A Fivefold Leadership Practice at Zion Community Church of the Nazarene

Karla Giron-Celada
dminfacultyassistant@fuller.edu

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Ministry Focus Paper Approval Sheet

This ministry focus paper entitled

A FIVEFOLD LEADERSHIP PRACTICE AT ZION COMMUNITY CHURCH OF THE NAZARENE

Written by

KARLA GIRON CELADA

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Doctor of Ministry

has been accepted by the Faculty of Fuller Theological Seminary

upon the recommendation of the undersigned readers:

Robert E. Logan

Kurt Fredrickson

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A FIVEFOLD LEADERSHIP PRACTICE AT ZION COMMUNITY CHURCH OF THE NAZARENE

A MINISTRY FOCUS PAPER SUBMITTED TO THE FACULTY OF THE SCHOOL OF THEOLOGY FULLER THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE DOCTOR OF MINISTRY

BY

KARLA GIRON CELADA
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ABSTRACT

A Fivefold Leadership Practice at Zion Community Church of the Nazarene
Karla Giron Celada
Doctor of Ministry
School of Theology, Fuller Theological Seminary
2018

The purpose of this study is to explore how a fivefold leadership practice may be launched in an organized church to foment a Kingdom-centric, missional mindset that is contextual for postmodern generations. The project draws from lessons learned in an initial attempt made in 2012 to establish a fivefold structure at a Hispanic Nazarene church.

The desire at the time was to help the local church become mission oriented, both locally and globally, through a collegial, fivefold ministry. These efforts demonstrated the importance of ecclesial leadership, and the impact that they have in fostering a corporal ethos where change can happen. The culture of a church, its beliefs, values, and practices, will either promote or hinder change efforts.

As the demographics of North America continue to alter, and particularly those of the Hispanic community, ecclesial expressions and leadership models will need to adjust so the church can remain relevant to its context. Second and third generation Hispanic millennials and Generation Z are inviting the Hispanic church to embrace a new way of being together before the Lord.

This project is proposing a new strategy to help congregations establish a fivefold practice, using organizational change theories. This new approach follows a process-model methodology, giving time for strategies to be evaluated for their effectiveness. It also focuses on fostering a growth-mindset culture within the organization where missional, Kingdom ideas, values, and practices can be embraced, primarily by those who have the power to influence change. Further research and implementation of this strategy will be needed to test its effectiveness.

Content Reader: Robert E. Logan, DMin

Words: 278

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1 A fivefold leadership is composed of an apostle, prophet, evangelist, pastor, and teacher; commonly known by the acronym APEST.
To the Triune God who has provoked this work, and my parents, Rudy and Alma Giron, whose faith and unconditional love have encouraged me to stay the course.
ACKNOWLEDGMENTS

I am grateful to the fivefold ministers who provided support throughout this project’s development. Thank you to my sister Alma, who proofed my work; to the many sisters and brothers in the Nazarene church who prayed for me; to my mentor, Terry, who guided me through this period of transition. And to the youth that I was privileged to pastor and mentor for nine years: their dreams and hopes for God’s Bride are written in this project.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>iv</td>
</tr>
<tr>
<td><strong>PART ONE: MINISTRY CONTEXT</strong></td>
<td></td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>2</td>
</tr>
<tr>
<td>Chapter 1. MINISTRY CONTEXT OF ZION COMMUNITY</td>
<td>8</td>
</tr>
<tr>
<td><strong>PART TWO: THEOLOGICAL REFLECTION</strong></td>
<td></td>
</tr>
<tr>
<td>Chapter 2. LITERATURE REVIEW</td>
<td>21</td>
</tr>
<tr>
<td>Chapter 3. A THEOLOGY OF A FIVEFOLD LEADERSHIP PRACTICE</td>
<td>46</td>
</tr>
<tr>
<td><strong>PART THREE: MINISTRY STRATEGY</strong></td>
<td></td>
</tr>
<tr>
<td>Chapter 4. LESSONS LEARNED AND A NEW APPROACH</td>
<td>69</td>
</tr>
<tr>
<td>Chapter 5. IMPLEMENTATION PROCESS</td>
<td>87</td>
</tr>
<tr>
<td><strong>SUMMARY AND CONCLUSION</strong></td>
<td>111</td>
</tr>
<tr>
<td><strong>APPENDICES</strong></td>
<td>117</td>
</tr>
<tr>
<td><strong>BIBLIOGRAPHY</strong></td>
<td>121</td>
</tr>
</tbody>
</table>
PART ONE

MINISTRY CONTEXT
INTRODUCTION

As an eschatological community that is a foretaste of the Kingdom and the King, church leadership ought to embrace new ways of “being together before God that look more like a circle than a pyramid.”¹ It is the premise of this paper that a fivefold practice, through a plurality of leadership gifting, can help foster a Kingdom-centered ecclesiology that is missional in nature, reflective of the Triune God, and more effective in reaching millennials. This project will present the attempt made in 2012 to establish a fivefold, collegial leadership structure at Zion Community Church of the Nazarene.² This will be a reflective paper in nature since the leadership changes sought in 2012 were reversed in 2016.³ However, the setbacks experienced have offered constructive insights, especially on how to conduct change in well established, traditional churches.

This project, therefore, can be utilized as a case study for congregations venturing towards developing a fivefold ministry. Chapter 3 will postulate a theology of a fivefold practice that is scriptural and contextual for congregations seeking to reach millennials. Chapter 4 will explore how Zion Community first established a fivefold structure, highlighting the lessons that were learned, and how a process-model change strategy, based on organizational change theory, should have been used to assure sustainability. This new change strategy will be detailed in Chapter 5. To better understand why efforts

² All names, including the church, city, and leadership team have been changed to protect identity.
³ The congregation is under new leadership, with the author no longer involved in this local church.
to establish a fivefold ministry proved difficult, the history and context of Zion Community must be detailed.

As it is the case in most Hispanic/Latino congregations in the United States, Zion Community Church has been influenced by first generation migrant leadership. Assimilation into the dominant culture has often been abandoned by first generation migrants in a desire to preserve what is perceived as the Latin American values of faith, family, and community. Spanish only programming is normative in most Latino churches.\(^4\) With the rise of second and third generations who are bicultural and bilingual, however, difficulties have emerged for Hispanic congregations who aim to preserve this Latino heritage. Zion Community has experienced these same challenges in the past ten years. Externally, the city’s demographics have drastically changed, with a young population increase that is more American and postmodern in ideology. These generational shifts are also attested in the church: half of the congregation is young adults, teens, and children, with English as their primary language.

Internally, church formation at Zion Community has revolved around a modernist leadership motif of the strong, visionary senior pastor. Though this helped the church reach outside itself, it also made the church vulnerable to the leader’s strengths as well as his weaknesses. In 2012, leadership corrections were undertaken in a desire to foster missional effectiveness. As the church’s leadership contemplated Scripture, the Spirit awakened a desire to transition towards a fivefold gifting, embracing a collegial approach

\(^4\) Orlando Crespo explains that first generation Latinos often believe that if someone does not speak Spanish “there is no possible way you could be Latino,” *Being Latino in Christ: Finding Wholeness in your Ethnic Identity* (Downers Grove, IL: Intervarsity Press, 2003), 29. This is one of the main reasons why Hispanic congregations default to Spanish only programming as a means to preserve the culture.
to leading. A lack of understanding on how to implement change at an organizational level, however, proved detrimental.

As the former Teacher Minister of the fivefold team, I have been greatly challenged by God these past two years to reframe my understanding of the nature and purpose of the Church. For many years, I believed that Christ died for my sins so I could serve Him in a local congregation, and serving in this context was tantamount to serving the Kingdom of God. My identity as a follower of Christ was parallel to my membership at Zion Community. It has been during this time of unexpected Sabbath rest, however, that I have embraced a new appreciation for living the life of the Kingdom outside the four walls of the institutional church. However, as Lesslie Newbigin correctly stated, the local congregation remains the only hermeneutic of the gospel. The Church is the only agency on earth that is empowered by the Spirit to proclaim the good news of the Kingdom.

In this time of contemplative rest, I have also found reassurance that collegial leadership is needed in local congregations. The Church is a witness of the Three in One God who is community in its very essence, and this calls for leadership that reflects such nature. Furthermore, for the sake of reaching a millennial generation that supports cooperation over competition in leadership, the Church has the challenge to contextualize its structures and polities. As a millennial leader myself, this season of life has allowed me to reflect on how non-essential ideas and agendas often trump the mission of God. In many ways, the message of the Suffering Servant is distorted through the polities and

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organizational flow charts of denominational entities. It is in the midst of this personal journey where this project has taken shape.

Part One of this project will outline the formative history of Zion Community, starting as an Anglo-American church, and eventually merging into a Hispanic ministry by the 1980s. Two quick pastoral tenures preceded the hiring of a pastor who led the congregation for over twenty years with a strong leadership motif and determination to move the church towards community engagement. In the process of expanding the church by building a new sanctuary, the global financial crisis of 2008 depleted all church resources and precipitated a fourth leadership transition. This transitional period brought leadership corrections and the emergence of a more missional engagement through the practice of the fivefold gifting.

Part Two will be divided into two chapters. The first will examine missional theology by drawing from the works of David Bosch and Darrell Guder. A Kingdom-centric perspective will be introduced to this missional dialogue through the work of Reggie McNeal. Moving from this missio Dei ecclesiology, the second section of the chapter will introduce a cultural, political approach to congregational formation by drawing from the works of JR Woodward, Mark Lau Branson, Juan Martinez, and John Howard Yoder. The chapter will conclude by reviewing Alan Hirsch’s and Tim Catchim’s theology on the fivefold ministry, and a connection will be made on how this practice correlates with a millennial mindset using Bob Whitesel’s work.

The second chapter of Part Two will articulate a theological foundation for a fivefold leadership practice. This will be developed by first focusing on the nature and purpose of the Church. The Church, as a witness of the Triune God, is sent by the Son in
the power of the Spirit to embody and be a foretaste of the Kingdom. This constitutes the Church as a political entity that proclaims the lordship of Christ through its beliefs and practices. As evidenced in the biblical text and the early church, collegial leadership, and in specific, the fivefold gifting expounded in Ephesians 4:11, fosters missional effectiveness and provides a contrast leadership model for a postmodern, post-Christendom context.

Drawing from this theological framework, Part Three will present how Zion Community could have implemented a fivefold structural change through a series of phases. Chapter 4 will introduce the initial attempt to establish a fivefold leadership at Zion Community. With much enthusiasm and fervor, but with little guidance and knowledge of how to conduct corporal change, structural modifications were attempted without any preparation or theological substance. Using the insights learned, a new strategy based on organizational change theory will be proposed. The strategy will aim to help the church move from a maintenance stance towards missional engagement through the fivefold practice.

Chapter 5 in Part Three will introduce the implementation process for the first four phases of the strategy and how they could have been executed at Zion Community. Since the focus is to foster a new leadership framework, the initiative will utilize teaching venues with selected participants using a cohort format. Evaluation and assessment of the strategy will be based on questioners, surveys, testimonies, and ultimately a congregational vote of approval for the establishment of the fivefold practice.

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6 It must be noted that this new strategy will not be implemented at Zion Community and it is only presented as a corrective of what should have been done when changes were first introduced.
My hope is that this project can encourage and aid change agents in denominational settings. While embracing the rich theological heritage of the Church’s tradition, it is imperative to remember that Christ’s Bride is *sempera reformada*. Facing obstacles and apparent failures are part of what it means to toil in the service of the King. I am reminded that in my tradition, John Wesley was perceived as an agitator of the system and rejected because of his methodology. His undeterred resolve, however, brought needed renewal to the Church. May the words of Hebrews bring encouragement, to run with endurance and finish the race (12:1).
CHAPTER 1
MINISTRY CONTEXT OF ZION COMMUNITY CHURCH

Zion Community was first organized as an English-speaking Nazarene church in the southeast region of Los Angeles in the 1930s. As suburbs were built in Orange County and the San Gabriel Valley in the late seventies, much of the Anglo population moved to these new areas. A wave of Latin American migrants, mostly from Mexico and Central America, migrated to this region, transforming it into an ethnic enclave.¹ By the early 1980s, it was determined that a Spanish speaking congregation needed to be launched to incorporate a group of Nazarenes from Guatemala who had joined the church. This was the beginning of Zion Community Church as a Hispanic ministry. This chapter will detail the history, context, and formative years of Zion Community.

Early Years: 1982-1989

Zion Community was organized in 1936 as an English-speaking congregation, and by 1981 a Hispanic ministry was planted. Within two years, the Spanish speaking

congregation was given full control and autonomy over the facilities. Jose Gomez, a bi-vocational pastor, initiated the Spanish ministry with a Nazarene choir composed of five families from Guatemala. He pastored the church for five years and in 1986 returned to Guatemala, as a new pastor was installed. Under the leadership of Luis Rodriguez, a regional Nazarene leader, the congregation flourished as a fervent migrant community with diverse denominational affiliations. Some congregants were Pentecostal from their country of origin, some Nazarene, and others came from Iglesia Evangelica Centro Americana, a denomination founded by C.I. Scofield in Central America.

This second pastoral tenure ended in an abrupt manner. The pastor’s daughter had become pregnant, and this angered those with a strong conservative leaning in the church. Because of their influence, a committee was appointed to search for a new pastor. When Reverend Luis stepped down, a few families left with him, including some of the founding Nazarene members. The selection committee, led primarily by former members of Iglesia Centro Americana, voted to bring a pastor from Guatemala who was affiliated with this denomination, altering the theological inclination of the church.

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2 Justo L. Gonzalez points out that Hispanic Baptist churches tend to have two characteristics in common: “(1) the representation of various nationalities; in some cases as many as fifteen countries are represented in a congregation of one hundred people; and (2) the presence of several denominational backgrounds in the same congregation,” Alabale! Hispanic Christian Worship (Nashville: Abingdon Press, 1996), 83. This, I contend, is true not only of Baptist churches but most Hispanic congregations in the United States.

Church Expansion: 1989-2010

Reverend Roberto Perez, along with his wife, Lidia Perez, served for many years as local missionaries in Central American under Iglesia Evangelica Centro Americana. When Zion Community extended the offer to join the church as lead pastors, they quickly accepted the invitation and moved to the United States in the fall of 1989 with their two teenage sons. They affirmed the Nazarene doctrines of compassion and holiness and pastored the church with a desire to reach the surrounding neighborhood.

The initial period of their leadership encountered some resistance. A few of the members who had initiated the Hispanic ministry were not content of having a non-Nazarene lead the church, while others expected Pentecostal practices to be permitted. With neither side satisfied, a group of members left during that initial stage. However, the church continued to experience growth. As was common in Southern California during the late 80s and 90s, waves of migrants from Latin America continued to arrive, and the Latino flavor of the church was welcoming to many of them. During those initial years, the youth and women’s ministries helped the church sustain growth as migrants were assisted with housing and job placement.

I arrived at the church in 1997 as a college student, and along with my sister, rented one of the apartments that were owned by the church. I quickly discovered that pastor Roberto and his wife Lidia were fervent teachers of the Word, and they emphasized sound biblical teaching and personal spiritual growth. Sunday School classes were used to help congregants deepen their knowledge and understanding of Scripture, and biblical studies were conducted on the Old Testament, end-of-time prophecies, spiritual warfare, and personal healing.
Two ministries were initiated during this early period in a desire to reach the surrounding neighborhood: a summer school program to assist students from the nearby public schools, and a Spiritual Guidance Clinic that helped participants experience emotional and spiritual healing. Both ministries opened a gateway for the community to get to know the congregation, and some families eventually joined the church.

In 1999 pastor Roberto conveyed to the membership his vision for the new century: to reach two thousand people, transform the church into a service-outreach center, train local leaders, and grow to the point where a new sanctuary could be purchased. With much joy and enthusiasm, the congregants rallied around his vision, and new outreach initiatives were implemented: a Thanksgiving meal service was launched that fed over one thousand people from the community; a health fair was organized, partnering with other city entities like UCLA School of Dentistry, which provided free health services. An elementary and middle school was also started with low-cost tuition to help students who struggled academically. All these efforts were soon recognized by the city, and in 2002 pastor Roberto was given a Leader of the City award by City Council. This was an exciting period for Zion Community, though some internal conflicts were surfacing.

For reasons that are not yet fully understood, the pastor was given leverage to make administrative changes that were not always in accord with the denomination’s Manual. The Nazarene Church operates under a Manual that stipulates how local congregations must be managed, with an Administrative Board presiding over all financial matters, allowing laity representation through yearly elections. Leadership conflicts emerged between Board members and the pastor on how to manage resources,
and soon a few influential families left the church, leaving a vacuum for changes to take place. This split was overshadowed by the success of the outreach efforts, and the church continued to show small signs of growth. During this period, pastor Roberto announced that a decision had been made that Board members would no longer be elected, but instead would be appointed by the pastoral committee.\textsuperscript{4} No opposition emerged to this decision since the membership knew very little about the polity of the Nazarene Manual.\textsuperscript{5}

In 2006, with an Administrative Board that was fully supportive, the pastor announced that a new property was being purchased within a block of the church’s sanctuary. Little information was given as to the terms of the loan and how precisely the church was going to pay for it. The members were only informed that all loan documentation had been approved by the local Nazarene District’s lawyer.

There was initial excitement, and as it had been in the past, the church rallied around the pastor’s vision for growth and outreach. It was in 2008 that he invited me to join the staff as youth pastor, and though I would have to volunteer my time because there were no finances to support this position, I gladly accepted the invitation. I also joined the Administrative Board as Board Secretary and began learning some hard lessons on church management and organization.

\textsuperscript{4} Five pastors composed this initial committee: Roberto Perez (senior pastor), Lidia Perez (assistant pastor), Juan Perez (associate pastor and son of Roberto Perez), Josue Nunez (prayer pastor), and Ana Solorzano (women’s pastor).

\textsuperscript{5} I make note of this here because some of the conflicts the church later faced could have been prevented with greater awareness of the Manual’s rules and regulations. In the early years of Reverend Roberto’s pastorate, the Manual was taught continuously to new members, but as some of the original Nazarenes left the church, the Manual became less used.
Having a rearview perspective from those years, I can now grasp how despite all the services that were provided to the city, and the desire that was present to reach the lost, the congregation gathered and formed around the leadership style of an individual, the senior pastor. Allegiance to the senior pastor was the church’s master signifier in many ways, fueling the belief that if members were obedient to God’s anointed and his vision, the church would prosper and receive God’s blessings. Before any further is said, it must be stated that Reverend Roberto, who is now retired, is a man of God who continues to serve Him full heartedly and has dedicated his entire life to the service of God.

However, as it is the case with most Latin American pastors, pastor Roberto Perez is the product of his time and theological framework. In a paternalistic culture, where male dominance is the norm, senior pastors tend to be revered as fathers of the congregation and what they say goes. At times it is heretical to question them, and full allegiance to their ministry is tantamount with faithfulness to God. It was this master signifier which blinded the membership in many ways to question the timing of purchasing a two million dollar property, and even less to inquire the manner in which it was done.

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6 I am drawing this term from Slovenian philosopher Slavoj Žižek’s political theory, as presented by David Fitch in his book *The End of Evangelicalism? Discerning a New Faithfulness for Mission: Towards an Evangelical Political Theology* (Eugene, OR: Cascade Books, 2011). Fitch explains that a master signifier is “a conceptual object around which people give their allegiance thereby enabling a political group to form. It represents something to believe in, a badge which identifies us as part of this political cause… every ideology must provide a ‘fantasy’ wherein the citizenry can act as if we believe… These ‘fantasies’ function with ‘master-signifiers’ to hold a people (by their belief in them) together in the system” (26, 27).

7 See Mark Branson and Juan Martinez’ exploration of this topic in *Churches, Cultures and Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove, IL: Intervarsity Press, 2011), Kindle Locations 1444-1446.
As was later learned, to acquire the new property, the administration had to sell a parsonage and three rental properties the church owned. These were purchased by a Board member, and the selling arrangements were never clearly communicated to the congregation. Though the Board ultimately approved all decisions, very few of the members were willing to raise concerns over transparency and conflict of interests. Their primary desire was to be loyal to their leader and to support the vision God had given him. With the global financial crisis of 2008 looming, however, a fourth leadership transition was triggered.

By 2010, the Administrative Board had come to realize that the church’s resources were dwindling, and help was requested from the local Nazarene District. A new District Superintendent had been installed that year who took quick measures to help the church: the District began lending money to the church to pay the mortgage while pressuring the administration to find solutions. Internally, some Board members also started urging the pastor and administrator to provide clarity as to the terms of the loan. It was soon learned that the church owed over one hundred thousand dollars in property taxes. Furthermore, the church’s sanctuary had been used as a second mortgage, and a loan had been taken out on it. With the District’s help, a new loan was signed, but the eighteen thousand dollars monthly payment proved almost impossible for a congregation of fewer than two hundred members to pay. That year, pastor Roberto and his wife Lidia decided to retire to give room for their son to take over the church.
Period of Leadership Transition: 2010-2016

Juan Perez took over the church with a vision to expand the church, challenging the congregation to act on faith. With full support from the Board, he launched an initiative to open a high school that could train, with Christian values, the leaders of the future. The school was opened in the fall of 2013, and the process of state accreditation was started. In 2011, pastor Juan extended an invitation to initiate a compassionate ministry to reach prostitutes within the city. A group of young adults took on this challenge and a ministry to serve prostitutes was launched. That same year, pastor Juan challenged the church to send out one local leader who had professed passion to reach Muslims. My sister Alma, who is an architect by profession, had received her apostolic calling since an early age and had taken the necessary steps to follow her vocation. The pastor and congregation acknowledged this, and in April 2012, she was sent to Egypt as the first missionary of the church with full financial support.

It was during this period that a spiritual awakening ignited the church. Wednesday Prayer services became highly attended, many young people started coming to Christ, and healing miracles became common. In 2012, pastor Juan, along with a new pastoral committee,\(^8\) felt that God was stirring the church to make leadership corrections. In particular, the pastor became convinced that a team of an apostle, prophet, evangelist, teacher, and pastor would better serve and equip the church to fulfill its mission. These giftings were already present in the church: my sister was an apostle, the prayer pastor was a prophet at heart, the women’s pastor had evangelistic gifting, and I was equipped

\(^8\) This new committee was composed by pastor Juan (senior pastor), Josue Nunez (prayer pastor), Ana Solorzano (women’s pastor), and myself (youth pastor).
as a teacher. In the fall of that year, the congregation was notified that a leadership change was being made.

The Administrative Board was informed of the leadership changes one week before the congregation, and pastor Juan asked the Board to support the decision. Because the master signifier of the strong leader was deeply ingrained in the church’s culture, they did not oppose his request. It was also decided that the local Nazarene District would not be notified of the changes since objections would arise given the polity prescribed by the denomination’s Manual. Though no one raised the issue, it would later become a significant point of friction on how to financially support five leaders since only pastor Juan was receiving a full-time salary; all other pastors served as volunteers. Failure to communicate with the District leadership also proved to be a mistake, leading to much misunderstanding: the structural changes were later perceived as a rejection of the denomination’s polity, and an impetus assault against the authority of the senior pastor. These matters were not weighted, however, and the pastoral committee proceeded with the structural, leadership changes.

An installation ceremony was conducted by the former senior pastor, Roberto Perez and his wife, where each leader was introduced to the church under their new function. The church was notified that day that pastor Juan Perez was removing his title of senior pastor, that the church would operate under the leadership of five ministers, and all programming would be rearranged to fit this new structure. I recall that service not only because it affirmed my calling as a teacher, but because the church believed in what we were doing: they stood and applauded for several minutes; there were tears of joy in
many eyes as a new chapter of the church was being written. It did not take long, however, for battles and conflicts to emerge.

Within a month of this service, the evangelist became very ill. She was diagnosed with early stages of cancer, and she had become discouraged with the fact that she was not receiving any financial support. She announced late that year that she was stepping down and leaving the church. That same fall, the local Nazarene District informed the Board that it could no longer assist with mortgage payments, and the property was sold for half of its original value. The church had lost all its real estate and now needed to pay the remaining nine hundred thousand dollars of the original loan. As we were dealing with these losses, spiritual battles of demonic order began to manifest during worship services. Managing these incidents took a physical and emotional toll on all members.

With depleted resources and low morale, the leadership team attempted to continue to rally the membership to grow and fulfill its mission. Sunday School was utilized to help the church develop a missional mindset by conducting in-depth studies of the Gospels and the book of Acts. Using the prophetic gifting, more intentional outreach was done that incorporated prayer and sought to learn the spiritual health of the city. Partnerships with global ministries were promoted, and funds were raised to help missionaries and mission agencies that served in the Muslim world. Many missionaries were invited to speak to help grow a global awareness of God’s mission. In the fall of 2014, a leadership training was initiated for young adults who demonstrated a call to the fivefold ministry. This training was conducted in English, using both mentoring and coaching components. Despite all these efforts, tensions within the leadership team were emerging, and they proved impossible to resolve.
By 2014, it had become apparent that some Board members were discontent with the new leadership structure. At the time, the Board was composed of a few young adults who were happy with the changes. However, a majority of the members, most of whom remained loyal to Roberto Perez and his family, were not. Two bands emerged within the Board: those who supported all four ministers and wanted all to be financially compensated, and those who supported pastor Juan Perez as the sole leader. These tensions forced some of the younger members out, and it became clear that the new Board wanted the single pastor structure back. Disagreements over accountability, decision making, and lack of financial support started to spill out onto the congregation. After a period of distancing and little communication, the pastor convened a meeting that changed the course of the church.

It was a Tuesday evening meeting in late December of 2015, and as pastor Juan spoke while staring at a letter he had written to the leadership team, he mentioned that the local Nazarene District was supporting him in the decision. He had been advised to take over the church as senior pastor and had received the District’s support to make all necessary changes for the wellbeing of the members. My sister and I were removed from some ministries and were told that finances would not be available to support our new positions. When he finished speaking, he shook our hands and left. After a few minutes of complete silence and shock, I shared with the rest of the team that I was stepping down. Indeed, that night, my sister and I resigned as staff but for the sake of the congregation decided to retain our membership.

As weeks passed, attending Zion Community became a difficult task. Congregants wanted to know what had happened since the pastor had not been clear on
why my sister and I had stepped down. The Board was fully supportive of the pastor, and they too decided to leave the matters as they were, without much clarification to the congregation. The anger and frustration of church members were apparent; a few families left the church that year. On July of 2016, I officially left the church, and my sister soon followed in November of that year, with the hopes of a collegial leadership structure at Zion Community coming to a halt.

Reflecting on these years of leadership transition, I am firmly convinced that it is the next generation of young Hispanics that will be able to implement the changes that were sought. These structural changes were not just embraced by young adults in the congregation, but they identified with the collegial aspect of the change. Demographically, the surrounding neighborhood of Zion Community has been shifting in the past ten years. Children and young adults are beginning to comprise almost 50 percent of the population.9 This group will continue to grow as more Latin American migration moves to the southeast region of the United States and less to California.10 Zion Community will need to face the challenge on how to reach the next generation if it hopes to remain relevant in this changing context. To do so, they will need to embrace a different polity that speaks to the realities of these postmodern generations.

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9 This trend is attested throughout the United States. A 2009 survey by the Pew Hispanic Center found “that 62 percent of all Latinos are native-born, that is, they were born in the United States;” as quoted by Daniel A. Rodriguez, A Future for the Latino Church: Models for Multilingual, Multigenerational Hispanic Congregations (Downers Grove, IL: InterVarsity Press, 2011), Kindle Locations 125-127.

10 For further information on Latin-American migration patterns and its impact for evangelism in the U.S., see Daniel R. Sanchez, Hispanic Realities Impacting America: Implications for Evangelism and Missions (Fort Worth, TX: Church Starting Network, 2006).
PART TWO

THEOLOGICAL REFLECTION
CHAPTER 2
LITERATURE REVIEW

This chapter will outline some of the important theological works that have shaped this project. A missional, Kingdom ecclesiology will be articulated first that relies on *missio Dei* theology. The second and third sections of the chapter will analyze a social, political approach that explores the fivefold ministry as a practice that is contextual for postmodern, millennial generations. Each section will summarize the major themes presented by each author, followed by how they have contributed to this project’s thesis.

**Missional-Kingdom Ecclesiology**

A Kingdom-centric, missional ecclesiology focuses on the Church’s apostolic calling as definitive of her nature and actions. While David Bosch outlines the historical development of missional theology, Darrell Guder presents the current state of the church in North America and the need it has to recapture its missional prerogative. Finally, Reggie McNeal proposes reframing missional theology within a Kingdom-centered narrative.
**Missio Dei Theology**

David Bosch’s monumental work in *Transforming Mission: Paradigm Shifts in the Theology of Mission*, provides a historical, comprehensive study of the development of mission theology since the first century. For Bosch, unless this historical-theological approach is undertaken, no possible or proper definition of mission can be articulated. He purports his thesis by stating that the “Christian faith… is intrinsically missionary,” where one must distinguish between *mission* (singular) and *missions* (plural).¹ The former “refers primarily to the *missio Dei* (God’s mission), that is, God’s self-revelation as the One who loves the world, God’s involvement in and with the world, and in which the church is privileged to participate.”² The latter refers to the “missionary ventures of the church… [to] particular forms, related to specific times, places or needs, of participation in the *missio Dei*.”³

Bosch asserts that the Old Testament’s depiction of God as active in history is fundamental to the study of mission.⁴ It shows a God who is dynamically engaged in the history of salvation, who uses Israel to reveal Himself in “historical acts.”⁵ The pinnacle of this revelation came in the incarnation of Jesus the Messiah, who announced the ushering of God’s reign. Jesus’ proclamation of God’s Kingdom as an already but not yet reality has important implications for missional practice. Like Jesus, “we are called to

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² Ibid., 10.
³ Ibid.
⁴ Ibid., 17
⁵ Ibid.
erect signs of God’s ultimate reign… We also commit ourselves to initiate, here and now, approximations and anticipations of God’s reign.”6 The early church understood this clearly as the Easter event confirmed to them that the reign of God had been ushered in. Their response to this experience was mission, as Pentecost emboldened them to witness how the future age was erupting in the present.7

Though the scope of this paper does not allow a thorough analysis of the six paradigm shifts detailed by Bosch, the perils of the early Christian movement were a preview of what would follow under Christendom. For Bosch, the first of the two major failures of the early church was the inability to retain its missional prerogative. The community that Jesus established “was to function as kind of pars pro toto, a community for the sake of all others, a model for others to emulate and be challenged by.”8 However, it soon turned into a group that attempted to distinguish itself from the others, turning into a new religion, “a new principle of division among humankind.”9

Correlated with this was the second failure, when “it ceased to be a movement and it turned into an institution.”10 This shortcoming manifested early, as the dynamic, mobile ministry of the Antioch church, with its prophets, evangelists, and apostles, grew in contrast and tension with the church in Jerusalem. Their concern “was not mission, but consolidation; not grace but law; not crossing frontiers, but fixing them; not life, but

6 Ibid., 35.
7 Ibid., 40.
8 Ibid., 50.
9 Ibid.
10 Ibid.
doctrine; not movement but institution.”  

Postmodernism, with its call to contextualization and inculturation, is calling the Church back to its movemen
tal, missional foundations. “Third World” voices are 
challenging the presuppositions of “First World” theologies, and a holistic recapturing of 
what it means to be “saved,” that comprises liberation from both personal and systemic 
sin, is being proposed.  

Mission, Bosch concludes, can now be understood as action in 
hope: “God’s future reign impinges upon the present; in Christ, the future has been 
brought drastically closer to the present.”

Although Bosch professes a Trinitarian approach to his study, it encapsulates 
mission on purely Christological terms, relying solely in New Testament exegesis. His 
analysis is therefore synthesized on mission as action and no attention is given to the 
ontological nature of the Church, which this project attempts to capture. However, 
Bosch’s historical and theological approach to the development of mission, and how 
Western ecclesial models influenced the rest of the world, is instrumental to understand 
why Zion Community operates as it does.

Western institutionalism and predilections have shaped all Latin American 
churches, and these models have been transposed to the United States by Hispanic 
ministries led predominantly by male, Latin American pastors. The call to establish a

11 Ibid., 51.
12 Ibid., 401-420.
13 Ibid., 506.
fivefold ministry intrudes this historical precedence and challenges the core identity of those who have been shaped and empowered by Christendom. Zion Community’s older generations, who were heavily influenced by pastor Roberto’s solo leadership, find it difficult to believe that a team of leaders, with equal voice and standing, can effectively lead a congregation. Their resistance to change is fueled by seventeen centuries of Christendom. It will take intentional unlearning and re-learning to help these generations embrace a new leadership paradigm.

Missional Ecclesiology

As a series of essays compiled by editor Darrell Guder, a group of six missiologists present in Missional Church: A Vision for the Sending of the Church in North America, a thorough analysis of the state of the church in the United States and Canada in this post-Christendom context. The authors contend that the Western church cannot rely on problem-solving, methodological approaches to deal with the crisis it faces. The church must tackle its new peripheral context, where it no longer holds the political and social power of the past, by rediscovering the missional nature and purpose of the Church. Missio Dei ecclesiology provides the basis for a sound Scriptural and theological understanding of the Church, where “mission is not merely an activity of the church. Rather, mission is the result of God’s initiative, rooted in God’s purposes to restore and heal creation.”

With this theological framework, the history and development of Christianity in North America, from the Enlightenment, Reformation, and the age of Modernity is

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15 Ibid., 4.
expounded. Rationalism, individualism, capitalism, and social contract theory became the bedrocks for the structures that hold North American denominations and parachurch ministries together. The authors argue that with the rise of postmodernity, denominations are being challenged to recapture the meaning of what it means to be the Church. The Church must be understood as “a community, a gathered people, brought together by a common calling and vocation to be a sent people.”

The authors articulate this new ecclesiology by drawing from an array of missiological works. As they contend, a theocentric mission theology centers on the Trinity as a missionary God, who in its very nature is communion, and who seeks to redeem and establish shalom, “the full prosperity of a people of God living under the covenant of God’s demanding care and compassionate rule.” The Church is the “offspring of [this] divine reign. It is its fruit, and therefore its evidence.” As representative of the reign of God, in its life together as a covenental community, the Church acts as a sign, foretaste, agent, and instrument of the Kingdom. It shows the world “the nature of the reign of God. The church is a preview of life under the rule of God in the age to come, a forerunner of the new Jerusalem, a foretaste of the heavenly banquet.”

As an eschatological community empowered by the Spirit, the Church shows through its practices that “God’s promised future has been set in motion… While not

16 Ibid., 81.
17 Ibid., 91.
18 Ibid., 98.
19 Ibid., 128.
perfection, life within the Christian community reflects, embodies, and witnesses to a ‘divine infection.’ "20 Key to the formation of these missional communities is their leadership. For the authors, ministries of leadership “are given to enable the church to carry out its fundamentally missiological purpose in the world: to announce and demonstrate the new creation in Jesus Christ.”21

This leadership is never solo, since “Jesus himself spoke of leading apostolically in the context of the Trinity. Leadership that demonstrates this apostolic nature of the kingdom will take place through a plurality of leaders.”22 For the authors, Ephesians emphasizes the notion that all are ordained and called to missional work in the community, and the multiplicity of leadership of an apostle, prophet, evangelist, pastor, and teacher exists to equip and empower the community for such purpose.

This book is fundamental to formulate a theology of a fivefold ministry, and it will be used in the implementation phase of the change strategy. Spiritual formation at Zion Community has emphasized individual development, and mission has been taken as serving the programs of the local church. This book will correct this misguided understanding of the nature and purpose of the Church. The emphasis given in the book to the inadequacies of the pedagogical-pastoral leadership model will also be highlighted since the project seeks to foster collegial leadership at the local level.

Though the book is rich in missional theology, it too falls into the Western trap of defining God based on His proactive action of redemption (the sending God). It misses

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20 Ibid., 147-148.
21 Ibid., 185.
22 Ibid., 186.
the rich theology of the Eastern Church that attempts to highlight the essence of the Trinity as a relational personhood (the God who is). This is precisely the critique that Craig Van Gelder and Dwight Zscheile raise in their work, *The Missional Church in Perspective*. They explain that:

> It is unfortunate that the writing team [of *The Missional Church*] could not at that time explore more fully these two distinct but complementary approaches to understanding the Trinity. Doing so would have helped them to overcome the pitfall of the functional modalism that tends to emerge in the book. It would also have deeply enriched their understanding of the church as a relational community, which has extensive implications for understanding both the world and the church’s relationship with the world.²³

This project will attempt to draw a more comprehensive Trinitarian view of both traditions, highlighting the need for spiritual leadership that reflects the Godhead, as the One who is, and the One who sends.

### Kingdom-Centered Ecclesiology

Reggie McNeal, in his book, *Kingdom Come: Why We Must Give Up Our Obsession with Fixing the Church- and What We Should Do Instead*, sternly points to the need for a Kingdom-centered ecclesiology that seeks the expansion of the Kingdom. McNeal states that “it’s time for the church to get over its self-absorption and self-centeredness and adopt the larger and more compelling story of God’s Kingdom as its reason for being and its mission in the world.”²⁴ The Church, he explains, is the subset of the Kingdom and not the other way around; the Kingdom is the destination and not the

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²⁴ Reggie McNeal, *Kingdom Come: Why We Must Give Up Our Obsession with Fixing the Church- and What We Should Do Instead* (Carol Stream, IL: Tyndale Momentum, 2015), n.p.
Church. Therefore, “the church must embrace and embody a new narrative driven by Kingdom concerns instead of church issues.”

McNeal emphasizes that the Kingdom of God could best be described as life as God meant it to be. The Kingdom narrative “is the grand and heroic story of what God has done, and will do, to bring about the fulfillment of his plan and purpose for the universe.” This ‘Kingdom as life’ message emerges in Scripture from the beginning, as the Tree of Life is central to the development of the story, up to the end, where the Tree of Life and the River for the healing of the nations appear in the new creation. The good news that Jesus proclaimed was that life as God intended was available to all. Thus, the purpose, goal “and result of the Kingdom is life, not church-centered metrics and outcomes. Jesus said, ‘I have come to give you abundant life,’ not abundant church.”

The Kingdom, therefore, must be perceived beyond the realm of spiritual matters, to include culture, art, education, politics, business, etc. In whatever “humans are involved in… the Kingdom of God has a stake in it.” The most important agents in this Kingdom ecclesiology are the laity, who in their everyday life, become people of blessing where God has placed them. Cross-domain collaboration to improve the life of communities becomes one of the most important tasks the Church carries on behalf of the Kingdom. In this manner, the Church moves “from merely being in the community

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25 Ibid.
26 Ibid., 23.
27 Ibid., 28.
28 Ibid., 8.
29 Ibid., 24-25.
(placing demands on community services while occupying tax-exempt property), to being for the community (serving the community through various ministries), to being with the community in Kingdom efforts.\(^{30}\)

Though McNeal fails to capture the Scriptural and theological understanding of the Church as an agent and sign of the Kingdom, and his perspective of ecclesiology is drawn from Christendom’s view of church as institution, he nevertheless provides a corrective that is needed in missional theology. The dichotomy that exists between what is sacred and what is secular, between Sunday and the six days of the week, and between saving souls or working for justice is bridged through a Kingdom-centered ecclesiology. This ecclesiology focuses on the whole realm of life and not just the spiritual salvation of individuals. For Zion Community, this entails a new approach to being with the community that will challenge the way ministry is carried out.

As stated in Chapter 1, Zion Community has developed programs to serve the surrounding neighborhood. This attractional style of ministry is challenged by a Kingdom-centered paradigm that invites the church to partner with outside entities to better serve the neighborhood. Instead of struggling to keep a small Christian school operating under limited resources, Zion Community would better serve the Kingdom by partnering with the many failing public schools in the neighborhood to help young Latinos graduate high school. Chapter 5 will include initiatives to aid Zion Community create cross-domain partnerships.

\(^{30}\) Ibid., 131.
Congregational Formation and its Practices

The Church is a social, political enterprise molded by its beliefs and practices. These practices both shape and guide the Church in its apostolic calling. For JR Woodward, leadership is vital in this formation. Mark Lau Branson and Juan Martinez further clarify that this must always be contextual, to foster reconciliation among people groups. Finally, John Howard Yoder states that as a political entity, the Church, through its practices, bears witness to the lordship of Christ.

Missional Culture

JR Woodward, in *Creating a Missional Culture*, states that an organization’s culture ultimately defines its actions and reason for being. For this reason, “the unstated assumptions embedded in a congregation’s culture either aids or hinders it in its mission.”[^31] If a church is to foment a missional culture, it needs to understand how the different elements of culture or cultural webs operate. These include “the *language* we live in, the *artifacts* that we make use of, the *rituals* we engage in, [to] our approach to *ethics*, the *institutions* we are a part of and the *narratives* we inhabit.”[^32] Leadership is key in this process: “leadership creates culture. In fact, our very approach to leadership shapes culture in profound ways.”[^33]

As part of the six components that create culture, Woodward argues that the Church must be understood as an institution: one that is not institutionalized, but that


[^32]: Ibid., 20.

[^33]: Ibid.
grants a stable structure for social interaction. Structures, the author asserts, are theological statements, and thus they “must be developed with the theological intent to be a sign of God’s coming kingdom.” As an institution, the Church needs a polycentric approach to leadership. Based on the Trinitarian theology of *perichoresis*, the collective leadership evidenced in the Old Testament, the ministry of Jesus, and the emphasis of Ephesians on plural leadership, APEST leaders are tasked to lead as a community of equippers within a community of priests.

This polycentric approach is the *via media* between the hierarchical leadership styles of modernity and the decentralized approaches of postmodernity. In this polycentric structure, the leaders “interrelate and incarnate the various purposes of Christ in such a way that the entire body is activated to service and matures in love.” Equippers, therefore, “live as cultural architects cultivating a fruitful missional ethos that fully activates the priesthood of all believers.” As cultural architects, they build “thick practices,” which in turn shape missional environments where people can thrive, encounter liberation, welcome the stranger, experience healing, all while nurturing continual learning.

Woodward’s emphasis in cultural missional formation as the primary task of leadership equippers is significant to the work of this project. If indeed Zion Community

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34 Ibid., 94.
35 Ibid., 41.
36 Ibid., 60.
37 Ibid.
38 Ibid., 189.
will generate a polycentric structure that aims to foster missional effectiveness, it will be
the task of the leadership team to use the cultural webs the author presents to guide the
congregation into a missional hermeneutic. This book will serve to immerse the fivefold
leadership in this culture-formation approach and the role that each will play in
cultivating this ethos.

Though Woodward’s work provides much theoretical and theological enrichment
to help leaders foster a missional environment, it lacks concrete examples of how a
polycentric leadership should function. He recommends readings that can help in team
dynamics, but if the key to a missional culture is a polycentric leadership, then more
clarity as to how that works and looks is needed.

Churches, Culture, and Leadership

In the pluralistic context in which the United States finds itself, and with the
cultural shifts that have changed the landscape of this country, Mark Lau Branson and
Juan Martinez provide a socio-cultural approach to aid congregations adapt to this new
environment. In Churches, Cultures and Leadership: A Practical Theology of
Congregations and Ethnicities, Branson and Martinez aim to “promote more
attentiveness, wisdom and faithfulness concerning intercultural life in and among
churches, and between churches and their neighbors.”39

Given the history of racial tensions in America, and because the Church aims to
be a foretaste of the eschatological, intercultural community of Revelations 7, Branson
and Martinez state that “God’s love for the world is definitive in Jesus’ inauguration of

39 Branson and Martinez, Churches, Culture and Leadership, Kindle Locations 72-73.
God’s reign, and therefore we believe that the church’s identity and agency should be characterized by reconciliation.” ⁴⁰ This reconciliation, “if it is defined and empowered by the gospel, must be personal, interpersonal, cultural and structural.” ⁴¹

Furthermore, it is the task of leadership to engage a congregation in reflective discernment, what Branson and Martinez call *praxis*. This is “the constant rhythm that includes study and reflection (including working with theology and other theoretical material) in continual interaction with engagement and action.” ⁴² It is from this contextual, reflective, and corporal *praxis* that initiatives are launched to engage society at large. Interpretive, relational, and implemental leadership helps in this reflection-action dynamic. Leadership, for the authors, is not about an individual or group of people generating great ideas, but rather “about shaping an environment in which the people of God participate in the action-reflection cycle as they gain new capacities to discern what God is doing among and around them.” ⁴³

In the second part of the book, the authors explore the cultural dynamics that come into play when congregations work towards reconciliation in multicultural settings. Using the work of German philosopher Jürgen Habermas and missiologist Louis Luzbetak, the authors explain that people are shaped by lifeworlds. These unconscious social constructs, or worldviews, determine how people see the world, making it hard for participants “to step outside of it or objectivize it (that is, separate themselves from it and

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⁴⁰ Ibid., Kindle Locations 74-76.
⁴¹ Ibid.
⁴² Ibid., Kindle Location 396.
⁴³ Ibid., Kindle Locations 570-571.
see it from ‘outside’).”44 These lifeworlds have a significant impact in congregational formation. Congregants from individualistic societies, for example, attempt to tackle problems by addressing individual concerns; while congregants from a collective construct aim to tackle structural issues that affect the entire group.

For congregations to embrace multiculturalism, the authors conclude, new leadership approaches must be adopted. Beyond the use of technical knowledge, there is a need for adaptive leadership that gets “on the balcony… and [can discern] the adaptive challenge (which comes from continual individual and corporate reflection).”45 Adaptive leadership will aim to build trust while deepening relationships and communication; it will also embrace the voices of those who have felt disenfranchised.

The cultural insights provided by the authors will aid this project by addressing the differences by which first generation Hispanics understand leadership and structures in contrast to that of second and third generations. At Zion Community, conflicts emerged in large part because two generations shaped by different lifeworlds were seeing leadership from two vantage points, leading to opposite renderings of Scripture. A lack of reflective leadership within the congregation prevented compromise between these two groups.

The shortfall of Churches, Cultures and Leadership is that it often criticizes the dominant culture of Euro-Americans for its individualistic emphasis, while praising the communal values of minority cultures. The former, the authors appear to suggest, should

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44 Ibid., Kindle Locations 994-995.

adapt to the latter. Though it is true that minority cultures are for the most part collective in origin, it is also true that their hierarchical construct often trumps its development, making change almost impossible to take root when lines of authority are questioned. A broader study of how homogeneous Latino congregations are dealing with the rise of second and third generation Hispanic-Americans would have corrected some of these presuppositions.

Body Politics

In his instrumental work, *Body Politics: Five Practices of the Christian Community Before the Watching World*, John Howard Yoder conveys the need to cultivate practices that give meaning to the Church’s existence as a body polity. Because the Christian community is held together by values and commitments to one another, it is by definition a political entity: “to be political is to make decisions, to assign roles, and to distribute powers, and the Christian community cannot do otherwise than exercise these same functions.”

Yoder explains that the body metaphor that Paul often used to describe the Church has the ancient meaning of the human community. This body imagery entails that “each member needs and serves each of the others, that the whole is more than all of the parts, and that the interdependence of all is structured according to an already given plan, flexible and able to grow, but neither chaotic nor infinitely negotiable.” The Christian community, therefore, is the social reality that the world is called to ultimately be. Yoder

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47 Ibid.
suggests that the New Testament points to five practices that helped the community live as an eschatological *polis*.

The first early church practice that made the church a *polis* was binding and losing (Matthew 18:15). For the author, this practice requires moral discernment and reconciliation, where the community intervenes to resolve conflict. Conflict is to be understood as something socially useful because “it forces us to attend to new data from a different perspective.”

The second practice was breaking bread together. This shared meal is to be understood as a family meal where Jesus acts as head of the household, making thanksgiving normative, and the “eating together extends to a wider circle… In short the Eucharist is an economic act.”

The practice of baptism introduced the followers of Jesus to a new humanity and era: the Messianic age. Yoder explains that “the distinguishing mark of this [new humanity] is that all prior given or chosen identity definitions are transcended.” In the celebration of baptism, “status differences- whether sexual, ritual, ethnic, or economic- are overarched in a new reality.”

The fourth early church practice Yoder titles “the fullness of Christ,” in which “every member of a body has a distinctly identifiable, divinely validated and empowered role.”

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48 Ibid., 8.
49 Ibid., 20, 21.
50 Ibid., 28.
51 Ibid., 37.
52 Ibid., 47.
For the author, the New Testament makes it clear that all members of the Body have been gifted and empowered for service. Therefore, he states, “we need to challenge the concentration of authority in the hands of office bearers accredited on institutional grounds.”\textsuperscript{53} The diversity of these charismatically empowered roles “accentuates reciprocal accountability and interdependence,”\textsuperscript{54} making it clear that the community is to be “consistently antihierarchical.”\textsuperscript{55} Finally, Yoder briefly presents the last practice, which he names the rule of Paul, where the community, as a social constituency, corporally participates in truth finding and decision making. God’s will is made known through the Spirit working in those gathered under the lordship of Christ, and “consensus arises uncoerced out of open conversation.”\textsuperscript{56}

Yoder makes a strong case that all five practices should be understood sacramentally. All of them are actions of God and “wherever they are happening, the people of God is real in the world.”\textsuperscript{57} This historical, social-political approach to the study of these five practices gives a solid foundation for the case this project will make to view the fivefold ministry as a practice for the Christian community. The book will be particularly useful during the implementation process of the change strategy to help Board members and older generations understand the fivefold as a practice of the Church and not just a new leadership model. The aim will be for them to see that through the

\textsuperscript{53} Ibid., 51.
\textsuperscript{54} Ibid., 53.
\textsuperscript{55} Ibid., 54.
\textsuperscript{56} Ibid., 67.
\textsuperscript{57} Ibid., 73.
fivefold ministry, the Christian community provides the world a contrast leadership that points to the lordship of Christ.

The only point of deviation that this project will have with the author is that it will not evaluate Ephesians 4 on the same light as other passages where spiritual gifts are listed (i.e., 1 Corinthians 12). While Ephesians outlines the gifts given to the Church by Christ for equipping and building the Body, 1 Corinthians 12 and similar passages explain the graces given to all believers by the Spirit.

**The Fivefold Leadership Practice and a Millennial Mindset**

As instituted by Christ in his ascension, the fivefold leadership practice foments missional engagement as it builds and equips the Body for mission. Alan Hirsch and Tim Catchim argue that unless a fivefold practice is present, the Church will never be effective in its apostolic calling. This practice, with its emphasis on collegiality, resonates with postmodernity’s call for less centralized leadership. Bob Whitesel proposes that millennial leadership will thrive in the Church not through hierarchy but networking and teamwork.

**The Permanent Revolution**

In their book, *The Permanent Revolution: Apostolic Imagination and Practice for the 21st Century Church*, Alan Hirsch and Tim Catchim summon the Church to recapture its apostolic DNA: the fivefold ministry described in Ephesians 4. Employing theological re-imagination and reconstruction, Hirsch and Catchim see ecclesia as an apostolic movement. This movement “involves a radical community of disciples, centered on the lordship of Jesus, empowered by the Spirit, built squarely on a fivefold ministry,
organized around mission where everyone (not just professionals) is considered an empowered agent, and tends to be decentralized in organizational structure.”  

The authors consider the fivefold ministry of an apostle, prophet, evangelist, pastor, and teacher (APEST) an “almost silver bullet” that mobilizes the Church to be an agent of world transformation.  

The key to unlocking these apostolic communities is the apostolic role. As the authors state, “apostles are given to the ecclesia to provide the catalytic, adaptive, movemental, translocal, pioneering, entrepreneurial, architectural, and custodial ministry needed to spark, mobilize, and sustain apostolic movements.” Apostolic ministries create missional movements, and without them, the authors contend, “we doubt whether there can be significant movement in the church.”  

Drawing from the fields of biology, sociology, organizational psychology, history of social movements, emergence theory, theology, and Scripture, Hirsch and Catchim present a strong case that the APEST model is embedded in creation. If one takes the law of requisite variety, for example, it teaches that “a system (organization, biological system, or society) with the widest possible repertoire of solutions, behaviors, and choices will have a greater chance of thriving in its environment.” This is precisely the richness of the fivefold ministry. According to the authors, “the fivefold ministry matrix

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59 Ibid., Kindle Location 1002.

60 Ibid., Kindle Locations 897-900.

61 Ibid.

62 Ibid., Kindle Locations 2879-2883.
contains the optimal level of diversity to account for and engage the complexities of our environment.”63 Because the apostolic gifting is vital to unlocking this APEST DNA, it is essential to understand the two apostolic models presented in the New Testament: that of Paul and Peter. While Pauline apostles extend the mission of the church, Petrine apostles “tend to mobilize existing communities to become and remain missional.”64

Furthermore, Hirsch and Catchim believe that every follower of Jesus has been gifted for one of the APEST ministries. Jesus designed a church “where each part in the system, be it individual disciple or community, has the full potential of the whole and therefore is intrinsically empowered to achieve what Jesus has set out for us to achieve.”65 Just as the full potential of a forest is found on a seed, “so too is the task of leadership to help every disciple to be a movement in the making.”66 It is this fact that makes apostolic communities with its APEST DNA an exponential force of multiplication.

The depth of analysis and the different fields from which Hirsch and Catchim derive their studies is distinctive. Their insights are immensely valuable as they provide multi-field analysis that point towards the need for diversity and complexity in a system if it hopes to adapt to a changing environment. Their exegesis of Ephesians 4 offers sound hermeneutics for a fivefold ministry that has been unexplored by many theologians. The prescriptions they give for a fivefold leadership to function as a team,

63 Ibid.
64 Ibid., Kindle Locations 3740-3741.
65 Ibid., Kindle Locations 5782-5785.
66 Ibid.
given the tensions that diversity often brings, will be used in the implementation process of this project. Ample time and space will be given in the change strategy for open dialogue about the theology of a fivefold ministry, and this book will facilitate this discussion.

Though the authors correctly connect the fivefold ministry to the work of Christ, they appear to employ an ecclesiology that is purely Christological, diverging from the emphasis that the missional movement has given to *missio Dei/Trinitarian theology*. Because of this, the authors derive their biblical foundations for the fivefold ministry solely on Ephesians 4, while ignoring the ample evidence of collegial leadership rooted in Scripture. Furthermore, the author’s overemphasis on apostolic leadership appears to fall into the same fallacy that most other ecclesiologies give to the shepherd/pedagogic model.

**Millennial Leadership**

In his book, *Organix: Signs of Leadership in a Changing World*, Bob Whitesel draws comparisons between two leadership paradigms that are currently operating in the Church: modern leadership, shaped by the Industrial Revolution and two World Wars, and millennial leadership, which favors cooperation and interdependence. The former can be characterized as command and control, authoritarian leadership, while the latter “surfaced in the early twentieth century as a reaction against the autocratic leadership style that went before.”

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collaborative, vision motivated, consensus building, people sensitive, and process driven.”

Whitesel explains that these two distinct leadership models correlate to the generational shifts of the last two centuries. The Builders of the 1940s through the Leading Edge Gen Xers (born up to the early 70s) favor a modern leadership style, while Millennial Gen Xers (born in the late 70s) and Millennials (born after the 80s) identify with a millennial mindset. The latter view the Church as an organic entity and not an institution. Millennial leaders acknowledge that congregations must remain connected and dependent on their environment, and they avoid creating rules and regulations that apply to all.

In the second part of the book, Whitesel sets out to explain his organix icon, with each letter representing a leadership attribute. He does this by providing a comparison on how modern and millennial leadership tackle each attribute. The O, which stands for others, is a driving force for millennial leaders: people’s needs drive the leader and not the other way around. Modern leaders, however, “often measure success by the number of followers who meet the needs of the organization… This builds a church on a person rather than a community and inadvertently fosters a cult of personality.”

The Θ (Greek letter for the word God), stands for the millennial leadership’s emphasis on the missio Dei. Unlike modern leaders who interpret God’s presence as a

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68 Ibid.

69 Ibid., Kindle Location 200.

70 Ibid., Kindle Locations 241-257.

71 Ibid., Kindle Locations 370-373.
sign of the leader’s authority, millennial leaders understand that when God blesses, “this is not as a sign of preference but… a reminder of how much the leader needs to partner with God.” The Rx stands for the millennial leader’s emphasis on healing and wholeness as a product of personal and communal efforts. This is in contrast with modern leadership’s understanding that “if individuals get involved in church work, they will soon become healthy.”

The G, for graffiti, conveys the “improvisational, risky, and outward-focused collage of millennial leadership,” as opposed to modern leadership’s approach to management, maintenance, and risk avoidance. The A, represented by the recycle sign, explains that “while modern leaders may castigate and humiliate [transgressors] to prevent a return to sinning, millennial leaders… put structures in place to recycle damaged leaders to their purpose, if possible, that God intended.”

The N, representative of networks, shows the contrast between millennial leadership’s openness to relational systems that provide access to all, in comparison to the command and control, denominational networks of modern leadership. The I explains the millennial emphasis on incarnational, interdependent ministry, over against the expert, pedagogical, and attractional emphasis of modern leadership. Finally, the X,
standing for measurement, conveys the emphasis that millennial leadership gives to the
growth of the church using New Testament metrics: unity, favor among non-church
goers, and maturity. This is opposite to modern leadership’s emphasis on counting
growth solely on attendance and conversions.78

Though the book paints a very negative image of modern leadership while only
depicting millennial attributes in a positive light, it nevertheless introduces an important
subject that will be explored in this project: the difficulties that arise when attempting to
bring change in a predominantly modern leadership atmosphere using millennial
leadership approaches. Some of the conflicts that emerged at Zion Community within the
fivefold team stemmed from the fact that two leaders operated as millennial leaders while
the rest worked from the opposite spectrum. This paper will argue that millennial
leadership attributes align best with a fivefold leadership model, and therefore a
leadership paradigm shift will need to take root if this change is desired.

78 Ibid., Kindle Locations 2389.
CHAPTER 3

A THEOLOGY OF A FIVEFOLD LEADERSHIP PRACTICE

*Missio Dei* theology, within a Trinitarian framework, provides the foundation for a Kingdom-centered ecclesiology. The Church is a sign, foretaste, and instrument of the Triune God and His Kingdom. It is in the local church where these truths are embodied through missional practices, and this witnessing is prophetic in nature: congregations live out now where all humanity is invited to live in the future. The fivefold leadership practice manifests God’s social communion as it equips disciples for mission. This practice is also contextual, as it provides a leadership model that resonates in a postmodern, post-Christendom context. This chapter will explain this theological framework.

**The Nature of the Church**

Western and Eastern theologies ought to guide any formulation of the nature and purpose of the Church. The Church both witnesses to God’s Trinitarian nature and carries forth His redemptive work on earth. In its life together, the Church is a contrast community that lives by the values and norms of the here, but not yet Kingdom.
Though much of Western Trinitarian theology has focused on the functional modes of God as the One who sends (missio Dei), it is the Eastern Church that has provided an ontological corrective. John D. Zizioulas, expounding on the work of the Cappadocian fathers, has correctly argued that the Church cannot be understood apart from its way of being. The Church “must herself be an image of the way in which God exists;” and this existence is by nature communal: the Holy Trinity. It is “communion which makes beings ‘be:’ nothing exists without it, not even God.” Father, Son, and Holy Spirit exist through their diversity, equality, and unity (their particularity, or hypostasis) as the Three Persons of the Godhead in loving communion (ekstasis).

From this Trinitarian understanding, the concept of perichoresis has developed within Eastern orthodoxy. It explains that each “divine person permeates and is permeated by the others without confusion.” As Leonardo Boff explains, each divine “person is for the others, with the others and in the others. The everlasting love that pervades them and forms them unites them in a current of life so infinite and complex as to constitute the unity between them.” Therefore when Jesus declared, “The Father is in me, and I in the Father” (Jn 10:38), it conveys a union that is dynamic, interdependent,

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1 This term is borrowed from Van Gelder and Zscheile, The Missional Church in Perspective, 108.


3 Ibid., 17.

4 Ibid., 106.

5 Woodward, Creating a Missional Culture, 90.

6 As quoted by Woodward, Ibid.
and reciprocal in essence.\(^7\)

True being, therefore, is always relational. All that God has called into existence exhibits this social component, where Adam is not man without Eve, and Eve is not woman without Adam. It is the other that always gives humanity identity, meaning, and purpose. The Fall, however, ruptured the relationship between being and communion, begetting fragmented individuals who aim to be God themselves.\(^8\) It is in this state of “individualized and individualizing Adam” that the “other, i.e. [those] existing outside ourselves… becomes our enemy.”\(^9\) Individualism birth enmity, rivalry, and division. But through the redemptive work of Jesus Christ, the new Adam, all creation is moved “towards true being which is true life and true communion.”\(^10\) It is in Christ that humans can once again regain their particularity as persons in relation to others.

The Church, instituted by Christ and constituted by the Spirit on the day of Pentecost,\(^11\) participates in God’s own life, where “division and separation is now transformed into existence in communion.”\(^12\) The Church becomes a \textit{koinonia}, a communion of redeemed persons, forming a global body who professes Christ as Lord, sealed by the Spirit, to the glory of the Father. This global community mirrors the Trinity, giving the world “a vision of God as a dynamic community of mutuality, openness,

\begin{itemize}
  \item\(^7\) Ibid. All Scripture quoted is from the New Living Translation unless otherwise noted.
  \item\(^8\) Zizioulas, \textit{Being as Communion}, 102-105.
  \item\(^9\) Ibid., 107.
  \item\(^10\) Ibid., 98.
  \item\(^11\) Ibid., 140.
  \item\(^12\) Ibid., 112.
\end{itemize}
difference, and love that makes space for others to participate.”\textsuperscript{13} But just as the Church is bearer of the \textit{imago Trinitatis}, it is also carrier of His redemptive work. “It is from mission and in the light of mission,” Jurgen Moltmann asserts, “that the church has to be understood.”\textsuperscript{14}

\textbf{A Sent Community}

As participant in the Trinitarian communion, the Church joins God in His redemptive work on earth. Ray Anderson states that “mission precedes and creates the church. Mission is the praxis of God through the power and presence of the Spirit of Christ.”\textsuperscript{15} Therefore, the Church’s vocation is “centered and defined by God’s salvific mission for the world, and its actions is in service of that vocation.”\textsuperscript{16} This mission is both local and global, encompassing not only spiritual matters but every sphere of existence where the light must permeate darkness. The mission includes both “the announcement and the demonstration of the reign of God through Christ.”\textsuperscript{17} Mission and Kingdom, therefore, are always interconnected.

In his book, \textit{How God Became King: The Forgotten Story of the Gospels}, N.T. Wright explains how the Kingdom of God is the determinant motif spoken of in the

\begin{itemize}
  \item \textsuperscript{13} Van Gelder and Zscheile, \textit{The Missional Church in Perspective}, 108.
  \item \textsuperscript{14} Jurgen Moltmann, \textit{The Church in the Power of the Spirit} (Minneapolis, MN: First Fortress Press, 1993), 10.
  \item \textsuperscript{15} Ray Anderson, \textit{The Shape of Practical Theology} (Downers Grove, IL: InterVarsity Press, 2001), 30, 31.
  \item \textsuperscript{17} Michael Frost, \textit{The Road to Missional, Journey to the Center of the Church} (Grand Rapids, MI: Baker Publishing Group, 2011), Kindle Locations 279-281.
\end{itemize}
Gospels. As Wright states, whenever Jesus proclaimed the Kingdom of heaven, He was not referring to people going to heaven, but rather “about the rule of heaven coming to earth… in other words, the God of heaven— is establishing his sovereign rule not just in heaven, but on earth as well.”18 Jesus’ proclamation was that the life of the age to come, the new creation, could be experienced and lived in the here and now because of His life, death, and resurrection.

This theme of life, which has been God’s gift and goal for creation, is “the signature expression of his Kingdom.”19 It is this ‘life of the Kingdom’ kerygma which Jesus commissioned His followers to proclaim among the nations and to live into as sacramental communities. In the words of Alexander Schmemann, the Church is the sacrament of the Kingdom, because “she is the possibility given to man to see in and through this world ‘the world to come,’ to see and to ‘live’ it in Christ.”20 In this way, the Church becomes a contrast, divinely instituted koinonia that foreshadows the coming Kingdom “where God is inviting all creation in Jesus Christ.”21

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19 McNeal, Kingdom Come, 28.

20 Alexander Schmemann, For the Life of the World: Sacraments and Orthodoxy (Crestwood, NY: St Vladimir’s Seminary Press, 1963), 112.

A Contrast Community

The Church is “a foretaste of the eschatological reality that God will one day graciously give to his creation. In short, it is a sign of the kingdom.”\(^2^2\) As a sign of the Kingdom, the Church strives to proclaim, both in word and action, the justice and holiness of the Triune economy in its life together. It is a movie trailer of the Kingdom, or as McNeal conveys, an airport that seeks to get people to the destination, the Kingdom. She showcases what Kingdom life looks like.

The Church also serves as an “instrument under the leadership of the Spirit to bring that redemptive reign to bear on every dimension of life.”\(^2^3\) As instrument of the Kingdom, the Church feeds “the hungry because in the world to come there will be no such thing as starvation. We share Christ because in the world to come there will be no such thing as unbelief.”\(^2^4\) Since the reign of God is not restrained to what happens ‘in the church,’ people in all realms of society can experience and participate in the life of the Kingdom.

As people of blessing, the eschatological community seeks the wellbeing of the city. The Church serves as a guest, practicing hospitality with its surrounding neighborhood, and living incarnationally as it imitates the One Incarnate. Followers of Jesus, as members of the covenantal community, act and serve as viral agents of the Kingdom wherever God has placed them. Their mission begins right where they are: at

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\(^{2^3}\) Van Gelder and Zscheile, *The Missional Church in Perspective*, 38.

home, in a business, as a teacher, engineer, teller, consultant, gardener, factory worker, care-giver, etc. It is this task of living as a contrast community that compels the Church to establish local expressions where the life of God and His Kingdom can become visible and tangible.

**The Church as a Body Polity**

Though an empty polity thrives through its antagonism against the other, the Church gathers under the lordship of Christ to bear witness to His reign. This body polity is characterized by fullness, where barriers are broken, and a reconciled, redeemed humanity lives into the preferred future of the new creation. It is the local church, through its practices, where the fullness of Christ is made visible.

**Polit of Fullness**

The word translated church, which derives its meaning from the Greek *ekklesia*, was a “political gathering of citizens… who distributed the power of the emperor and exercised authority in the cities.”25 The New Testament writers believed the Church to be a socio-political reality, but unlike the Roman polis, these *ekklesias* “ordered the life of its members in ways that called into question virtually every social, political, and economic convention of its time.”26 Members of this divinely instituted socio-political body called the Church, are shaped “by their beliefs and practices into a mutual participation whose core is Christ. The resulting politic [is not] antagonistic towards

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objects/people outside of itself. Instead, out of its fullness in the Godhead, this Christian politic engages the world as the presence of the Sent One himself into the world.”27

This is the politic of fullness. It is not a politic shaped by what it stands against, but what it stands for. It is not a protector of the truth but a witness to the truth. In this way, “the church is the constitution of a new way of being together in the world. It is the social incarnation of the Sent One, by the Spirit, the foretaste of His Kingdom.”28 It is the space where diving walls are torn down through the lordship of Christ: “There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus” (Galatians 3:28). Sin-management law is replaced by grace-filled redemption. Ethnocentrism is transformed into celebration of ethnic diversity. Social inequality is broken as the hungry are filled with good things (Luke 1:53). Gender differences are stamped out since all are made one in Christ. It is through its practices that the Church is ultimately shaped to live in this fullness.

Practices for a Community on Mission

Moltmann asserts that “the lordship of Christ is the church’s sole, and hence all embracing, determining factor.”29 It is the lordship of Jesus that binds and forms local communities through missional practices that exhibit this truth. For Yoder, as presented in Chapter 2 of this project, the practices that constituted the New Testament church a polis included breaking bread together, baptism, reconciliation, the ministry of the

27 Ibid., Kindle Locations 127-128.

28 Ibid., Kindle Locations 166-167.

ordained community, and the open meeting. David Fitch, in his book *Faithful Presence*, has proposed similar practices: the Lord’s table, reconciliation, proclamation of the gospel, being with the poor, being with the children, the fivefold ministry, and Kingdom prayer. Both authors agree that wherever these practices take place, God’s very presence and Kingdom breaks in.30

As entry points of the Kingdom, these disciplines “open-up space for God to rearrange the world, starting in our social relationships.”31 At the core of these disciplines is the value of mutual submission, of gathering “people together into a circle of submission to his reign.”32 As all members of the Body mutually submit to Christ, “each discipline then creates a space for surrendering our control. Each works against the impulse to take control and impose my will on a situation.”33 These missional practices form the ethos of the community of God: they shape, transform, and inform God’s people to be and do. The fivefold ministry, specifically, generates a contrast leadership that empowers the community for mission.

**A Fivefold Leadership Practice**

The fivefold leadership of an apostle, prophet, evangelist, pastor, and teacher finds its activation in Ephesians 4. This passage paints the picture of a body being built, equipped, and nurtured through gifts granted by Christ to the Church. The collegial

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31 Ibid., 36.

32 Ibid., 37.

33 Ibid.
character of this practice is well attested both in the New and Old Testaments. Though also evidenced in the life of the early church, it dissipated into institutional hierarchy by the turn of the fourth century.

Ephesians 4:11

In the letter to the Ephesians, Paul provides normative teaching for how local ecclesias ought to be structured to serve their missional mandate. Ephesians 4, sometimes called the Magna Carta of the Church,\textsuperscript{34} provides the blueprint for a fivefold ministry:

7 But each of us was given grace \([charis,\text{ singular}]\) according to the measure of Christ’s gift. 8 Therefore it is said, “When he ascended on high he made captivity itself a captive; he gave gifts \([domata,\text{ plural}\] to his people”…\textsuperscript{11} The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,\textsuperscript{12} to equip the saints for the work of ministry, for building up the body of Christ,\textsuperscript{13} until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.\textsuperscript{35}

It is Paul’s use of the word \textit{domata} to describe the gifts given to humanity which points to something unique.\textsuperscript{36} Paul employs this particular word here, as opposed to the commonly used word \textit{charisma},\textsuperscript{37} to speak not of graces given to all believers, but of

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\begin{itemize}
\item \textsuperscript{34} See Neil Cole, \textit{Primal Fire: Reigniting the Church with the Five Gifts of Jesus} (Bonita Springs, FL: Tyndale House Publishers, 2014), 68.
\item \textsuperscript{35} New Revised Standard Version.
\item \textsuperscript{36} \textit{Domata} is only used in the New Testament when describing a physical gift (Matthew 7:11; Luke 11:13). Though the NRSV interprets these \textit{domatas} as gifts given to the Church, the literal sense implies that these gifts were given by Christ to all humanity in His ascension. Hirsch has made the case that the fivefold gifting is not only the Church’s DNA, but it is also the grand genome present in all creation, activated through the Easter event; see \textit{5Q: Reactivating the Original Intelligence and Capacity of the Body of Christ} (n.p.: 100 Movements, 2017).
\item \textsuperscript{37} \textit{Charisma} is the word used by New Testament writers to describe the specific graces/spiritual gifts that all believers possess (i.e., 1 Cor 12, Rom 12).
\end{itemize}
persons given to the Church. Guder explains that this passage avows that “Christ gives
gifts to the church in the form of certain persons… In diverse ways, they serve the
proclamation of the [gospel], be it apostolically, prophetically, evangelistically, pastorally
or pedagogically.” Domatas, according to Ephesians 4, are therefore tasked with a
responsibility toward the community.

Furthermore, the use of the verb “he gave” or edoken (as an aorist indicative)
points to something definitive. Hirsch explains that the aorist indicative in the New
Testament is predominantly used to highlight events that have permanent meaning for the
faith community. The aorist indicative is used to “create a theological basis from which
disciples can live authentically in the world, describing the ongoing meaning and
significance of the death of Christ on our behalf (e.g., Romans 6:10).” If Hirsch’s
assessment is correct, these domatas are definitive for the ecclesia to be shaped for
mission.

Since these nouns (apostle, prophet, evangelist, pastor, and teacher) are tied
together by this one verb, they must also be taken as a unit. For Christ, the whole is more
important than the individual parts. As Hirsch correctly explains, “we cannot arbitrarily
select two and edit the other three out without doing extreme violence to the grammar, as

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38 Domata is in the accusative-masculine plural form, while charis is in the nominative-feminine
singular form. All nouns referred to in 4:11 (apostles, prophets, etc.) appear in the accusative, masculine
plural form, connecting these nouns to the gifts given to humanity.

39 Guder, “Walking Worthily,” 273. Hirsch contends that these five functions should be considered
the true marks of the Church: “A church is a true church when it actively demonstrates its participation in
all the fivefold functions/purposes to some degree or another. This is because all five marks, as genuine
markers of an authentic church’s identity and calling, must be demonstrably present, and in an increasing
degree of fullness” (5Q, Kindle Locations 3631-3634).

40 Ibid., Kindle Locations 942-944.
well as the intrinsic logic, of the entire text. Neither the grammar nor the theology allows us to qualify the text to suit our less dynamic, more institutional, preferences.  

This collegial missional leadership, to borrow Guder’s terminology, is where the imago Trinitatis and missio Dei become concrete in the local ecclesia.

Collegial Missional Leadership

The diverse leadership dynamic of the fivefold practice points back to God’s revelation of His triune nature: His diversity, unity, and equality lived in communion. As persons tasked with a mission, domatas depend on each other for identity, meaning, and purpose. It is only in their reciprocal dynamism, or perichoresis, that domatas can be persons enabled to carry their function within the community. The particularity of each domata cannot exist apart from the others. This Trinitarian vision of leadership, Boff states, is where the church “is more communion than hierarchy, more service than power, more circular than pyramidal, more loving embrace than bending the knee before authority.”

The practice of the fivefold ministry, therefore, conveys to the world a contrast leadership that is guided not by power politics but by love, interdependence,

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41 Ibid., Kindle Locations 954-958.

42 Guder, “Walking Worthily,” 282. Though Guder does not equate the collegial missional leadership model with Ephesians 4 (but uses this passage to support it), I will borrow Guder’s terminology to describe the structure provided in Ephesians 4 (over against the more common term used, APEST).

43 There is no need for unity in uniformity. Unity is only necessary where diversity exists. The whole context of Ephesians 4 is a call to unity in the midst of diversity, and it is this diversity that helps the Body mature and grow. Of similar importance is the nature of equality. Equality always points to status and distribution of power, and thus the fivefold gifting calls for equality of status among all domatas in congruence with God’s Triune nature.

44 As quoted by Woodward, Creating a Missional Culture, 89.
accountability, and humility. The dialogue that flows from it correlates with that of heaven: “Let us make.” In this leadership constellation, authority manifests through mutuality and service, not lordship and power. As David Fitch and Geoff Holsclaw correctly conclude, when the domatas “together function in mutual submission one to another in dependence on God (Romans 12: 3,6), the authority of the Lord is made manifest in a community (1 Corinthians 12: 3– 6).”

The task of this collegial leadership is to equip the Body so that all its members can carry out the service of Christ to the world. Paul sees the fivefold practice as “the very mechanism for achieving mission and ministry effectiveness and Christian maturity. He seems to be saying that without a fivefold ministry… we cannot mature.” Through the domatas, the community is empowered to accomplish its vocation (both individually and corporately). This service is done in mutuality, never lording over others (Mark 10:45), with all members commissioned and ordained for service.

It is the pastor and teacher minister that help the community grow in their intimacy with Christ, to be a society “whose life together manifest God’s future for the

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45 David Fitch and Geoff Holsclaw, Prodigal Christianity: 10 Signposts into the Missional Frontier (San Francisco: Jossey-Bass A Wiley Imprint, 2013), Kindle Locations 3323-3325.

46 Many authors have written extensively on how the fivefold ministry is an extension of Christ’s ministry and gifting as an apostle, prophet, evangelist, shepherd, and teacher; see Cole, Primal Fire; Hirsch, 5Q; Woodward, Creating a Missional Culture.

47 Michael Frost and Alan Hirsch, The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church (Grand Rapids, MI: Baker Books, 2013), 209. The authors provide a two-dimensional rendering of APEST, asserting that there is a leadership matrix of individuals who mutually lead the church and a ministry matrix that describes the whole community: “Some will be called as apostles, but the whole community is to be apostolic. Some will be called to be evangelists, but the whole community is to be evangelistic” (211).

48 I use the term minister over other terminology because “the Greek word for minister (diakonos) means servant;” the term highlights the character of what these leaders ought to be, servants above all else; see Leron Shults, “Reforming Ecclesiology in Emerging Churches,” Theology Today 65 (2009), 434.
whole creation.” These two domata foster disciplines, or thick practices, as Woodward calls them, to help women and men conform to the image of Christ. Formative and restorative ministries emerge in the local context to help those joining the community find their identity in Christ. Teaching and learning venues, with a diverse curriculum to equip followers of Jesus, allow the ‘laity’ to gain “theological education to ‘think Christianly’ about everything [and to] work with Christian distinctiveness.” Thus the pastor and teacher labor intently to present every man and woman “perfect in their relationship to Christ” (Colossians 1:28).

If the pastor and teacher help the faith community in their intimacy with Christ, the evangelist and the apostle equip the church for missional engagement. Evangelistic endeavors are carried out based not on what is working elsewhere, but rather on what is needed in its context. As Wilbert Shenk asserts, authentic renewal happens in the church when “missionary engagement of its culture” takes place. Thus the evangelist equips the ecclesia to understand and engage the culture that surrounds it, helping to communicate the gospel in culturally relevant language. The apostle, however, carries this engagement beyond the local context, to reach Samaria and the ends of the world.


52 I reserve the term apostle (or missionary) to the person commissioned by God for crosscultural work. Missiologist Bill Taylor asserts that “missionary is not simply a generic term for all Christians doing everything the church does in service to the kingdom of God. We do a disservice to the term by universalizing its use, oversimplifying a rich vocabulary and theology of gifting and vocation. While all believers are witnesses and kingdom servants, not all are missionaries… These women and men are crosscultural workers who serve within or outside their national boundaries, crossing some kind of
These two mobilizing domatas remind the faithful that their work in the ordinary, ‘secular’ marketplace is precisely where the gospel needs to be embodied.

The prophet provides the spiritual voice to help guard the community’s covenantal relationship with God and one another. The prophet is “passionately concerned with living a life morally consistent with the covenant—a simple and authentic life of justice, holiness, and righteousness.” This lifestyle is vocational in nature, as the prophet sounds forth God’s voice against all sin, be it personal or systemic, within or outside the ecclesia. The prophet thus enables prophetic ministries to rise in the church, where signs and wonders, the casting out of demons, and ministries of reconciliation and societal healing can happen, so that the power of God can be made known.

It is through the fivefold practice that the eschatological community of ordained priests, through its local expression, becomes both a life-center and a mission post. It aims at forming disciples of Jesus who are experiencing the life of the Kingdom, and who are deployed as Kingdom agents to serve where God has positioned them. This task is always glocal, with local incarnational presence, and global awareness to reach the world beyond. Ephesians 4, therefore, is the primary passage to guide the Church on how it should carry its mission and witness. However, the collegial nature of the fivefold practice is not limited to Ephesians. Collegiality, this author contests, has always been God’s prerogative for leadership.

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53 Hirsch, 5Q, Kindle Locations 662-663.
Collegial Leadership in the Biblical Text

The social, collegial components of the Holy Communion are evidenced in the Old Testament. The leadership models that are observed in the biblical text rarely show one individual leading; teamwork is often the norm. The birth of Israel as a nation is a prime example. When Israel was chosen to be a kingdom of priests (Exodus 19:6), Moses was commissioned by God to be the spokesperson on behalf of the people, but he is never singled out as the sole leader of this new nation. Miriam as a prophetess, Aaron as the high priest, and the Seventy Elders worked together in guiding the people of God toward the Promised Land.

Later in its history, God raised different offices in correlation with His Triune nature to guide Israel. Prophets, priests, scribes, kings, and elders all provided spiritual, social, and political direction for the people of God. Though the Old Testament contains ample information about the office of the king, specifically David's dynasty, this was done so not to formulate a hierarchical understanding of leadership, but rather to emphasize the supremacy of the future Messiah. More importantly, when kings attempted to silence all competing voices, Israel found itself in spiritual decay and exile.

In the story of Israel, therefore, “we see that God is at work among his people, so that the elders or leaders are leading as a community, as a circle in the round, with the chief Shepherd at the center.”54 These offices in many ways foreshadowed the domatas that Christ would gift the Church with: priests and elders as pastors, scribes as teachers,

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54 Woodward, Creating a Missional Culture, 82.
prophets as both evangelists and prophets (Isaiah), and Israel as a nation serving in an apostolic capacity to be the light of the world (Isaiah 49:6).

At the onset of the Messianic age, a new social order was formed through the establishment of the Church. Led not by the most talented or educated, Jesus constituted a body politic among the marginalized in society: a group of fishermen who turned the world upside down. This small community soon became a movement at the outpouring of the Spirit, and the emergence of diverse church leadership followed. The New Testament attests to the multiplicity of gifting that existed in the first-century church, from the apostles themselves, to prophets (Acts 21:10), evangelists (Acts 21:8), teachers (3 John, 6), and pastors (Ephesians 4:11). These *domatas*, though gifted for specific roles and functions, worked as elders and overseers of their communities. When individuals attempted to lead solo, the apostles were quick to reprimand them (3 John 1:9). Paul’s own missionary endeavor exemplifies the collegial emphasis of early church leadership.

Paul developed men and women who were diversely gifted to form his leadership constellation. Examples of his companions include Titus the pastor, Silas the prophet, Timothy the teacher, and Luke the evangelist. Paul refused to serve alone, choosing community over individuality; diversity over singularity. These gifted leadership teams

55 Two main church offices are attested in the early church: elders and deacons. Both Peter and John call themselves elders, though they were apostles by calling (1 Pt 5:1; 3 Jn 1). As evident throughout the Pauline letters and the book of Acts, elders (always in the plural) were responsible for the oversight [episkopos] of the church. Peter states that it is this community of elders who must “shepherd [poimaino] the flock of God among you, exercising oversight [episkopeo] not under compulsion, but voluntarily, according to the will of God” (1 Pt 5:2). One can conclude from this evidence that elders comprised a diverse leadership gifting, but all were responsible for the care of the community. This diversity of gifting among elders is exemplified at Antioch (Acts 13:1), where teachers and prophets led the faith community, and where the church was first called *ekklesia*. 
laid the spiritual foundations for the Christian movement, and even after the death of the first disciples, ecclesias continued to evidence this multiplicity of leadership.

Collegial Leadership in the Early Church

Clement of Rome, writing around the year 95, states that the first apostles appointed “bishops and deacons [overseers and ministers] of them that should believe. And this was no novelty, for of old it had been written concerning bishops and deacons.”\(^56\) It is significant to note that Clement speaks, just as Paul, of plurality of bishops and deacons for the oversight of congregations. No sole authority is pointed out. *The Didache*, however, further depicts the fluidity of gifting in the young church.

Discovered in Constantinople in 1875 and believed to be an early Christian treatise, *The Didache* describes the role that teachers, prophets, and apostles played in guiding congregations:

> But permit the prophets to make thanksgiving as much as they desire... Welcome the teacher when he comes to instruct you in all that has been said… Act according to the precepts of the gospel concerning all apostles and prophets: Let every apostle who comes to you be received as the Lord… Every genuine prophet who wants to live among you is worthy of support. So also, every true teacher is, like a workman, entitled to his support. Every first fruit, therefore, of the products of vintage and harvest, of cattle and of sheep, should be given as first fruits to the prophets, for they are your high priests.\(^57\)

This treatise undoubtedly speaks of the diverse leadership that existed even after the death of the first apostles, and how congregations were tasked with supporting their ministries. However, by the mid-second century, a shift in leadership language is attested.


Ignatius, in the Epistle to the Smyrnaeuans written around 112, begins to elevate the authority of the bishop above all others. He states: “all of you follow the bishop as Jesus Christ followed the Father, and follow the presbytery as the Apostles; and respect the deacons as the commandment of God… where the bishop appears there let the people be, just as, whosesoever Christ Jesus is, there is the Catholic Church.” It is in the writing of Ignatius where calls for the sole authority of the bishop are observed. Heresies and persecution eventually forced the early church to link ecclesial authority to apostolic succession.

Christendom and Solo Leadership

Cyprian, Bishop of Carthage, writing around the year 248, declared: “Our Lord… ordered the high office of bishop and the system of his Church when he speaks in the Gospel and says to Peter, ‘Though art Peter, etc.’… Thence age has followed age and bishop has followed bishop in succession… so that the Church is founded on the bishops.” From then on, the bishop would become the sole and supreme authority over the Church. The conversion of Emperor Constantine to Christianity in the fourth century only solidified this, as the Roman pontiff would later gain the position of vicar of Christ.

The Reformation, though reclaiming the priesthood of all believers, did little to

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58 Bettenson and Maunder, *Documents of the Christian Church*, 69.

59 Ibid.

60 The papal bull *Unam Sanctam* of Pope Boniface VIII (1309) asserted: “We declare, state, define, and proclaim that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff;” as quoted by Bosch, *Transforming Mission*, 218.
challenge this hierarchical mode of leadership. John Calvin, speaking on Ephesians 4:1-16, postulated that apostles, prophets, and evangelists had ceased to exist, since these “three functions were not instituted in the Church to be perpetual, but only to endure so long as churches were to be formed where none previously existed.” Calvin concluded that only pastors were responsible for the oversight of local congregations:

Pastors and Teachers, with whom the Church never can dispense, and between whom, I think, there is this difference, that teachers preside not over discipline, or the administration of the sacraments, or admonitions, or exhortations, but the interpretation of Scripture only, in order that pure and sound doctrine may be maintained among believers. But all these are embraced in the pastoral office.62

Since teachers were solely responsible for interpreting Scripture, learning centers were developed in the sixteenth century to allow gifted teachers to theorize apart from the local context. The polarizing theology that evolved from this dichotomy fomented battles between liberal and fundamentalist positions. Mission was also relegated to missionary agencies, and they in turn, as Bosch explained, developed ecclesial modes shaped by the missionaries’ own culture. Evangelists became linked with parachurch ministries, while prophets only recently revived within the Charismatic Movement.63

The current pastor-pedagogue leadership model of the evangelical branch can best be exemplified by the multi-gifted, all-encompassing, CEO male leader who casts the vision for the people of God. Membership numbers, buildings, and financial budgets have become the new metrics of effective leadership. It can be concluded that since the fourth

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62 Ibid.

63 See Bosch, Transforming Mission, for a historical analysis of the development of Christianity.
century forward, the Church as a body politic has been more reflective of the world that surrounds it rather than the Triune God she serves. It is this institutional, hierarchical church that postmodernism has potently rejected.

A Fivefold Practice for a Postmodern, Post-Christendom Context

Postmodernism has rendered meta-narratives futile. All narratives are nothing more than subjective interpretations of reality, influenced by cultural perceptions. Postmodernism has established that “we can’t interpret a text, thing, or event without the conventions and rules of an interpretive community; indeed language itself is inherently communal and intersubjective.”64 Furthermore, institutions, once cast as instruments of hope for social ailments, are now viewed as forces of power and control. There is in postmodernism a “hermeneutic of suspicion, especially in regard to those in power.”65

In this environment of skepticism and interpretive subjectivism, leadership depends “less on the heroic leader and more on the collaborative efforts of a number of people to create a team environment.”66 It is through postmodernism that these communal values are being evoked. Shows like “the Real World, Road Rules, Survivor, and Big Brothers exploit this postmodern interest in community.”67 Community, not hierarchy, is the new tool for organizational success. Even interdisciplinary studies have demonstrated “the necessity for organizations to move from the top-down institutional approach to a

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64 Woodward, *Creating a Missional Culture*, 69-70.

65 Ibid.


67 Tony Jones, *Postmodern Youth Ministry* (Grand Rapids, MI: Zondervan, 2001), 34.
bottom-up, adaptable network approach that can meet the challenges of our fast-changing
culture.”\textsuperscript{68} Postmodernism, therefore, is challenging the Church to recapture its
communal nature.

The twenty-first century calls for collegial modes of leadership to emerge in the
Church, where people are empowered and enabled to carry out God’s mission.\textsuperscript{69} To
restate Brown Taylor’s admonition, “we [need] a different way of being together before
God, shaped more like a circle than a pyramid.”\textsuperscript{70} Bosch, speaking on the implications of
postmodernism for missional engagement, states that the “psychology of separateness”
that marked Christendom for over seventeen centuries, must “make way for an
‘epistemology of participation.’ The ‘me generation’ has to be superseded by the ‘us
generation.’”\textsuperscript{71}

The fivefold practice, which Zion Community Church attempted to establish in
2012, is therefore not only biblical and theologically sound, but the more appropriate and
relevant leadership model for this century. The challenge for Zion Community, and for
any congregation venturing towards communal leadership, will be on how to establish a
fivefold practice within institutions that were created to maintain Christendom. It is the
task of the last two chapters of this project to propose a plausible strategy based on
organizational change theory.

\textsuperscript{68} Woodward, \textit{Creating a Missional Culture}, 71. Hirsh in \textit{5Q, The Permanent Revolution}, and \textit{The Shaping of Things to Come} has done extensive work on interdisciplinary studies to show the necessity for more decentralized leadership.


\textsuperscript{70} Taylor, \textit{Leaving Church}, Kindle Location 162-163.

\textsuperscript{71} Bosch, \textit{Transforming Mission}, 362.
PART THREE

MINISTRY STRATEGY
CHAPTER 4
LESSONS LEARNED AND A NEW APPROACH

As Chapter 1 of this project described, the leadership team at Zion Community Church was unable to sustain a fivefold practice in 2012. Though the gifting of domatas was present, the culture of the church continued to revolve around the strong motif of the visionary leader. The failure was also enhanced by a fervent embrace of the practice at the beginning without any biblical or theological depth. Attempting to establish a new leadership paradigm within old power structures proved unsustainable. The warning of Hirsch and Catchim is pertinent:

… leaders who inhabit [a] system are...deeply vested in it. And it stands to reason that the existing leaders in these organizations will tend to operate as maintainers and legitimizers of the inherited paradigm. The problem is that it becomes a profoundly self-reinforcing system, highly resistant to change because of all the vested interests.¹

This chapter will highlight the lessons that were learned from this initial attempt, as a new approach is introduced using organizational change theory. The expected outcomes of this new strategy and the missional values that must be nurtured into the congregation’s culture will also be listed.

¹ Hirsch and Catchim, The Permanent Revolution, Kindle Locations 4495-4496.
Initial Attempt to Establish a Fivefold Practice

As cited above, Žižek contends that all political systems are inherently hollow, and eventual irruptions occur that demonstrate their absurdities. These “irruptions of the Real” point to “an excessive episode within a political system that reveals the drives (the antagonism)… that lie beneath the ideology.” Contradictions hidden within master signifiers eventually lead to what Žižek calls “a decisive revolutionary act.” It was an irruption of the Real that led to drastic structural changes at Zion Community in 2012 after a financial crisis depleted all church resources. It was this event that encouraged the senior pastor and pastoral committee to correct deficiencies within the system. However, the master signifier that had held the congregation together for over twenty-five years was never challenged. Lessons can be drawn from this initial attempt.

Spirit-Driven Enthusiasm

The words of Proverbs 19:2 prove accurate at Zion Community: “Enthusiasm without knowledge is no good; haste makes mistakes.” Between the Fall of 2011 and 2012, as a small revival spurred at Zion Community, and prophetic utterances were welcomed and encouraged. One of these involved the fivefold ministry. As articulated above, the senior pastor was convinced that the fivefold model was biblical and that Zion Community was blessed with all the gifting. He met one afternoon with the pastoral committee and unanimously decided to change the structure of the leadership. In the enthusiasm of the day, the entire congregation joyfully welcomed the change. The haste

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3 Ibid., 31.
of this decision barred any serious conversations about the implications that these changes would have on the life of the church.

Within a month of introducing this new leadership structure, however, the evangelist raised an important issue: she was working on a full-time basis, yet not receiving any financial support. Similar concerns would be raised both at pastoral meetings and Board sessions for many months. There were worries over which leader would preside over Board meetings, make final decisions, speak on behalf of the church, preach on Sundays, and who would provide the vision to follow. Most significantly was the question over which leaders would get financial support. All these issues belied authority fears embedded in the church’s master signifier.

To avoid conflict, the pastor, as acting president of the Board and pastoral committee, delegated subcommittees to tackle these issues. Their recommendations, however, were never heard because the Board was restructured in 2014. If “the central leadership practice” to enter uncharted territory when conducting change is to “start with conviction, stay calm, stay connected and stay the course,”4 the leadership team at Zion Community was unaware of it. Enthusiasm, not conviction, led the way for change. The same passion that welcomed the structural changes at the beginning only ignited the resentment later expressed by older members of the congregation.

Pain was strongly felt by older, first-generation members who had been pastored by Roberto Perez. So much of the church’s ethos had revolved around the personality of the former senior pastor and two generations of his family. Allegiance to this family and

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4 Tod Bolsinger, Canoeing the Mountains: Christian Leadership in Uncharted Territory (Downers Grove, IL: InterVarsity Press, 2015), Kindle Locations 121-122.
their leadership was critical. This emphasis on loyalty was significantly shaped by the lifeworld of Latino communities. As Crespo has pointed out, while an American culture values “assertiveness, initiative, and action,” Latino culture values “submissiveness, deference to others and passivity,” with high respect for tradition.\(^5\) The fivefold structure, therefore, was perceived as an attack against Roberto Perez’ leadership. Since conflict avoidance was the default mode to manage change, reticent congregants were never openly allowed to express their sentiment. A lack of biblical understanding of the fivefold practice itself only served to fuel their frustrations.

**Biblical and Theological Illiteracy**

Ephesians 4 was the default text used by the leadership team to justify the change. If the fivefold practice was ever thoroughly understood or explained in any exegetical manner, this author is unaware of it. No effort was ever given, either, to study the practice theologically. In the Hispanic context, experience, rather than theology, is what often drives congregational formation, and formal theological training by pastors is rarely emphasized.\(^6\) At Zion Community, only two leaders had received formal training while the rest had attended Bible institutes. With a dose of arrogance, the leadership team believed that Zion Community was the only church implementing this type of change, and therefore experience and a learning-as-we-go posture would lead the way.

As each leader arrived at their own conclusion on what the fivefold practice entailed, a book was introduced to the pastor that ultimately molded his understanding of

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\(^5\) Crespo, *Being Latino in Christ*, 89.

the practice. In *Building a Discipling Culture*, Mike Breen argues that Ephesians 4 should be read in the same lines as 1 Corinthians 12 and Romans 12: “There is no mention of leadership in [Ephesians 4], so we can see that this is not just for those who have been ordained or have been through seminary. The fivefold ministries in Ephesians 4 are for ‘each one of us.’ ”

Breen’s rendering of Ephesians 4 transformed the pastor’s understanding of the fivefold practice.

In one meeting with the leadership team, the pastor made his point of view clear: God had always raised one leader to guide His people, and the fivefold giftings were functions (or ministries) that should operate within a congregation. Though the team attempted to dissuade him from this perspective, this new theological framework led him to believe that Ephesians 4 could be actualized with a single leader in charge. The words of Jesus proved right in this situation: new wine in old wineskins rarely works.

The Danger of Putting New Wine in Old Wineskins

Jesus warned his disciples of the perils of attempting to make changes to well established traditions: “No one puts new wine into old wineskins. For the wine would burst the wineskins, and the wine and the skins would both be lost. New wine calls for new wineskins” (Mark 2:22). It is not that Jesus wanted old wineskins eradicated, but rather, to maintain the integrity of both old and new, fresh wineskins needed to be created. The vehicle used to carry new wine was as crucial as the wine itself. This was perhaps the most significant lesson learned.

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While the leadership team attempted to introduce new wine by establishing a new leadership structure, the internal culture (the old wineskins) of the church were maintained, resulting in the loss of both. Tod Bolsinger correctly assesses, “culture will trump strategy, every time. The best strategic idea means nothing in isolation. If the strategy conflicts with how a group of people already believe, behave or make decisions it will fail.”\(^8\) And in times of crisis, Bolsinger states, organizations or systems will always default to their shared values and norms.\(^9\) As conflicts mounted at Zion Community, first generation members defaulted to pouring their frustrations to the former senior pastor, who in turn pressured his son to make changes.

A meeting in the Fall of 2014 opened the eyes of the fivefold team as to how much older members rejected the structural changes. It was a Board session that the pastor intentionally missed, as he later stated, to give room for open dialogue. The session turned into what could be titled a crisis meeting. The anger and frustration of some members were vivid, and high emotions led to bitter words. The meeting was adjourned once a longtime Board member reminded everybody that the senior pastor was not present, making the assembly illegitimate by the procedures of the Nazarene Manual. If Bolsinger is correct in assessing that “you haven’t succeeded until you’ve survived the sabotage,”\(^10\) then the fivefold structural change was given its death sentence that day.

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\(^8\) Bolsinger, *Canoeing the Mountains*, Kindle Locations 1149-1150.

\(^9\) Ibid., Kindle Locations 1130.

\(^10\) Ibid., Kindle Location 123.
After that meeting, as presented above, the pastor distanced himself from the rest of the team and decided to revert the changes initiated in 2012. With that decision, the younger leaders of the team resigned, and membership in the church declined. As some of the leaders attempted to find within the denomination a means to continue the fivefold practice, they were informed through writing by a General Superintendent that the structure of the denomination, as outlined in the Nazarene Manual, was not designed to serve the mission of a local church with a collegial leadership model. They were discouraged from continuing to pursue this change. As Hirsch correctly asserts, self-preserving systems are indeed highly resistant to change. But change is inevitable if the Church is to recapture her missional identity.

**New Strategy Goals**

At Zion Community, a new leadership paradigm that is collegial, organic, and works from the bottom-up needs to be cultured into the congregation, especially among the leaders. Dissonant harmony should be expected as strains and conflicts emerge. But as Dan Hotchkiss correctly states, change “becomes our best hope for avoiding deeper loss. When old modes of governance threaten to strangle what is precious… governance change becomes more thinkable.” Drawing from John Kotter’s research, as well as

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11 Though Hirsch, in 5Q, states that the Nazarene Church is engaging with the fivefold practice “at high level,” it is yet to be observed at lower levels of the organization (Kindle Location 782).

12 In times of transition, “the situation is not totally harmonious, for the harmony is accompanied by some disagreement and apprehension. But, this is inevitable when fallible humans are involved;” Bob Whitesel, *Preparing for Change Reaction: How to Introduce Change in Your Church* (Indianapolis, IN: Wesleyan Publishing House, 2007), Kindle Locations 2059-2060.

insights learned in the course “Leading Turnaround Churches” by Dr. Bob Whitesel, a process-model change strategy will be proposed.\textsuperscript{14}

\textbf{Expected Outcomes}

In this new strategy, the expected outcomes must be defined and communicated. This will help avoid the ambiguity and confusion experienced in the first attempt. These outcomes will also be used to measure the effectiveness or lack thereof, of the change strategy.

\textbf{Glocal Missional Effectiveness}

In a Kingdom-centric church, the life of the Kingdom that is experienced by congregants is celebrated. Corporately, the faith community focuses on the neighborhood’s needs; this is reflected in how ministries/initiatives revolve around the concerns of the neighborhood and not its membership. The city is aware that the church exists to serve alongside of them and not itself. This priority is reflected in the church’s budget.

Furthermore, the congregation is participating in crosscultural engagement with the Arab community that surrounds it. This engagement is intentional and seeks the evangelization of the community. Global efforts are sponsored through the sending and supporting of missionaries and mission agencies. The apostle and evangelist are given financial priority as their leadership promotes the mobility and entrepreneurial spirit that

the church has been lacking. This is all reflected in the church’s budget.

**Praxis of a Collegial Missional Leadership as Reflective of the Trinity**

First, as the Spirit gifts the church, an apostle, prophet, evangelist, pastor, and teacher lead the congregation towards its missional mandate. This collaborative team of servant leaders has equal status, equal responsibilities, and oversees the church. This is a collegial team that is supportive and submissive to each other and the congregation, as they foster unity and compromise. Each leader has formal theological training, is recognized as a *domata* by the congregation, is ordained by the Church of the Nazarene, and seeks to promote a culture revolved around the *missio Dei*, and the vision and values of the church. The church financially supports all *domatas* by providing part-time pay.¹⁵ Bi-vocational ministry is the norm and not the exception in this context.

**Building and Equipping the Saints for Maturity**

Small group ministry is in place to provide discipleship, accountability, and support among all community members, especially new believers. A second worship service is provided in English to incorporate second and third generation Hispanics and to promote intercultural worship.¹⁶ All programs/ministries are incorporated into a fivefold

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¹⁵ In the process of five years, the priority for financial support is given to the apostle and evangelist as mentioned above.

¹⁶ This second worship service is a means to break the ethnocentrism that is so pervasive in the Hispanic church (see González, *Alabade*, 11). In the United States English, not Spanish, is the language that links all people groups together. As the usage of Greek by Paul was a missional instrument to reach Gentiles, English should be a missional tool used by modern-day Hellenists (*2nd/3rd* generation Hispanics) to reach different people groups living in the United States. As Rodríguez has correctly pointed out, “one of the greatest challenges [in the Hispanic church] is the need to recognize that the church's mission is to preach the gospel to all people. It is not to preserve the language and cultural preferences of any generation, whether foreign or native born” (*A Future for the Latino Church*, Kindle Locations 175-176).
matrix. A leadership development system is in place to train those recognized to have a call to ministry. This training is accredited by the denomination and is a conduit for the eventual ordination of its participants. Finally, Sunday School is geared towards fomenting the *missio Dei*: missiological themes are integrated throughout the curriculum, and learning venues outside of the church are present.

**Wholeness in Church Administration and Management**

Though the pastor, by the Manual’s directive, is president of the Administrative Board, an executive director presides over the meetings. This person is a tactical leader, competent in manners of administration and management.\(^ {17} \) The Board is comprised of both tactical and strategic leaders who seek to raise funds to relieve all church debt. Multigenerational leadership is also present. Finally, resources are invested into the community as well as global efforts so that the church’s finances align with Kingdom priorities: feeding the poor, reaching the lost, liberating those who are oppressed, etc.

**Fostering a Missional Culture**

As both Woodward and Bolsinger have identified, culture formation and integration are essential for organizational transformation. Bolsinger further explains that shared values are what ultimately define an organization: “shared values, or what Ori Brafman and Rod Beckstrom, authors of *The Starfish and the Spider*, call ‘ideology’ is

\(^ {17} \) Whitesel explains that three types of leaders are needed when leading change: strategic, tactical, and operational leaders. The former are big picture people who envision the outcome of where an organization should go, while the latter are the “boots on the ground” who carry out the strategy and build an environment for success. It is the tactical leader, however, that is key in times of change. They focus on “allocation, analysis, planning, evaluation, and adjustment once strategic leaders set the direction” (*Preparing for Change Reaction*, Kindle Locations 306-307, 362-376, 406-407).
what gives the organization life. If shared values are not ‘protected and passed down’ then the organization ceases to be. Indeed, as Brafman and Beckstrom write: ‘Values are the organization.’ **18 At Zion Community, Kingdom values must frame the practice of the fivefold ministry, especially at the leadership level.

**Kingdom Value 1: Servant Leadership**

In the person of Jesus, the guiding principles that govern the upside-down Kingdom are made visible. In His leadership arrangement, serving is priced over commanding, victory is achieved through sacrifice, and loving others is esteemed as the highest power that conquers all. Neil Cole expounds on this Kingdom principle by stating that,

> We tend to think we need leaders who serve, but really we need servants who lead. Servanthood is not an adjective to describe a good leader, as if it is one of many qualities of a good leader. Servanthood is what we need, even more than leadership. Leadership is just a function for the servant.**19**

As a witnessing community of the Suffering Servant, the character of service is proactively cultivated at Zion Community. Christendom precluded that the capacity to influence people, manage time, and cast vision were essential leadership abilities. In this Kingdom paradigm, followship is more important that leadership. Followers of Jesus are clothed for service (Luke 12:35), submit to others as unto Christ (Ephesians 5:21), serve the least of these (Matthew 25:40), and take the posture of a servant (Matthew 20:26). These are the behaviors sought in those who lead a Kingdom-centric church, and it is in

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**18** Bolsinger, *Canoeing the Mountains*, Kindle Locations 802-805.

**19** Cole, *Organic Leadership*, 204.
the context of community, and not technical training, where these competencies are developed.

Spiritual leaders, in particular, must model this value for the rest of the body to live into. Bolsinger states, “People typically do not look to written codes for clues about how to behave… organizational culture is shaped by the actions of people, especially the leaders.” For this reason, mutual submission, communal discernment, embracing differences in perspective and gifting, and finding agreement through humility must direct all collaborative efforts in the fivefold practice.

**Kingdom Value 2: People, Not Programs**

Under Christendom, attractional programming was necessary to maintain a happy and comfortable membership. People were reached through creative programming (seeker-friendly or purpose driven) that required high degrees of professionalism and resources. In a missional, Kingdom mindset, people are invited to “come and see” a new way of being together, where each person is valued as unique in Christ. Because people are important, intentional discipleship is present in the community. As Robert Logan states, “The very last thing [Jesus] told us was to make more disciples. We are specifically charged with cultivating others to live incarnationally as followers of Jesus. In fact, that’s part of following him—cultivating others to live and love like Jesus did.”

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20 Bolsinger, *Canoeing the Mountains*, Kindle Locations 1223-1226.

For this reason, the fivefold practice, through the gifting of the pastor and teacher, sponsor venues and spiritual disciplines that develop people as followers of Jesus. This formation takes place “in the context of community and relationship… [where] we disciple one another, sharpen one another, and equip one another for good deeds and service.”22 Small groups, mentoring, and coaching is used to foster this Kingdom value. These tools are meant to be contextual to aid younger generations that flourish with the “right-brain aptitudes of creativity, synthesis, and empathy.”23 The whole community, including the fivefold team, is involved in this transformational process.24

Kingdom Value 3: Multiplication Through an Empowered Community

Truth spoken in love by all members of the Body is embraced in an apostolic community because all charismas enrich the ecclesia. As listening and communal discernment are practiced, every member becomes an active participant in the work of God in community. Furthermore, heeding to Jesus’ prayer: “Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matthew 9:38), growing workers for the harvest is a priority under a fivefold practice.

Under Christendom, congregants were to support their leaders so they could carry out their God-given calling. In a missional, Kingdom-centered church, servant leaders are

22 Ibid., Kindle Locations 824-826.


24 In their book, Connecting: The Mentoring Relationships You Need to Succeed in Life, Paul D. Stanley and J. Robert Clinton assess that peer mentoring is key to a leader’s development: “a growing leader needs a relational network that embraces mentors, peers, and emerging leaders in order to ensure development and a healthy perspective on his or her life and ministry” (Colorado Springs, CO: NavPress, 1992), Kindle Locations 1159-1160.
there to empower others and get out of the way. Cole correctly states, “Christian leaders must step off the pedestal and no longer allow the average Christian to do nothing.”

Every follower of Jesus, therefore, is instilled with the principles of multiplication, empowerment, and teamwork. Each domata makes it a priority to mentor and coach others while leading with this simple mantra: “When the best leader’s work is done, the people say: We did it ourselves!”

The fivefold practice thus follows the imperative of the Father who sent His Son, who poured the Spirit to equip the Church, to empower God’s people, to bless the harvest.

Training of Missional Servant Leaders for a Fivefold Practice

In assessing the impact of the Wesleyan Movement, Robert Logan concludes that the reproducible ‘methods’ that John Wesley created and taught his followers allowed the movement to outlive its founder. As actions and values at Zion Community align, a missional leadership farm system should be developed to grow servants for a fivefold practice. By creating a reproducible leadership system, this practice can be established wherever God sends workers from Zion Community into the world. Jesus’ ministry offers the model for how servant-leaders for this system should be selected.

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26 Christian A. Schwarz, *The Three Colors of Leadership* (St. Charles, IL: ChurchSmart Resources, 2004), 143.


28 I borrow this terminology from Logan and DeVries, *The Missional Journey*, Kindle Locations 125.
Jesus intentionally searched for hardworking men who demonstrated a fundamental servant characteristic: responsibility. Peter and John were called while working as fishermen; Matthew was called as he executed his job as a tax collector. These men used their potential and abilities to better themselves and their families; the right soil of hard work was present to fulfill their destiny. Under this leadership development system, a sorting of soils, to use a gardening metaphor, will need to be established. Followers of Jesus who demonstrate responsibility, both in their public and private lives, should be encouraged to participate in this process.

This leadership system will be characterized by its missional intent since participants will be committed to following the Great Commission and Great Commandments. They will be involved in holistic ministry for five years, working to develop servant qualities as well as leadership competencies. The program will allow for no more than twelve participants at a time, and all training will be conducted collegially under the guidance of the fivefold team. This process should spur forth new disciples, new leaders, and new churches wherever the Spirit guides Zion Community to live out incarnationally.29

Target Population

The type of change being attempted at Zion Community is what Alan Roxburgh and Fred Romanuk call “discontinues.”30 This change is “disruptive and unanticipated; it

29 See Appendix A for a preview of this leadership development process.

creates situations that challenge our assumptions.”31 Therefore, organizations undergoing discontinues change, the authors explain, should not endeavor to gain universal agreement from the start. Instead, they must “begin with that first 10-15 percent of innovators” that can drive change throughout the organization.32 For this reason, the change strategy will target the Administrative Board and pastoral committee in its initial phase.

Pilot Group: Church Board

In Stage I of the change strategy, only Administrative Board members, the fivefold leadership team, and members of the coalition team (see below) will be invited to participate in a six month learning cohort. Since unfamiliarity of the fivefold gifting is one of the congregation’s primary weaknesses, priority will be given to nurturing a missional mindset.

Group Facilitator

An active teaching ministry is present at Zion Community. This will be used to immerse participants of the pilot group in missional theology and a fivefold practice. A cohort format that allows for open dialogue, interaction and collaborative learning will be utilized. The teacher minister of the fivefold team will be responsible for conducting this learning experience, operating as a facilitator rather than an instructor. Her duties will include having all material and resources required for active learning available, while

31 Ibid.

also keeping participants accountable for their growth.33

Forming a Guiding Coalition

John Kotter, a leading expert on leadership and organizational change theory, suggests that organizations undergoing change must assemble a group of people with the power and energy to lead and support a collaborative effort. The perils of not having a robust guiding coalition “can make apparent progress for a while. But, sooner or later, the opposition gathers itself together and stops the change.”34 At Zion Community, the guiding coalition will be responsible for creating strategies that are measurable and that achieve the outcomes listed above. The coalition will also be the listening ears so congregants can share their concerns.

One of their main tasks will be to create a Statement of Change Boundaries (see Stage II below). Therefore, Whitesel recommends that participants of this coalition be “congregants with gracious, conciliatory spirit… [that are] valid voices for a segment of the congregation. They should understand acutely the perspectives and worries of their group… [and] be respected individuals whose opinions and conclusions others will consider.”35 The coalition will be representative of the multigenerational groups that exist at Zion Community and be composed of mostly tactical and strategic leaders so that ideas

33 Frost and Hirsch explain that “all organizations go through what theorists call a life cycle from birth to death… [with] different types of leaders [playing] different roles at the various stages of the life cycle.” (The Shaping of Things to Come, 218). The APEST model can be placed on a “life-cycle curve as a way of identifying which types of [APEST] leaders exercise the greatest influence during various stages of an organization’s life” (219). In this particular life cycle at Zion Community, the teacher, apostle, and evangelist will play stronger roles than then pastor and prophet.


35 Whitesel, Preparing for Change Reaction, Kindle Locations 1762-1767.
can be generated and implemented.

Whitesel further recommends that this team be no higher than six people, since communication craziness increases beyond that number.\footnote{Whitesel, “Leading Turnaround Churches.”} For this reason, the following participants from the pilot group will be invited: Camila Godinez (board member and longtime congregant who has influence over first generation members); Oliver Hurtado (board member and former church administrator with much influence over congregants loyal to the Perez family); Carlos Escutia (longtime member and leader of the men’s group); Estela Banuelos (former school administrator, board member, and a millennial leader that is well respected); Jennifer Acosta (millennial leader who has influence over young adults); and Carolina Giron (apostle in the fivefold team and a millennial leader). The coalition will be responsible to lead and implement the first four phases of the new change strategy.
CHAPTER FIVE
IMPLEMENTATION PROCESS

Kotter explains that corporal change in any system or organization is successful when it “goes through a series of phases that, in total, usually require a considerable length of time.”¹ Success, therefore, lies not only in the strategy or phases themselves but on the time allocated to each. This chapter will outline the first four stages of the new change strategy that will be conducted at Zion Community over a period of three years.² The outcomes that want to be achieved in each phase, the resources used, and how the strategy will be measured for effectiveness will also be presented. The first stage will be pivotal to gain momentum and credibility for the remaining phases.

Stage 1: Developing Kingdom and Missional Clarity (June - December 2018)

Almost 50 percent of organizations fail to lead change in the initial phase because of lack of patience with the process or lack of leadership.³ As Kotter explains, “management’s mandate is to minimize risk and to keep the current system operating.

² See Appendix B for a general sketch of the strategy.
³ Ibid., 60.
Change, by definition, requires creating a new system which in turn always demands leadership.”^{4} It will be imperative, therefore, that the pastor, still holding the title of senior, be actively involved in the process, as well as Board members and key leaders who hold power to influence others.

The priority in this first phase will be to create a sense of urgency for change. As Kotter specifies, this urgency should highlight not only deficiencies within the system but also the potentials and benefits that change could bring.\textsuperscript{5} A Sunday learning cohort will be utilized to create this sense of urgency, expounding on the biblical, theological, and historical precedents of the fivefold practice. Tuesday Reflection Meetings will be used to promote dialogue and discussion.

The learning goals of this phase will be as follow. First, a re-learning of the gospel and what Jesus taught about leadership.\textsuperscript{6} Ecclesial leadership principles have heavily relied on business models, and though beneficial for organizational management, they do a great disservice to Jesus’ emphasis on servanthood. The fivefold ministry will need servant-followers who lead; thus, a fresh study of the Gospels should help amplify this narrow corporate perspective. Second, a reframing of the purpose of the Church from one of maintenance towards one of apostolicity. Finally, framing the fivefold ministry as a Church practice that is a foretaste of the Kingdom and is a conduit for contextual

\footnote{4}{Ibid.}

\footnote{5}{Ibid.}

\footnote{6}{Each stage will emphasize an unlearning and re-learning posture. In quoting Alvin Toffler, “The illiterate of the future are not those that cannot read or write. They are those that cannot learn, unlearn, relearn.” Hirsch and Catchim explain that “if leaders wish to move to a more apostolic approach to organization, it stands to reason that they need to (re)learn how they function and operate” \textit{(The Permanent Revolution}, Kindle Locations 654-656; 5867-5868).}
engagement. To achieve these learning outcomes, the steps below will be taken.

**Reading of the Gospels, Acts, and Ephesians**

All participants will be required to read five chapters a week, starting with the Gospel of Mark. Usage of outside resources will be discouraged to give room for the Spirit to speak in fresh ways. Participants will be encouraged to journal their thoughts on what they are learning about Jesus, the Kingdom of God, leadership, and the purpose of the Church.

**Life Transformation Groups**

These learning communities will be divided by gender, with only three or four participants per team. The purpose of these peer mentoring groups will be to foster accountability, interdependence, and communal discernment. Time will be allotted on Tuesdays for the groups to meet. Millennial and modern leaders will be intentionally mixed so each can learn from the other’s perspective.

**Fasting and Prayer**

Using one of the church’s strengths, the prayer ministry will be invited to intercede weekly for the participants. During these six months, all participants will be encouraged to join in fasting and prayer on Wednesdays. The prophet minister will also organize a Prayer Retreat halfway through the phase for spiritual renewal.

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7 This term and format are being borrowed from Robert Logan, “Transforming Your Leadership Development Process” (lecture, Doctor of Ministry at Fuller Theological Seminary, Pasadena, CA., April 2014). See Appendix C for sample LTG.
Sunday School Cohort and Reflection Tuesday Meetings

For three months, the pilot group will engage in a cohort-format learning environment on Sundays and Tuesdays. Missional books will be introduced for active learning. Collaborative group discussion and interaction will be encouraged.

Reflection (Two Weeks)

Branson and Martinez accurately assert that “no one learns from experience. One learns only from experience one reflects upon and articulates.” Congregations should therefore “intentionally reflect theologically on a church’s life and ministry.” It is this crucial task that will be tackled the first two Sundays of the cohort. Issues that will be discussed include: the lessons learned from the losses the church experienced in the past five years; understanding where God is at work (both personally and corporately), and in the neighborhood; what is God asking and inviting the church into; and in what ways has the church experienced life and/or burnout in the past ten years.

Participants will read chapters of *You Lost Me* by David Kinnaman, and *A Future for the Latino Church* by Daniel Rodriguez. The changing demographics of the city and the Hispanic community in general will be shared, as well as statistics from the denomination. These two weeks will attempt to highlight the need for change.

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8 Sunday Cohorts will be an hour long, while Reflection Tuesdays will be divided into two segments: the first hour will be allotted for discussion of the Sunday School material, and the second hour will be used for LTG gatherings.

9 Branson and Martinez, *Churches, Culture and Leadership*, Kindle Locations 405-406.

10 Ibid.
**Kingdom Ecclesiology (Eight Weeks)**

In these eight weeks, participants will be encouraged to spend less time in church activities and to join a community initiative where they will provide some form of volunteer service. Their experience will be shared at their LTG meeting. The primary learning objective will be to establish a doctrine of the Church grounded on the bigger story of God’s Kingdom. Books and materials for reading and discussion will include: *Missional Church* by Darrell L. Guder (editor); *How God Became King* by N.T. Wright; *Missional Renaissance* by Reggie McNeal; and *To Transform a City* by Eric Swanson and Sam Williams.\(^\text{11}\)

**The Missio Dei and the Fivefold Leadership Practice (Twelve Weeks)**

This is where participants will spend the most time. These twelve weeks should aim at making a clear case that the fivefold practice is biblical, theologically sound, a means by which the Church carries out its mission with effectiveness as a contrast model of leadership that is reflective of the Triune God. Books and materials for reading and discussion will include: *A Permanent Revolution* by Alan Hirsch and Tim Catchim; “Walking Worthily” by Darrell L. Guder (PDF article); *End of Evangelicalism?*, and *Faithful Presence* by David Fitch; and *Organix* by Bob Whitesel.

**Conclusion (Two Weeks)**

These last two weeks should be used to draw conclusions from what the group has learned about the Kingdom, the Church, and the fivefold practice through the teaching

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\(^{11}\) It is not innate in the Latino culture to read; for this reason, selected chapters will be assigned for reading.
and learning venues utilized. A document should be drafted that includes the insights gained by the participants, and everyone should be encouraged to draw back to it as the church undergoes the transition.

Celebration

Robert Logan and Tara Miller, in their book *From Followers to Leaders*, state that after every milestone that a group reaches, time for celebration should be allotted. This time of celebration is “a good place to look back and reflect, to think through what has been learned from the journey.”\(^\text{12}\) This first stage will be celebrated with a carne asada at a home of one of the ministers, the families of all participants will be invited, and a time for reflection and testimonies will be provided.

**Stage 2: Forming A Guiding Coalition (January - March 2019)**

As stated above, a group of people with the power to lead should guide all change efforts in an organization. Time will be allocated for the guiding coalition at Zion Community to gain familiarity with organizational change theories. During these three months, the group will work on the goals listed below.

**Gaining Theoretical Knowledge**

Continuing with the format of Stage I, Sunday School will be utilized to learn corporate change theories using the following resources: “Leading Change” by John Kotter (PDF article); *Preparing for Change Reaction* by Bob Whitesel; and “Leading in

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\(^\text{12}\) Robert Logan and Tara Miller, *From Followers to Leaders: The Path of Leadership Development in the Local Church* (St. Charles, IL: Church Smart Resources, 2007), 44.
the Midst of Change” by Terri Martinson Elton (PDF article). The teacher minister will continue to function as facilitator. Tuesday meetings will be used to draft a Statement of Change Boundaries, sketch a Contextual Scan, create SWOT strategies, and develop points of evaluation to measure progress. Conflict resolution training will be taken by at least one member of the team.

Statement of Change Boundaries

Whitesel states that this document has the intended purpose of drawing predefined boundaries that all members affected by the change have agreed upon, with the binding principles of the church, its theology, and values affirmed.13 This is a document that congregants can always consult whenever “a potentially divisive change is considered.”14 The statement must delineate the mission, vision, and values of Zion Community and be presented to the fivefold team and Board for revision.15 Bolsinger highlights that “cultivating a healthy environment for aligned shared values to guide all decision making must be a priority. Indeed, the values must be truly shared.”16

The coalition, therefore, will need to ensure that the values listed in the SCB are shared by all congregants. They will be articulated from the Kingdom values listed above, and the Wesleyan tradition of holiness, service, and mission. Collegial and inclusive language must be incorporated. The final SCB draft will be approved by the

13 Whitesel, Preparing for Change Reaction, Kindle Locations 1762-1767.

14 Ibid.

15 The church has had a well-defined mission statement and vision since 2010; what it has lacked are clear defined values. The coalition will help articulate them.

16 Bolsinger, Canoeing the Mountains, Kindle Locations 1211-1217.
congregation and the District Superintendent. The document should be created and presented to the above entities within these three months.

Sketching a Contextual Scan

Before any procedure is implemented, Whitesel prescribes that a Strengths, Weakness, Opportunities, and Threats Scan (SWOT) of an organization be conducted.17 This contextual scan allows the organization to identify where it is, and how it can create strategies to tackle strengths and weakness both within and outside itself. Below is a preliminary SWOT scan of Zion Community.

Internal Strengths

The fivefold gifting is present, and the congregation recognizes the leadership of each domata. All leaders have been members of the local church for over fifteen years and have been ordained by the Church of the Nazarene. Three of the ministers are in their forties and were raised in Latin America (Spanish being their first language). Two leaders are in their thirties, and though born in Latin America, were raised in the United States (English being their first language). There is also gender diversity in the team: two ministers are male, and three are female. Furthermore, four of the domatas have been serving the church as volunteers. Financial support is not a driving force for service.

Demographically, millennials and Generation Z comprise 50 percent of the church’s membership. Many young adults have higher education and are working in diverse fields: teaching, law, engineering, architecture, etc. This is changing the social

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17 As presented by Whitesel in “Leading Turnaround Churches.”
stratification of the church from a migrant, blue-collar congregation, towards a second/third generation white-collar community. Finally, the church has in place robust teaching and prayer ministries. Both will be fundamental in promoting the fivefold practice and nurturing a spiritual environment where change can thrive.

**Internal Weaknesses**

A dispensationalist rendering of the Kingdom of God and a strong paradigm of command-and-control leadership among first generation members are present. There is no historical, theological, or biblical knowledge of the fivefold gifting. Second, the Administrative Board is comprised of the same members who were in place when the former senior pastor retired, and they pledge their loyalty to him and his son. There is only one millennial on the Board.

Financially, the church has been depleted because of debt. The pastor oversees the administrative aspects of the church as regulated by the Manual, and he sets the agenda for Board meetings; group thinking is normative. Finally, corporately, the congregation functions as a separate silo from the community and has developed programs to draw people and resources into the church. Church activism is highly esteemed and understood as essential for spiritual growth, leading to much burnout.

**External Opportunities**

The demographics of the surrounding neighborhood have changed in the past ten years. Though 98 percent of the population has a Mexican heritage, children and young adults comprise more than 50 percent of the population. These are second and third
generation Mexican-Americans who are postmodern, bilingual (English being their first language), and multicultural.

Furthermore, there is an influx of a Shiite Lebanese community in the nearby city. Some of these migrants speak Spanish (being Colombian by nationality) and carry out business in a predominantly Hispanic neighborhood. Though they are intent on preserving their culture, they coexist with Hispanics and have a similar migrant and minority experience.

Finally, the potential for cross-domain action exists. The city has programs geared to improve the life of the community: ESL classes for adults, sports activities, technical training courses, etc. There are five public schools within a mile radius of the church, and there are over thirty-four registered evangelical churches in the city.

**External Threats**

The former senior pastor has significant influence over the direction of the church. His voice is heard through the leaders he is in contact with and has made it known that he is in disaccord with a fivefold practice. Both he and his wife continue to teach Sunday School classes, with occasional Sunday preaching opportunities. At the denominational level, the Manual of the Church of the Nazarene allows for only one lead pastor to oversee the church; other staff is there to assist him/her. District leadership is resolute in following the polity of the Manual.

**Developing SWOT Strategies**

From the above contextual scan, SWOT strategies will be created and implemented in the next phase. These procedures will be instrumental in measuring the
effectiveness of the changes sought. Insights will be added or deleted based on the consent of the coalition.

**Strengths/Opportunities Strategies**

First, a worship service in English is started to accommodate second and third generation Hispanics. Second, all active ministries/programs are incorporated into a fivefold matrix, allowing each *domata* to oversee their area of gifting. Third, intentional retraining of the fivefold team takes place to help reframe leadership from one of expertise towards one of cultivation, and all teaching venues are used to foster a missional mindset among congregants.

**Strengths/Threats Strategies**

An open dialogue with the denomination’s District Superintendent about the fivefold practice is initiated, presenting the missional theology that the denomination is embracing,\(^\text{18}\) and welcoming his involvement in the change process by providing quarterly reports of progress/setbacks. Furthermore, dialogue with pastor Juan and Board members takes place to delineate boundaries in the relationship with the former senior pastor.

**Weaknesses/Opportunities Strategies**

A Missional Servant Leadership Development Process is launched that grows local leaders for a fivefold practice. A new Board is also organized that has an equal

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\(^{18}\) Alan Hirsch has been in conversation with the denomination and has been invited as a speaker to several Nazarene events in Kansas City. See video of an interview that was published in one of the denomination’s magazines: [http://www.graceandpeacemagazine.org/verne-ward](http://www.graceandpeacemagazine.org/verne-ward).
number of modern and millennial participants who are strategic and tactical leaders. This Board is presided by a tactical leader elected by the Board itself and approved by the District Superintendent.

**Weaknesses/Threats Strategy**

Short term wins from SWOT strategies are celebrated and reported to the congregation, Board, and District Superintendent to buy credibility. The community and congregation are surveyed to evaluate the health of the church. These surveys are used as parameters to proceed or readjust the strategies. Finally, the guiding coalition has permission to listen to reticent members, so all voices are heard and acknowledged.

**Mission, Vision, and Values of Zion Community**

The coalition will be responsible for articulating the mission, vision, and values of the church so they can be propagated in the next phase. The mission will be in accord with the denomination’s mission: to “make Christ-like disciples of all nations.” The church’s vision will be drawn from a prophetic word given in 2010, inspired by Isaiah 27: “Days are coming when Zion Community will take root, bud, it will extend its branches, blossom, and fill the nations with its fruits.”

This prophetic word spoke of different generations fulfilling these roles (root, bud, branch, fruit) so that the church can grow and accomplish its apostolic vocation. It will be the coalition’s responsibility to put this vision into a statement of purpose that anyone (including the neighborhood) can understand. The church’s values will be drawn from the SCB.
Stage 3: Casting the Vision (April – September 2019)

The restructuring coalition, along with the fivefold leadership, will be responsible for casting the mission, vision, and values of Zion Community Church. For Kotter, this means not only finding creative means to advance the vision, but making sure that those casting it are living by its principles: “Without credible communication, and a lot of it, the hearts and minds of the troops are never captured.” It is crucial that collaborative behaviors are visible when casting the vision, and that the communicators are living out the values of the church.

To communicate a vision efficiently, Whitesel recommends the use of metaphors, which help increase the success rate from 30 to 85 percent. Since the prophetic word given to Zion Community provides the imagery of a tree, this will be used as the church’s metaphor for organic growth. Using the parables of Jesus, the tree will be analogous to how the Kingdom grows: at times growing where it is not expected without much human effort (Matthew 13). The multiplicity of roots in a tree will be analogous of the fivefold practice: leadership that is rooted in Christ, love for one another, and that channels the nutrients necessary for the church’s growth and expansion to the nations. The Great Commission (symbolized by the fruit) is the ultimate purpose, and thus the roots will also cast the image of leadership that is not necessarily visible, and that works from the bottom up for the sake of mission.

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20 Whitesel, “Leading Turnaround Churches.”
21 Roots should be deep in the ground; if they are widely visible, the tree is dead.
Evaluation

Before casting the vision, the congregation should be given a simple survey where they can write what the mission, vision, and values of the church are.\(^\text{22}\) The answers from this survey should be presented to the Board. At the end of the phase, the same survey should be conducted, and its findings be given to the Board. This will measure the effectiveness of the vision casting; if the results do not show an increase of awareness and understanding, more time should be allocated to this phase.

Visual Aids

Mike Breen correctly states that “in the past hundred years… we have entered into an image-based culture, and we store large amounts of information, stories and data by attaching them to images.”\(^\text{23}\) Therefore, Breen suggests, leaders should employ images when attempting to explain a spiritual principle. The coalition will be responsible for designing a new church logo using the tree metaphor. Banners inside and outside the church should display this logo along with the mission, vision, and values of Zion Community. The shapes of circles, as a perfect unit with no hierarchy, must be incorporated.

Congregational Training

Bolsinger explains that to cultivate an environment where shared values are lived, “lots of communication [must take place]… it is also about education (teaching the

\(^{22}\) See Appendix D for sample survey.

\(^{23}\) Breen, *Building a Discipling Culture*, Kindle Locations 635-636.
values)… and perhaps most importantly mutual accountability for living out those values. Or what I like to call ‘embodiment.’ ”

For this reason, the active teaching ministry will continue to be used to instill the SCB values. Sunday School classes (teens to adults) will conduct an inductive study of the Gospels, and congregants will be encouraged to read *Radical* by David Platt. Space for multigenerational learning will be promoted through small groups dynamics. Material from Stage I will be incorporated into this teaching by group facilitators. Pilot group participants will be responsible for facilitating these studies and encouraged to share the insights learned in Stage I.

**Sunday Worship and Wednesday Prayer Services Re-Learning**

During these six months, all preaching and teaching will be devoted to explaining Kingdom theology and ethics, the difference between a maintenance church and an apostolic community, and teaching about the Trinity and the importance of collegial leadership using the Gospels, Book of Acts, and Ephesians. The congregation will be encouraged to study this Scripture in depth. Wednesday Prayer Services will help the coalition hear congregant’s concerns.

Whitesel states that “for effective change to take place [we must] listen for change reactions… This allows congregants to be heard and to know leaders are considering their concerns. It also increases communication between those pushing for change (change proponents) and those who are reticent about change (defenders of the status quo).”

Therefore, the prayer service will be divided into two segments: the first hour will be

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used as an open forum where all members can feel heard and involved in the change process. The coalition will lead this discussion. The second hour will be used for prayer. This corporate prayer should be focused on the nations (world issues), the neighborhood (community needs), and seeking the Spirit’s guidance for what lies ahead.

Fivefold Leadership Re-Training

During these six months, the fivefold leaders must begin to internally practice the dynamics of teamwork, with all the implications that this carries. The teacher minister will be permitted to lead through her gifting in this training. The following books should be read and used for discussions: *The Five Dysfunctions of a Team* by Patrick Lencioni; *Organic Leadership* by Neil Cole; *Deep Change* by Robert E. Quinn; *Disunity in Christ* by Christena Cleveland; and *In the Name of Jesus* by Henri Nouwen.

Every month, the fivefold leaders should rotate the responsibility of directing the minister’s meetings. A consensus should be reached as to whom will be responsible for conducting meetings and being the voice for the group. Two Pastoral Retreats will be scheduled, with an outside consultant invited to aid the team. The first retreat should be used for spiritual renewal (led by the prophet), while the consultant will lead the second. The consultant will be asked to evaluate the progress of the team and present his/her findings to the coalition and Board.

Finally, the guiding coalition will be available for ministers to take their concerns and will have permission to step in when communication channels break within the team. Conflict resolution, useful in “interpersonal process… [where] one learns skills,
awareness, trust, and hope” will be the conduit for reconciliation.26

Trigger #1: Celebration

The last Sunday of this phase will be used as a trigger force. Whitesel explains that a trigger is “usually an event that pushes the church forward into the next stage. The key to managing the change process is to understand the next trigger.”27 Since triggers need to be managed, this celebration will be used as a positive legitimizing event, allowing the congregation to celebrate the church’s mission, vision, and fivefold leadership gifting. Lay leaders, both young and old, will be encouraged to conduct the service under the direction of the coalition, and time for testimonies will be set.

In this celebration, all ministers will be presented as a team and prayed for based on their fivefold gifting. The Lord’s Table will also be celebrated, and the church will be given a written preview of Stage IV using the metaphor of branches: the church is extending its branches and beginning to flourish.

Stage IV: Empowering Action and Devising Short-Term Wins
(October 2019 - October 2020)

At this stage, Kotter states that an organization should seek to empower its members so that all feel involved in the vision, while also creating short-term wins that produce, evaluate, and celebrate accomplishments that give legitimacy to the changes. Most people will not “go on the long march unless they see compelling evidence within 12 to 24 months

26 Yoder, Body Politics, 8.

27 Whitesel, Preparing for Change Reaction, Kindle Locations 1923-1927.
that the journey is producing expected results.”28 It is in this stage where theory will become praxis, and it will be a critical phase since the results of these wins (or lack thereof) will be presented to the District Superintendent for formal approval to establish a fivefold practice.

Evaluation

At the beginning of this stage, the WT Strategy of surveying the community and the church will be conducted. Using Whitesel’s recommendations, the coalition will survey the congregation to measure the church’s unity, maturation, and favor within the city.29 Modified versions of these surveys will be used in the neighborhood. Furthermore, congregants will be encouraged to take an APEST Vocational Profile Assessment to help them find their place in the fivefold matrix, and a corporal 5Q Diagnostic Test will be conducted to measure the fivefold functionality at Zion Community.30 These same surveys and diagnostic test should be performed again at the end of the stage, and the results be presented to the Board and District Superintendent.

Implementation of SWOT Strategies

In this phase, the Strengths/Opportunities Strategies created in Stage II will be implemented. Quarterly reports will be used as means to celebrate the growth and expansion of the branches, allowing for short-term wins. The entire congregation will participate in the process.


29 See Whitesel, Preparing for Change Reaction, Kindle Locations 2915-2936.

30 Tests and assessments are found at http://5qcentral.com/tests/.
Second Worship Service

An English worship service will be initiated. The two millennial ministers, along with three other leaders, will direct it. A maximum of five English speaking families will be asked to join the new service to provide support. A new Sunday Worship schedule will be approved by the congregation, and a monthly bilingual unity service will be held. Quarterly progress reports of this service will be given to the congregation.

Celebration of Life

The life experienced by the faith community will be celebrated through a potluck. On the last Sunday of each quarter, a church-wide potluck in the beach or park will be held. Members will be encouraged to share what God is at work doing in their lives, work, marriage, relationships, school, etc. This will be a day of worship and celebration.

Fivefold Ministry Matrix

All ministry programs will transition towards an APEST matrix, with each minister overseeing their area of gifting. The evangelist will survey the community to measure the church’s favor and open lines of communication with city officials so the church can make itself available to the city’s needs. Community events will be included in the church’s calendar, and paid staff will be required to volunteer hours to serve in these activities. Church facilities will also be made available for community events. Quarterly progress reports of these efforts will be given to the congregation.

The apostle will seek to build bridges with the neighboring Arab community and find opportunities where the church can participate in assisting newly arrived migrants. Quarterly progress reports of this engagement will be presented to the congregation. The
teacher minister will develop and implement the Missional Servant Leadership Development Process to grow local APEST leaders. Quarterly reports of progress will be provided to the congregation.

The pastor will be responsible for overseeing small group ministries, allowing for accountability, fellowship, and discipleship among all members and new believers. Quarterly progress reports will be given to the congregation. In conjunction with other churches, a Healing Prayer Day for the community will be coordinated by the prophet once a quarter. This event should be held in a neutral location where people from all walks of life can feel comfortable. Prayer teams will be available to visit homes if requested. Time allocated for testimonies will be given the Sunday following the event.

**Cross-Domain Collaboration**

A church-wide initiative will be started to adopt a middle school to support teachers, students, and parents. Teachers will be selected for prayer, and volunteer teams will be available two Saturdays per quarter to help clean classrooms. Support will be given to the Bible Club if one operates in the school. Life-skill training will be made available through the Parent Center, and the church’s high school seniors and college students will be encouraged to volunteer hours to help with tutoring. Updates on this initiative will be given to the congregation on Sundays.

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31 Whitesel highlights that “new Christians who connect with a small group are five times more likely to be active in the church five years later than those who attend only worship services” (*Organix*, Kindle Locations 903-904).

32 Because of budget cuts in California, classrooms are no longer swept by the janitorial staff. Teachers are responsible for cleaning their rooms.
APEST Leadership Re-Training

During this phase, the teacher minister will need to work with the fivefold leaders to reframe leadership from one of expertise towards one of cultivation, aiming to fulfill the words of Ephesians 4 to build and equip the Body for mission. As Roxburgh and Romanuk explain, “cultivation describes the leader as the one who works the soil of the congregation so as to invite and constitute the environment for the people of God to discern what the Spirit is doing in, with, and among them as a community.” To achieve such purpose, the ministers will be asked to visit at least one missional church expression in the area and bring a report back to the team. They will also be encouraged to attend a Sunday Worship Service at Lake Avenue Church in Pasadena, CA, to witness how intercultural life can be expressed in a congregation.

The following books will be used for discussion to achieve the learning target: *A Fellowship of Differents* by Scot McKnight; *Churches, Cultures and Leadership* by Mark Lau Branson and Juan F. Martinez; *Creating a Missional Culture* by JR Woodward; and *The Missional Leader* by Alan Roxburgh and Fred Romanuk. It is imperative that during this phase, APEST leaders learn to envision the church as an ordained community, “baptized into the ministry of Christ. The leadership of this community is a function of the community and is empowered by the community; it is not a status over and against it,” as Ephesians 4:11 prescribes.

It will also be imperative that ministers be given time and resources for personal

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34 Anderson, *The Shape of Practical Theology*, 196.
renewal. Terry Walling, professor and leadership coach, has stated that “personal renewal of leaders precedes corporal transformation.” The fivefold team will, therefore, be encouraged to seek mentoring/coaching support from an outside agency, and fees incurred for these services should be paid by the church. The leaders will be invited to read the following books for replenishment: *The Making of a Leader* by Robert Clinton; *A Failure of Nerve* by Edwin Friedman; *Let Your Life Speak* by Parker J. Palmer; and *Overcoming the Dark Side of Leadership* by Gary L. McIntosh and Samuel D. Rima.

Eelecting the APEST Leadership Practice

Two Sundays before Stage IV is completed, elections should be held for the congregation to decide which leadership model they want to see functioning in the church: the single, lead pastor model or a fivefold collegial leadership. If approved by the majority, the change strategies will continue. If not approved, the coalition will need to readjust and allocate further time for measurable results in maturation, unity, and favor through the fivefold practice.

**Trigger #2: Harmonizing Event**

Presuming positive election results, the coalition will use this event to focus on “finding compromise and common ground” among change proponents and reticent members. Since reticent members have usually been those with deep loyalty toward the Perez family, the coalition will arrange a meeting (or a series of meetings if necessary)

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where all parties will discuss the next phase of the structural changes. Implications of salary adjustments, a restructuring of the Board, elimination of ministries, and a clear understanding of the outcomes listed above will be discussed. A compromise must be reached. The agreement must be signed by all parties and made available to the membership.

**Seeking District Approval**

A key Weakness/Threat Strategy will be implemented here. The coalition, ministers, and Board will request a meeting with the District Superintendent in the last phase of the stage so that the church’s mission, vision, and values can be thoroughly explained. The goal will be to gain approval for implementing the fivefold practice as the new leadership structure of the local church, allowing for a reversal after three years if the change does not produce the intended purpose: a more Kingdom-centric, missional church that is naturally growing. The expected outcomes outlined at the beginning will be presented to him along with the congregational vote tally. The case of precedence should also be made, given that collaborative leadership of six General Superintendents is present at the top of the denomination.37

**Celebration**

This will be a symbolic event where city leaders, along with pastors from the community, will come together to celebrate the good things God is doing in the

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37 The Nazarene Organic Church Network, which operates under the Church Planting initiatives of the denomination, is allowing new church expressions to develop. These organic communities do not need to prescribe to the Manual’s polity; see https://www.organicnazarene.org. Dialogue with this network will be vital to find a means where an established church, like Zion Community, can be allowed to embrace missional/organic expressions under the network’s jurisdiction.
neighborhood. Pastors and key community leaders will be recognized and given the platform to speak. A small installation ceremony of the APEST leaders will be presided by the District Superintendent, with the leaders signing a covenant of unity and mission before the congregation. This document should be posted at the church’s entrance, allowing all visitors to visualize a contrast leadership that seeks the glory of Christ and His Kingdom. The service should conclude with a prayer for continual cross-domain collaboration.

Though the scope of this chapter does not permit a presentation of the final phase, Kotter explains that when enough short-term wins have been gained, “leaders of successful efforts use the credibility afforded by short-term wins to tackle even bigger problems. They go after systems and structures that are not consistent with the transformation vision and have not been confronted before.”38 Unlike the approach taken in 2012, where these efforts were attempted first, it will be in these final two years of the change strategy where salary adjustments will be made, a restructuring of the Board will occur, and programs that are contrary to the church’s Kingdom vocation will be modified or eliminated.

SUMMARY AND CONCLUSION

This project outlined the attempt made at Zion Community Church of the Nazarene to establish a fivefold leadership practice. As the history of Zion Community revealed, the ideological, cultural web of the strong, visionary pastor did not permit the fivefold practice to last. The leadership motif of Zion Community revolved around the concept of God’s anointed, one “seen as untouchable and not to be questioned, who manifest their leadership through a hierarchically structured ‘office,’ and who therefore express power in a somewhat authoritarian manner.” 1 This cult of personality, as Whitesel titles it, brought cohesiveness to everything Zion Community did for over twenty years, including the successful outreach initiatives that were conducted between 2001-2006. 2 However, this embedded cultural web also made the church vulnerable to the leader’s weaknesses.

It was the weak management aspects of the leadership at Zion Community that led to a depletion of the church’s resources, leaving the congregation with thousands of dollars of debt. This irruption gave space for changes to be welcomed. As the Spirit moved in the Spring of 2012, a desire to follow a more biblical approach to leadership emerged. The fivefold model of Ephesians 4:11 captured the imagination of the leadership, who decided to change the structure of the church toward a fivefold ministry.

The enthusiasm of the day, aided by ignorance of how to conduct change in a

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1 Hirsch, 5Q, Kindle Locations 4605-4606.
2 Whitesel, Organix, Kindle Locations 373.
dissonant environment, only reinforced the embedded ethos of the church. As older, first generation members voiced their discontent with the new leadership structure, the pastor took over the church. Younger, second generation leaders eventually left the church, including this author, and Zion Community is back to where it started: a migrant-mindset congregation that supports the vision of God’s anointed.

As the North American church is discovering, however, a postmodern context can no longer be engaged with the same strategies and tools that blossomed under Christendom. This is true for the Hispanic church. If it hopes to reach the next generations of American-Hispanics, changes need to be made to how congregations function. Decentralized, organic, network-oriented, and authentic communities are what millennials and Generation Z of all backgrounds are inviting the Church back to. Their concerns are not on who has authority over an institution, but how Christ’s power distributed to His Body can impact the world to bring justice, healing, and reconciliation.

This author hopes that the new wine that God is pouring on His Church in the form of younger vessels can aid congregations recapture their missional intent. In the context of North America, where there are over three hundred thousand organized congregations, there is no need for new churches to spur. What is needed is for modern leadership to allow missional imagination and creativity to rise and penetrate the toxic

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3 Unfortunately, this leadership motif is rooted in the entire denomination. As one district leader admonished a Zion Community member: “the only thing you will give account to God when you get to heaven is how much you submitted to your senior pastor.”

structures of institutionalized religion. This, the author contends, is where a fivefold leadership practice can greatly assist.

A fivefold leadership practice that fosters missional engagement with its context, witnesses to the *Imago Trinitatis*, and cultivates a community where all are empowered and equipped for mission is needed at all levels of the Church. As Hirsch states, a church “that is not operating on all five APEST ‘cylinders’ is… significantly disabled as a body, and God’s purposes through it are frustrated if not outright opposed.” This practice is guided by the values of the Kingdom and its King, where followers of Jesus are invited to experience life together as an eschatological community where social, gender, and racial barriers are shattered under the lordship of Christ. As people called to bless, every space of life is considered sacred, and the charge to love neighbor as self is given priority.

Five hundred years after the Reformation, the Church is once again in need to reform. This new reformation will take place in the margins of society, no longer holding power over the State. It may likely happen among those who have felt disenfranchised by the institutional church, but who still hold to Christ, the hope of glory. The modern leadership that propelled the first Reformation will need to support the millennial leadership that will birth this re-formation. The essentials of Christianity may well be reversed to *solus Christus, sola Scriptura, sola fide, sola gratia*, and *soli Deo Gloria* while adding *sola ecclesia*, since Scripture, faith, and grace cannot be fully experienced outside the context of community.

Old modes of governance will need to be replaced with contextual, biblical models of polycentric leadership. This leadership will cultivate missional imagination through practices that shape followers of Jesus for mission. The new motto for success
will be “strength in numbers.” Though the gospel is always clothed in cultural robes, as Bosch correctly asserts, the old robes of Western Christianity will need to give way for multiethnic robes that value communal experience more so than dogma and proper doctrine.  

If the findings of the U.S. Census are correct, “this is the first time in history that the majority of a generation in America is non-white, and more and more identify themselves as bi-racial… [with] Hispanics [as] the fastest growing group.” These bi-racial, multiethnic, global minded generations can be Pauline-prototype disciples that energize the mission force of the twenty-first century. Second and third generations Hispanics who often hold dual citizenship can carry the gospel to nations where Westerners are no longer welcomed. 

It will require further research and application of the change strategy presented in this project to assess if an organized church within a denomination can transition towards a missional community, operating under a fivefold practice. The words of David Busic, General Superintendent of the Church of the Nazarene, should be heeded by leaders of all denominations:

In 2016, 23 percent of organized Nazarene churches reported having no youth in their congregation… [These] sobering trends demand that we prayerfully reconsider ‘business as usual.’ This is not the time to play it safe… [New

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5 This is the motto of the world championship basketball team, the Golden State Warriors. Suffice to say, 100 percent of the players are millennials.

6 Bosch, Transforming Mission, 297.


8 In 2012, when Zion Community sent a short-term worker to a restricted country in northern Africa that had no U.S. diplomatic presence, it did so through the dual citizenship of the missionary. She entered as a Guatemalan, yet was supported with dollars by a U.S. based Hispanic church.
generations] want to be part of a church that is authentic, honest, incarnational, difference-making, and most of all, Christ-centered… Millennials will undoubtedly do things differently than their predecessors. They are not motivated by the same things as previous generations. They are not inspired by maintaining institutions. But they will give their lives for a movement of God that wants their help.⁹

Only time will tell if the institutional church will allow itself to join God in this new movement of reform.

This author must conclude the project with a word of caution to change agents pursuing a fivefold ministry. Joseph Martos, in his work *Doors to the Sacred*, details the historical development of the seven sacramental practices of the Roman Catholic tradition. His thorough synthesis allows readers to note the drastic changes that each sacrament has endured through time. In his concluding remarks, Martos reminds the reader that sacraments are not defining for the Church since they are volatile and temporary. Instead, what they witness to is of essence: “sacraments are not ends in themselves but means to an end. They are doors to the sacred, and so what really counts is not the doors themselves but what lies beyond them.”¹⁰

A similar statement must be made for collegial missional leadership. The fivefold practice should never become a new master signifier at Zion Community or any faith community. It must be allowed to fulfill its purpose, but not become the main purpose. It is a means to an end as it joins in proclaiming the words of the angel: “The world has

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now become the Kingdom of our Lord and of his Christ, and he will reign forever and ever” (Revelations 11:15). S. D.
APPENDIX A

Missional Servant Leadership Development Process

Step 1

Vision:
Develop missional servant leaders who work under a fivefold leadership practice.

Step 2

Servant Qualities

Right Motivation
- Love of God
  - Experiencing God
  - Spiritual Responsiveness
  - Personal Transformation
- Love of Others
  - Authentic Relationships

Following the Mandate
- Sacrificial and Generous Living
- Disciplemaking
- Transformation of Communities
- Collegiality

Step 3

Leadership Competencies
- Contextual Thinking
- Driving Persistence
- Reciprocal Communication
- Directional Clarity
- People Enablement
- Emotional Intelligence
- Change Orchestration
- Creative Assimilation
- Team Player
- Godly Character

Step 4

Missional Specializations

Apostle: mobilizes community for transcultural engagement.

Evangelist: mobilizes community for local engagement.

Prophet: guards covenant relationship with God and within the community.

Shepard: nurtures community in their intimacy with God.

Teacher: instructs community in their intimacy with God.
## APPENDIX B

### Change Strategy for a Fivefold Leadership Practice

*Zion Community Church of the Nazarene*

### Stage 1

**Developing Kingdom and Missional Clarity**

*(6 months)*

**Goal:** Create urgency to change; develop clarity on biblical, theological, and historical precedence of fivefold practice.

**Target Group:** Board members, ministers, and coalition team.

**Strategy:**
- Reading of the Gospels, Acts, and Ephesians
- Life Transformation Groups
- Fasting and Prayer
- Sunday School Cohort (1 hour) and Reflection Tuesday Meetings (2 hours)
- Celebration

### Stage 2

**Restructuring Coalition**

*(3 months)*

**Goal:** Assemble and train a committee with the power and energy to lead change.

**Target Group:** Selected congregants who are tactical/strategic leaders, and are representative of the church’s multigenerational culture.

**Strategy:**
- Gaining Theoretical Knowledge
- Creating Statement of Change Boundaries
- Sketching Contextual Scan
- Developing SWOT Strategies
- Articulating the mission, vision, and values of the church.

### Stage 3

**Casting the Vision:**

*Planting the Seed*

*(6 months)*

**Goal:** Moving the church from a maintenance paradigm towards its apostolic calling through the fivefold leadership practice.

**Target Group:** Entire congregation; District Superintendent.

**Strategy:**
- Evaluation
- Visual Aids
- Congregational Training
- Sunday Worship and Wednesday Prayer Services Re-learning
- APEST Leadership Re-Training
- Trigger #1: Celebration

### Stage 4

**Empowering Action and Devising Short Term Wins**

*(1 year)*

**Goal:** Empowerment of all members in the APEST ministry matrix and creating short-term wins.

**Target Group:** Entire congregation; District Superintendent.

**Strategy:**
- Evaluation
- Implementation of SWOT Strategies
- APEST Leadership Re-Training
- Electing the APEST Leadership Practice
- Celebration
APPENDIX C
LIFE TRANSFORMATION GROUPS (LTG)

As a Life Transformation Group, we covenant to meet weekly for personal accountability in our spiritual growth. We will read passages of Scripture each week prior to our gathering; we will focus on growing in holiness and spiritual maturity; and we will pray for one another and for those who are not followers of Jesus. Once our group of two or three people reaches four people, we covenant to multiply and form two groups so that others may come to know Christ and become established in the faith.

Structure of LTG meeting:
❖ Ask one another the questions on the bottom of this sheet.
❖ Pray for one another and for unbelievers:
  o I pray Lord that you draw ____ to yourself. (John 6:44)
  o I pray Lord that you give me the opportunity, the courage and the right words to share the truth with _____. (Col. 4:3-6)
❖ Decide what biblical book you all will read between now and next week:
  o Recommendation: reading 5 chapters weekly.
  o Note: Since reading is short, read it a number of times throughout the week.

LTG Conversation Questions
Describe your interaction with God this week.
▪ Joys, struggles, breakthroughs with God

How did you share Jesus with others?
▪ By your actions
▪ By your words

What temptations did you face this week? How did you respond?
▪ Sinful thoughts or behaviors
  ▪ Examples: lust, greed, envy, dishonesty, gluttony, laziness, wrath, pride, etc.

What did the Holy Spirit teach you through your Scripture reading this week about God, leadership and the purpose of the church?
▪ Insights
▪ Guidance

What next steps does God want you to take personally? With others?

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1 Adapted from Logan, “Transforming Your Leadership Development Process.”
Por favor comparta su opinión sobre las siguientes preguntas:
*Please share your opinion on the following questions:*

**Cual es la mision de la Iglesia Zion?**
*What is Zion Community’s mission?*

**Cual es la vision de la Iglesia Zion?**
*What is Zion Community’s vision?*

**Cuales son los valores de la Iglesia Zion, y de que manera se manifiestan tangiblemente en la vida de la congregacion?**
*What are the values of Zion Community, and how are they visible in the congregation’s life?*


McNeal, Reggie. *Kingdom Come: Why We Must Give Up Our Obsession with Fixing the Church--and What We Should Do Instead*. Carol Stream, IL: Tyndale Momentum, 2015.


