Relate MBTI to spiritual gifts and the church
APPENDIX E (continued)

Outline used to discuss the Myers-Briggs Type Indicator
MBTI

I. Introduction

II. My History With MBTI

III. What is MBTI?

   A. Self report personality
   B. Gives people information about Jungian Psychological Type preferences
   C. Isabel Briggs Myers and her mother, Katherine Cook Briggs developed the MBTI in the early 1940’s.
   D. Purpose was to make Carl Jung’s theory of human personality understandable and useful in everyday life.

IV. MBTI results indicate respondent’s likely preferences on 4 dimensions:

   A. Extraversion (E) or Introversion (I)
   B. Sensing (S) or Intuition (N)
   C. Thinking (T) or Feeling (F)
   D. Judging (J) or Perceiving (P)

V. Uses of MBTI

   A. Self Understanding and development
   B. Career exploration, development and counseling
   C. Relationship and family counseling
   D. Organization development
   E. Team building
   F. Improving Problem Solving
   G. Management Training
   H. Leadership Development
   I. Education and Curriculum Development
   J. Diversity and Multicultural Training

VI. How to take the MBTI

   A. Quiet, relaxed, stress free environment
   B. First answer that comes to mind
   C. “Shoes off mode”
   D. Results given to you only at follow up session
APPENDIX E (continued)

Unwrapping Your Spiritual Gift
Also used for Overview of Spiritual Motivational Gift Lessons

Different Categories of Gifts

There are three categories of gifts mentioned in the scriptures. These are not necessarily the only gifts, but they do seem to cover the full range of gifts that operate today. Some gifts are mentioned in more than one list, but this is to express different aspects of that gift.

1. Motivational Gifts. Romans 12:3-9 "Use our different gifts in accordance with the grace that God has given us." This recognizes that God has given us different measures of grace or motivation to accomplish his will. That grace is a function of our faith in recognizing and using our spiritual gifts. We are likely to have one motivational gift that is stronger than any of the others, but others will also play some part in our gift mix. There are seven motivational gifts.

b. Manifestation gifts.

1 Corinthians 12:7-11 "The Spirit's presence is shown in some way in each person for the good of all." This recognizes the purpose of the Spirit showing or manifesting his supernatural power in us, particularly in a time of prayer or worship. We operate one gift at a time, but the body is intended to exercise all of them. There are nine gifts in the list.

c. Ministry Gifts.

Ephesians 4:11. "To prepare all God's people for the work of Christian service, in order to build up the body of Christ." These are leadership gifts or ministries, that are more closely tied to the role that a person has in the church. There are five of these gifts.

How Motivational Gifts Work

Your Motivational Gifts are your basic gifting that affects the way you see the work of God and how you serve him.

- They are not purely natural talents, but a combination of natural and supernatural abilities. To the degree that you yield your life to the Holy Spirit, God will use your human drives and characteristics and empowers and changes them for his supernatural purposes.
- They are not Christian roles, such as Sunday School teaching, but are the Spirit empowered way you do any Christian service, in whatever role you are in. Your motivational gift will cause you to do this task differently from someone else who is doing the same task.
- They are not the fruit of the Spirit [Galatians 5:22]. We are all expected to grow in all the fruit of the Spirit, whereas you are likely to have only one major motivational gift. Motivational gifts are abilities, but you need the fruit of the Spirit to enable you to also have mature qualities in your life.
- Manifestation gifts are given at the time when you need to use them, but motivational gifts are with you all the time, in everything that you do. They can be so much part of your life that you have failed to realize that they are in you.
- Your motivational gift will affect which manifestation and leadership gifts you exercise

Rozario Slack, Facilitator
APPENDIX E (continued)

Church of God in Christ History

I. Pentecostalism in America
   The Azusa Street Revival
   A. The Reverend Charles F. Parham
   B. William J. Seymour

III. C. H. Mason and C.P. Jones
   A. The name Church of God in Christ given to C H Mason

IV. The Doctrine of the COGIC
V. The Ordinances of the Church of God in Christ
VI. The Death of Bishop C. H. Mason
VII. Bishop O. T. Jones
   I. The Senior Bishop Controversy
   II. The Church in court
VIII. The Bishop J.O. Patterson era
IX. The Bishop L. H. Ford era
X. The Bishop C. D. Owens era
XI. The Bishop G. E. Patterson era
XII. The present issues
XIII. Future concerns

Rozario Slack, Facilitator
APPENDIX F

Study Guide for Spiritual Gifts Class

Outline Used For Eight-Week Study on Motive Gifts from Don and Katie Fortune’s book, Discover Your God Given Gifts. This study guide provides an eight week teaching on spiritual gifts. An overview is listed for the first session along with a list of twenty characteristics of each of the seven motive gifts along with five problems persons with each gift may face.

Week One
The same outline used in orientation to teach Unwrapping your Spiritual Gift is used for this session Overview of Spiritual Gifts (see Appendix E).

Week Two
THE GIFT OF PERCEPTION

Characteristics:

1. Quickly and accurately identifies good and evil and hates evil.
2. Sees everything as either black or white; no gray or indefinite areas.
3. Easily perceives the character of individuals and groups.
4. Encourages repentance that produces good fruit.
5. Believes the acceptance of difficulties will produce positive personal brokenness.
6. Has only a few or no close friendships.
7. Views the Bible as the basis for truth, belief, action, and authority.
8. Boldly operates on spiritual principles.
9. Is frank, outspoken, and doesn’t mince words.
10. Is very persuasive in method of speaking.
11. Grieves deeply over the sins of others.
12. Is eager to see his own blind spots and to help others see theirs too.
13. Desires above all else to see god’s plan worked out in all situations.
14. Strongly promotes the spiritual growth of groups and individuals.
APPENDIX F (continued)

15. Is called to intercession.
16. Feels the need to verbalize and dramatize what he “sees.”
17. Tends to be introspective.
18. Has strong opinions and convictions.
19. Has strict personal standards.
20. Desires to be obedient to God’s will at all costs.

Typical problem areas of the gift of perception:

1. Tends to be judgmental and blunt.
2. Forgets to praise partial progress due to goal consciousness
3. Is pushy in trying to get others and groups to mature spiritually.
4. Is intolerant of opinions and views that differ from his own.
5. Struggles with stamp-image problems.

Week Three

THE GIFT OF SERVING

Characteristics

1. Easily recognize practical needs and quick to meet them.
2. Especially enjoy manual projects, jobs, and functions.
4. Is a detail person with a good memory.
5. Enjoys showing hospitality.
6. Will stay with something until it is completed.
7. Has a hard time saying no to requests for help.
8. Is more interested in meeting the needs of others than own needs.
9. Enjoys working on immediate goals rather than long-range goals.
10. Shows love for others in deeds and action rather than words.
11. Needs to feel appreciated.
APPENDIX F (continued)

12. Tends to do more than asked to do.
13. Feels greatest joy in doing something that is helpful.
14. Does not want to lead others or projects.
15. Has a high energy level.
16. Cannot stand to be around clutter.
17. Tends to be a perfectionist.
18. Views serving to be of primary importance in life.
19. Prefers doing a job than delegating it.
20. Supports others who are in leadership.

Typical problem areas of the gift of serving:

1. Is critical of others who do not help out with obvious needs.
2. May neglect own family's needs by being too busy helping others.
3. May become pushy or interfering in eagerness to help.
4. Finds it hard to accept being served by others.
5. Is easily hurt when unappreciated

Week Four

THE GIFT OF TEACHING

Characteristics:

1. Presents truth in a logical, systematic way.
2. Validates truth by checking out the facts.
3. Loves to study and do research.
4. Enjoys word studies.
5. Prefers to use biblical illustrations rather than life illustrations.
6. Gets upset when Scripture is used out of context.
7. Feels concerned that truth be established in every situation.
8. Is more objective than subjective.
APPENDIX F (continued)

9. Easily develops and uses a large vocabulary.
10. Emphasizes facts and the accuracy of words.
11. Checks out the source of knowledge of others who teach.
12. Prefers teaching believers to engaging in evangelism.
13. Feels Bible study is foundational to the operation of all the gifts.
14. Solves problems by starting with scriptural principles.
15. Is intellectually sharp.
17. Is emotionally self controlled.
18. Has only a select circle of friends.
19. Has strong convictions and opinions based on investigation of facts.
20. Believes truth has the intrinsic power to produce change.

Typical problem areas in the gift of teaching:

1. Tends to neglect the practical application of truth.
2. Is slow to accept viewpoints of others.
3. Tends to develop pride in intellectual ability.
4. Tends to be legalistic and dogmatic.
5. Is easily sidetracked by new interests.

Week Five
THE GIFT OF EXHORTATION

Characteristics:

1. Loves to encourage others to live victoriously.
2. Wants a visible response when teaching or speaking.
3. Prefers to apply truth rather than research it.
4. Prefers systems of information that have practical application.
5. Love to prescribe precise steps of action to aid personal growth.
APPENDIX F (continued)

6. Focuses on working with people.
7. Encourages others to develop in their personal ministries.
8. Finds truth in experience then validates it in Scripture.
9. Loves to do personal counseling.
10. Will discontinue personal counseling if no effort to change is seen.
11. Is fluent in communication.
12. Views trials as opportunities to produce personal growth.
13. Accepts people as they are without judging them.
14. Is greatly loved because of his positive attitude.
15. Prefers to witness with life rather than verbal witnessing.
17. Always completes what is started.
18. Wants to clear up problems with others quickly.
19. Expects a lot of self and others.
20. Needs a “sounding board” for bouncing off ideas and thoughts.

Typical problem areas of the gift of exhortation

1. Tends to interrupt others in eagerness to give opinions or advice.
2. Will use Scriptures out of context in order to make a point.
3. May be “cut and dried” in prescribing steps of action.
4. Is outspokenly opinionated.
5. Can become overly self confident.

Week Six

THE GIFT OF GIVING

Characteristics:

1. Gives freely of money, possessions, time, energy, and love.
2. Loves to give without others knowing about it.
3. Wants to feel a part of the ministries to which he is contributes.
APPENDIX F (continued)

4. Intercedes for needs and the salvation of souls.
5. Feels delighted when his gift is an answer to specific prayer.
6. Wants gift to be of high quality and craftsmanship.
7. Gives only by the leading of the Holy Spirit.
8. Gives to support and bless others or to advance a ministry.
9. Views hospitality as an opportunity to give.
11. Quickly volunteers to help where a need is seen.
12. Seeks confirmation on the amount to give.
13. Has strong belief in tithing and giving in addition to tithing.
14. Focuses on sharing the gospel.
15. Believes God is the Source of his supply.
16. Is very industrious with a tendency towards success.
17. Has natural and effective business ability.
18. Likes to get the best value for money spent.
19. Is definitely not gullible.
20. Possesses both natural and God-given wisdom.

Typical problem areas of the gift of giving
1. May try to control how contributions are used.
2. Tends to pressure others to give.
3. May upset family and friends with unpredictable patterns of giving.
4. Tends to spoil own children or other relatives.
5. May use financial giving to get out of other responsibilities.

Week Seven
THE GIFT OF ADMINISTRATION

Characteristics:
1. Is highly motivated to organize that for which he’s responsible.
2. Expresses ideas and organization in ways that communicate clearly.
APPENDIX F (continued)

3. Prefers to be under authority to have authority.
4. Will not take responsibility unless delegated by those in authority.
5. Will assume responsibility if no specific leadership exists.
6. Especially enjoys working on long-range goals and projects.
7. Is a visionary with a broad perspective.
8. Easily facilitates resources and people to accomplish tasks or goals.
10. Will endure criticism in order to accomplish the ultimate task.
11. Has great zeal and enthusiasm for whatever he is involved in.
12. Finds greatest fulfillment and joy in working to accomplish goals.
13. Is willing to let others get the credit in order to get the job done.
14. Prefers to move on to a new task once something is completed.
15. Constantly writes notes to self.
16. Is a natural and capable leader.
17. Knows when to keep old methods going and when to introduce new ones.
18. Enjoys working with and being around people.
19. Wants to see things completed as quickly as possible.
20. Does not enjoy doing routine tasks.

Typical problem areas of the gift of administration:

1. Becomes upset when others do not share the same vision or goals.
2. Develops outer callousness due to being a target for criticism.
3. Can regress into “using” people to accomplish own goals.
4. Tends to drive self and neglect personal and family needs.
5. Neglects routine home responsibilities due to intense interest in “job”

Week Eight

THE GIFT OF COMPASSION

Characteristics:

1. Has tremendous capacity to show love.
APPENDIX F (continued)

2. Always looks for good in people.
3. Senses the spiritual and emotional atmosphere of a group or individual.
4. Is attracted to people who are hurting or in distress.
5. Takes action to remove hurts and relieve distress in others.
6. Is more concerned for mental and emotional distress than physical distress.
7. Is motivated to help people have right relationships with each other.
8. Loves opportunities to give preference or place to others.
9. Takes care with words and actions to avoid hurting others.
10. Easily detects insincerity or wrong motives.
11. Is drawn to others with the gift of compassion.
12. Loves to do thoughtful things for others.
13. Is trusting and trustworthy.
15. Doesn't like to be rushed in a job or activity.
16. Is typically cheerful and joyful.
17. Is ruled by the heart rather than the head.
18. Rejoices to see others blessed and grieves to see others hurt.
19. Is a crusader for good causes.
20. Intercedes for the hurts and problems of others.

Typical problem areas of the gift of compassion:

1. Tends to be indecisive.
2. Is often prone to take up another person's defense.
3. Is easily hurt by others.
4. Empathizes too much with the suffering of others.
5. Affectionate nature is often misinterpreted by opposite sex.
APPENDIX G
New Member Orientation Questionnaire

1. How did you learn about Temple of Faith Deliverance C.O.G.I.C?________

2. When you first attended, were you invited? Yes ____ No ____ If so, by whom?
The pastor __________ A member ______
A friend _______ A stranger ______ Other ______

3. Had you ever visited a C.O.G.I.C. church? Yes ____ No ____

4. Were you looking for a church home? Yes ____ No ____

5. What were your first impressions?
   Of the building__________________________
   _________________________________________
   _________________________________________
   _________________________________________
   Of the membership_______________________
   _________________________________________
   _________________________________________
   _________________________________________
   Of the church service___________________
   _________________________________________
   _________________________________________
   _________________________________________
   Of the pastor___________________________
   _________________________________________
   _________________________________________
   _________________________________________

6. Did anyone greet you upon your visit? Yes ___ No ___

7. Is there anything that happened that solidified your membership decision? _____
8. Is there anything that almost kept you from becoming a member? \\

9. How long did you attend before joining? \\

10. Do you recall any experience you had that made you feel uncomfortable? \\

11. Did you have close friends who were members of the church? \\

12. Are you involved in any activities? \\

13. How did you get involved? \\

14. Do you feel that you are growing spiritually? \\

15. Do the members treat you differently than people who have been there for a while? Explain \\

16. Have your expectations been met? \\

17. Do you feel you have been adequately incorporated into the church?
18. Have you found your place in ministry?
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148


KJV. King James Version.


NAS. New American Standard Bible.


