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ABSTRACT

Pastoral Theology and Use of Power

John N. Grenfell, III

The subject matter of this research study is power. Specifically, the manner in which a pastor's theology influences his or her use of power and how the exercise of the spiritual disciplines of Bible study and prayer might influence such were explored. Issues that were considered include:

- 1) How does the pastor conceive of power?
- 2) How does the pastor relate power to God?
- 3) Does the pastor consider evil to be a real presence to be factored into the exercise of power?
- 4) How does the pastor's personal relationship to God through the Word of God and prayer correlate with his or her understandings and exercise of power?

This was a non-probability pilot study conducted in the Detroit Annual Conference of the United Methodist Church. One hundred pastors presently serving local churches were surveyed with a researcher-designed, self-administered questionnaire consisting of both open and closed-ended questions, along with the Power Perception Profile, which measures specified aspects of power usage in terms of the Situational Leadership theoretical model.

Though sample size and response rate precluded statistical correlations being asserted, the data did suggest a relationship between pastoral perceptions and theology of power and the manner in which power is exercised. Responding to the aforementioned profile, pastors appear to be inclined to lead from an *expert* power base; this being a less relational posture of power than those identified as *referent*, *legitimate*, and *reward*. Pastors are also inclined to pursue power in ways other than prayer, obedience to God's

Word, and receptivity to the Holy Spirit. Renewal in the Church awaits a committed return to the Source of all power, our Lord and Savior, Jesus Christ.

DISSERTATION APPROVAL

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TABLE OF CONTENTS

	Page
List of Tables	vii
List of Graphs	viii
Acknowledgments	ix
Chapter	
1. Overview of the Study	1
Introducing the Problem	1
The Problem and its Context	5
Statement of Purpose	9
Methodology	10
Population and Sample	11
Independent and Dependent Variables	11
Instrumentation	12
Limitations and Generalizability of the Study	12
Overview of Dissertation	13
2. A Review of the Related Literature	14
A Look at the Issue of Power	14
Philosophical and Sociological Perspectives on the Nature of Power	16
Theological Impressions Concerning the Use of Power	24
Biblical Perceptions of Power	31
Power and Ministry	38
Summary of the Review of Literature	43
3. Design of the Study	48
Research Questions	48

Chapter	Page
3. Population and Sample Boundaries	48
Instrumentation	49
Variables	53
Pre-Testing	53
Data Collection	53
Data Analysis	54
Response Rate	54
Limitations and Generalizability	54
4. Analysis of the Data	56
Research Question One: Power Perception Profile Analysis ..	56
Profile of Subjects	56
Gender and Age Characteristics	56
Marital Status	57
Educational Background	58
Total Household Income Annually	58
Power Perception Profile (PPP): Self	59
Gender Differences on the PPP: Self	62
Differences in Educational Background	62
Socio-Economic Differences in the PPP: Self	63
Power Perception Profile: Others	64
Gender Differences on the PPP: Others	66
Differences in Educational Background: Others	67
Socio-Economic Differences in the PPP: Others	68
Research Question Two: Uses of Power and Theology of Power	68
Conceptual Dynamics of Power	69

Chapter		Page
4.	Frequencies to Open-Ended Questions	80
	Cross Tabulations	85
	Power as Neutral Force and Power With	85
	Power as Neutral Force and Power Enhancing Ministry	87
	Power as Neutral Force and Power Sought by Christians	88
	Power as Neutral Force and Belief in Personal Source of Evil	90
	Power Over and Power With	91
	Power Over and Power Enhancing Ministry	91
	Power Over and Seeking Power	92
	Power With and Belief in a Personal Source of Evil	93
	Power Enhancing Ministry and Seeking Power	94
	Power Enhancing Ministry and Belief in a Personal Source of Evil	95
	Seeking Power and Belief in a Personal Source of Evil	97
	Seeking Power and Power With	98
	Power Over and Belief in a Personal Source of Evil	99
	Research Question Three: Use of Power and Spiritual Disciplines	101
5.	Interpretation and Conclusions	104
	Restatement of the Study's Hypothesis	106
	Review of the Literature and Its Influence on the Hypothesis	106
	Intent of the Research Design	109
	Significant Results and Conclusions	111
	The Pastor in the Church	115
	Power and Leadership Style	117
	Power, Evil, and Pastoral Perceptions of Such	123
	Power of the Throne and Power of the Cross	129

Chapter	Page
5. Reflection on the Hypothesis	132
Reflection on the Questionnaire	132
Recommendations for Further Studies	134
Appendixes	
A. Letter of Transmittal	137
B. Researcher-Designed Power Inventory	138
C. Power Perception Profile: Self	145
D. Power Perception Profile: Others	148
Works Cited	150

TABLES

Table	Page
1. Gender of Subjects	56
2. Age of Subjects	57
3. Marital Status of Subjects	57
4. Educational Background of Subjects	58
5. Total Household Income of Subjects	59
6. Power Perception Profile: Self	60
7. Power Perception Profile: Others	64
8. Perceptions of Power, Question 10	72
9. Perceptions of Power, Question 19	77
10. Power as Neutral Force and Power With	86
11. Power as Neutral Force and Power Enhancing Ministry	87
12. Power as Neutral Force and Power Sought by Christians	89
13. Power as Neutral Force and Belief in Personal Source of Evil	90
14. Power Over and Power With	91
15. Power Over and Power Enhancing Ministry	92
16. Power Over and Seeking Power	93
17. Power With and Belief in a Personal Source of Evil	94
18. Power Enhancing Ministry and Seeking Power	95
19. Power Enhancing Ministry and Belief in a Personal Source of Evil	96
20. Seeking Power and Belief in a Personal Source of Evil	98
21. Seeking Power and Power With	98
22. Power Over and Belief in a Personal Source of Evil	99
23. Time Spent Furthering One's Knowledge	102
24. Time Spent in Bible Study and Prayer	102

GRAPHS

Graph	Page
1. Power Perception Profile: Self	60
2. Power Perception Profile: Others.	65
3. Responses to Question 10 on Power Inventory	72
4. Responses to Question 19 on Power Inventory	77
5. Power Perception Profile: Self (Expert)	100
6. Power Perception Profile: Self (Coercive)	101
7. Time Spent in Bible Study, Prayer, and Furthering Knowledge . .	103

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I thank God for the amazing grace evident in providing the kind of home and family that I grew up in and now have. Renee, I thank you and I love you. You knew when I needed encouragement; may I always be there for you.

Were it not for Jesus, there would be no need for endeavors such as this. Creation, Christmas, Calvary, Easter, and Pentecost give us reason to discuss power. The love of Christ gives us reason to believe and receive such. May we approach the Throne of all Grace and Power with confidence.

Soli Deo gloria!

CHAPTER 1

Overview of the Study

Introducing the Problem

In a church, the stewardship of power is more important than the stewardship of money.

Arthur DeKruyter

I am an ordained elder in the Detroit Annual Conference of the United Methodist Church. Many, including myself, would not have thought this possible even ten years ago. Having grown up in a Methodist parsonage, I am one of those “P.K.s” whose life evidenced a seeming desire to provide a hands-on learning experience for loved ones concerning the parable of the Prodigal Son. Indeed, they showed me why a case can be made for “The Loving Father” to be a more appropriate title for the story. Unconditional love is an increasingly rare commodity these days; to be the recipient of such is one of the greater treasures bestowed upon me. This played an integral role in my own ministerial preparation. I now understand that with God all things are possible and, therefore, we ought not to give up on people too readily.

That particular trait, coupled with a strong sense of God’s leading, led Renee and me to accept an invitation to move mid-year in 1992 to Menominee, Michigan. We left Grand Marais, a resort community on the shores of Lake Superior, where we had established a full-time ministry in place of the

summertime ministry preceding it. We were willing to take an appointment that most of our colleagues would frown on. Several reasons exist for that.

First of all, Menominee is in the Upper Peninsula of Michigan, right on the border of Wisconsin along the shores of Lake Michigan. Many feel that an appointment to the Upper Peninsula is synonymous with being exiled. Personally, the more that feel that way the better; it enhances our chances of remaining in an area I consider to be one of the more beautiful in the country. With five children, we are grateful for the environment in which they are growing up.

Beyond that, First United Methodist of Menominee is one of those mainline churches suffering from severe decline over the last two decades. Membership and attendance were about half of what they used to be, and they had not paid their apportionments faithfully in the decade prior to our arrival. An additional dynamic is that all three of my predecessors continued to reside in Menominee, and upon our arrival, one of them was chairperson of the finance committee and his wife was president of the United Methodist Women.

The building needed a new roof, windows, tuckpointing, and a lot of TLC. Built in 1909, it was desperate for responsible attention and stood ominously as a symbol of the spiritual vitality of the congregation. Their pulpit tradition has been a very liberal one, resulting in a large segment of the church embracing universalism and at times bewildered with a Biblical perspective. The first morning I had a prayer meeting resulted in one person showing up--me.

My first Pastor-Parish-Staff meeting surfaced the expressed concern over the “fundamentalist” now in the pulpit. I had been informed by the district superintendent that my predecessor was an exceptional preacher with a radio ministry and a couple of persons recommended that I listen to tapes of his sermons - presumably to school me in the art of preaching according to their preferred desires. I never pursued this idea, convinced my first obligation was to be faithful to preach to please our Heavenly Father. Social action had defined Menominee’s agenda prior to me and quite frankly they were rather negligent in that regard. It was not long before some in the congregation had secured subscriptions for me to Sojourners and the Washington Spectator.

In the first couple of years we have been there, close to a third of the worshipping congregation has participated in the DISCIPLE Bible study. A beautiful thing to behold is to witness the work of God in people when they begin to take seriously their study of the Word. Out of this group has emerged a spiritually hungry and sensitive core of leadership.

This leads me to address the focus of this paper. It quickly became apparent that First United Methodist of Menominee was in the throes of a real struggle to establish their identity and purpose. The situation was one of tremendous conflict and pain brought on by years of contention and ill feeling. It smacks of soap opera, with key actors being the pastor and family over the last twenty years and their unhealthy liaison with particular groups within the church.

My immediate predecessor was a Viet Nam casualty who returned home missing a leg. Added to this had been an unhealthy marriage resulting in divorce after three children, his remarriage, and the eventual migration of his first wife to Menominee, where she proceeded to sit in the front row during church services.

I understand that of the six years they were in Menominee, he mustered eleven months of healthy ministry. Alcohol, depression, and rehabilitation filled a lot of the other spaces. He was working as a counselor with the county's mental health agency, but recently quit to again return to a rehabilitation program. His second marriage has also ended with divorce.

Suffice it to say that division has been a part of the body life for some time in First Church, Menominee. Many had already left for greener pastures and others quit coming. Simply put, the church had been reduced to a handful of families feuding over the future of the pastor's connection with the church and the vast majority of families gutting it out from Sunday to Sunday. In the process, the level of influence had multiplied in some instances (primarily those with the deepest roots) and been scattered thin in others.

I am convinced a critical element contributing to the decline of First United Methodist Church has been the unhealthy use of power. I believe it exacerbated the personal problems of the pastors preceding me. The Lordship of Jesus Christ is a sure antidote to the abuse of power rampant in the Church, not to mention the

world, and responsible exercise of Godly power will go a long way to rectify the sorry state of our corporate life.

Power--what is it that comes to mind when the word "power" is mentioned? Is it just an abstract concept, or might it be something rooted in the very marrow of our experience? How have we experienced power? How do we exercise power? Is it something we legitimately seek, or is it something to be avoided? Are those endowed with it blessed or cursed? Is there a difference between power and authority? Can power be exercised without the presence of community? What is the source of power?

The intent of this study is to explore attendant issues of power. How does the pastor relate to the various issues of power in the Church (both in the local church as well as the Church at large)? What is power? Is it the same thing as authority? Why would we want it? When do we exercise it? What is our theological understanding of power? How does our understanding of power affect our approach to ministry? What do we know about power analysis, and how effectively do we employ such?

The Problem and Its Context

In the beginning, God created the heavens and the earth. He proceeded to create human persons and endowed them with personality. Philosophically and experientially, I believe a case can be made to suggest that there is no power in our

world without personality. Yes, it is apparent there exist plenty of manifestations of power in society without the personalities being readily identifiable. But it seems safe to say, that no power exists apart from an originating intelligence, planning, shaping, and eventually employing it.

Power is invariably ambiguous. Many forms--power over, on behalf of, with and within--can all serve both justice and injustice. Moral equivalence does not pervade all forms and uses of power. Since daunting moral complexity attends our subject matter, only a multi-layered analysis of power will be sufficient; single-factor analyses may be common-fare in ethics, but they are rarely helpful (Rasmussen 14). Christian ethics will attempt to identify and articulate certain standards to guide our behavior and shape our character in reference to Jesus Christ (Boulton 3). The power of Jesus Christ is that to be sought, appropriated, and exercised by the pastor. The exploration of various issues related to the dynamics of power will hopefully lend itself to more responsible uses of power.

Power is essential to any discussion about how the church is to be an effective instrument in promoting the Kingdom of God. We too often avoid the issue of power because of the negative and intimidating connotations it brings to mind. We make the mistake of abusing power or fail to acknowledge the existence of power, and therefore neglect the proper exercise of a God-given resource (McKenna, Shawchuck). Using the Scriptures as our touchstone for this

discussion, God is the ultimate source of power. Essentially, all other forms of power are derivative forms of the power exercised by the Creator of all things:

“. . . things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by Him and for Him” (Colossians 1:16b).

Hence, the very existence of agents of power hinges on the creative impetus of God Almighty. John writes in the beginning of his Gospel, “. . . without Him nothing was made that has been made” (1:3b). Yes, the exercise of power might be generated from any one of a given situation’s actors, but ultimately the power is derivative.

One must also acknowledge the existence of latent power inherent to those situations involving a more passive manifestation of such. Active manifestations of power are more readily identified; but who would argue the display of power by a Rosa Parks, or negatively witnessed in the life of a congregation rife with apathy and inertia.

This frame of reference provides a basis for understanding so much of what we experience in life. Whether it be in the home, the neighborhood, the school, the church, the nation, or the world, the issue of power begins in the human heart and impacts both individual and international experience. Who is in control?

Today the Church stands in the face of growing resistance to the message that began in a garden--a garden of Paradise corrupted by human insistence on, "not Thy will, but mine be done." Today the Church confronts the logical outcome of such rampant individualism. Frank Sinatra's, "I'll do it my way," may in fact be the theme song of sinful humanity, and is a posture of life that threatens the Church.

We see the fallout everywhere. Persons in leadership positions who are not leaders, wanting to exercise power, contribute to the decline of the church. Persons who control resources are often those attempting to exercise control of the church; and then there are too many pastors who are intimidated by the power holders within the community and consequently fail to exercise God-given power to lead the church.

The amazing thing about God's Grace is that rather than exercise the power of Divine mandate, Jesus came to save the world through the power of the Cross. Crucifixion is not embraced as a symbol of success in American culture; being in control is. Controlling our congregations, controlling our careers, controlling our certification as professionals are encouraged by our society and in turn, threaten our vocation as pastors. Standing in contrast to one another (through the eyes of the world), the power of the Throne and the power of the Cross provide two models for humans to relate to. Our world has yet to comprehend the Cross, and

its implications for our exercise of power. We continue to pursue the power of the throne (worldly throne, that is), and model our use of power from that perspective.

God's power is that referred to when Jesus Christ exhorted His disciples to tarry in Jerusalem until they received the gift promised by His Father. He reminded them that they would receive power when the Holy Spirit came upon them. Divine power is capable of transforming our world into that which God intends, as we yield our lives to His control and purpose.

Statement of Purpose

Towards that end, I studied the issue of power as it relates to United Methodist pastors in the local church. Ecclesiastically, I intended to discover how one's theology of power influences his or her use of power in ministry. Spiritually, I hoped to discover any correlations between a pastor's exercise of the disciplines of Bible study and prayer and his or her uses of power.

The project aimed to enable those participating in it: 1) to gain a fuller awareness of who they are personally and the access they have to power; 2) to gain enhanced awareness of and receptivity to the Source of all power, the Holy Spirit working in and through us; and 3) to be enabled as pastors and local churches to better collaborate as a community of faith.

This was facilitated by an effort to identify: 1) the pastors' perceived role as the pastor/leader of a congregation; 2) their manner of exercising power in

leadership; 3) their level of effort to understand the power dynamics within their churches; 4) their investment of time and effort to be spiritually disciplined; and 5) their theological emphasis as it relates to power.

In conducting this research, the following questions were answered, insofar as possible:

Research Question #1: How does the pastor use power as measured by Hersey and Natemeyer's Power Perception Profile?

Research Question #2: Is there a correlation between the pastor's use of power and the pastor's theology of power?

Research Question #3: What is the relationship between the pastor's use of power and exercise of the spiritual disciplines of Bible study and prayer?

Methodology

This study is an exploratory, non-probability pilot study. The researcher designed the study to explore potential correlations between a pastor's theology of power, exercise of the spiritual disciplines of Bible study and prayer, and his or her uses of power in a pastoral setting.

Roy Oswald's Power Analysis of a Congregation, along with Hersey and Natemeyer's Power Perception Profile were examined, and the latter was utilized for determining a pastor's inclinations regarding the use of power. In addition, a researcher-designed questionnaire with both open-ended and closed-ended

questions was given to discern their theological perceptions of power. This allowed for more freedom on the part of the respondent (Dillman, Sudman, and Bradburn). Included in this questionnaire were questions to determine the pastors' level of exercising the spiritual disciplines of Bible study and prayer. The instruments were precoded, allowing for more specific correlations.

Population and Sample

The population consisted of 714 ordained United Methodist pastors within the Detroit Annual Conference. The purposive sample (Miller 61) was taken from this population, attempting to secure responses from 100 pastors appointed within two of the seven districts, one consisting of primarily rural settings (population of less than 50,000 according to Town and Country Division criteria) and the other being an urban setting (more than 50,000). These pastors were identified in the Conference Journal, supplied by the Detroit Annual Conference.

Independent and Dependent Variables

The pastors' theology of power and exercise of the spiritual disciplines of Bible study and prayer are the independent variables throughout this study. The dependent variable was the manner in which pastors exercise power. General biographical and demographic data along with the other research questions provided profiles of the pastors responding to this study.

The study profiled the respondents age, gender, marital status, education, and social economic status (SES).

Instrumentation

The data needed to conduct this research rests in the personal lives of those who agreed to participate in the study. The material utilized to gather the data was a researcher-designed, pre-tested questionnaire involving 25 open-ended and 38 closed-ended questions in conjunction with the Power Perception Profile involving 21 forced-choice questions, developed at the Center for Leadership Studies by Paul Hersey and Walter E. Natemeyer.

Limitations and Generalizability of the Study

The researcher certainly did not answer every question about power issues in the lives of pastors and congregations. This was not the intended scope of this project. The researcher assumed a certain predictability to the results of this research, believing that one's perceptions and theology of power, in addition to their exercise of the spiritual disciplines of Bible study and prayer, will indeed influence their pastoral use of power. Given the small subject size of this study, the researcher can only speculate that a similar group from a similar church might have similar results.

Considering these limitations, the researcher does intend for the data to be utilized in a manner that would foster more deliberate reflection in the area of power within the church.

Overview of Dissertation

Chapter 2 anchored the current study in the related literature and research available. Chapter 3 indicates the design of the ensuing study. The findings of this research are summarized and reported in Chapter 4. Chapter 5 completes the dissertation with some reflection and interpretation of the findings, concluding with some recommendations for pastoral ministry.

CHAPTER 2

A Review of the Related Literature

A Look at the Issue of Power

The quantum leap in human power, enabling us to affect all of life in fundamental and unprecedented ways, is the distinctive mark of our day.

Whether we turn our attention to biotechnology, weapons of mass destruction, the heightened and cumulative impact on the planetary environment, the increasing integration of communications and economic systems worldwide, the uprising of subject peoples in this century, or most anything else on your long list . . . the point is everywhere the same: greatly increased powers restlessly reside in the hands of this mysterious and exuberant species, *homo not-so-sapiens* (Rasmussen 3-4).

Power is a critical element to any discussion about how the Church is to be an effective instrument to promote the Kingdom of God. Its undeniable significance, its disputed definition, and its contested prescriptive status all argue for a coherent diagnosis of such. Yet, compared with the volume of social theoretical writing that deals more explicitly with the theme, a rather negligible amount of material has been produced by pastors and Christian writers. Analyses of how one's theology of power influences their use of power in pastoral leadership is scarce.

We too often avoid the issue of power because of the negative connotations it brings to mind. "In American society in general, individuals are proud of having a high need to Achieve, but dislike being told they have a high need for Power" (McClelland 255). People often associate power with manipulation and coercion.

They tend to distrust those who would desire and actively seek power. Charles Reich reflects the views of many when he argues that “it is not the misuse of power that is evil; the very existence of power is evil”(cited in Kotter 3).

The origins of such negative attitudes are not difficult to discern. Our country was given birth in rebellion against abusive power. Sadly, the twentieth century has unleashed displays of power, both uses and abuses of such, causing us to react to power rather than responding to it, as our Lord intends. We make the mistake of violating the use of power or refraining from responsibly exercising a God-given resource. Sins of commission and omission clutter our landscape. Megalomaniacs, such as Hitler, Stalin, Swaggert and Bakker garner the headlines, but the hard-to-swallow truth is that all have sinned and fallen short of the glory God intends us to reflect.

God is the source of all creative power. As Christians, we talk about power all the time. It surfaces in our hymnody (“Holy, Holy, Holy, Lord God Almighty . . . perfect in power, in love and purity”), in our prayer life (“For Thine is the Kingdom, the Power, . . .”), and in our classic confessions (“We believe in God, the Father Almighty . . .”). Maintaining and nurturing our relationship with God is likely to foster better use of the power we need to be effective in our ministry.

God is described in the canonical writings as having power to create, destroy, plant and pluck up, renew, redeem, restore, save, and worthy to receive power (Genesis 1, 9; Isaiah 45: 5-8; 46: 9-11; 49: 8-26; Revelation 4:11). We

discover all around us that power is socially pervasive. God is revealed as Triune; hence, there are implications in the Godhead for our life in community. As Larry Rasmussen has suggested, the area of power and the Trinity is a related matter of neglect. Trinitarian imagery conveys a community of mutual otherness internal to the Godhead. This relational power which affects while being affected, influences while being influenced, exemplifies diversity in the midst of unity (10). The implications of such warrant our attention. We need to discover Divine perspectives on power and respond accordingly; in turn, we need to appropriate Divine power as God would empower us.

Philosophical and Sociological Perspectives on the Nature of Power

In the beginning, God created the heavens and earth. He proceeded to create human persons in His image endowing them with personality. Philosophically and experientially, a case can be made that there is no power in our world without personality related to it. Even with the “power of nature” (e.g. wind and waves), we find the personality of God the Creator having made possible the framework for such displays. Yes, there are manifestations of power in our society without personalities being readily identified and recognized. Witness the mass movement to the post office every April 15, with the muttering reminders that low regard for tax collectors did not end with the Pharisees. We may not know them personally, but we know there are persons involved in the wielding of influence related to such activity. Whether the IRS or “city hall” or “the

company” or “the government” or even “the church” is the subject of our concern, it seems apparent that no power exists apart from an originating intelligence planning, shaping, and eventually employing it.

The agnostic, Russell attempted to categorize the various manifestations of power to be found in society in his useful work, Power. Russell argues persuasively that in addition to the naked power of the military, there exists economic power, political power, and religious power. Beyond these particular categories, we find an insatiable desire for power, which considers the aforementioned the instruments for securing the more desirable end of control over the lives of others, not to mention oneself. Could it be that this human predilection can be traced to a garden? A garden intended to be good that became a place of perversion? A place in time where “not Thy will, but mine be done” became operative within human personality?

Russell (Power), Tournier (Violence), and others have argued persuasively that an insatiable desire for power pervades human experience. Money, position, and status are merely the tools to secure control over the lives of others and oneself.

The sociologist, Campolo writes:

Most people play power games. There are husbands who want power over their wives and wives who try to gain equal power with their husbands. There are children who struggle to free themselves from the control of their parents and parents who tyrannize their children. There are pastors who try to dominate their parishioners, and church members who enjoy bossing their employees and

employees who form unions so they can dictate policies to employers. There are white people who fear losing power over blacks and black people who turn cries of Freedom Now into shouts of Black Power. There are politicians who would compromise anything to stay in power and challengers who would use any deception to wrest power from the incumbents. There are nations that willingly threaten human existence by building war machines which make them into world powers (9).

An age old dilemma, our need to control results in manipulation and coercion. Yet, for all the of the control we pursue, we fail to control those things that matter most: our relationship with God, our marriage, our children and their future, or particularly as United Methodist pastors, our career. God has given innate longings for significance and security, but intends to satisfy these in different ways than through our attempts to “be in charge.”

Power, as defined by Webster, is the ability to do, the capacity to act, perform and produce. Power is perceived as the ability to control others, and to ply authority to sway and exert influence. German philosopher, Friedrich Nietzsche, argued that “the will to power” is the basic human drive. Whereas Freud claimed that all our behavior can be explained as an attempt to satisfy sexual appetites, Nietzsche claimed that more basic than all other human needs is the craving to control one’s own destiny and to realize one’s potential free of all restraints. He rejected all notions of a God, because he was repulsed by the idea of anything or anyone more powerful than himself.

I regard Christianity as the most fatal seductive lie that has yet existed, as the great unholy lie: I draw out the after-growth and sprouting of its ideal from beneath every form of disguise, I reject

every compromise position with respect to it - I force a war against it. Petty people's morality as the measure of things: this is the most disgusting degeneration culture has yet exhibited. And this kind of ideal still hanging over mankind as 'God'!! (Nietzsche 117).

Paul Tournier, a Christian psychiatrist, claimed the existence of a will to power in a manner corresponding to Nietzsche, "This simple fact is that we are all moved without knowing it by an imperious will to power which brooks no obstacles" (Forbes 17). Russell suggests, "It is only by realizing that love of power is the cause of activities that are important in social affairs that history, whether ancient or modern, can be rightly interpreted . . . The men who cause social changes are, as a rule, men who strongly desire to do so." He was convinced that power was "the production of intended effects" (Russell 12, 15, 35).

Max Weber described power as "the chance of a man or of a number of men to realize their own will in a communal action, even against the resistance of others who are participating in the action" (Weber 180). Power is the ability to get what you want. All of us need a modicum of power if we are to function with any kind of dignity or self-respect. It takes a certain element of power just to be - to occupy space and affirm that we are worth the space we occupy. Violence grows out of a feeling of impotence and powerlessness; when people sense that they no longer have options, they lash out blindly and irrationally (Arendt, May 23). Since violence takes on a variety of forms other than physical varieties, it becomes

clear that a pastor or church board serves the interests of the church by empowering others.

Power has been defined as “the ability to control the decision making process in the community” (McCarthy 35) which coincides with McKenna’s statement, “. . .power is the ability to influence people and decisions in an organization” (McKenna 92). We begin to understand why power is an irresistible temptation for pastors, as well as for corporate, military, and political types. Fifth Avenue continues to hammer home the idea that we deserve to have it “our way,” and the fact of the matter is that they don’t have to hammer very hard. Indeed, their marketing schemes are a reflection of human nature diagnosed and researched. We all like to have things work out the way that we would have them. Power is a temptation for all of us.

Most of us are more conscious of the power of others than we are of our own. Within human systems, we are more aware of the power of those in authority over us than we are of the power and authority we have over others. I am convinced that most of us have the potential for being more powerful than we are. Sociologist Dennis H. Wrong defines power as the “capacity of some persons to produce intended and foreseen effects on others” (42). But a case could be made that unintended and unforeseen effects on others can also be indicative of power being exerted. Witness the far-reaching influence of older, more gifted

siblings always “helping” their younger brothers and sisters, failing to realize the suppression of personal creativity and initiative taking place.

Power is understood primarily as *domination* by Max Weber, Robert Dahl, C. Wright Mills, and a host of others. Hannah Arendt, Talcott Parsons, and others form a minority who contend that power is basically *transformative efficacy*. An alternative impression of power has been variously interpreted “as *commodity*, as *capacity*, and as *relationship*” (Stortz 17).

As *commodity*, power is external to the individual, something to be accumulated. As such, power is played like a zero-sum game and regulated by the rules of the marketplace: competition, supply and demand, and whatever counts as “fair and equitable” exchange. This type of power is evident within the church, where some priests, within the priesthood of all believers, are more equal than others. Superior power is measured in terms of ecclesiastical status, education, money, eloquence, or raw charisma. Meetings configure themselves around such figures, and influence is adroitly measured by proximity to these key figures. Such figures are those who define the playing field, determine the rules by which the game will be played, and assign the positions to be played by the various players.

As *capacity*, power is perceived as ability that can dominate or empower, to educate or indoctrinate, to inspire or intimidate. The justification for this understanding of power is derived etymologically, from the Latin verb *posse*, which literally means, “to be able to.” This perception undergirds fundamental

philosophies of leadership, and can be readily identified within the matrix of church-life. Regulated, at best, by conscience, it can also be manifest, at worst, by a conviction that “might makes right.”

As *relationship*, power is a description of the kind and quality of interaction between persons, institutions, and environments. This is an acknowledgment that power does not exist in a vacuum, without others with whom or over whom, it is to be exerted.

Power must be analyzed as something which circulates, or rather as something which only functions in the form of a chain. It is never localized here or there, never in anybody’s hands, never appropriated as a commodity or piece of wealth. Power is employed and exercised through a net-like organization. And not only do individuals circulate between its threads; they are always in the position of simultaneously undergoing and exercising this power. They are not only its inert or consenting target; they are always also the elements of its articulation. In other words, individuals are the vehicles of power, not its point of application (Foucault 98).

Understanding power as this “net-like organization” requires the perception of subtle and ever-fluctuating circumstances in which persons and institutions interact as both objects and agents of its exercise. People who possess large amounts of influence, wealth, or status are susceptible to being used and manipulated by those with vested interests, just as those with less of such commodities. Power will circulate. Pastors often find out that it circulates outside of their expectations (Stortz 19).

As pastors we are to discern, diagnose, and disciple. We are involved in the care, cure, and nurture of souls. Our understanding and use of power is critical to the Weltanschauung we cultivate and present to a watching world. At the same time, we must acknowledge that an organizing system and coherent world-view will often convey a sense of power. If we can explain life, we remain in control of it (or so it seems).

The Greeks were renowned for their pursuit of coherent systems of thought to give order to their world. In short, they pursued knowledge and wisdom. Ours is a world heavily influenced by Graeco-Roman thought forms and we too avidly pursue such, especially knowledge. An astute observation is offered by Mulholland:

We are largely governed by a materialistic/humanistic world view which perceives everything ‘out there’ as something to be grasped, controlled, and manipulated for our own purposes, or even for the purposes of God! . . . We seek to exercise our control by gaining information in order to manipulate what is ‘out there’ for our purposes.” This is so deeply ingrained that we determine our self-image and value as a human being by how effectively we control our destiny. “‘Graspers’ powerfully resist being grasped by God. Controllers are inherently incapable of yielding control to God (28-29).

Paul challenges this inclination in his letter to the Corinthian church, “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power, so that your faith might not rest on man’s wisdom, but on God’s power.” Scanning the fields of modernity, we see a loss of

values, as all values have become subject to manipulation. In a world where increasingly, “knowledge is power,” God’s people must take care to be responsible with their knowledge, and responsive to the One who created us to know.

Theological Impressions Concerning the Use and Abuse of Power

Theological decrepitude will accompany, if not be the cause, of the debasement of the Church. Religious revival under King Josiah followed the discovery of the Book of the Law. The idolatry preceding it may not have occurred had there been the theological foundation provided by the Torah. Theological principles are necessary to prevent the erosion of ethical values consistent with God’s desires for the Church. For if theologically based values give way to pragmatic concerns, then all ethical values will be endangered.

Hence, it is imperative for the pastor to be thinking theologically. In his book on the Christian message in the twentieth century, Harry Blamires stated that his purpose was not to interpret the Gospel to the world, as many would suppose, but rather to keep it uncontaminated from the accretions of the surrounding habits of thinking that are incompatible with it (Blamires ix). The dynamics of power permeate our culture; pastors need to distinguish between cultural enticements and Christian impulses to exercise power. Theological reflection is a must.

Milton described the rebellion of Adam and Eve in the Garden of Eden as that “foul revolt.” Throwing off the fetters of Divine command, they chose to follow the dictates of their own hearts and minds. Centuries later, we can look

across the landscape of human history and acknowledge the folly of finite creatures usurping the prerogative of the Infinite Creator. Today, in our better moments, we can confess the same folly. We see it in our approach to organizing the church, resolving international tension, conducting economic endeavor, and determining success for the individual.

This frame of reference provides the driving force behind so much of what we experience in life. Whether it be in the home, the neighborhood, the school, the church, the nation, or the world, the issue of power begins in the human heart and impacts both individual and international experience. Who is in control?

What is it about power that offers temptation to the pastor? Why is it so irresistible to so many? The Gospels make it clear to us that Satan did not refrain from attempting to seduce even Jesus with power (Matthew 4, Luke 4). Hence, it ought not to surprise us when we find ourselves being tempted with it. The enemy of our souls has not changed strategic tactics very much. In Eden, there was the master stroke of offering fruit that would enable one to be like God. Today's "men like God" schools of technocrats and corporate chieftains; today's social, political, and yes, ecclesiastical ambitions; today's pursuit of knowledge for knowledge's sake, even if it should destroy humankind--these present us with a grim commentary on the painful relevance of a passage written so long ago (Green 2: 74).

The power of the world stands in stark contrast with Kingdom power. Such power relies upon coercion and force. It finds expression in manipulation, brutality, domination, sensuality, and the corruption of authority. The key to Kingdom power is not domination, but rather submission to the King of kings. Jesus said that if we are not for Him, we are against Him. We are either Kingdom people or we are anti-Kingdom people.

Martin Luther King wrote in his book Strength to Love that the means are the end in process. The means employed in our daily routines will speak volumes about the ends we are working towards. Kings and bishops similarly have inspired the murder of prophets, corrupted men and women of faith, oppressed the innocent, mocked the Holy, and politicized the purposes of community. Mideast dictators and Latin American liberation theologians alike ironically make a mockery of Scripture and rebel against God. Manifesting large measures of “the ends justify the means” mentality, they violate the intent and Spirit of Jesus Christ.

The same can be said for large numbers of “churched” people who have become permanently marginalized as a subculture - a religious one at that. Secular subcultures are not the only ones that are something less than truly “Christian.” Paul admonished the Church to be in the world but not of it. Karl Barth, in his Church Dogmatics, notes that the abyss of secularization awaits us if we fail to observe the “not of,” but the abyss of sacralization gapes before us if we try to avoid the “in.” As Christians, we are called to be “little Christs” in a world that

crucified The Christ. We are tempted to do battle in terms of the world. We are redemptive when we engage ourselves in terms of our Lord. This becomes our dilemma; how do we wield power?

Wesley Pippert suggests that Satan, shrewd if nothing else, did not tempt Jesus initially with the lure of sex or the luxury of material goods. He tempted Jesus with what he thought Jesus would be most vulnerable to: authority and power. He tempted Jesus at the point of Jesus' strength. This temptation gives a clue to what might be the nature of our biggest temptation. He goes on to say that Satan also saw the parallel between individual power and institutional power. Jesus was tempted with personal glory mixed in with national grandeur. Too often we tend to separate the two, when in fact, both present similar pitfalls. One informs us of the other (11).

Jesus came to redeem a fallen world. The night before He gave His life on a cross in order to save our world, He too was in a garden. He turned the tables on death and rebellion against God (sin) when instead of "not Thy will" He passionately cried, "not my will, but Thine be done" (Matthew 26: 39-42). Surrender of control over our lives to the will and purpose of God is the secret of victorious living. Only by doing so, are we then able to appropriate Divine power more fruitfully. As ambassadors of Jesus Christ, our understanding and use of power is critical to the outcome and kinds of results our churches will experience

in their efforts to reach the world for Christ. The task of discerning, diagnosing, and discipling is more fruitfully accomplished under the Lordship of Jesus Christ.

Rare is the person who understands and embraces what has been described as the “descent into greatness” (Hybels, *Descending*). Jesus Christ is the answer to the eternal questions of life and to a good number of the more temporal questions of life. Jesus is our salvation. And Jesus did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death—even death on a Cross. And because of this, God has exalted Him, whereby every knee shall bow and every tongue shall confess that Jesus Christ is Lord (Philippians 2: 5-11).

Power offers an easy substitute for the not so easy task of love. Henri Nouwen writes, “It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life. Jesus asks, ‘Do you love me?’ We ask, ‘Can we sit at your right hand and your left hand in your Kingdom?’” He goes on to suggest that ever since that first temptation to eat of the forbidden fruit in order to be like God, we have been tempted to replace love with power:

The long painful history of the Church is the history of people ever and again tempted to choose power over love, control over the cross . . . Those who resisted this temptation to the end and thereby give us hope are the true saints. One thing is clear to me: the temptation of power is greatest when intimacy is a threat. Much Christian leadership is exercised by people who do not know how to

develop healthy, intimate relationships and have opted for power and control instead (Name 59, 60).

True intimacy begins in a healthy relationship with Yahweh; when that relationship is unhealthy, our motivation for relationships will be predicated upon something other than genuine love for persons. A likely source of motivation will be rooted in self. A preoccupied orientation towards self fosters doubt and disobedience. Sin is our condition, Christ our only hope. Jesus said:

“If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. What good is it for a man to gain the whole world, yet forfeit his soul” (Matthew 16: 24-26a)?

When at last we yield our lives to the love of Jesus Christ, then we are able to begin loving ourselves and those around us.

Eve succumbed to the temptation to disobey, and in turn, marred the intimacy God had desired with His children. One of the obvious consequences of original sin was the desire to hide from God (Genesis 3:8) and ever since there has been a subsequent breach in the life of the community. Manipulation, maneuvering, deceit, seduction, brutality, and control have become a part of our social landscape because of our inability to love as He first loved us. These ingredients breed fear, distrust, insecurity and hatred.

Lord Acton quipped, “Power tends to corrupt; and absolute power corrupts absolutely.” Esteemed authors such as Tony Campolo, Jacques Ellul, Cheryl

Forbes, and Charles Reich have built on that theme and portray power as inherently bad. I agree that we seem to witness a great deal more abuse of power than responsible and creative use of such, but I would assert there is an intrinsic paradox of power, whereby it will be used for good or evil. “It is critical to note, however, that it is power that corrupts, not power that is corrupt. It is like electricity. When properly handled, electricity provides light and energy; when mishandled it destroys” (Colson 271).

McKenna has dealt with the issue of power over the course of his career in educational life, addressing this in his book, Renewing Our Ministry:

Power is another dilemma for the pastor. . . Two facts about power affect the pastor’s leadership role. One is that *power may be formal or informal*. Formal power is *positional influence*, usually represented by such symbols of authority as the general’s tunic or the minister’s gown. Informal power is *personal influence*, usually residing in an individual who may hold no position but has the power of persuasion. Every pastor has had the experience of working with a person who is the informal leader of the congregation. Without his or her approval, even the best of the pastor’s recommendations will be contested, revised or defeated.

Power is also inelastic. The supply does not increase upon demand. Power is like a pie of a certain size. No matter how many pieces you may cut, there is only so much to go around. So, with each piece that is cut, someone’s share is reduced (92-93).

I would part company with McKenna at the point of comparing power to pie. Yes, I agree that a fallen world and humanity has fostered this perception and to a large degree operates within this frame of reference. The “concretizing” of power has lent impetus to much of the tension within our world. If I am convinced that a little more power given to you will mean a little less for me, then I am less

inclined to be generous. But I do not believe this is what the Lord intends. Taking issue with Lord Acton, the suggestion is offered that God is absolute power. And God will not corrupt. Power, as God would grant it, is like love. There is more from whence it came. For too long, we have focused on power under the rubric of sin and its related categories, and not enough on how power is a manifestation of creation and God's redemptive purposes (Hinze 281).

Biblical Perceptions of Power

Victor Hamilton stimulated an interesting insight regarding a Biblical perspective on power. During our interview, he indicated there are no nouns for power in the first thirty chapters of Genesis. Notions of power are all verbs until we get to the thirty-first chapter of Genesis. In other words, we do not find a basis for perceiving power as something to possess in God's initial creation of the world and humanity, and only after the Fall do we find this taking place.

Created *imago dei*, we find in Genesis 1 the human creature's regality. The uniqueness of power here is that humans are given authority to exercise dominion over creation. In the Genesis volume of the *Word Biblical Commentary*, Gordon Wenham points out that even in the garden of Eden, he who would be lord of all must be servant of all. The rule and dominion of humankind over the rest of creation was to be compassionate instead of exploitative. Responsible stewardship involves securing the well-being of every creature and bringing the promise of each to full fruition. Limitations of power are found in Genesis 2 when God

instructs Adam and Eve to make use of the garden as they please, but to refrain from partaking of the fruit of a certain tree. They have been given authority, but they are to live under authority as well. In Genesis 3, we find Satan's temptation of a higher dimension of power than what God Almighty has already given. And the vicious cycle began.

Grasping for power and control has been a part of our history ever since, but ours is a God of grace. Within the Biblical narrative of Creation and the Fall, we find the seeds of Salvation history. God began His plan of redemption, a plan that includes His Word manifest in Holy Writ, and consummated in the Incarnation. The death and Resurrection of Jesus Christ has accomplished salvation for all who would receive. Power is a gift of God, made available through the work and presence of the Holy Spirit.

An interesting contrast regarding the appropriation of power is to be found in two men by the name of Saul. We find the first in the Old Testament and the second in the New Testament. As covenant people, we do well to embrace both Testaments, and the following is instructive. When first approached by the prophet Samuel, Saul was genuinely surprised to be sought as the king of Israel. He evidenced great humility and gets off to a great start as king. He was industrious, he gets a new heart from God and is filled with the Spirit of God (I Samuel 10: 9-13). His humility continues into the early period of his kingship and when his first conflict results in an impressive triumph, he ignores the people's

request to put to death those “worthless fellows” who had “despised him” when he was named king. Rather, he turns their attention to God: “No one shall be put to death this day, for today the Lord has brought deliverance to Israel” (I Samuel 11:13).

Offices that carry with them a measure of prestige are prone to intoxicate with power those who hold the positions. King Saul, who began by hiding in the baggage when first approached about a position of honor (10:22) is transformed by a series of power-tests, culminating in disobedience to God’s will regarding his treatment of the Amalekites and eventually erects a monument in his own honor. Worst of all, he fails to take responsibility for his own sin, shifting it to the people, “I feared the people and obeyed their voice” (15:24).

Contrast Saul the king with Saul of Tarsus. The second Saul steps onto the stage of Scripture at a point of great authority within Jerusalem, giving direction to the early persecution of the Church. If we were to draw a distinction between power and authority, I would agree with Hamilton, who suggests that power is intrinsic, whereas, authority is derivative. Power is a creaturely attribute, whereas authority is bestowed upon someone such as the policeman, by the mere presence of a badge. Trustees are known to have the authority to control the use of power in an institution. Power is both persuasion and coercion, and authority can be taken to mean the sanctions which legitimize the power (Greenleaf 102).

Saul, exhibited both authority and power in first century Jerusalem. If anyone in that culture thought he had reason to put confidence in the flesh, it was Saul of Tarsus. Philippians 3: 5,6 records his credentials, "Circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless."

But interestingly enough, when Saul was confronted by Jesus Christ on his way to further persecute the Christian community in Damascus, he was transformed by a power (of a Person) he had never known before. He became a new creature. A once proud and powerful Pharisee, zealous in his persecution of the Christian church, now considered everything that had been to his profit a loss for the sake of Jesus Christ:

What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ - the righteousness that comes from God and is by faith. I want to know Christ and the power of His resurrection and the fellowship of sharing in His sufferings, becoming like Him in His death, and so, somehow, to attain to the resurrection from the dead (Philippians 3: 5-11).

Consumed with religious pride and exercising his power and authority for the purpose of destroying the Christian Church, Saul of Tarsus encountered the Living God. Jesus Christ transformed Saul in the power of His resurrection, and Saul became Paul. Paul discovered in time that in our weakness, we are made

strong through the power of God (II Corinthians 12:10). This one who had been so committed to squelching belief now “spoke so effectively that a great number of Jews and Gentiles believed . . . So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders” (Acts 14: 1,3).

In the process of announcing the Kingdom and offering redemption from the Fall, Jesus Christ introduced a view of life and power in stark contrast to the conventional wisdom concerning power.

Even in human life we have seen the passion to dominate, almost to digest, one’s fellow; to make his whole intellectual and emotional life merely an extension of one’s own - to hate one’s hatreds and resent one’s grievances and indulge one’s egoism through him as well as through oneself . . . It is (I feign) for this that devils desire human souls and the souls of one another. It is for this that Satan desires all his own followers and all the sons of Eve and all the host of Heaven. His dream is of the day when all shall be inside him and all that says “I” can say it only through him. This, I surmise, is the bloated-spider parody, the only imitation he can understand, of that unfathomed bounty whereby God turns tools into servants and servants into sons, so that they may be at last reunited to Him in the perfect freedom of a love offered from the height of the utter individualities which he has liberated them to be (Lewis 7,8).

Jesus came in the power of Love in order to set the captives free; He came to offer life - Abundant Life - to all who would receive. He turned the conventional views of power upside down. As His disciples argued over who was the greatest, Jesus rebuked them. “The greatest among you should be like the youngest, and the one who rules like the one who serves” (Luke 22: 26). In those clean, carpeted rooms where men do not need to raise their voices, be they the

rooms of big business or yes, even religious councils, what kind of impact has God's Word had?

The most important restraint on power, however, is a healthy understanding of its true source. When power in the conventional sense is relinquished, one discovers a much deeper power . . . In his memoirs of the gulag, Solzhenitsyn wrote that as long as he was trying to maintain some pitiful degree of worldly power in his situation - control of food, clothing, schedule - he was constantly under the heel of his captors. But after his conversion, when he accepted and surrendered to his utter powerlessness, then he became free of even his captor's power (Colson 273).

As Colson goes on to point out, there is nothing that distinguishes the kingdoms of man from the Kingdom of God more than the diametrically opposed views of power. "One seeks to control people, the other to serve people; one promotes self, the other prostrates self; one seeks prestige and position, the other lifts up the lowly and despised. It is crucial for Christians to understand the difference" (274).

Therein lies a glimpse of the difference between "the throne" and "the Cross" as operant models of power. Those who prefer to assert, control, and to dominate situations and people are those inclined to wield power from the throne. Those willing to bear their cross are those willing to serve and sacrifice self-interest on behalf of others; they are willing to die to self.

Jesus contrasted these two dispositions:

You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave--just as the

Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Matthew 20: 25-28).

Paul recognized the inability of the world to understand this. “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (I Corinthians 1:18). We are given to self-promotion, status-seeking, and control over life. The true King stepped off the Throne and was deliberate making His way to the Cross. His Word exhorts us to be “like-minded, having the same love, being one in spirit and purpose . . . (looking) not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus” (Philippians 2:2b, 4-5).

The church is the entity on earth closest to the King. When the rebellion fails to crush the true church, it then attempts to seduce with gold and power. If the Church is not to be brutalized, as it has been in the East, then it will be tempted with corruption, as it has been in the West. Rather than being motivated by the love of power, Kingdom people thrive in and with the power of love. Pastors must be better equipped to identify, appropriate and employ power as God would desire.

When Jesus Christ exhorted His disciples to tarry in Jerusalem until they received the gift promised by His Father, the inherent reference was to the power of God. All too often we mistake the Great Commission to be Christ’s last command. Indeed, the last command of Jesus prior to His Ascension was to wait for the promised power of the Holy Spirit. We are most fruitfully His witnesses as

we are filled with, motivated by, and immersed in the power of God's Spirit. The Great Commission is fulfilled best by people of God empowered by the Holy Spirit.

Power and Ministry

"Yet I will show love to the house of Judah; and I will save them - not by bow, sword or battle, or by horses and horsemen, but by the Lord their God."

Hosea 1:7

Eugene Peterson provides an incisive word in his trenchant book, *Working the Angles*, when he opens by saying:

American pastors are abandoning their posts, left and right, and at an alarming rate. They are not leaving their churches and getting other jobs. Congregations still pay their salaries. Their names remain on the church stationery and they continue to appear in the pulpits on Sundays. But they are abandoning their posts, their *calling*. They have gone whoring after other gods. What they do with their time under the guise of pastoral ministry hasn't the remotest connection with what the church's pastors have done for most of twenty centuries (.1).

Father, forgive us. Too often, we do know what we do. My dad once told me that the hardest thing I would ever do in life would be to be honest with myself. As I have wrestled with this issue, it has been all too painful to realize that I have met the enemy and it is me. Whether it be in the home or the church, I plead guilty to wanting to have it my way. As I have contemplated this, it has become apparent that many of my desires are not necessarily for bad things, in and of themselves; in fact many of them are good things. But the motivation becomes suspect. Indeed, our rebellion against God Almighty is often the seeking of good

things for self-gratification outside of Divinely given boundaries-- whoring after other gods.

As a pastor, I too am a person. I have an ego, I have desires and needs, and I have certain fears. When I go to a church, I bring to it the person that I am and the potential to be the person and pastor God desires me to be. I go to a community consisting of people just like me. I believe my understanding and use of power will be an essential ingredient in the growth or decline of that church. My willingness to relate to and love those people will determine in large degree what kind of church will evolve. My willingness to yield my life to Jesus Christ will ultimately determine the kind of power exercised within the congregation.

As a participant in the Beeson program, I was given the Motivated Abilities Pattern (MAP) that determined certain personality traits. Though I am reluctant to buy wholesale everything indicated in the results as “gospel,” I believe there were helpful reminders and insights that apply here. They suggested that I am one who is:

reluctant to feel you are finished with a project, task, stage of development, or an involvement before you obtain a clear and tangible indication that you have completely fulfilled the purpose of your efforts, your role, or your responsibilities.

. . . Regardless of the exact nature of the results, you keep up your efforts until you have firm evidence that you have successfully achieved them. You should seek career involvements where your efforts focus on obtaining tangible results of some kind and where there are clear requirements, standards, and specifications by which to verify the success of your efforts. Avoid situations where goals and expectations are vague or poorly defined. Stay clear of situations where you are likely to be reassigned before results are established to your satisfaction.

I ask myself, “What are you doing in the ministry?” Yes, there have been many times I have wondered. I thank our Father there are certain things that He lets us know that we know. I have been called by God. I know that. I have discovered He does have a sense of humor. And that may have something to do with Him calling me. If the MAP results are on target, then it becomes obvious I will need to stay close to our Lord for genuine fulfillment. That is a bit redundant; we all do, but ministry will at times leave us starved for tangible results.

Pastors need to carefully beware of the tempter’s wiles that would woo their focus in the direction of those things that appear to be tangible - more members, greater numbers in worship, higher salary, bigger buildings, etc. Keeping an eye on where I would like to be, instead of keeping both eyes on where I am, will surely be my downfall.

Richard Neuhaus rightly cautions:

From ambition we should draw back as from lethal poison. But, it is countered, we should be ambitious for doing good. If the attainment of some position of greater power and influence can increase the good we can do, what could possibly be wrong with that? It is the reasoning that underlies the corruption of careerism in the ministry, that makes it almost automatic that successful ministries move on to successively larger churches until they are crowned by executive posts, honorary doctorates, and the bishop’s mitre. Whoever ministers in one place with an eye on the next is ministering with a divided heart (Neuhaus 238-239).

As one every bit as susceptible to the temptations of power as the next person, I should beware of resorting to “fleshly” strategies to fulfill the goals of

ministry, especially since I can be results oriented. It will be tempting to “make things happen,” in order to fulfill my aspirations. In doing so, I might miss completely the Lord’s desires. This will be a difficulty I contend with wherever I serve. I hope to learn from the experience of both Sauls. Peter counsels us, “Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time” (I Peter 5: 6).

Nouwen says:

Here we touch the most important quality of Christian leadership in the future. It is not a leadership of power and control, but a leadership of powerlessness and humility in which the suffering servant of God, Jesus Christ, is made manifest. I, obviously, am not speaking about a psychologically weak leadership in which the Christian leader is simply the passive victim of the manipulations of his milieu (63).

His point is well taken. At the same time, there seems to be a mirror image of elitism in those who are very deliberate about conveying a sense of “suffering for Jesus.” Sacrifice and servanthood are genuine articles of those who follow the Master, but the temptation to feign such, while all the time being busy portraying an image, can be deadly to the soul - and to the church.

The pastor needs to be careful about identifying with “powerlessness.”

Jesus has not given us a powerless spirit. Michael Green speaks to this:

Much Western Christianity has concentrated too much on the Cross, symbolizing the suffering, weakness, and sorrow of our earthly existence. There is truth in that, but not exhaustive truth. Charismatic Christianity, on the other hand, has concentrated too much on the Resurrection, on the transcendental power of the new life, its signs and wonders and excitement. A realistic Christianity will hold fast to both (Evangelism 408).

We find this loud and clear in Paul's letter to the church in Corinth. "The signs of a true apostle were performed among you in all patience, with signs and wonders, and mighty works," but in the same breath he had said, "I am content with weaknesses, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong" (II Corinthians 12: 12, 10).

A pastor can be appointed to a church that exemplifies much of what we contend with in our encounter with the world - unbelief. True believers have been marginalized and are tempted to be relevant. Due respect must be given to those we pastor, but we need to be very careful not to enter into fleshly competition for the reins of leadership and power within the church. We must obey our Lord. He commands us to love one another - as He loves us. That involves sacrifice and servanthood. It requires genuine humility. Paradoxically, it involves bold courage. As Neuhaus points out, "Obedience is not the surrender of responsibility but the acceptance of responsibility for what we respond to and how" (236). Perfect love casts out all fear, and will always foster a yielded spirit to the Way, the Truth, and the Life. Obedience to Jesus Christ will issue in genuine power for victorious living. It is the only sure way of securing such.

Jenkins and Jenkins quote Neuhaus in their Power and Change In Parish

Ministry:

Any ministry that finds its authority in contemporary notions of professionalism is on perilous ground indeed. Yet the walls of many

clergy offices are littered by diplomas and certificates from academic associations. It is a pitiable imitation of the doctor's office, where diplomas are designed to intimidate the patients into accepting doctor's orders and to assure them that they are in good hands. . . Perhaps the pastor might hang up a piece of paper certifying that he has achieved a certain level of holiness and spiritual discernment, but the institution that could issue such certification has yet to be found. . . The appeal to the appurtenances of professionalism is a poignant confession of vocational bankruptcy. . . If the wall of the pastor's office is to make a declaration worthy of the calling, let it display a simple cross or crucifix. That, finally, is all we have to say for ourselves (21-22).

Summary of the Review of Literature

The review of related literature suggests that the pastor cannot avoid dealing with issues relating to power within the church. Parish communities are political communities and they are spiritual communities, and issues of power are endemic to both. Thus, a pastor must be a diagnostician of the spiritual and political realities constituting the environment where daily ministry takes place.

Issues and dynamics of power are multidimensional and interrelated. Though difficult to measure, it becomes imperative to attempt analysis. Various perceptions of power have been examined, and it is apparent that operational definitions are not easily arrived at. The volume of social theoretical writing explicitly related to themes of power is profuse compared to that provided by professed Christian authors. Nevertheless, sacred and secular circles agree that we contend with an innate desire and drive, described as a "lust for power." This is an age-old problem, rooted in our human nature, and is the cause of much of our

tension. Hence, the prevalent animus surrounding popular notions of power. Some (e.g. Reich) go so far as to perceive power as evil in its essence. If others hesitate to go as far, it is still common to find discussions of power laden with images of manipulation and coercion. All too often the reality corresponds with the image.

At the other end of the spectrum is another image of power. Orthodox Christian confessions communicate reverence and honor for Divine power, power manifest in relationship--Father, Son, and Holy Spirit. This power is made available to believers in identification with Christ through the Holy Spirit. This more positive of power rests upon the conviction that real power is found in community.

Between these poles are other understandings of power, such as power over (domination), power for (transformative efficacy), power to (capacity), power with (relationship), and as something to be accumulated (commodity). These competing views of power invite a Christian perspective, for God has something to offer in each one of these areas.

As pastors, our theology and perceptions of power will affect the manner and style with which we exercise power within the pastoral office. Attitude and behavior evolve directly from ideas. Relationships are influenced by attitudes and behavior. Thus, our relationships are affected by the way we think.

Pastors, along with the rest of humanity, grapple with basic needs, appetites, and drives. Tournier (a Christian) is in accord with Russell (an

agnostic) concerning an “imperious will to power” that moves and motivates so much of our thought and life together. Weber believes power enables the individual or a group to realize their own will in communal action, even though resistance might be offered. The ability to get what we want is seductive.

Furthermore, we must recognize that although some are inclined to perceive power as the capacity “to produce intended and foreseen effects on others,” (Wrong 42) a case can be made for unforeseen and unintended effects resulting from the exercise of power. In a world of diminishing respect for Biblical values and priorities, it behooves the pastor to consider the effects one person is having on another.

As pastors, our theology of power will reflect our beliefs concerning the Word of God. Jesus said, “The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. Yet there are some of you who do not believe (John 6: 63, 64).” He promises Himself; He promised *dunamis*.

This implies that unless power is exercised in submission to God, a submission nurtured by constant attention to a living relationship with Him through His Word, that exercise runs the danger of being self-serving and thus unclean. Mulholland underlines this point when he says our world is gripped by a world-view that perceives everything “out there” as something to be grasped and controlled for our own purposes. He observes that “controllers are inherently incapable of yielding

responsibly and in ways that God intends. When Jesus exhorted the disciples to tarry until they had received the promised *dunamis*, He instructed them that upon receiving such power they would be His witnesses unto the very ends of the earth.

Our theological understanding and perceptions of what this instruction means will have a large measure of influence upon our ministry. An effective witness is predicated upon Divine power being released, received, and exercised within the communities of service. As pastors, are we receptive to Divine power? Are we receptive to the Spirit of Jesus? Or are we inherently incapable of yielding control to God?

In light of the varying positions of power, this study attempted to explore the theology and perceptions of a select group of United Methodist pastors within the Detroit Annual Conference. Using the Scriptures as a touchstone, the researcher is convinced that Yahweh is the ultimate source of all power. All other power is derivative.

Thus, power can be used appropriately only as it is used in submission and service unto God and His purposes. Christian uses of power will be Christ-like. Jesus used power to serve others, and offers power for us to do likewise. Demonstration of this kind of service is most evident by those who spend quality time (often directly related to the quantity of time) with God. Quality relationships with others are enhanced by a right relationship with God, and by our

willingness to use power for the sake of others. Importantly, we can modify our uses of power to the needs of others.

In the light of the review of the literature it is apparent that there are at least four important issues to be considered in the pastor's use of power:

- 1) How does the pastor conceive of power?
- 2) How does the pastor relate power to God?
- 3) Does the pastor consider evil to be a real presence to be factored into the exercise of power?
- 4) How does the pastor's personal relationship to God through the Word correlate with his or her understanding and exercise of power?

The ensuing research attempts to discover the answers to these and related questions.

CHAPTER 3

Design of the Study

The purpose of this study was to assess how a pastor's theology of power influences their use of power in pastoral leadership and how his or her exercise (or lack thereof) of the spiritual disciplines of Bible study and prayer might be related to their use of power. The researcher hoped the Church might benefit from having participants become more reflective about the manner in which they appropriate and exercise power. In turn, this would hopefully result in more responsible use of power in the lives of those involved.

Research Questions

Three primary research questions guided this study:

Research Question #1: How does a pastor use power as measured by Hersey and Natemeyer's Power Perception Profile?

Research Question #2: Is there a correlation between a pastor's use of power and their theology of power?

Research Question #3: What is the relationship between the pastor's use of power and exercise of the spiritual disciplines of Bible study and prayer?

Population and Sample Boundaries

The research was conducted in the Detroit Annual Conference of the United Methodist Church. The population consisted of 714 clergy members within the conference. Two hundred and fourteen of these are retired, 323 are serving as

pastors in full connection, and the remainder are categorized as probationary (30), full-time local pastors (23), and associate/affiliate members (8). Others are appointed beyond the local church, appointed to attend school, appointed to other annual conferences, on disability or family leave, and on leave of absence. The sample was not identical with the population. In consultation with the director of the doctoral program at Asbury Theological Seminary, the researcher decided to draw a sample from this population consisting of appointed pastors actively serving within two of the districts (Detroit East and Marquette) of the conference. The researcher employed a convenience based, purposive sampling that included pastors in both rural and urban settings within these districts. In order to secure an intended sample size of at least fifty, 100 pastors were contacted including all the pastors in those two districts, as well as thirteen pastors in the Detroit West district.

Instrumentation

The primary instruments employed were a researcher-designed, self-administered questionnaire consisting of 25 open and 38 closed-ended questions for clergy respondents, and Hersey and Natenmeyer's Power Perception Profile. In addition to clergy respondents, members of their Staff/Parish Relations Committee were invited to respond to the Power Perception Profile.

The Power Perception Profile

The Power Perception Profile (PPP, see Appendix C, p.145) contains 21 forced-choice pairs of reasons often given by people when asked why they do things that a leader suggests or wants them to do. Each statement reflects one of the seven sources of power identified as *expert*, *information*, *referent*, *legitimate*, *reward*, *connection*, and *coercive* (see p.147 for definitions of each of these power bases). These are specified aspects related to the Situational Leadership theoretical model, and the PPP yields seven ipsative style scores.

The PPP was standardized on the responses of 264 managers constituting a North American sample. The managers ranged in age from 21 to 64; 30 percent were at the entry level of management; 55 percent were middle managers; and 14 percent were at the high level of management.

The 21 item validities for the adaptability score ranged from .11 to .52, and 18 of the 21 coefficients (83%) were .25 or higher. Nineteen coefficients were significant beyond the .01 level and two were significant at the .05 level. Each response option met the operationally defined criterion of less than 80 percent with respect to selection frequency.

The stability of the PPP was moderately strong. In two administrations across a six-week interval, 75 percent of the managers maintained their dominant power base and 71 percent maintained their alternate style. The contingency coefficients were both .71 and each was significant ($p < .01$). The correlation for

the adaptability scores was .69 ($p < .01$). The PPP scores remained relatively stable across time, and the user may rely upon the results as consistent measures.

The logical validity of the scale was clearly established. Face validity was based upon a review of the items, and content validity emanated from the procedures employed to create the original set of items.

Several empirical validity studies have been conducted. As hypothesized, correlations with demographic/organismic variables indicated the relative independence of the scales with respect to the variables. Satisfactory results were reported using a modified approach to factor structure. In 46 of the 48 items options (96%), the expected relationship was found.

In looking at the PPP, one will find on the third page of the instrument (see Appendix, p.143) under the heading Style of Leader the means to measure task behavior and relationship behavior, as indicated by the scores. Task behavior is the extent to which a leader provides direction for people: telling them what to do, when to do it, where to do it, and how to do it. It means setting goals for them and defining their roles. Relationship behavior is the extent to which a leader engages in two-way communication: active listening and providing supportive and facilitating behaviors. Hence, S4 indicates a Low Relationship/Low Task behavior, and S3 would describe High Relationship/Low Task behavior; S2 indicates a High Task/High Relationship behavior, and S1 would denote High Task/Low Relationship behavior.

The Power Perception Profile was given to both the pastor and members of the Staff/Parish Relations Committee in 100 United Methodist churches located in rural and urban settings in the Detroit Annual Conference. Respondents were asked for their perceptions of how the pastor tends to lead in a manner that scaled those tendencies under the aforementioned power bases.

Hersey and Natemeyer's profile subdivides these power bases into "High Relational" and "Low Relational" categories. The hypothesis involved an assumption that pastors tending to score in the upper ranges of the "High Relational" categories would be those indicating a more Christ-centered theology of power. Augmenting this assumption was the supposition that the exercise of the spiritual disciplines of Bible study and prayer would influence the leadership tendencies in the direction of "High Relational" styles--the more emphasis on these disciplines, the more likely to be found in the upper ranges of the "High Relational" categories.

Researcher-Designed Questionnaire

As stated, the survey questionnaire included both open and close-ended questions, allowing participants opportunity for more personal input in addition to more statistically comparable data. Questions related to their perceptions of power, theological persuasions, and use of the spiritual disciplines of Bible study and prayer in their personal lives were included. These questions were developed following the review of the literature, and in consultation with ten college and

seminary professors, eight United Methodist pastors, and the director of the doctoral program at Asbury Theological Seminary.

Variables

The pastors theology of power and exercise of the spiritual disciplines of Bible study and prayer are the independent variables throughout this study. The dependent variable is the pastors' manner in which they exercise power. Along with the other research questions, general biographical and demographic data provided profiles of the pastors responding regarding their age, gender, marital status, education, and social/economic status (SES).

Pre-Testing

The researcher-designed questionnaire was given to fifteen pastors involved in the 1996-1997 Beeson Pastors program at Asbury Theological Seminary. They averaged about 30 minutes to complete the survey. Based upon their feedback, a few minor changes were made to the instrument.

In addition to this, ten Asbury Seminary and College professors were asked to critique the instrument and kindly obliged. Their input was invaluable and greatly appreciated.

Data Collection

Surveys were distributed in August, 1996 to all pastors identified above, along with a letter of transmittal inviting them to respond by the end of September, 1996 (Appendix A, p.137). The cover letter assured pastors of complete

confidentiality and invited a high level of honesty and integrity in the responses. A self-addressed, stamped envelope was enclosed to encourage subjects to respond.

Questionnaires were returned to the office of First United Methodist Church, where the envelopes were destroyed and the data was compiled on a Microsoft Excel spreadsheet. The data was then sent to Eric Silver, an Asbury Seminary student, who entered the information into Statmost, a statistical package designed for the personal computer.

Data Analysis

Data was initially summarized with frequency distributions and descriptive statistics. Statistical tools employed included Spearman and Pearson's Correlations, histograms, and cross tabulations in order to establish possible relationships between the independent and dependent variables.

Response Rate

Of the 100 surveys mailed, thirty were returned and evaluated, for a 30% response rate. There was one survey returned after the data had already been analyzed, and this particular survey was not included in the study.

Limitations and Generalizability

This is a non-probability pilot study of how a pastor's theology of power relates to his or her use of power. The researcher understands a larger sample and further study will need to be done before broad generalizations could be made.

Sample size rendered our figures unreliable enough to preclude any chance of making strong correlations between the subject matter before us. Hence, the Chi Square figures are inconsequential within this analysis.

CHAPTER 4

Analysis of the Data

Research Question One: Power Perception Profile Analysis

The Power Perception Profile (PPP) was utilized to address the first research question concerning the uses of power by the pastor. Concepts of leadership and power have generated lively interest, debate, and at times confusion. As noted by the authors of the Profile, it is important to remember that perception or interpretation of reality influences behavior. Couples may fight over a cause that is real or imagined; nevertheless, it is just as much of a fight. The PPP was designed to help determine the perceived tendencies of a person to use power from particular power bases.

Profile of Subjects

Gender and Age Characteristics

Of the 100 pastors contacted to participate in the survey, thirty responded. Of these 20 percent were female, totaling six, and 80 percent were male, numbering twenty-four. This compares to 105 females and 609 males in the Conference, providing a favorable profile comparison.

Gender	n	%
Female	6	20
Male	24	80
Total	30	100

Those between the ages of 30 and 44 numbered seven, constituting 23 percent of the respondents; those between 45 and 59 numbered twenty-one, making up 70 percent of those responding, and the remaining 7 percent were between 60 and 65, with a total of two.

Table 2: Age of Subjects (N = 30)

Age	n	%
30 - 44	7	23
45 - 59	21	70
60 - 65	2	7
Total	30	100

Marital Status

Most of the respondents were married, with 77 percent, or 26 persons falling into this category. Of those, 3 percent had been divorced and remarried, and 7 percent had been widowed and remarried. The remaining 13 percent were single, and of these, 7 percent had been divorced.

Table 3: Marital Status of Subjects (N = 30)

Marital Status	n	%
Married	23	76
Divorced & Remarried	1	3
Widowed & Remarried	2	7
Single	2	7
Divorced	2	7
Total	30	100

Educational Background

The vast majority (27 persons) of the respondents were both college and seminary trained.

Table 4: Educational Background of Subjects (N = 30)

Education Level	n	%
College and Seminary	26	87
College	3	10
College and Vocational	1	3
Total	30	100

Fifty-seven percent (17 persons) of the respondents had distinctly liberal seminary training and 17 percent (5 persons) had a more conservative seminary background (See “Differences Related to Educational Background, page 62). One person had a recognizably conservative background in college and a more liberal seminary training.

Total Household Income Annually

The distribution in income categories indicated that 50 percent of those responding had a total household income of less than \$40,000 annually (not including parsonage allowance and utilities). Respondents with a total household income of \$70,000 or more annually numbered six, or 20 percent. Seven percent of those surveyed had a total household income of over \$100,000 annually. The remainder of respondents were spread out rather evenly between household income of \$40,000 and \$70,000, with 13 percent reporting income between

\$40,000 and \$45,000. In other words, just under two-thirds of those responding reported total household income of \$45,000, or less, annually.

Table 5: Total Household Income Annually (N = 30)

Income	n	%
Less than 40,000	15	50
40,000 - 49,000	5	16
50,000 - 59,000	2	7
60,000 - 69,000	2	7
70,000 - 75,000	2	7
76,000 - 100,000	2	7
100,000 +	2	7
Total	30	100

Power Perception Profile (PPP): Self

The highest scores are found on the left end of the graph, indicating what Hersey and Natemeyer would describe as Low Relationship/Low Task (LR/LT) behavior. The Power Perception Profile clusters *expert*, *information*, *connection*, and *coercive* power bases under the Low Relationship categories (S4 and S1). *Referent*, *legitimate*, and *reward* power bases are located under the High Relationship (HR) categories (S3 and S2), and they are clustered between *expert* and *information* bases on the left and the *connection* and *coercive* bases on the right.

The respondents clearly had the smallest range between the 10th and 90th percentiles (represented by the bottom and top of the green boxes respectively in Graph 1) and the highest median (indicated by small diamond figures in the boxes;

The smallest range between minimum and maximum scores occurs under the *information* power base. A larger spread exists between the 10th and 90th percentiles than was found under the *expert* power base, and a lower median (11).

The widest range of scores is found under the High Relationship categories, S3 and S2. The broadest distribution between the 10th and 90th percentile is found under the *referent* power base, followed by the *legitimate* base with the second greatest distribution between the 10th and 90th percentiles. No outliers above the 90th percentile are discovered under *referent*, though there is one scoring 4 below the 10th percentile. Though the range is larger for scores under *referent* and *legitimate* power bases than we find under *information*, nonetheless, the medians are the same (at 11). There is a distinct difference under the *reward* base, possibly having to do with the churches being volunteer organizations for the most part. Again, a rather small range exists between the 10th and 90th percentiles, but there is also a wide spread between the outliers; the high being a score of 12, and the low being a score of 0.

On the right side of the scale, there is as large a range under *coercive*, as we had under *referent* between the minimum and maximum scores, meaning that these two areas provide our greatest spreads. In other words, respondents did not appear to cluster together in these areas, indicating a wider range of diversity in the use of these types of leadership behavior. There is an outlier scoring 11, but there is also seven respondents scoring 0. Seventy-three percent of the pastors scored 3 or less

under coercive. The scores were considerably higher for *connection*, with the median scoring 9 and an outlier scoring as high as 13.

Gender Differences on the Power Perception Profile: Self

Very little difference was discovered in the scoring of respondents based upon gender. Of the six female respondents, it will be noted that 50 percent scored higher than the median scores in both the *referent* and *legitimate* bases, and 67 percent scored at the median or above under *reward*, which are all High Relationship categories. Fifty percent of females responding were lower than the median under *referent* and *legitimate*, while 33 percent were lower than the median under *reward*, again these being High Relationship categories.

On either side of the scale, where are found the Low Relationship categories, both genders scored relatively the same, especially on the left side of the scale under *expert* and *information* power bases. Only one of the females scored above the 90th percentile under *coercive*, with a high score of 7.

Differences Related to Conservative/Liberal Educational Backgrounds

This analysis is skewed somewhat related to the Power Perception Profile: Self responses, since only twenty-two of the thirty respondents provided the information necessary to identify their backgrounds. Five of the respondents identified what would typically be regarded as more orthodox/confessional training (e.g. Vennard, Asbury, Trinity, Taylor, etc.) and sixteen identified a less

orthodox/confessional background (e.g. University of Michigan, Duke, United, Methesco, Garrett, etc.).

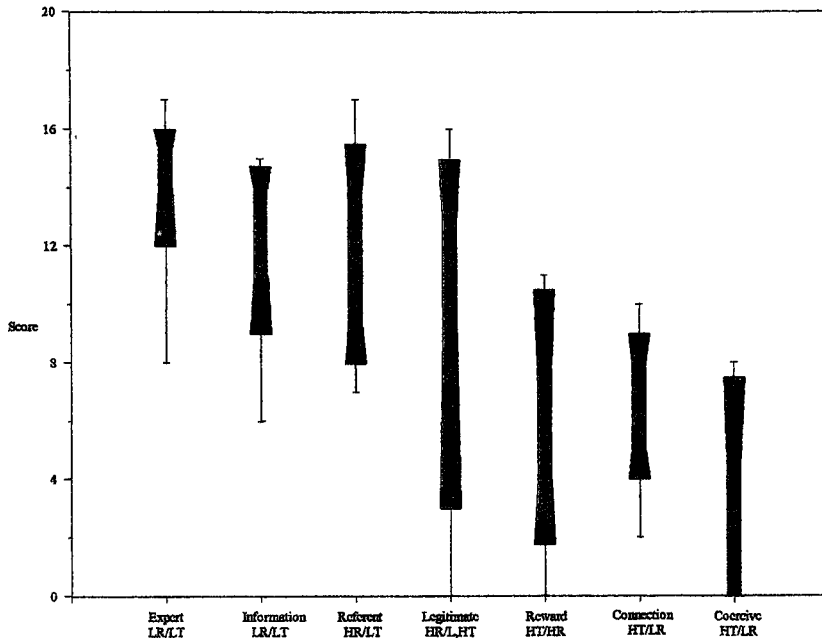
Differences were negligible for the most part under the various power bases. On the right side of the scale, liberals scored a lower mean under *connection* than conservatives, with a mean of 8 compared to 9.2 for respondents with a more conservative background. However, there was a shift when we looked at the scores under *coercive*. Here, we found the liberals to have a higher mean, with a score of 3.3 compared to the 1.8 of those identified as conservatives.

As it was pointed out before, the largest range between the 10th and 90th percentiles was found under the *referent* base, and we find the conservatives with a higher mean of 11.8 compared to the liberals 10.9. Conservatives have the same mean of 11.8 for *legitimate*, compared to the liberal's mean of 10.3. Conservative pastors scored a lower mean of 9.8 compared to the mean of 11.5 scored by liberal pastors under the *information* base.

Socio-Economic Differences in the Power Perception Profile: Self

The most striking data stemming from the comparison of high-end and low-end annual household income responses was under the *legitimate* and *coercive* power bases. Those who had an annual household income of less than \$25,000 had a mean score of 11.75 under the *legitimate* base, while those with an annual household income of \$75,000 or more had a mean score of 9. It was also noticed that high-end respondents tended to evidence higher scores than did their low-end

Graph 2: Power Perception Profile: Others (SPRC)



The average scores for the first three bases are distinct from the means of the last three. The greatest variance (16) is found under the *legitimate* power base. Here, a minimum score of 0 and a maximum score of 16 was found. The widest range found in either the “Self” or “Others” profiles is found in this category.

These profiles scored higher than “Self” profiles under the *expert* and *information* bases. Whereas 60 percent of the pastors scored 13 and less under *expert*, there were just 20 percent of “others” scoring 13 or less. Under *information*, 39 percent of the pastors scored 14 and above, while 79 percent of

“others” scored 14 and above. This would support the pastors’ perceptions concerning their tendency to lead with this type of Low Relationship behavior.

Distinct similarities between “Self” and “Others” (SPRC) can be noted under the *referent* base. Both sets of profiles had 42 percent score 10 or less under this category. As already noted, the largest variance became evident under the *legitimate* power base, and there was a larger variance (8.6 vs. 6.2) for *reward* in the “Others” profile than found in the same category (*reward*) for “Self.”

Distinctly smaller ranges for *connection* and *coercive* bases were found, as scored by others, although there was a higher concentration of numbers (81% compared to 70%) scoring between 5 and 9 under the *connection* base of “Others” (SPRC). Additionally, there was a higher concentration of numbers scoring between 4 and 8 (37% compared to 23%) by “others” under the *coercive* power base.

Gender Differences on the Power Perception Profile: Others (SPRC)

The differences in the profiles by “Others” related to gender were negligible except for on the right side of the scale. Except for the fifth and sixth power bases, the differences in scores were less than one between male and female. Scoring for these last three bases (*reward*, *connection*, and *coercive*) did surface increasing differences. Whereas the mean for males under *reward* was 6.4, we found females scored a mean of 4.3, as perceived by others. The reverse was

found under *connection*, where the mean score for females exceeded that of males (8.3 compared to 6).

Although there was a difference in score of less than 1 under *coercive*, it should be noted that four of the six females were scored 0, while one was scored 3 and another 8. Hence, the mean of 1.8, as compared to the male mean of 2.7, may be a little misleading. The female median is 0, while the male median is 1; male scoring also had a range of 0 to 8.

Differences Related to Conservative/Liberal Educational Background

Few significant differences were found in the scoring as it related to the training one had received. There were some that merit attention, including the significant number of those “Others” (SPRC), who perceived the conservative pastors’ *referent* power base to be smaller than did the conservative pastors. Conservative pastors scored a mean of 11.8, while “others” scored a mean of 8.3. Liberal pastors scored a mean of 10.8 in this area, while “others” scored a mean of 11.6, suggesting they felt the pastors’ *referent* power base to be even higher than did the pastors.

In the area of *information*, “others” scored higher (13) than did the conservative pastors (9.8). This compared with a mean score of 11.8 by “Others” evaluating liberal pastors, suggesting that conservative pastors may be a little less relational in their leadership style than they think.

Scores were very similar as perceived by “others” for both conservative and liberals in the areas of *expert*, *legitimate*, and *connection*. Scores for the *coercive* power base were .1 smaller than what the pastors overall had scored for both conservatives and liberals (1.8, 1.7 for conservatives and 3.3, 3.2 for liberals).

Socio-Economic Differences in the Power Perception Profile: Others (SPRC)

Noteworthy results related to socio-economic difference appeared under the *coercive* power base. The mean score of high-end respondents was 5.3, while the mean score of low-end respondents was 1.5.

The mean score of high-end respondents in the area of *legitimate* power base was 9.7, while low-end respondents were scored with a mean of 12.25.

Research Question Two: Uses of Power and Theology of Power

It became apparent that the researcher’s choice of instruments, coupled with the sample size, proved to be counterproductive to securing any correlations in this area. Statistically, it can be asserted that based upon this research there is no conclusive correlation.

However, the data generated by this study offer some strong indications that further study utilizing a customized instrument more disposed to conclusive identification of leadership style and uses of power, coupled with a significant sample size, would surface significant correlations. What can be concluded then from the present study, is that there are some noteworthy associations between a pastor’s use of power and theology of power.

The researcher-designed instrument employed to discern the pastor's theology of power asked questions related to the dynamics of power as the pastor has experienced them in the life of the local church and within the Annual Conference. This instrument collected extensive data through forty-seven different questions. Of these, thirty-one were closed, precoded Likert-like questions, and sixteen were open-ended. These open-ended questions invited pastors to respond with their own personal experience, thoughts, and insights. This instrument was completed by thirty pastors, although a few of them declined to answer all of the questions.

Data analysis was affected by two primary concerns. First, the research problem addresses an area rather hard to quantify (i.e. theology of power). Secondly, the sheer volume of data generated by this particular study necessitated a decision unforeseen at the outset. Therefore, data analysis focused upon the most salient and reliable aspects and discoveries of data collection. Areas the researcher considered more ordinary and deemed less significant are summarized. Those areas considered more significant and suggestive are presented in greater detail. Discoveries that appeared to be less reliable and inconsequential are left unreported.

Conceptual Dynamics of Power

The first nine questions were designed to be Likert-like scale responses, moving from "Strongly Agree" to "Strongly Disagree." Where the data is not

more evenly distributed throughout the scale, liberty has been taken to collapse the categories into two, i.e. “Agree” or “Disagree.” If the greater amount of responses fell into either of the “Strongly” categories, the responses will be identified as such. For instance, we find in question 6 that 87 percent (26 responses) “Strongly Agree” that a regular encounter with God’s Word, along with the application of such to one’s life, can be personally transforming. Hence, rather than report the finding as 87 percent “Agree,” it is reported as 87 percent “Strongly Agree.”

In an attempt to address the perceived tendency for persons to “thingify” or concretize power, the question was asked whether a legitimate image of power is a pie--the larger my piece means a smaller piece for you. 80 percent of the pastors responding disagree that this is a legitimate image to work with. The question should have been asked whether this was perceived to be an operative frame of reference for many within the congregation or Church at large. Indeed, 20 percent of those responding did agree that this was a legitimate image of power.

United Methodist pastors may be somewhat task oriented, whereas close to three out of four (73%) agreed that power was earned by hard work, intelligence, and instinct. A smaller number (70%) agreed that power enables one to influence and control the outcome of situations. Clearly, United Methodist pastors do not feel powerless, as 93 percent disagreed that they felt powerless. One can only guess why 93 percent of the pastors did not feel powerless, and yet a smaller number (70%) agreed that power enables one to influence and control the outcome

of situations. Answering question 22, 47 percent of the pastors felt powerless in their local churches “Some of the time.” This may suggest that some United Methodist pastors have privatized their perception of power, whereby they may not necessarily feel able to influence situations involving others, but still feel a sense of power.

The research revealed that 60 percent of the respondents have confidence in a life purpose which might put their professional interests at risk, while 37 percent disagreed that this was true in their lives. Only one of the subjects was undecided about this. This may suggest that a little less than half of our pastors do not believe there is any difference in their life purpose and their professional interests, or it may suggest that they lack confidence (might it be conviction?) in that life purpose.

Only one of the respondents agreed that if no moral basis for agreement can be found, that they should use power to get results. The rest of them (97%) disagreed that this was proper use of power. This would suggest to the researcher that a negative perception of power is operative; one that is to be avoided on grounds of principle, though they turn around in the next question and “Strongly Agree” (83%) that there is an endless source of power available to persons. This does dovetail with their perception that power does not enable one to influence situations, while at the same time not feeling powerless.

Questions 10 through 31 employed a scale moving left to right from “All the time” to “Most of the time” to “Some of the time” and finally to “None of the time.”

In question 10, some of the wider ranges across the scale were most evident on 10e, dealing with the perception of power as “power with” (See Graph 3).

Graph 3: Question 10

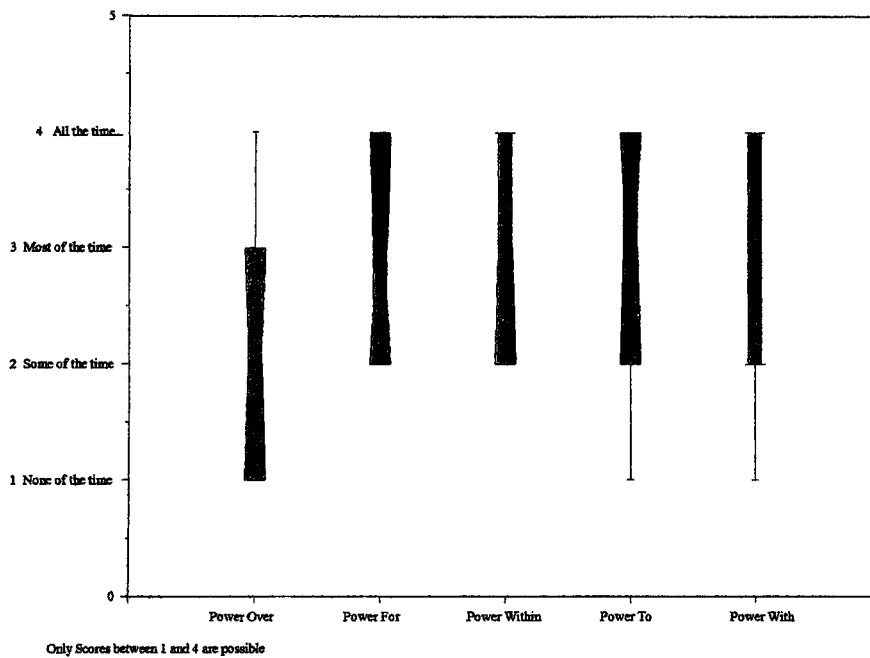


Table 8: Perceptions of Power

Power Perceived As . . .	Power Over	Power For	Power Within	Power To	Power With
	Number of Respondents				
All of the time	2	4	14	7	11
Most of the time	5	18	10	18	8
Some of the time	18	7	5	3	9
None of the time	5			1	1

Here is found 3 percent scoring “None of the time,” 31 percent scoring “Some ...,” 28 percent scoring “Most of the time,” and 38 percent scoring “All...” A considerably more even distribution of responses is found there than is evident in their responses to “power over,” “power for,” “power within,” and “power to.” This might suggest a more diverse approach to relational dynamics between pastors and their congregations, as compared to power perceived as innate and functional capacity. United Methodist pride in “connectionalism” may also be evident in this perception.

When thinking of power, the majority of subjects (60%) think of power as “power over” some of the time, while 17 percent perceive it this way none of the time. Seventeen percent think of “power over” most of the time, and 7 percent think of it this way all of the time.

Sixty-two percent of the respondents think of power as “power for” most of the time, while 24 percent of them think of it this way some of the time, and 14 percent think of power as “power for” all the time. “Power for” and “power within” were the two constructs that failed to generate any scoring in the none of the time category. In other words, it appears that pastors perceive power as “power for,” and “power within” at least some of the time. Actually, the breakdown was 62 percent think of it as “power for” most of the time, while 24 percent think of it this way some of the time and 14 percent perceive it this way all

of the time. “Power within” garnered the most all the time frequencies of all the constructs in question 10, with 48 percent. Thirty-four percent perceived it this way most of the time, and 17 percent scored it some of the time. Again, this substantiates the previous observation that pastors may be inclined to feel “power within,” and yet not feel enabled to influence or control situations.

This is in contrast to the fact that the highest frequencies (18 respondents or 62%) of all the scoring throughout question 10 is found in both “power for” and “power to,” where in both cases 62 percent scored it most of the time. This may indicate that further study should differentiate between “influence” and “control,” rather than yoke the two, as was done in question 3. “Control” just might carry that much negative baggage that pastors refused to take the chance of being perceived as controlling situations.

United Methodist pastors try to listen to God in prayer at least some of the time. No one scored none of the time in question 12, while 50 percent scored most of the time, and 43 percent attempt to listen to God in prayer all of the time. Fifty-three percent find prayer to be effective all of the time, indicating that some find prayer to be efficacious, even though they may not be attempting to listen to God in the process. Thirty-three percent find prayer to be effective most of the time and 13 percent find prayer effectual some of the time. Again, no one found prayer effective none of the time.

A fairly even distribution of responses was found in question 14, where 40 percent believe Christian ministry to be enhanced by power some of the time, 27 percent scored most of the time, and 33 percent believe Christian ministry is enhanced by power all the time. This indicates to the researcher further evidence of the negative connotations generated by the idea of power for a sizable amount of pastors. This is underscored by the findings of question 15, where we find 26 percent indicating that power should be sought by the Christian all the time, after 33 percent acknowledged their belief that power enhances Christian ministry. Though the real numbers are not substantial enough to draw firm conclusions, nonetheless it is apparent that the movement here is indicative of a perception that power is not necessarily to be sought by those professing to be Christian. This is shored up by the responses to question 21, where 20 percent of the pastors indicate they believe power should be avoided by the Christian all the time. Fifty percent of them scored that power should be avoided most of the time. Just two of the respondents indicated they believed power should be avoided none of the time. At the very least, we discover confusion here, suggesting United Methodist pastors need to do some intentional theological thinking about their beliefs concerning issues of power.

An even distribution between most of the time and all the time scoring in question 16 indicates that 93 percent of the respondents believe God to be intimately involved in their daily lives; half of those believing this to be the case

most of the time, and half believing this to be the case all the time. Only two of respondents indicated they believed God to be intimately involved only some of the time.

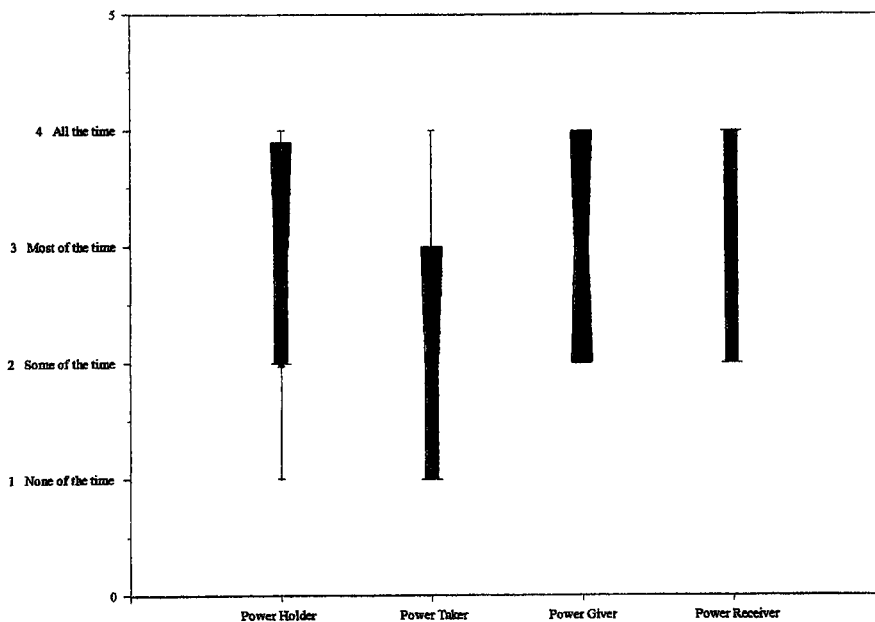
Striking a blow for courage of conviction, a full 60 percent of United Methodist pastors responding indicated they did not find it advantageous to espouse certain positions within their church regardless of personal belief.

However, 40 percent did, at least some of the time. No one scored most of the time, or all the time.

Question 19 poses four potential constructs: “power holder,” “power taker,” “power giver,” and “power receiver.” The greatest frequencies for most of the time (19) and some of the time (18) were found under “power giver” and “power taker” respectively. The only two constructs scored none of the time were “power holder,” where 7 percent scored this way, and “power taker,” where 28 percent scored none of the time. The greatest frequency scored all the time was found in the “power receiver” category, where we found 28 percent of the respondents, while 45 percent of those responding in this category indicated they were “receivers” most of the time (See Table 9 and the following Graph 4).

Table 9: Perceptions of Power

"I Am A . . .	Power Holder	Power Taker	Power Giver	Power Receiver
	Number of Respondents			
All of the time	3	1	5	8
Most of the time	11	2	19	13
Some of the time	14	18	5	8
None of the time	2	8		

Graph 4: Question 19 parts a,b,c,d

Only scores between 1 and 4 are possible.

Two of the pastors (7%) were honest enough to confess that they will not speak out when asked or pressured to do something they don't believe in. Twenty-three percent speak out some of the time; while 50 percent speak out most of the time. Six of the respondents (20%) claim to speak out all the time.

As reported earlier, 47 percent of the respondents felt powerless in their local churches some of the time, but 53 percent of them felt that way none of the time. There were no pastors feeling powerless in their local settings most of the time or all the time.

Less than half of the pastors responding (37%) have a life purpose for which they would die all the time. Fifty-seven percent indicated they have such a purpose for which they would die most of the time, and two of the pastors said they have such a purpose for which they would die some of the time.

When asked about their beliefs in a personal source of evil, 40 percent indicated they believe this to be true all the time; 23 percent believe this to be true most of the time, and 30 percent scored some of the time. Again, two respondents believe in a personal source of evil none of the time. These numbers were interesting compared to question 25, where they were asked if they believed there to be institutional evil in the Church. Here, 13 percent (4) of the pastors scored none of the time, 50 percent scored some of the time, and 13 percent scored most of the time. Twenty-three percent of the pastors do believe that institutional evil is something we contend with all the time. This suggests that about half of those who believe in a personal source of evil all of the time, believe that the Church as an institution is immune from the influence of such evil.

Apparently, when we get a little closer to home, pastors are less likely to dismiss the influence of institutional evil. When asked if there was institutional

evil in their local church, only 10 percent of the respondents scored none of the time, compared to 13 percent when asked about the presence of such in the Church. Seventy-three percent believe there to be such some of the time, while just 10 percent feel this way most of the time. There were two respondents who believe there to be institutional evil in their local church all the time.

The pastors indicated they are more comfortable affirming their core beliefs with their congregations, than they are speaking up when asked or pressured to do something they don't believe in. Forty-three percent are comfortable doing so all the time, 47 percent are comfortable doing so most of the time, while 10 percent scored some of the time. No one scored feeling comfortable none of the time.

This was not the case in affirming core beliefs with the bishop and district superintendent, where one respondent felt comfortable doing so none of the time. In looking at the spreadsheet of answers, it became clear the same person was uncomfortable affirming core beliefs with both the district superintendent and the bishop. Twenty-three percent felt comfortable with their bishop some of the time, while 47 percent were comfortable most of the time. Twenty-seven percent were comfortable affirming their core beliefs with the bishop all the time.

There was less anxiety with the district superintendent, where we find 53 percent feeling comfortable affirming their core beliefs most of the time, and 30 percent feeling comfortable doing so all the time.

Though they may not feel comfortable about their position on a given issue, 67 percent of the pastors do not find it advantageous espousing certain positions within the Conference regardless of personal conviction. Evidently 33 percent do, however. The numbers slightly changed when asked if they felt a responsibility to espouse certain positions regardless of personal beliefs. Seventy-three percent felt that way none of the time, while 27 percent believed they needed to do so some of the time.”

Frequencies to the Open-Ended Questions

A considerable variety of reasons were cited for personal power being stymied. Respondents included fear of failure, rejection or being wrong as primary obstacles to personal power. Feeling insecure, inadequate, and harboring self-doubt constituted about 23 percent of the answers to question 32. Variations of the aforementioned included pride, self-reliance, and self-centeredness, comprising another 23 percent of the answers. Again, the ostensible negative perception of power as something to be avoided surfaced, with 27 percent indicating they disliked power issues, had no desire for such, and did not want to be controlling. Areas given minimal reference included faithlessness to God’s Word, lack of prayer, and sin; all told, these comprised about 13 percent of the responses.

These obstacles are perceived to be overcome primarily by prayer (43% of the responses), continuing education, study, reason, and seeking counsel (37%),

and a combination of those two groupings (23%). Other responses included a need to focus on Christ, focusing on one's overall purpose, taking charge, repentance and forgiveness, more focused responsibility in the church, grace, and one even said retirement.

Pastors said they derived their greatest sense of power from God. Thirty-seven percent mentioned God, when asked to finish the statement, "I derive my greatest sense of power from ..." Thirty-three percent mentioned enabling others and seeing people function effectively, while the other two areas given multiple responses were the assurance that Christ is alongside (17%) and feeling unity and cooperation (7%, and this is quite similar to seeing people function effectively). Other responses included Scripture, knowledge, experience, and the spiritual disciplines of prayer and meditation.

A vast array of reasons were cited as obstacles to the power of respondents' local churches. The primary obstacle appeared to be lack of focus and no agreed upon vision, which was cited by 27 percent of the pastors. Other areas mentioned more than once included famine of prayer and a lack of openness to God' direction (7%), insufficient spiritual growth, greed, and self-interest (7%), and 23 percent mentioned apathy and low commitment. Failing to trust God, fear, busyness, entrenched leadership, stonewalling, ignorance, grudges, male vs. female ways of knowing, "syncretistic stance," spiritual warfare and pride all made the list, along with "ways of defining power."

These obstacles are overcome by a reclaimed sense of identity as called people of God, defined by God's Word as to who we are and what we do (30%), faith (27%), and prayer (23%). Enabling others, modeling, preaching, teaching, new blood, commitment, communication, risk taking, trust, like-mindedness, spiritual disciplines and God were all mentioned.

When asked to describe the characteristics of appropriate uses of power, 40 percent talked about understanding leadership, Christ-like leadership, servant leadership, and agape. Twenty-three percent referred to a sense of responsibility, a sense of anointing, and discernment confirmed by the Holy Spirit. Another 23 percent mentioned the empowerment and service to others. Twenty percent stated that humility characterized appropriate uses of power. Again, a large variety of answers attended this particular question, including integrity, courage, reason and knowledge, clarity, a willingness to listen and understand, persuasion, sense of accomplishment, consistency with Scripture, unanimity with others, and an absence of coercion.

It is the presence of coercion that signified for most the abuse of power. Fifty-seven percent of the pastors mentioned this and related descriptions of control, dictatorial tactics, manipulation and ego. Power used to compel one against their own will is abusive and undesired. Other areas of multiple response related to abuses of power included ignorance, narrowly defined positions and attitudes based upon false assumptions (7%), lack of integrity (7%), and sin and

commandment breaking (7%). Lack of faith, impatience, resentment, lose-lose decision-making, and folks feeling devalued were other characteristics identified.

Noteworthy answers to question 39 were given in response to the statement, “Power in my local church is most evident by...” The greatest concentration of answers clustered negatively around control (17%), and a combination of control and fear, refusal to change, clinging to brick and mortar, and not understanding Biblical authority in the church (10%). The balance of responses were positive qualities and spread widely across a spectrum including the Holy Spirit, willingness to serve, allowing others freedom in ministry, wide arena of decision making, respect and trust, honesty, reason, persuasion, evaluation, spiritual growth, numerical growth, joy in worship, philia, and designated responsibilities.

Pastors responding to how they best acquire power tended to indicate things like competence, expertise, and doing things well (62%). Thirty-four percent cited submission to Christ and prayerful humility before God. Again, this is a noteworthy result, indicating, at the very least, how pastors perceive power in their circumstances and what is necessary to secure it. Eighteen percent mentioned working with others, counsel with others and broad participation. A wide range of other responses included corporate prayer, caring for people’s needs, new leadership, accountability, calm presence, experience, consistency, waiting for a new appointment, position and status, and being open to the Holy Spirit.

A telling rate of response surfaced regarding symbols associated with power. Just as many mentioned hurt, sadness, pride, self-interest, and a club, as did those who mentioned the Cross (8%). A few others mentioned the Cross in combination with some other symbols (12%). The greatest concentration of responses were those described as love, wholeness, healing, integrity, and enabling others to come to Christ (31%).

Pastors asked to describe the first five Biblical narratives that came to mind when thinking of power provided 125 responses. Rather than listing the texts themselves, the researcher categorized the responses in the following manner, giving each category a numerical code:

Supernatural manifestation of power	34%
Power of the throne	15%
Power of the Cross	14%
Human yieldedness to Holy Spirit power	29%
Human power, power of evil	8%

This categorization was a judgment call on the part of the researcher, but attempted to identify the nature of power inherent to the given passage.

Supernatural passages included the miracles, Paul's conversion, and Creation.

Power of the throne passages included Saul, "King of Kings, Lord of Lords," and Psalm 127. Human power, power of evil passages included Adam and Eve, David and Bathsheba, and Cain and Abel.

There is a preponderance of supernatural accounts, followed closely by narratives dealing with human receptivity to the Holy Spirit. Power of the throne

and power of the Cross passages were very close in the number of responses.

Human power and power of evil passages were about half of the previous two just mentioned.

Cross Tabulations

As noted in Chapter 3, the sample size rendered Chi-square figures inconsequential. Nonetheless, statistical analysis tests (Pearsons, and Spearman's Correlations) generated data from which the researcher drew the following conclusions. Responses were carefully scrutinized. Cross tabulations were run on those questions indicating a wider range of distribution and deemed most useful for providing a stronger chance of correlations. The majority of analyses indicated rather weak correlations in the Pearson and Spearman's tests.

Question 4 cross tabulated with question 10e: Power as "Neutral Force" and as "Power With"

This cross tabulation dealt with the idea of power being a neutral force and when thinking of power, thinking of it as "power with." This was one of those indicating a weak Spearman correlation and a weak probability. The highest concentration of persons responding were found in value 4 (those strongly disagreeing that power is a neutral force, numbering 11). Of these, the most concentrated response was at the intersection of values 4,4 (those who strongly disagree power is a neutral force and think of power as "power with" all the time (See Table 10).

Table 10: Power Perceived as Neutral Force and “Power With”

Neutral	“Power With”				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 strongly agree	0	0	3.4	6.9	10.3
2 agree	3.4	10.3	6.9	6.9	27.6
3 disagree	0	13.8	3.4	6.9	24.1
4 strongly disagree	0	6.9	10.3	17.2	34.5
5 undecided	0	0	3.4	0	3.4
Total %	3.4	31	27.5	37.9	100

Chi-square = 10.26; df = 12; $p \leq .05$.

This suggests that the greatest number of those disagreeing that power is a neutral force, do perceive it as a force found in relationship.

At the same time, the highest concentration of those agreeing that power is a neutral force is found at the intersection of 2,2. This indicates those perceiving power as a neutral force are not quite as likely to see it as a force found in relationship. In fact, this was the only column to score none of the time, regarding the perception of power as “power with.” Rather, in observing the inclinations of those perceiving power as a neutral force, it was noted they were more likely to think of power as “power within,” followed closely by “power for.” This does not preclude relational imagery regarding power for those perceiving it as a neutral force, but it does weaken the case.

Question 4 cross tabulated with question 14: Power as “Neutral Force” and Power Enhancing Christian Ministry

This too proved to be statistically weak in the Spearmans correlation and probability. Respondents clustered most heavily in four cells (See Table 11).

Table 11: Power as Neutral Force and Power Enhancing Ministry

Neutral	Power Enhancing Ministry				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 strongly agree	0	10	0	0	10
2 agree	0	3.3	13.3	10	26.7
3 disagree	0	13.3	0	10	23.3
4 strongly disagree	0	10	13.3	13.3	36.7
5 undecided	0	3.3	0	0	3.3
Total %	0	40	26.7	33.3	100

Chi-square = 12.62; df = 8; $p \leq .13$.

The first was at the intersection of those who agree that power is a neutral force and believe that Christian ministry is enhanced by power most of the time. The second was at the intersection of those who disagree that power is a neutral force and believe that power enhances Christian ministry some of the time. The third intersection was found with those who strongly disagree that power is a neutral force and believe that Christian ministry is enhanced by power most of the time. There were an equal number of respondents who strongly disagreed power is neutral and believed power enhances Christian ministry all the time. Pastors can

believe that power is neutral, or disagree with that notion, and still believe that, at least some of the time, if not all the time, power can enhance Christian ministry. They do appear to be more inclined to disagree that power is a neutral force, and of these, they are apt to perceive Christian ministry enhanced by power, at least most of the time.

Exploring the responses of those who agree that power is a neutral force proved to be interesting when compared with their theology of power. More than half of those who refrained from responding at all to the last question on the survey (see Appendix B, p.143) were those who agree that power is a neutral force. The question referred to invited respondents to describe their theology of power in a paragraph or two. The overwhelming majority who did respond, described power as a gift from God. They often made statements to the effect that power was associated with the Holy Spirit. Only one seemed to be congruent with their described theology of power and their response to power being a neutral force. This speaks to our need to think through our notions of power and the manner it is to be employed.

Question 4 cross tabulated with question 15: Power as “Neutral Force” and Power to be sought by Christians

The matter of power being a neutral force or not was cross tabulated with whether power is to be sought by Christians. Three intersections with an equal size of concentration in the responses (4 in each cell) can be noted. The first is found

with those who disagree that power is a neutral force and think that power should be sought by the Christian some of the time. The second is found with those who strongly disagree that power is a neutral force and think power should be sought by the Christian some of the time, and the third cell strongly disagrees with the former and thinks power should be sought by the Christian most of the time (See Table 12).

Table 12: Power as Neutral Force and Seeking Power

Neutral	Seeking Power				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 strongly agree	0	6.7	0	3.3	10
2 agree	0	10	10	6.7	26.7
3 disagree	3.3	13.3	0	6.7	23.3
4 strongly disagree	0	13.3	13.3	10	36.7
5 undecided	0	3.3	0	0	3.3
Total %	3.3	46.7	23.3	26.7	100

Chi-square = 9.1; df = 12; $p \leq .69$.

The numbers are small enough to preclude strong correlations, but do suggest that those who disagree that power is a neutral force believe that power should be sought at least some of the time. Whether the respondents believed power was a neutral force or not, 43 percent of the pastors thought that power should be sought some of the time. In 23 percent of the responses, pastors thought power should be sought most of the time, and in 27 percent of the others, pastors scored all the time.

Question 4 cross tabulated with question 24: Power as “Neutral Force” and Belief in a Personal Source of Evil

The highest concentration of responses in this cross tabulation came at two intersections. Both of these cells numbered six persons. The first came at the intersection of those who agree that power is a neutral force and believe in a personal source of evil some of the time. The second was found where those who strongly disagree that power is a neutral force believe in a personal source of evil all the time (See Table 13).

Table 13: Power as Neutral Force and Belief in Personal Source of Evil

Neutral	Belief in Personal Source of Evil				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 strongly agree	0	3.3	3.3	3.3	9.9
2 agree	0	20	3.3	3.3	26.7
3 disagree	3.3	3.3	3.3	13.3	23.3
4 strongly disagree	3.3	3.3	10	20	36.7
5 undecided	0	0	3.3	0	3.3
Total %	6.7	30	23.3	40	100

Chi-square =15.8; df=12; $p \leq .20$.

This suggests that pastors with more passionate convictions in these two areas (power as a “neutral” force, and belief in a personal source of evil) are strongly convinced that power is not a neutral force and that there is a personal source of evil to contend with all the time.

Question 10a cross tabulated with question 10e: “Power Over and “Power With”

Respondents tended to cluster at the intersections where those who thought of power as “power over,” some of the time, while thinking of it additionally as “power with” some of the time numbered seven, and then decreased by one in each cell moving from “power with” most of the time (6) to all the time (5). This indicates that quite a few pastors think of power in terms of “power over” and “power with” pretty consistently (See Table 14). These pastors seem to acknowledge the relational dynamics involved in the exercise of power, as opposed to a more privatized, isolated sense of wielding power within.

Table 14: “Power Over” and “Power With”

Power Over	Power With				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	3.4	0	13.8	17.2
2 Some of the time	0	24.1	20.7	17.2	62.1
3 Most of the time	3.4	0	6.9	3.4	13.8
4 All of the time	0	3.4	0	3.4	6.9
Total %	3.4	31	27.6	37.9	100

Chi-square = 14.22; df = 9; $p \leq .11$.

Question 10a cross tabulated with question 14: “Power Over” and Power Enhancing Ministry

The highest concentration of respondents is again found along the row of “power over” some of the time, where we find eight subjects (27%) also believing

that power enhances Christian ministry some of the time, seven subjects (23%) believing ministry to be enhanced by power most of the time, and three subjects (10%) scoring all the time under power enhancing ministry (See Table 15).

Table 15: “Power Over” and Power Enhancing Ministry

Power Over	Power Enhancing Ministry				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	6.7	3.3	6.7	16.7
2 Some of the time	0	26.7	23.3	10	60
3 Most of the time	0	3.3	0	13.3	16.7
4 All of the time	0	3.3	0	3.3	6.7
Total %	0	40	26.7	33.3	100

Chi-square = 8.6; df = 6; $p \leq .19$.

The numbers were moving in the direction of a stronger Spearman correlation and a little stronger probability, but were still too weak to use these terms to establish correlations with confidence. What is apparent with the data here, is that 50 percent of those perceiving power as “power over” some of the time, also believe that it enhances Christian ministry some of the time (27%) and most of the time (23%).

Question 10a cross tabulated with question 15: “Power Over” and Seeking Power

A weak Spearman correlation but a moderately strong probability is found here, allowing for slightly more confidence in asserting a pastor’s tendency to seek power if inclined to think of power as “power over.” The intersections indicating

the highest concentration were found along the row of those who thought in terms of “power over” some of the time. Ten persons were found in the cell that also included those who thought power should be sought some of the time; six persons thought power should be sought most of the time, and there were another two believing it should be sought all the time (See Table 16).

Table 16: “Power Over” and Seeking Power

Power Over	Seeking Power				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	3.3	6.7	0	6.7	16.7
2 Some of the time	0	33.3	20	6.7	60
3 Most of the time	0	3.3	3.3	10	16.7
4 All of the time	0	3.3	0	3.3	6.7
Total %	3.3	46.7	23.3	26.7	100

Chi-square = 13; df = 9; $p \leq .16$.

Question 10e cross tabulated with question 24: “Power With” and Belief in a Personal Source of Evil

Again, there is a weak Spearman correlation coupled with a fairly strong probability. A fairly wide distribution along the vertical column can be identified with question 10e or “power with.” Nine respondents are found along row 2 (those thinking of “power with” some of the time), and there are four each in the cells identified with those who believe in a personal source of evil some of the time, and those who believe in such a source all the time.

Eight respondents are found along row 3 (“power with” most of the time), and at least one in each of the cells moving from none to all the time, and three each in the cells where the pastors believe in a personal source of evil most of the time, and all the time.

The highest concentration was found along row 4, where pastors think in terms of “power with” all the time and believe in a personal source of evil some of the time (3 persons), most of the time (4 persons), and all the time (4 persons) (See Table 17).

Table 17: “Power With” and Belief in a Personal Source of Evil

Power With	Belief in Personal Source of Evil				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	3.4	0	0	3.4
2 Some of the time	3.4	13.8	0	13.8	31
3 Most of the time	3.4	3.4	10.3	10.3	27.6
4 All of the time	0	10.3	13.8	13.8	37.9
Total %	6.9	31	24.1	37.9	100

Chi-square = 8.6; df = 9; $p \leq .47$.

The data suggest a slim majority of respondents (38%) think in terms of power as “power with” and likewise believe in a personal source of evil, at least some of the time.

Question 14 cross tabulated with question 15: Ministry Enhanced by Power and Seeking Power

Of all the cross tabulations, this one surfaced the strongest Spearman correlation. It appears there is a strong relationship between those who believe Christian ministry is enhanced by power, and those who also believe that power is to be sought by the Christian due to the fairly strong Spearman correlation and a very high probability. This makes perfect sense and is borne out in the research (See Table 18).

Table 18: Ministry Enhanced by Power and Seeking Power

Enhancing Ministry	Seeking Power				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	0	0	0	0
2 Some of the time	3.3	33.3	0	3.3	40
3 Most of the time	0	6.7	20	0	26.7
4 All of the time	0	6.7	3.3	23.3	33.3
Total %	3.3	46.7	23.3	26.7	100

Chi-square = 30.68; df = 6; $p \leq 2.90$.

The highest concentrations of respondents were found in the cells indicating that those who believed ministry is enhanced some of the time also believed that it should be sought some of the time (10), and where those who believed ministry is enhanced by power all the time also believe it should be sought by the Christian all the time (7 persons). It does make sense that if one is convinced that power will enhance ministry, that one should seek it, and we find some consistency here.

Question 14 cross tabulated with question 24: Ministry Enhanced by Power and a Personal Source of Evil

This is another case of fairly strong probability, despite a weak Spearman correlation. A rather even distribution of respondents is detected along the vertical column of those who believe Christian ministry is enhanced by power. Twelve persons are found along the row with those who believe in a personal source of evil none of the time (2), some of the time (3), most of the time (2), and all the time (5, See Table 19).

Table 19: Ministry Enhanced by Power and Belief in Personal Source of Evil

Enhancing Ministry	Belief in Personal Source of Evil				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	0	0	0	0
2 Some of the time	6.7	10	6.7	16.7	40
3 Most of the time	0	13.3	6.7	6.7	26.7
4 All of the time	0	6.7	10	16.7	33.3
Total %	6.7	30	23.3	40	100

Chi-square = 5.63; df = 6; $p \leq .46$.

Eight respondents are located along the row with those who believe ministry is enhanced by power most of the time and also believe in a personal source of evil some of the time (4), most of the time (2), and all the time (2).

Ten persons believe ministry is enhanced by power all the time, with two of those believing in a personal source of evil some of the time, three of those most of the time, and five of those believing in a personal source of evil all the time.

This suggests an increasing conviction that power enhances ministry for those willing to acknowledge the continued presence of a personal source of evil.

Question 15 cross tabulated with question 24: Seeking Power and a Personal Source of Evil

Again, this is a case of a weaker Spearman correlation and a fairly strong probability, suggesting an association between those who believe power is to be sought and those who believe in a personal source of evil. There seems to be a rather consistent pattern in terms of movement.

As those who believe power is to be sought some of the time, there is a pretty even distribution along the row of those who believe in a personal source of evil none of the time (2), some of the time (3), most of the time (3), with an increase to six in all the time.

Four persons are located at the intersection of those believing power is to be sought by the Christian most of the time and also believing there to be a personal source of evil some of the time.

In addition, there is a clustering of respondents along the row where those who believe power should be sought all the time also believe in a personal source of evil most of the time (3 persons), and believe in such a source all the time (4 persons, see Table 20).

Table 20: Seeking Power and Belief in a Personal Source of Evil

Seeking Power	Belief in Personal Source of Evil				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	3.3	0	0	3.3
2 Some of the time	6.7	10	10	20	46.7
3 Most of the time	0	13.3	3.3	6.7	23.3
4 All of the time	0	3.3	10	13.3	26.7
Total %	6.7	30	23.3	40	100

Chi-square = 8.84; df = 9; $p \leq .45$.

Question 10e cross tabulated with question 15: "Power With" and Seeking Power

There was a stronger case for correlation here. One will notice a more even distribution along the total percent row and column (See Table 21).

Table 21: "Power With" and Seeking Power

Power With	Seeking Power				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	0	3.5	0	3.5
2 Some of the time	3.5	24.1	3.5	0	31.1
3 Most of the time	0	13.8	6.9	6.9	27.6
4 All of the time	0	6.9	10.3	20.7	37.9
Total %	3.5	43.8	24.2	27.6	100

Chi-square = 15.4; df = 9; $p \leq .08$.

The strongest concentrations are at the intersections of 2,2 and 4,4. As indicated in the table, the scores are similar at these intersections. Those who perceive power as "power with" some of the time, believe it should be sought

some of the time, and those who perceive it as “power with” all the time, believe it should be sought all the time. Hence, the case for a correlation here.

Question 10a cross tabulated with question 24: “Power Over” and Belief in a Personal Source of Evil

There was a weaker Spearman correlation here, though there was also a fairly strong probability. As is evident in the following table, the greatest amount of scoring was along row 2 of “power over.” Those who believe in a personal source of evil all the time are most likely to perceive power as “power over” some of the time (30%, see Table 22).

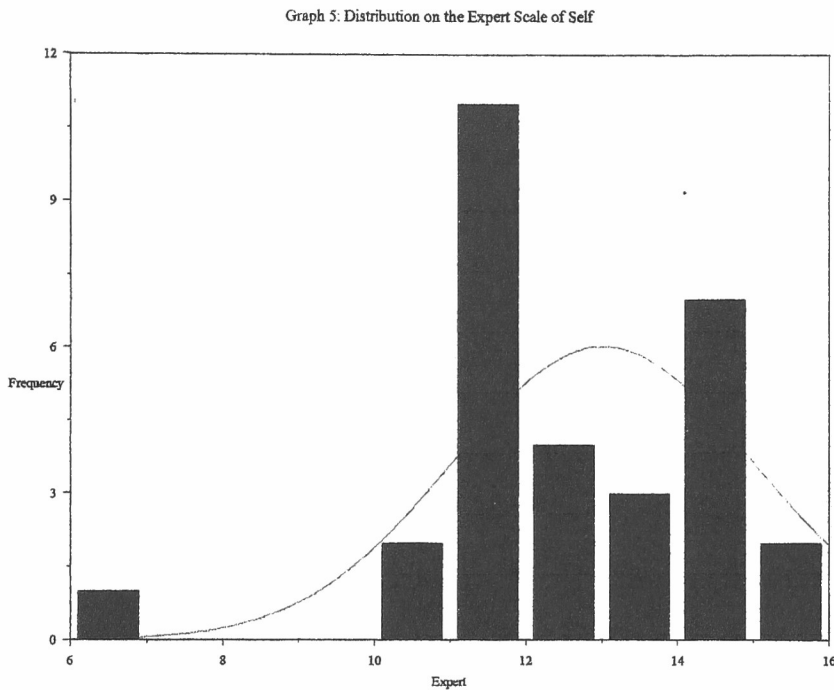
Table 22: Power Over and Belief in Personal Source of Evil

Power Over	Belief in Personal Source of Evil				Total %
	1 None of the time	2 Some of the time	3 Most of the time	4 All of the time	
1 None of the time	0	10	6.7	0	16.7
2 Some of the time	3.3	16.7	10	30	60
3 Most of the time	0	3.3	3.3	10	16.7
4 All of the time	3.3	0	3.3	0	6.7
Total %	6.7	30	23.3	40	100

Chi-square = 13.95; df = 9; $p \leq .12$.

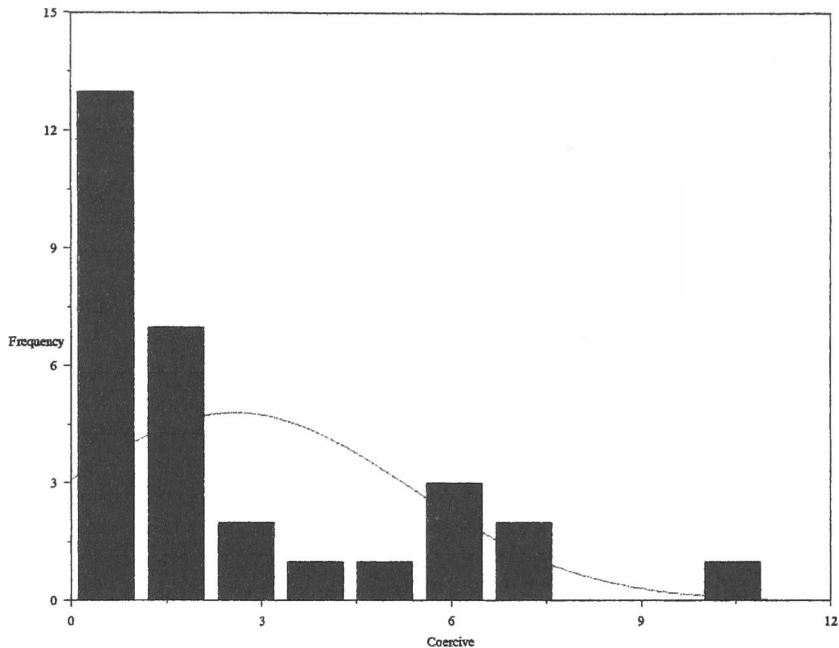
When the researcher ran a t-test on extreme-grouped responses between question 24 and tendencies of a pastor to use power in a particular manner, it was determined there was no significant differences between those who believe in a

they exercise leadership from an *expert* power base (See the following histogram in Graph 5).



However, we did observe that the greatest concentration of responses scoring 0 under the *coercive* power base were those who strongly disagreed that power is a neutral force. At the same time, it would be noted that the highest score under the *coercive* power base was by a pastor who strongly disagreed that power is a neutral force. Hence, there was a weak but positive correlation in this regard. (See the following histogram in Graph 6)

Graph 6: Distribution on the Coercive Scale of Self



Research Question Three: Uses of Power and the Spiritual Disciplines of Prayer and Bible Study

United Methodist pastors appear to have similar commitments to the spiritual disciplines of Bible study and prayer. The research was designed to discover what type of time commitments pastors gave to these two areas. Open-ended statements were included in both cases, with a fill in the blank as follows, “I spend ____ minutes per day in...(either Bible study or prayer; see Appendix B, p.142).”

The only qualification built into the questions concerning Bible study and prayer, was that time spent in sermon and teaching preparation was not to be included.

The questionnaire did include a separate category to determine the amount of time committed to further one's knowledge, in addition to that block of time employed in Bible study and prayer. The following tables indicate that the time given to any of these three areas is very similar, although closer scrutiny of the frequencies indicated that a greater amount of time is spent in furthering one's knowledge.

Table 23: Time Spent Furthering One's Knowledge

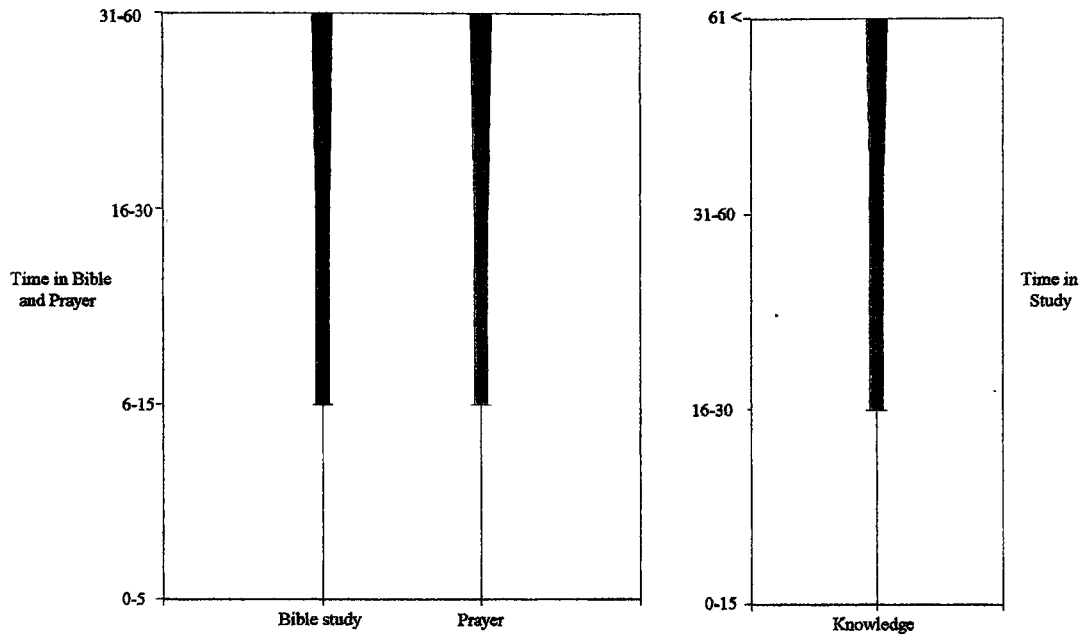
Minutes Spent Per Day	Respondents
0 - 15	2
16 - 30	11
31 - 60	10
61+	7

Table 24: Time Spent In Bible Study and Prayer

	Bible Study	Prayer
Minutes Spent Per Day	Number of Respondents	
0 - 5	1	1
6 - 15	8	12
16 - 30	17	13
31 - 60	4	4

As noted in the following graph (Graph 7), there is a higher median found under knowledge.

Graph 7: Time Spent in Study



Though unable to make strong statements with a high level of confidence about existing correlations between uses of power and the exercise of the designated spiritual disciplines, this should not discourage future studies employing a larger sample size.

CHAPTER 5

Interpretation and Conclusions

They were not particularly happy. The Pastor/Parish Relations Committee had struggled through the eventual departure of their previous pastor and the related problems over the next few months, as they awaited the appointment of a new pastor. In February, they greeted a new parsonage family, and as they gathered for their first meeting with the pastor, there were mixed feelings. This new pastor had left some of them wondering about the new “fundamentalist” who had come to town. When he asked them what they meant by that, he was informed by the most influential among them that there was concern about the pastor’s constant reference to Jesus and the Bible. He responded, “I hope you won’t mind me receiving that as a back-handed compliment; for I am convinced that one of my primary responsibilities is to talk about Jesus and the Bible-- especially from the pulpit.”

The same man who had expressed this concern, was to approach the pastor a few weeks later, inquiring about pulpit supply during the pastor’s vacation time. The pastor informed him who had been secured, and somewhat cynically, the man replied, “Well, he’s theologically compatible with you.” The pastor invited him to explain himself, and he responded, “You both believe in miracles.” Having been there for about two months, the pastor said, “I’m glad that in the short time I’ve been here, that at least that much has been apparent.” A derisive, “I’m still waiting

for the miracle,” was the retort. He had just counted the Sunday offering. It had been a decade since they had last fulfilled their financial obligations as a church, and the new year had begun no differently.

A certain form of perverse pleasure accompanied the pastor’s approach to this same man in September of that year. The pastor had just received a \$10,000 check from a man who was a member of another church in a different denomination. He did not even live in the same community, except for a few months during the summer. When this person gave the pastor the check, he had done so with no strings attached, sharing that he trusted the pastor to use the money as needed. It so happened that the member of the Pastor/Parish Relations Committee was in the church building at the time of this gift, and the pastor sought him out. Holding the check for the man to see, the pastor chided him somewhat and said, “Are you still waiting for that miracle?”

No, the manifestation of power does not hinge on those moments or events that we might deem “miraculous.” The member of the Pastor/Parish Committee had a different idea of what a miracle involves than what I did. Nonetheless, there were elements of a power struggle at work in this situation. Those elements are still at work.

Restatement of the Study's Hypothesis

The present study attempted to determine existing correlations between a pastor's use of power and theology of power. This was supplemented by an attempt to discern correlations between a pastor's use of power and their exercise of the spiritual disciplines of Bible study and prayer. The researcher assumed pastors inclined to be more relational in their uses of power would be those with a more Christ-centered theology of power. Likewise, it was assumed that those who evidence a commitment to the spiritual disciplines of Bible study and prayer would tend to be more relational in their uses of power.

Review of the Literature and Its Influence on the Hypothesis

The review of the literature indicated that the secular world seemed to be more interested in the subject matter than those of us in the Church. Increasingly, we are beginning to address the issues of power within the Church, but so often it seems to be related to gender differences and sexual harassment.

The literature confirmed the negative light cast on power. Manipulation and coercion are the associations so commonly made when reference is made to power. In fact, as was noted earlier, Charles Reich has gone as far to say, "it is not the misuse of power that is evil; the every existence of power is evil."

Further studies in this area could prove to be very helpful in bringing focus and reflection to an area long resisted. I say resisted, as opposed to neglected, because I am convinced that a daily encounter with these issues is our experience.

It is there, and we strive to “manage” it properly, even if that involves distancing ourselves from conscious engagement with the issues of power.

There may be a tendency today, for those in the Church, to react to power as so many do with sex. Laden with negative perceptions, the idea of power being wielded by pastors is one of aversion for numerous people. Yes, debasement and distortion of good things permeates the history of Creation. This has fostered perversions of power, as well as sexuality; indeed, the relationship between the two is subtle and real. Those who have succumbed to the seductive lure of worldly power have given cause for such negative reactions. Many within the Church respond by attempting to wash their hands of it, as though it were something vile and unbecoming. Increasing vilification hardly brings wholeness out of brokenness, and too often distorts the intent and desires of our Lord and Savior, the Creator of all good things. The proverbial bathwater needs to be pitched, but the gift to us of *dunamis* must be exercised responsibly. In doing so, we stand to benefit our Lord’s pleasure.

The existing literature submits a case for Christians to pursue powerlessness (Campolo, Reich, et. al.) Of course, not all of the literature is written from this perspective. The issue is fraught with diverse appeal and understood in various ways.

The researcher was intrigued by those such as Bertrand Russell, Friedrich Nietzsche, and Paul Tournier sharing the conviction that persons contend with an

innate “lust for power.” Convinced this was related to the theologian’s idea of original sin, the researcher was inclined to further pursue how pastors currently serving local churches regard the notion of power.

A close examination of the strategic tactics employed by the tempter in the Garden of Eden, and in the wilderness temptation of our Lord, Jesus Christ, suggests we too may find ourselves exposed to similar temptation. This may have everything in the world to do with Jesus instructing His disciples to wait in Jerusalem until they had received the Promise--Jesus had given His word that “Another,” just like Him would come. They were not to go out in their own power; rather they were to await God-given *dunamis*. Holy power is undefiled power. It is pure and cleansing. Maybe pastors would benefit from “tarrying in Jerusalem,” before rushing into service for the Lord. The manner in which we exercise power may flow out of our beliefs, and the quality of our relationship with Yahweh may have a direct bearing on both.

Hence, there was an additional concern for the level of commitment to the spiritual disciplines of Bible study and prayer. If indeed God will reveal His Person and Divine purpose, then we do well to embrace those ways by which we might become better acquainted. These are two ways that Christians throughout the ages have done so. Are pastors today inclined to do likewise?

As Martin Luther King suggested, the means are the end in process. The researcher was curious about the relationship between a pastor's use of power and their theology of power--that is, how they thought theologically about power.

Intent of the Research Design

Acknowledged at the beginning of the questionnaire, power is one of those words that everyone understands perfectly well until asked to define it.

Attempting to get at the heart of what a pastor thought about power, a number of questions were asked. They were asked how power was acquired, what obstacles to power existed for them personally and within the church, how those obstacles were overcome, and what constituted appropriate use of power.

They were asked about the source of power, life purpose, comfort level related to openly sharing convictions with superiors and congregations, level of intimacy with God in daily life, and whether power enhanced ministry or should be sought by Christians. They were asked whether they believed in a personal source of evil, and whether power was a neutral force or not. They were asked which Biblical narratives came to mind when thinking of power, and what kind of symbols they associated with power.

They were asked to appraise how they thought of power in terms of *power over*, *power within*, *power for*, *power to*, and *power with*. They were given space to articulate their theology of power without leading questions. They also

indicated the kind of daily time they spent engaged in the spiritual disciplines of Bible study and prayer, and also in time spent in study to further their knowledge.

The data produced by this research study offer considerable documentation of “power perspectives.” An overview of the project and the information thus produced suggests that pastors will benefit from a more deliberate consideration of the issues related to power. By admission, far too many have refrained from theological thinking concerning power, and have not developed a coherent frame of reference to foster leadership styles consistent with their notions of power. One respondent sent a letter along with the questionnaire, and I quote, “You will quickly understand why I successfully avoided this instrument for two months--but decided to do it. It may indicate a great deal about myself--and my unstated, unexamined theology of power, if there is such a thing.” This posture towards the issues of power can now more readily be identified, deliberated, and addressed by those willing to engage in the process.

This research study documents a large variety of perceptions and evidence suggesting that power is more than what meets the eye. The bottom line is that pastors approach issues of power in ways that beckon further effort to clarify and elucidate what it means to follow the Christ. With Paul, we are those who claim to be Christ’s ambassadors (II Corinthians 5: 20), and to know the power of His Resurrection implies our willingness to participate in His sufferings, becoming like Him in His death (Philippians 3: 10-11). This is not our idea of power; nor is it

world's idea of power. Exploring what we do think of in terms of power has been the object of this research.

Significant Results and Conclusions

Certain inceptive ideas concerning the issue of power in the Church gave birth to this project. One of those ideas was confirmed in a piece of correspondence I received after I had compiled the results of those responding. The pastor wanted me to know why he had put my study aside and shared the following:

I have had your stuff on the edge of my desk, and I'm sorry not to have gotten it to you. I wanted to explain what happened, which probably won't help your project much, but may be related.

In fact I was fairly contentedly working away on it, and it was challenging me to some interesting thinking, when right into the middle of it arrived the Good News magazine. That was the first disruption. I don't know for sure why they send it to me. I don't know who else they send it to. I hear rumours about it all that disturb me. ("Is that a legitimate, faithful use of power?" I asked myself.)

Then paging through I came to the ad for Asbury on the back, and there was a line something like "Churches are really glad to get Asbury graduates!" And I suppose that's harmless enough, but I read it as "Churches are really glad to get Asbury graduates because they know how to do things right and everybody else does them wrong." And I'm sure I brought as much of that to the moment as did the magazine.

Anyway, the two things together just really put me off, and I put your study aside until I could write you about it, and I'm afraid it's taken me this long. . .

I am convinced therein lies a clue as to why some were unwilling to participate in this study. I continue to be intrigued by the kinds of things that thwart the Church's efforts to become the living Body of Christ.

Nonetheless, statistical analysis tests (Pearson and Spearmans Correlations) were performed. The majority of analyses indicated rather weak correlations in the Pearson and Spearmans tests. Hence, the research failed to produce the kind of data enabling us to assert the kinds of correlations hoped for at the outset.

The following possibilities are suggested from those questions generating the broadest range of distribution in the responses:

- 1) Those who strongly disagree power is a neutral force, when thinking in terms of “power over,” are most likely to think of it this way some of the time.
- 2) Those who strongly disagree power is a neutral force, when thinking in terms of “power with,” are most likely to think of it this way all the time.
- 3) Those who strongly disagree power is a neutral force are more likely to believe that power is something the Christian should seek.
- 4) The largest group of respondents (46%) believe that power should be sought some of the time, 23 percent believe it should be sought most of the time, and 27 percent believe it should be sought all the time. These figures are not surprising since only 13 percent believe power is best acquired (question 40) by being open to the Holy Spirit and submitting one’s life to Jesus Christ. The largest group in that question (20%) indicated they believed the best way to acquire power was by being competent, building respect, and expertise.
- 5) Those who strongly disagree power is a neutral force are most likely to believe in a personal force of evil all the time. Those who agree power is a neutral force are most likely to believe in a personal force just some of the time.
- 6) Those who believe in a personal force of evil all the time, when thinking in terms of “power over,” are most likely to think of it this way just some of the time.
- 7) When thinking in terms of “power with,” 24 percent think of it this way some of the time and believe it should be sought some of the time. Those, who when thinking in terms of “power with,” think of it this way all the time and believe it should be sought all the time numbered 21 percent of the respondents. The numbers were a little different when asked if power *enhanced* Christian

ministry. Those who thought of “power with” some of the time, and should be sought some of the time were less likely to think that it enhanced ministry some of the time (20%). Likewise, the numbers decreased for those who thought it should be sought all the time. Only 17 percent of these thought power would enhance ministry all the time.

Those with strong convictions about power not being a neutral force are not also prone to perceive power as domination. In fact, as we see in conclusion 2, these pastors are more likely to perceive power in relational terms--as *power with*.

They are also inclined to view power as something positive to be sought, which contrasts with the largest group of respondents. As we can see in conclusion 4, forty-six percent of the pastors responding believe that power should be sought just some of the time. When observing the results to question 40, it became apparent that those who strongly disagree that power is a neutral force are the ones believing power is best acquired by being open to the Holy Spirit, submitting one’s life to Christ, providing a Biblical example and Christian witness.

This was a marked contrast with those who strongly agree that power is a neutral force. These were the ones responding, without fail, that power was best acquired through knowledge, experience, competence, being open to diverse needs and perspectives (pluralism), study, and waiting for a new appointment. Only one of these referred to prayer, the Holy Bible, or the Godhead, and this reference was “corporate prayer.”

Only 34 percent of the total responding believe power is best acquired by being open to the Holy Spirit and submission of one’s life to Christ. The largest

group (62%) indicated they believed the best way to acquire power was by being competent, building respect, and acquiring expertise, position and status.

The contrast was corroborated in the responses to the question about believing in a personal source of evil. As we can see looking at conclusions 5 and 6, those who strongly disagree power is a neutral force are most likely to believe in a personal force of evil all the time. Those who agree power is a neutral force are most likely to believe in a personal force just some of the time. Respondents who believe in a personal force of evil all the time, when thinking in terms of “power over,” are most likely to think of it this way just some of the time.

These conclusions are significant in the life of a pastor, as well as in the life of the Church. Pastors are entrusted with the care and nurture of persons. Human souls hang in the balance. Their spiritual well-being is a matter of concern to Jesus; indeed it should be a matter of concern to the pastor. If indeed, there is a personal source of evil, and if indeed power is not a neutral force, then there may be a reason for pastors to discern the truth concerning such, in order to more effectively minister to congregations and the persons therein.

It was determined that the conclusions flowing out of the data related to the cross tabulations surfaced a very critical issue in the life of the pastor and the Church. The Church is the Bride of Jesus Christ. Pastors are entrusted with a profound responsibility, requiring Kingdom power to be efficacious, and firm convictions about Whom we serve, why we serve, and how we serve. The

following is an attempt to address this, as we look at the pastor in the Church, leadership style, and some of our perceptions of power and evil.

The Pastor in the Church

“The Church is a community of all true believers under the Lordship of Christ. It is the redeemed and redeeming fellowship in which the Word of God is preached by persons divinely called, and the sacraments are duly administered according to Christ’s own appointment. Under the discipline of the Holy Spirit the church seeks to provide for the maintenance of worship, the edification of believers, and the redemption of the world. The church of Jesus Christ exists in and for the world.”

So begins the preamble to the Constitution of the United Methodist’s 1996 Discipline. It goes on to describe a local church as this type of community functioning under the guidance of the Holy Spirit, to help people personally know Jesus Christ and to live their daily lives in light of their relationship with God (United Methodist Book of Discipline, 115-116).

The question becomes, “Are United Methodist pastors cultivating these kinds of local churches?” Are we functioning under the guidance of the Holy Spirit, and are our people growing in an intimate relationship with Jesus Christ, living daily in the light of their relationship with God?” As Peterson observed (see page 37), pastors are abandoning their posts, left and right. No, they are not leaving their churches for other jobs. But they have abandoned their calling, opting for the pursuit of ambitions other than what has been the purpose for the Church’s existence.

The Church proper--the Body of Christ--is the reason for history. The Church is at the very center of everything God is doing. The return of Jesus Christ, coupled with the end of time and space as we experience them, will find the only thing remaining to be the Church--the Bride of Christ.

The gifts and resources of the Church are to be rendered for the purpose of building and strengthening the Body of Christ. We are to be an open, pulsating, dynamic, loving community of God's people who would penetrate our culture and claim it for Christ.

However, the experience of far too many churches across the land has left some with the impression woefully expressed by this disillusioned parishioner,

“Attending church on Sundays became a torment from which I would return home livid with anger. It seemed that almost everything that took place in most churches was devised to kill the spirit of believers and to deaden vital Christians. As for unbelievers, it seemed that every aspect of church life had been calculated so that, if perchance an outsider has wandered in, he or she would be discouraged from ever setting foot in the place again. It was as if the ideals that were assiduously pursued were tedium, inertia, mediocrity, rigidity, and close-mindedness(sic)--and all in the name of Christ who had actually established the church in the world to turn it upside down (Bilezikian, 176)!

This is directly related to the effectual (and ineffectual) appropriation of the power of God to fulfill our calling as pastors and preachers. When we go whoring after other gods, failing to yield our lives and resources to Jesus Christ, inevitably we contribute to the demise of the Church.

The research indicated that 60 percent of the respondents had confidence in a life purpose which might put their professional interests at risk. Sadly, there were 40 percent who didn't feel that way. Of course, this could mean nothing more than that pastors are convinced their professional interests are in perfect accord with the desires of our Lord. But there is also the possibility that this means there are a number of pastors who do not have confidence in a life purpose transcending professional interests.

When asked if they had a life purpose for which they would die, the numbers took another sad turn; only 37 percent responded they have a life purpose for which they would die all the time. This suggests we have abandoned our calling. It may also suggest that some of us were never called by the One who went to the Cross, and calls us to follow.

We live in a day and age saturated with the lure of a sensate culture. Material comfort, technological prowess, opportunities of advancement, and the increasing sophistication of systems development leave even the clergy with little room for notions of servanthood and sacrifice. Martyrdom might be a reality for Third World Christians, but we do not have a lot of time for such considerations. This may or may not have some bearing on the responses of the pastors. A good, hard look in the mirror is something North American pastors might benefit from; the depth of our convictions has a profound influence on the manner in which we lead our congregations.

Power and Leadership Style

Pastors need to be good diagnosticians and value an inquisitive spirit. All congregations will exemplify diverse abilities and motives and the pastor must be sensitive to such. A proper assessment of any situation does not guarantee effective and fruitful ministry. There must be a corresponding willingness and ability to modify one's approach and method of ministry. Leadership style is not right or wrong in and of itself, unless of course, it is not appropriate for a given situation. The demands of one's environment will beckon a particular emphasis and the pastor must remain flexible and receptive to Divine counsel. Might the study of God's Word and prayer be of value?

This research project documents and describes the perceived tendencies of pastors to exercise leadership from any of seven different power bases, as they have been identified by the Center for Leadership Studies in Escondido, California. The Power Perception Profile is one of the components employed by those utilizing the model of Situational Leadership. The model of Situational Leadership is predicated upon a person's level of discernment enabling proper assessment of given situations. Hence, the readiness (or lack thereof) of congregations to engage in various tasks of ministry may necessitate a style of leadership that is foreign to the spirit and nature of a given leader. Proper evaluation and willingness to implement particular styles of leadership may lead an outside observer to draw erroneous conclusions about the relationship between

the pastor and the congregation. One thinks of the role of the parent in the raising and development of children. Given situations call for particular means of addressing the issues at hand, and at times this may appear to be something other than ideal.

A similar role is assumed by the pastor. Sound theological thinking and integration of our understanding of power is critical. Subsequent application of this understanding will be subject to all the dynamics of daily living in a fallen world. Patience, perseverance, and spiritual proximity to the Father, Son, and Holy Spirit will be requisite for power-full ministry.

The amount of guidance and direction (task behavior) a pastor gives, along with the level of love and socioemotional support (relationship behavior) a pastor offers is directly related to the readiness level evidenced by the congregation for various facets of ministry. Indeed, the state of the congregation is a critical element in any pastoral function. Ability and willingness are key components of a congregation's readiness level. Essential to the task of fruitful ministry is the ability to discern the needs and resources of a given situation. Proper identification of such enhances the prospects of properly identifying the style of leadership being called for.

Soon it becomes apparent that no one style is effective in all situations. Leadership styles in crisis situations call for different approaches than do those

situations running smoothly. Operating out of a leadership style suited for a crisis may in fact precipitate one.

Other factors related to pastoral effectiveness must also be considered. Though the present study did not test for such factors, these would include key associates, organizational structure, decision time, and the level of supervision involved. All of these factors are interactive. A desire for growing discernment and wisdom to effectively lead invites the counsel and direction of God Almighty. Leaders in the Church, like Peter, frequently have in mind the things of the flesh versus the things of God. Pastors find themselves looking for solutions not easily found when looking in the wrong places.

Pastoral ministry necessarily involves identification of a purpose. What do we want to accomplish? More importantly, what does God want to accomplish? Decisions to determine such a purpose are directly related to the role of the pastor. Having done that, the pastor determines congregational readiness (abilities and willingness) for such ministry. How much intervention and involvement will be required? What kind of behavior is most likely to produce the kinds of results being sought? In turn, what kind of results are obtained? Once this has been determined, will further involvement be required?

Appropriate use of power will manifest itself in diverse leadership styles. Healthy diagnosis of a congregation's readiness for certain aspects of the faith and

ministry will include identification of appropriate leadership styles to most effectively induce cooperation and favorably influence congregational response.

This relational process will be thwarted if a pastor operates from a theological understanding determined to avoid power issues. Attempts to satisfy personal agendas rather than remaining sensitive to congregational needs and interpersonal dynamics will often constrain pastors to a style of leadership counterproductive to Kingdom purposes. Ours is a God interested in results. Ours is a God concerned for the praxis involved in securing results, and God offers the resources necessary to attain Divine purposes.

Future research in this area may want to identify good examples of the various styles of leadership being employed most fruitfully. Where effective application of certain styles and methods can be offered as examples, we do well to observe the factors involved. Too often the mistake is made to attempt duplicating a particularly effective model of ministry in places with a completely different set of factors at work than the one of origin.

Without question, the leadership style with the greatest concentration on the high end of the value scale was the *expert* power base. This was confirmed and emphasized by the scoring of "Others," who indicated the perceived tendency of pastors to lead from this power base even stronger than what the pastors had. This is a Low Relationship/Low Task power base and indicates that the respondents were inclined to exercise their leadership as though their congregations were

highly ready to perform their ministries with little direction or support. This is a desirable position to be in, if indeed congregations are truly motivated and mobilized for ministry. However, if congregations are not really at that level of readiness, and the pastor is leading as if they are, then it might be an indication of why the United Methodist Church is in decline. It may also indicate that pastors are not nearly as relationally oriented as they need to be.

To love as Jesus loves is to lead as Jesus would lead. Rather than assuming the position of “resident expert,” pastors must become more willing to engage in the tough stuff of nurturing faith and discipling persons. The size of the congregation certainly impacts the manner in which one can do this, but it is critical that we are able and willing to model intimacy in our relationships. Though we may be unable to do this with one and all throughout the congregation, it is essential that we are able to do this with significant others who are then able to do likewise. Ripple effects can be positive, as well as negative.

In a society that now experiences a higher standard of living than ever before, we have congregations that tend to be better educated and sufficiently capable of meeting basic physical and security needs. But as human beings, there will always be a need to belong and be recognized in their personhood. Opportunities to develop innate potential for quality relationships are sought and churches need to offer such.

As pastors, our role is to enhance the prospects and likelihood of persons growing in their relationship with God, self, and others. Our exercise of leadership and power must continue to integrate various levels of understanding, readiness, and influence in order to nurture these relationships.

Assessment of how a pastor actually influences others is related to their possession and use of power. Granted, observing how people wield power does not suffice to understand power. But it does provide insight regarding our disposition to it.

Power, Evil, and Pastoral Perceptions of Such

Jesus came enabling the blind to see, the deaf to hear, releasing the captives, and healing the sick. The power of sin in human life contends with the power of God and in the end, as C.S. Lewis once said, “God or Satan will own all that is.”

The United Methodist Book of Discipline stipulates under paragraph 217, regarding church membership, that when persons unite with a local United Methodist church, they covenant together with God and fellow members of the church to (amongst other things):

1. Renounce the spiritual forces of wickedness, reject the evil powers of the world, and repent of their sin;
2. Accept the freedom and power God gives them to resist evil, injustice, and oppression;
3. Confess Jesus Christ as Savior, put their whole trust in His grace, and promise to serve Him as their Lord; . . . (Book of Discipline, 123)

As United Methodist pastors, part of our responsibility is to enable our congregations to become evermore faithful in the manner we live out our membership vows with integrity. Power to do so will manifest itself in several ways. Our awareness and appreciation of this will influence the fruitfulness of our ministry.

In order to renounce the spiritual forces of wickedness and reject the evil powers of the world, there is necessarily a corresponding need to acknowledge the existence of such. One does not need to spend a whole lot of time in United Methodist circles before recognizing the rejection of such notions, or at least a radical revision of orthodox belief concerning the existence of evil.

In our research, the question of whether pastors believed in the existence of a personal source of evil resulted in 40 percent of the respondents acknowledging the existence of such all the time. That means that 60 percent are not so convinced. There were 7 percent who believed in the existence of such none of the time. The rest of the pastors were divided between some of the time (30%), and most of the time (23%).

As we have already observed, many of those who are not inclined to believe in a personal source of evil, are of the mind that power is a neutral force. This kind of thinking moves away from a Biblical worldview. Rene Padilla writes:

Those who limit the workings of the evil powers to the occult, demon possession and astrology, as well as those who consider the New Testament references to those powers as a sort of mythological shell from which the biblical message must be extracted, reduce the spirit of evil in the world to

a personal problem, and Christian redemption to a merely personal experience. A better alternative is to accept the realism of the biblical description and to understand man's situation in the world in terms of enslavement to a spiritual realm from which he must be liberated (Padilla 212).

Only 23 percent of the pastors responding believe there is institutional evil in the Church all the time. An additional 13 percent believe this most of the time. Their responses to the question of evil in the local church resulted in even smaller numbers. Only 17 percent believe such exists in the local church at least most of the time.

The question becomes, "How can we expect the membership of our churches to renounce the spiritual forces of wickedness and reject the evil powers of our world, if indeed we do not even believe in the existence of such?" It is as though we have interpreted the aforementioned to mean that frankly, we no longer believe in spiritual forces of wickedness and evil powers of the world. In order to more effectively turn the tables on the evil of this world, we as the Church must rediscover the dimension of spiritual conflict. If you do not believe in an enemy, how do you overcome him in victory?

Preoccupied with petty concerns, personal agendas, and our own survival, we seem to provide ample commentary on the problems of society without getting at the heart of the matter. Temptation abounds, and the tempter smiles as we debunk and dismiss the reality of an age-old enemy. Bold pronouncements, General Conference legislation and resolutions, and Annual Conference initiatives

are not enough to flesh out the demands of the Gospel or even the vows of church membership. We fail to take the Word of God seriously; we are in a cosmic battle where human souls are at stake.

It was observed earlier that the depth of our convictions has a profound influence on the manner in which we lead. Two of the questions generating a larger distribution of answers than normal dealt with power as a neutral force and the belief in a personal source of evil. It was noted while running the cross tabulations that the more emphatic responses were those who strongly disagreed that power was a neutral force, and also believed in a personal source of evil all the time. Those who merely agreed power was a neutral force, believed in a personal source of evil some of the time. This may indicate a lack of strong conviction, or it may be an acknowledgment that these are areas disposed to a cautious approach, where many are unwilling to lay claim to certainty.

My concern is that a good case can be made that herein lies more evidence of a Church being led by clergy who have abandoned the authority of Holy Scripture in the formation of their worldview. This may have something to do with pastors tending to lead from an *expert* power base. If we have decided there are those who know more than those who comprised the Scriptures, and we can now relegate more and more of the Bible as *passee*, then we may be more inclined to see ourselves as the authority. Those who maintain the authority of Holy Writ are determined not to allow anything or anyone outside the Christian heritage to

become normative for what constitutes Christianity. The Scriptures are clear that we contend with spiritual forces and evil powers.

It is foolish to medicate symptoms while failing to diagnose the disease. To deny the existence of a personal source of evil is to lapse into a somewhat evolutionary optimism, hoping that increased education and technological advancement will solve our problems. The twentieth century provides ample evidence to counter the idea of education and technology ushering in utopia. The horrors of this century should quickly dispel the idea that these twin bases of hope alone shall suffice to rout the forces of evil.

It is theologically inconsistent to accept the idea of revelation, while rejecting the devil of whom it speaks. Likewise, we must be careful to hear all that Jesus says, for He too bears witness to the existence of Satan.

In his book, The Christian Warfare, Dr. Lloyd-Jones writes:

The modern world, and especially the history of the present century, can only be understood in terms of the unusual activity of the devil and the “principalities and powers” of darkness.

Indeed, I suggest that belief in a personal devil and demon activities is the touchstone by which one can most easily test any profession of Christian faith today.

In a world of collapsing institutions, moral chaos, and increasing violence, never was it more important to trace the hand of the “prince of the power of the air.” If we cannot discern the chief cause of our ills, how can we hope to cure them? (6)

Pastors and churches seem to have lost their ability to recognize the war we find ourselves in. It is more than “culture wars” that we contend with, though for

sure, the evidence indicates we wage those wars as well. Camouflage is an old trick, and the enemy has managed to camouflage himself to the point that those responsible for leading the soldiers are divided, as to whom we contend with.

The one thing God truly desires for His people is that they “have the mind of Christ.” We cannot have this mind, without being willing to spend quality time with Him. Unless we are willing to lose our lives for His sake, we labor in vain. Yes, we might impress colleagues and the world press, but as Joe Bayly once intimated, “Success, apart from the Spirit of God, is just another euphemism for failure.” The world will never understand that. Sadly, far too many of us in leadership positions within the Church fail to understand that.

Only as we are willing to spend time with our Lord, will we be able to properly discern the true needs of any given situation. The average response to the questions about listening to God in prayer and finding prayer to be effective was most of the time. The question becomes, “Why is the average time spent in prayer less than 20 minutes a day?” It can safely be said that United Methodist pastors will never be known for their personal Bible study and prayer lives if the numbers generated by this particular study are indicative of clergy habits throughout the denomination. “Praying Hydes” don’t appear to be in the pastoral ranks of the United Methodist Church, although there was one respondent who indicated that he prays 1440 minutes a day. Even John Hyde would be impressed.

Perhaps the one greatest thing we can do for our families, our Church, our nation, and our world is to pray. Earnest prayer is where the battles will be won. Some would think that the prayer, attributed by Luke to the disciples when they were released from prison in Acts 4, to be odd. They requested to be strengthened for the task of speaking the Word of the Lord. Rather than making plans for social and political action, they laid before Almighty God those secondary powers which were seeking to exercise absolute power--the confederation of Herod and Pilate, the Gentiles and the leaders of Israel. Ascribing power and glory to Yahweh in the face of all other sources of pretended power, they witnessed the place shaken where they were assembled, and they were filled with *dunamis* from the Holy One.

Only as we are able to effectively diagnose genuine needs, will we be able to identify necessary resources to meet those needs. No one knows our needs and our resources better than the One who calls us to follow. Yielding our hearts, minds, and spirits unto the Holy Spirit is absolutely essential to pastoral care and leadership; it is absolutely essential to being empowered.

Power of the Throne and Power of the Cross

The case for the Situational Leadership model is a good one. Both individuals and congregations are at different stages in their faith development and commitment levels. Ministry takes on a much different look and feel when you

are working with the saints who've been in the trenches longer than you've been ordained. Diverse leadership styles and differing uses of power will be called for.

A good case can be made theologically for both the power of the throne and the power of the Cross as models to be employed in the course of our ministry. Pastors must beware of their tendencies to gravitate towards the throne and away from the Cross. Mt. Sinai and Calvary provide insight concerning the nature of God. Justice and mercy have long been recognized as attributes of our Lord; our manner of providing pastoral leadership could do worse by way of prototype.

Our research indicates a rather even balance of Biblical narratives revolving around themes related to both the Throne and the Cross, that were mentioned in response to the question of what passages in the Bible come to mind when thinking of power. I believe this is a healthy sign, and one I hope we will think through.

Jesus utilized more than one manner and method while healing persons; and He obviously engaged in more than one approach when dealing with various situations involving sinful others. Yes, Jesus exercised His power over sin and evil in a marvelous way while disarming powers and authorities, making a public spectacle of, and triumphing over them at the Cross (Colossians 2: 15). But He also granted authority to His disciples, and a responsible stewardship of that authority will manifest itself at times from the throne (I Timothy 1: 3,4).

It must be noted that when Paul urges Timothy to stay in Ephesus in order to command certain men not to teach false doctrines any longer, nor to devote themselves to myths and endless genealogies because they promote controversies rather than God's work, he goes on to say in verse 5, "The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith." The law is good if used properly. God desires good stewards of His Creation; He desires good stewards of His power.

Indeed, the most excellent way is love. I once asked my father what the secret of being a good administrator was. A hospital executive officer had told me they were going to miss my father, when he left the superintendency to return to the pastorate. He had said that dad was a great administrator, and it stirred my curiosity. Having asked the question, I patiently awaited his reply. He was driving a car at the time, and I wondered if his silence indicated attention elsewhere, but he finally looked at me and said, "You gotta love people." At the time, I was enrolled in a management class in a secular university, and I had not read that in the textbooks. But I could tell my dad was being serious.

As I read the Bible, and spend time with Jesus, I better understand that He ran people out of the Temple, rebuked Peter rather sternly, and yet gasped, "Father, forgive them," from the Cross because He loves us. He told Peter to feed His sheep, because He loves us. He commissioned His beloved to go and make

disciples because He loves us. And He told them to tarry until they had received *dunamis*, because He loves us.

This same One has called His chosen ones to faithfully follow. In the words of David McKenna, we are those who have been given “power to follow, grace to lead.” May we never lose sight of that great truth.

Reflection on the Hypothesis

The research data failed to provide statistical correlations enabling us to speak with high levels of confidence about the relationship between leadership style and theology of power. There was also a failure to determine a direct correlation between leadership style and the exercise of the spiritual disciplines of Bible study and prayer.

However, there is reason to believe that further research in this area will provide evidence that certain correlations exist between a pastor’s leadership style and theology of power, as well as the exercise of these spiritual disciplines having an influence upon leadership style.

It has been observed that though there were statistically weak correlations, nonetheless there were some positive ones. A larger sample size will theoretically confirm our hunches.

Reflection on the Questionnaire

In retrospect, the Power Perception Profile would be a more helpful tool were it to be modified in ways making it more conducive to a pastoral (church)

environment. The longer I lived with the instrument, the more it became apparent that secular language and Christian categories of reference to the same language confused the issue.

The model is a useful one; it is one that more pastors should become acquainted with in their efforts to be more effective in their leadership. But their conception of “relational” was slightly different than what I was looking for in the research. This is not to render the research invalid. It is to suggest that a different instrument, modeled upon the Power Perception Profile and modified somewhat, would be desirable for further work in this area.

The researcher-designed instrument attempted to:

- 1) Address issues of power deemed critical to how a pastor relates to this subject matter;
- 2) Provide ample space for the respondent to define their personal theology of power, without leading questions;
- 3) To profile the respondents age, sex, marital status, level of formal education, and social economic status (SES).

The questionnaire generated a large amount of useful information. It may have attempted to secure too much information. There were several respondents who seemed to race through it, apparently content to “get it over with.” However, there were plenty who spent quality time with it, and several of those who did respond, commented about the useful reflection it had stirred.

It has been noted that many did not respond. Size of the instruments and the perceived time to complete them discouraged several, I'm sure. Evidence was provided suggesting other reasons for uneasiness about the subject matter. There were probably a few who wondered what might be done with the information. All in all, it is a matter that makes many of us uneasy. Too many have not thought through the issues of power in our daily lives. My hope and prayer is that some have attempted to do so more deliberately as a result of their participation in this project.

Recommendations for Further Studies

The primary contribution of this research to the current literature is to provide a catalyst for further study. The limitations of this study provide a frame of reference for further considerations. Sample size is an obvious place to begin. Whereas, the initial design of this study intended to secure a larger sample size, the level of response was a disappointment. Future efforts would do well to provide for a larger response rate.

Pastors should also be asked to define more clearly their understanding of the Person and purpose of God the Father, Son, and Holy Spirit. In doing so, pastors should attempt to elucidate their awareness of the manner in which they relate to each One. I believe this would be a significant step in better understanding "power over," "power within," and "power with." In turn, this would shed light on our ideas of "power for," and "power to."

G.K. Chesterton once quipped, “Where courage is lacking, there is not much room for any other virtue.” Measuring courage is not the easiest thing to do in the world, but further effort to somehow better discern the level of courage exhibited in the lives of pastors, would shed some light on a pastor and power. This may involve case studies, in addition to personal interviews within the parish.

John Wesley is known to have said, “There is no holiness, without social holiness.” Discovering the pastor’s level of involvement within the life of the community, in addition to measuring the level of involvement on the part of the local church in the life of the community would be helpful.

Though it would be easier said than done, it would also be helpful to better understand the level of joy in a pastor’s life. Probing beneath the surface, to discern their understanding of joy and how that relates to their daily ministry would be beneficial. Life at its best involves joy. Authentic joy can be seen in the prison cell, as Paul and his comrades minister even unto their captors; it is a quality often found in small measure within clergy ranks.

Is there a passion for daily ministry? What are pastors contending for and against on a daily basis? How well have we identified our gifts, and how well matched are those gifts with the tasks we find ourselves immersed in each day?

I believe that a more comprehensive approach to this whole issue would involve a more concerted effort to determine those ministries that are being fruitful and identifying the proper ingredients. The Power Perception Profile does not

offer a leadership style that embodies the sacrificial nature of a true servant. I believe that future efforts should include an instrument to be responded to by the congregation. This would ask them to rate on a scale, as well as respond to open-ended questions, how their pastor loves the people.

Further studies would benefit from incorporating a method of testing for this dimension of leadership. Those who claim to follow Jesus are those who should model incarnational dynamics of Christ-like leadership. Distinguishing between servanthood and servile compliance with predominant influences within a given environment is essential when striving to understand authentic Christian leadership. Jesus is our model.

Appendix A

August 9, 1996

Dear

I trust this finds you well and your day full of opportunity. I am hoping you are willing to provide a big favor. Enclosed is a survey designed for pastors in the United Methodist Church. I am requesting your time and effort to address an issue confronting us all -- that being the issue of power. My purpose for conducting this survey is related to a doctoral dissertation I am writing on theology of power and leadership style.

You may be wondering what I hope to discover. I am hoping for a high degree of honesty and integrity related to your responses. I have a sincere interest to find your understanding and experience of the dynamics of power within your church. There are no right answers; I am looking for information that might serve to point us in the direction of the responsible use of power. Complete confidentiality is assured. Names and addresses are not required on the returned material. Coded numbers in the upper right corners serve only to match the Power Perception Profiles with the Theology of Power surveys.

Please look over the instrument entitled Power Perception Profile -- Perception of Others, and pass it on to be filled out by your Staff/Parish Relations Committee. The instrument entitled Power Perception Profile -- Perception of Self is to be filled out by you. It would be very helpful if all the material could be returned together sometime by the end of September.

You will be making a valuable contribution to our understanding of an issue that too often is perilously ignored and/or misunderstood. I believe you will find this enterprise gainful in your own life. I am deeply grateful for your time and help; thank you.

Your colleague in Christ,

John Grenfell, III

Appendix B

The following questions are related to the dynamics of power as you have experienced them in the life of your local church. Power is one of those words that everyone understands perfectly well until asked to define it. We're looking for your understanding of it.

Questions	Strongly Agree	Agree	Disagree	Strongly Disagree
1. A legitimate image of power for me is a pie--the larger my piece means a smaller piece for you.				
2. I earn power by hard work, intelligence and instinct.				
3. Power enables me to influence and control the outcome of situations.				
4. I think power is a neutral force.				
5. I feel powerless in the world we live in.				
6. Encounter with and application of God's Word can transform my life on a regular basis.				
7. I have confidence in a life purpose which might put my professional interests at risk.				
8. When no moral basis for agreement can be found, I should use power to get results.				
9. I believe there is an endless source of power available to me and others.				

Circle the appropriate number in the following questions, using these same values for each question. Please answer sequentially, going from one question to the next and refraining from returning to a previous question.

4=All the time 3=Most of the time 2=Some of the time 1=None of the time

10. When I think of power, I think of:

a) power over 4 3 2 1

b) power for 4 3 2 1

c) power within 4 3 2 1

d) power to 4 3 2 1

e) power with 4 3 2 1

11. I believe it is a legitimate use of power to secure my career advancement.

4 3 2 1

12. I try to listen to God in prayer. 4 3 2 1

13. I find prayer to be effective. 4 3 2 1

14. I believe Christian ministry is enhanced by power. 4 3 2 1

15. I believe power should be sought by the Christian. 4 3 2 1

16. God is intimately involved in my daily life. 4 3 2 1

17. I find it to my advantage to espouse certain positions within my church

whether I believe in them or not. 4 3 2 1

18. I consider it my responsibility to espouse certain positions within my church

regardless of personal conviction. 4 3 2 1

19. I am a power holder 4 3 2 1

power taker 4 3 2 1

power giver 4 3 2 1

power receiver 4 3 2 1

4=All the time	3=Most of the time	2=Some of the time	1=None of the time
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20. I speak out when asked or pressured to do something I don't believe in.
4 3 2 1
21. I believe power should be avoided by the Christian. 4 3 2 1
22. I feel powerless in my local church. 4 3 2 1
23. I have a life purpose for which I would die. 4 3 2 1
24. I believe in a personal source of evil. 4 3 2 1
25. I believe there is institutional evil in the Church. 4 3 2 1
26. I affirm my core beliefs and desires with my congregation. 4 3 2 1
27. I believe there is institutional evil in our local church. 4 3 2 1
28. I am comfortable affirming my core beliefs and desires with my Bishop.
4 3 2 1
29. I am comfortable affirming my core beliefs and desires with my District
superintendent. 4 3 2 1
30. I find it to my advantage to espouse certain positions within the Conference
whether I believe them or not. 4 3 2 1
31. I consider it my responsibility to espouse certain positions within the
Conference regardless of personal conviction. 4 3 2 1

Please answer the next questions in your own words.

32. Obstacles to my personal power are . . .

33. These obstacles are overcome by . . .

34. I derive my greatest sense of power from . . .

35. Obstacles to the power of our church are . . .

36. These obstacles are overcome by . . .

37. I believe appropriate uses of power are characterized by . . .

38. I believe abuses of power are characterized by . . .

39. Power in my local church is most evident by . . . (what kind of influence?)

40. I believe that in my circumstances power is best acquired by . . .
41. The symbols I associate with power are . . .
42. The first five Biblical narratives I think of in relation to power are . . .
43. As Christians seek guidance in developing a view of power, their touchstone should be . . .
44. Generally I spend _____ minutes a day in Bible study (apart from sermon or teaching preparation). Do you schedule this time? Yes or no.
45. Generally I spend _____ minutes a day in prayer. Do you schedule this time? Yes or no.
46. Generally I spend _____ minutes a day in study to further my knowledge. Do you schedule this time? Yes or no.
47. A means of power in my local church is:
(Please rank in importance, with number 1 being the most important)
- ability to develop relationships of trust and care
 - ability to be rational and assertive
 - economic status
 - educational level
 - family ties
 - high verbal skills
 - social position
 - gender
 - other . . . please specify

In a paragraph or two, please describe your theology of power:

Demographic Information

Male ___ Female ___

Age ___

Marital Status: Single ___ Married ___ Divorced ___ Widowed ___

Educational Background:

College/University: _____ Earned Degree: _____

Seminary: _____ Earned Degree: _____

Other: _____ Earned Degree: _____

Combined Household Income Annually:

\$20,000 - 25,000 ___ \$25,000 - 30,000 ___ \$30,000 - 35,000 ___

\$35,000 - 40,000 ___ \$40,000 - 45,000 ___ \$45,000 - 50,000 ___

\$50,000 - 55,000 ___ \$55,000 - 60,000 ___ \$60,000 - 65,000 ___

\$65,000 - 70,000 ___ \$70,000 - 75,000 ___ \$75,000 - 80,000 ___

\$80,000 - 85,000 ___ \$85,000 - 90,000 ___ \$90,000 - 95,000 ___

\$95,000 - 100,000 ___ \$100,000 - above ___

Marital status of your parents prior to your eighteenth birthday:

Married ___ Divorced ___; if divorced, how old were you when they
divorced? ___

Unmarried ___

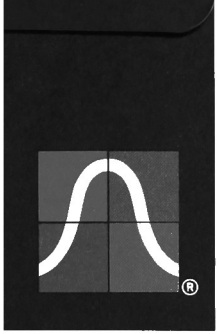
Were your parents alive until your eighteenth birthday? Yes ___ No ___

If not, how old were you when you lost your mother ___ or father ___?

Please describe your religious background prior to age 18:

POWER PERCEPTION PROFILE

Green



Perception of Self

by Dr. Paul Hersey and Dr. Walter E. Natemeyer
Developed by Center for Leadership Studies, Inc.

Your Name _____

PURPOSE

This instrument is designed to provide information about your use of various types of power as the basis of your attempts to influence others.

The *Power Perception Profile of Self* includes five parts: completing the instrument, power choice scoring, your power choice profile, power comparison scoring, and power comparison profile.

PART I: Instructions for completing the instrument

- Listed below are 21 pairs of reasons people give for following leaders' directions and decisions.
- Allocate 3 points between the two choices in each pair. Base your point allocations on which alternative you judge to be more important as a reason that others follow you.
- Allocate the points between the first item and the second item based on perceived importance as shown

in the examples below, making sure that the numbers assigned to each pair add up to 3:

3	A
0	B

2	C
1	D

1	E
2	F

0	G
3	H

Others respond to my leadership attempts because:

1.	A	They respect my understanding, knowledge, judgment and experience.
	B	I possess or have access to information that is valuable to others.
2.	C	They like me personally and want to do things that will please me.
	D	My position in the organization provides me with the authority to direct others' work activities.
3.	E	I can provide rewards to those who cooperate with me.
	F	They realize I am supported by influential and important individuals.
4.	G	I can administer negative consequences to those who do not cooperate with me.
	F	They realize I am supported by influential and important individuals.
5.	E	I can provide rewards to those who cooperate with me.
	G	I can administer negative consequences to those who do not cooperate with me.
6.	F	They realize I am supported by influential and important individuals.
	A	They respect my understanding, knowledge, judgment and experience.
7.	B	I possess or have access to information that is valuable to others.
	D	My position in the organization provides me with the authority to direct others' work activities.

8.	C	They like me personally and want to do things that will please me.
	E	I can provide rewards to those who cooperate with me.
9.	G	I can administer negative consequences to those who do not cooperate with me.
	A	They respect my understanding, knowledge, judgment and experience.
10.	F	They realize I am supported by influential and important individuals.
	B	I possess or have access to information that is valuable to others.
11.	A	They respect my understanding, knowledge, judgment and experience.
	D	My position in the organization provides me with the authority to direct others' work activities.
12.	B	I possess or have access to information that is valuable to others.
	G	I can administer negative consequences to those who do not cooperate with me.
13.	D	My position in the organization provides me with the authority to direct others' work activities.
	F	They realize I am supported by influential and important individuals.
14.	C	They like me personally and want to do things that will please me.
	A	They respect my understanding, knowledge, judgment and experience.
15.	G	I can administer negative consequences to those who do not cooperate with me.
	D	My position in the organization provides me with the authority to direct others' work activities.
16.	F	They realize I am supported by influential and important individuals.
	C	They like me personally and want to do things that will please me.
17.	A	They respect my understanding, knowledge, judgment and experience.
	E	I can provide rewards to those who cooperate with me.
18.	B	I possess or have access to information that is valuable to others.
	C	They like me personally and want to do things that will please me.
19.	D	My position in the organization provides me with the authority to direct others' work activities.
	E	I can provide rewards to those who cooperate with me.
20.	C	They like me personally and want to do things that will please me.
	G	I can administer negative consequences to those who do not cooperate with me.
21.	B	I possess or have access to information that is valuable to others.
	E	I can provide rewards to those who cooperate with me.

Read the following description of the power bases to interpret your perception of your influence attempts.

POWER BASES

- A. **Expert Power.** The perception that the leader has relevant education, experience, and expertise.
- B. **Information Power.** The perceived access to or possession of - useful information.
- C. **Referent Power.** The perceived attractiveness of interacting with the leader.

- D. **Legitimate Power.** The perception that it is appropriate for the leader to make decisions due to title, role, or position in the organization..
- E. **Reward Power.** The perceived ability to provide things that people would like to have.
- F. **Connection Power.** The perceived association of the leader with influential persons or organizations.
- G. **Coercive Power.** The perceived ability to provide sanctions, punishment or consequences for not performing.

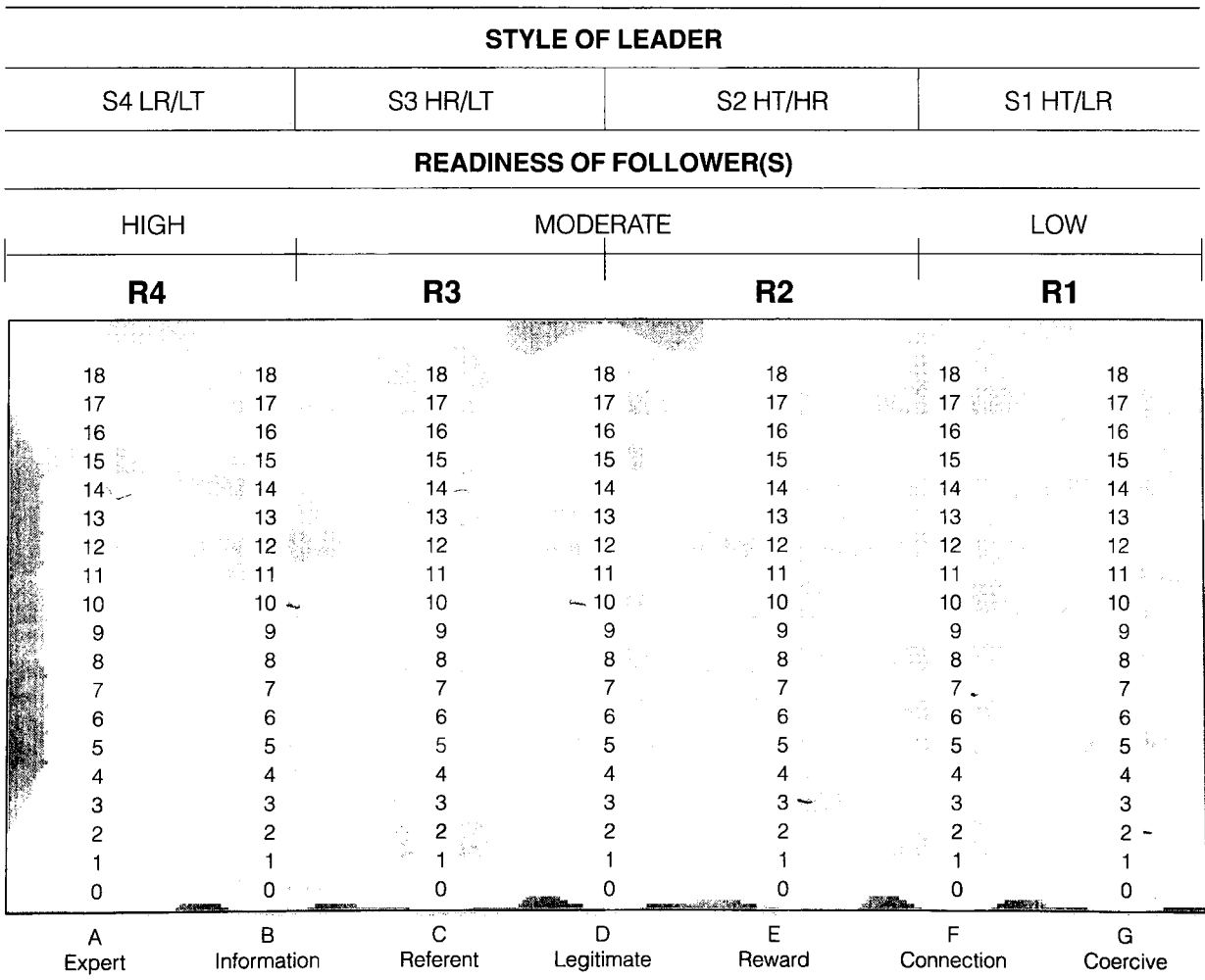
PART II: Power Choice Scoring: Reflects your perception of your uses of power

- Refer to the 21 pairs of Part I and add the points you gave to each of the A, B, C, D, E, F, and G choices.
- Enter the total points from each choice category into the boxes below. The sum of the boxes equals 63.

TOTALS: + + + + + + = 63

PART III: Power Choice Profile: Shows relative strength of the power bases you use

- Transfer your point totals from Part II onto the graph below by circling the corresponding numbers on each vertical scale.
- Draw a line to connect the circled numbers to complete your profile.
- Note the relative strength of each of your power bases.
- Relate your power profile to your followers' over-all readiness to perform and to your leadership style profile.



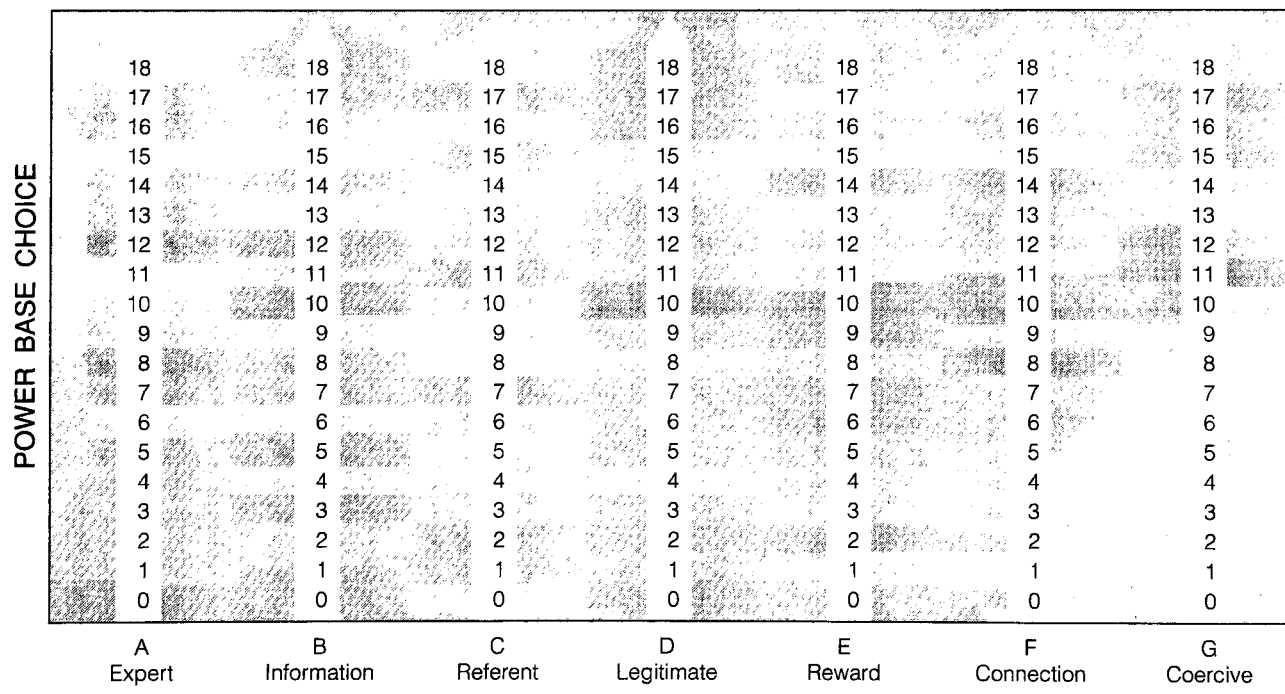
PART IV: Power Comparison Scoring

- To compare your power bases to your perception of other leaders' use of power in similar positions or roles, circle the appropriate number from 0 to 18 on the following horizontal scales.

	Significantly less than others	Somewhat less than others	About the same as others	Somewhat more than others	Significantly more than others					
A. EXPERT	0	2	4	6	8	10	12	14	16	18
B. INFORMATION	0	2	4	6	8	10	12	14	16	18
C. REFERENT	0	2	4	6	8	10	12	14	16	18
D. LEGITIMATE	0	2	4	6	8	10	12	14	16	18
E. REWARD	0	2	4	6	8	10	12	14	16	18
F. CONNECTION	0	2	4	6	8	10	12	14	16	18
G. COERCIVE	0	2	4	6	8	10	12	14	16	18

PART V: Power Comparison Profile

- Transfer the circled numbers from Part IV to the graph below by circling the corresponding number for each vertical scale.
- Draw a straight line to connect the circled numbers to complete the profile of other leaders' use of power.



For more information on Situational Leadership® instruments, publications, training programs, video resources, and related materials, consult the **Situational Leadership® Product Magazine**.

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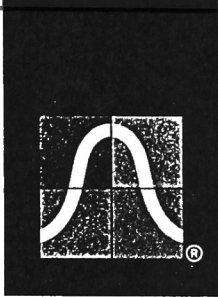
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Telephone: 619-741-6595 • Fax: 619-747-9384

PROFILE

Perception of Others

Developed at Center for Leadership Studies
by Paul Hersey and Walter E. Natemeyer



Name of Leader _____

PURPOSE

This instrument is designed to collect important information about the above named person. There are no right or wrong responses. We are collecting your perception of how you experience this person in their attempts to influence.

PART 1: Instructions for completing the profile

- Listed below are 21 pairs of reasons often given by people when they do the things the leader suggests or wants them to do.
- Allocate 3 points between the two alternative choices in each pair. Base your point allocations on your judgment of each alternative's relative importance as a reason for others' compliance.
- Allocate the points between the first item and the second item based on perceived importance as shown

in the examples below, making sure that the numbers assigned to each pair add up to 3:

3	A
0	B

2	C
1	D

1	E
2	F

0	G
3	H

I respond to this leader's influence attempts because:

1.	A	I respect this person's understanding, knowledge, judgment and experience.
	B	This person possesses or has access to information that is valuable to others.
2.	C	I like this person and want to do things that will please.
	D	This person's position in the organization provides the authority to direct my work activities.
3.	E	This person can provide rewards and support to those who cooperate.
	F	I realize this person has connections with influential and important individuals.
4.	G	This person can administer negative consequences to those who do not cooperate.
	A	I respect this person's understanding, knowledge, judgment and experience.
5.	B	This person possesses or has access to information that is valuable to others.
	C	I like this person and want to do things that will please.
6.	D	This person's position in the organization provides the authority to direct my work activities.
	E	This person can provide rewards and support to those who cooperate.
7.	F	I realize this person has connections with influential and important individuals.
	G	This person can administer negative consequences to those who do not cooperate.

8.	C	I like this person and want to do things that will please.
	E	This person can provide rewards and support to those who cooperate.
9.	G	This person can administer negative consequences to those who do not cooperate.
	A	I respect this person's understanding, knowledge, judgment and experience.
10.	F	I realize this person has connections with influential and important individuals.
	B	This person possesses or has access to information that is valuable to others.
11.	A	I respect this person's understanding, knowledge, judgment and experience.
	D	This person's position in the organization provides the authority to direct my work activities.
12.	B	This person possesses or has access to information that is valuable to others.
	G	This person can administer negative consequences to those who do not cooperate.
13.	D	This person's position in the organization provides the authority to direct my work activities.
	F	I realize this person has connections with influential and important individuals.
14.	C	I like this person and want to do things that will please.
	A	I respect this person's understanding, knowledge, judgment and experience.
15.	G	This person can administer negative consequences to those who do not cooperate.
	D	This person's position in the organization provides the authority to direct my work activities.
16.	F	I realize this person has connections with influential and important individuals.
	C	I like this person and want to do things that will please.
17.	A	I respect this person's understanding, knowledge, judgment and experience.
	E	This person can provide rewards and support to those who cooperate.
18.	B	This person possesses or has access to information that is valuable to others.
	C	I like this person and want to do things that will please.
19.	D	This person's position in the organization provides the authority to direct my work activities.
	E	This person can provide rewards and support to those who cooperate.
20.	C	I like this person and want to do things that will please.
	G	This person can administer negative consequences to those who do not cooperate.
21.	B	This person possesses or has access to information that is valuable to others.
	E	This person can provide rewards and support to those who cooperate.

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