Beulah Heights University

MOTIVE AND MOVEMENT: AFFECTIVE LEADERSHIP THROUGH THE WORK OF PREACHING

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Introduction

As a prospective leader/teacher in training, the researcher approached this article with anticipation of scrutinizing the significance of leadership and emotion connections that are pertinent for a leader today. Based on a question, asked by someone, Dr. Reed searches out his "own journey of learning how emotional dynamics are intricately connected to leadership and preaching."[1] Having experience in different churches from Baptist, COGIC, Word of Faith and the Apostolic/Prophetic, the flow of the emotions varied greatly. There was a compelling call to review leadership from the experienced lens of a pastor. According to the abstract, "this article explores the growing awareness of the significance of emotion in human experience as it relates to leadership practices in Christian communities of faith."[2]

As a layperson, emotion has sometimes been defined as a bad word as it relates to pastoral leadership. The understanding has been that emotions in the capacity of leadership can leave you vulnerable, without self-control and ineffective in your endeavors. However, Reed voices, "I share some of my own experiences because all too often emotion has been neglected in conversations about pastoral leadership. Pastoral leaders need to develop deeper levels of emotional intelligence in the practice of leadership."[3] 'Emotional intelligence is the ability to identify and manage your own emotions and the emotions of others. It is generally said to include three skills: emotional awareness; the ability to harness emotions and apply them to tasks like thinking and problem solving; and the ability to manage emotions, which includes

1 Carson E. Reed, "Motive and Movement: Affective Leadership Through the Work of Preaching," *Journal of Religious Leadership*, 13th ser., 13, no. 2 (Fall 2014): 63.

2 Ibid.

3 Ibid.

regulating your own emotions and cheering up or calming down other people."[4] He further states, "I argue that preaching is an act of pastoral leadership that requires the preacher to artfully engage in persuasion and the use of emotion for the sake of congregational mission."[5] That statement alone brings better understanding for the student. The underlying thought /assumption has been that emotions in the leadership style consist only in the hooping and hollering in the pulpit that is traditionally done in our churches has been nullified.

Leadership and Emotion

"A growing body of research indicates that leadership is not a cold or a rational process; rather, effective leadership requires attentiveness to the varied dynamics of emotion in human relations."[6] As a woman, it is sometimes difficult to determine what type of leader you should be. Women are often told that their emotions make them irrational. However, the researcher believes that unchecked emotions are lurking to take all leaders out of the game. Effective leaders should be "mirror watchers", constantly reflecting the issues of the inner person. The words of Proverbs 4:23 NKJV states, Keep your heart with all diligence for out of it spring the issues of life. The heart is the seat of our emotions. This is valid for the marketplace and the church.

"Leaders should be sensitive, keep a watchful eye on the mood and demeanor of the organization, aware of the history and of the current emotional states that can unlock decades-old memories."[7] Reed records, "the emotional life of leaders plays a significant role in leadership

4 "Emotional Intelligence," Psychology Today, accessed November 04, 2017, https://www.psychologytoday.com/basics/emotional-intelligence.

5 Ibid.

6 Ibid

7 Ibid

through the manner in which emotion functions in human relationships."[8] We have to be accessible to the people that we shepherd in our preaching and our living. Hurting people in the church are waiting to be understood and heard. It is vital for leaders to be delivered from their emotional baggage in order to be a servant to God's people. We must take the opportunity to understand every part of the person, spirit, soul and body. "Emotion is in play within a person, between persons, in interpersonal communication, among group and teams, and within the organization as a whole."[9]

Preaching and Leadership

"Little work has been done in contemporary literature to bring leadership and preaching together." [10] However, Reed writes, it seems that the obvious connection between preaching and leadership remains."[11] He implies that there is a biblical tradition for preaching affective pastoral leadership and references Paul. . Steven Kratchick in his review of Paul's letter to the Galatians states, "He was involved in embodied argument and had to make appeals not only to the mind but also to the heart. Only if and when he achieved an address to the whole person could a successful outcome be achieved with his letter."[12] Paul's ministerial leadership reflects the value of understanding the multiple facets of what it means to be a pastor."[13]

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8 Ibid

9 Ibid

10 Ibid.

11 Ibid

12 Ibid

13 Ibid

Augustine was referenced with his argument that the "work of the preachers as one who offers the Wisdom of God as evidenced in Jesus Christ, Thus, Augustine offers the well-known three fold declaration from Cicero about preaching: "…he who is eloquent should speak in such a way that teaches, delights, and moves. Then [Cicero] adds, 'To teach is a necessity to please is sweetness, to persuade is victory.""[14]

Conclusion

This article written by Carson E. Reed brings the historical context of affective leadership and preaching. "The connection of emotional awareness to leadership finds a bridge in the work of theologian Pat Keifert."[15] Keifert did research concerning the congregation and the role of the rhetoric in the congregational life. He claims that the "foundational feature of rhetoric, from its framing in Aristotelian categories, in Paul and early Christianity to current conversations, lies in its primary concern for the congregation"[16] As a student theologian, it is difficult to accept or deny this perspective. However, it must be respected for it historical context.

Thomas Long declares, " There is a scandalous fleshiness to preaching, and while sermons may be 'pure' theology all the way through Saturday night, on Sunday morning they are inescapably embodied and thus, rhetorical."[17] As a prospective teacher/leader for the faith community these were words were thought provoking. These words require more research and further study about rhetorical and the art of preaching for the researcher. However, Keifert

14 Ibid.

15 Ibid.

16 Ibid

17 Ibid

declares that rhetoric is about structuring the pursuit of truth and the ordering of public discourse with the interplay of three characters: ethos, logos and pathos."[18]

In conclusion, the idea that this article would be refreshing and place perspective for our sensitive word emotion was intense. The expectation that the author would involve his personal testimony and experience in depth was not met. The historical time line was effective in showing the relationship of emotions and leadership history.

As an African American, the student was expecting the article to be reflective of her experience in the Black Church. The title that drew her to the article did not fulfill her desperate need to understand the emotions and leadership of her own people. The article was stimulating and caused an interest in other perspectives of how emotions influence the preaching of others. The most powerful statement in the article defined the purpose of affective pastoral leadership. "The art of reweaving the congregation's emotions and story in a way that envisions God's preferred future in light of the gospel is a profound act of affective pastoral leadership."[19] This article served as a launching pad to continue to study about affective leadership for the sake of our community of faith.

18 Ibid

19 Ibid.

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"Emotional Intelligence." Psychology Today. Accessed November 04, 2017. https://www.psychologytoday.com/basics/emotional-intelligence.

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