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A COMPARATIVE ANALYSIS OF LEADERSHIP COMPETENCIES AND
CHARACTERISTICS FOR VOCATIONAL MINISTRY LEADERS
AS IDENTIFIED BY MINISTRY PROFESSIONALS

A Dissertation
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
James David Coggins

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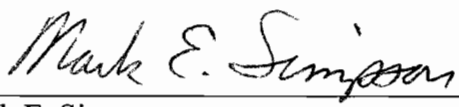
A COMPARATIVE ANALYSIS OF LEADERSHIP COMPETENCIES AND
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IDENTIFIED BY MINISTRY PROFESSIONALS

James David Coggins

Read and Approved by:



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Mark E. Simpson

Date May 14, 2004

**THESES Ed.D. .C656c
0199701837643**

Dedicated to my loving wife Connie, you have
been a source of strength and encouragement and

to Courtney and Jonathan,
the two best children a father could ask for.

To the memory of William Clark Prickett,
my grandfather, who was the godliest man

I ever had the privilege to know.

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LIST OF ABBREVIATIONS

ATS	Association of Theological Schools
BAGD	Bauer, Arndt, Gingrich, Danker
BCF	The Baptist College of Florida
CEO	Chief Executive Officer
D/I	Denominational/Institutional leaders
DOM	Director of Missions
FBC	Florida Baptist Convention
NASB	New American Standard Bible
SBC	Southern Baptist Convention
TEDS	Trinity Evangelical Divinity Seminary
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>

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PREFACE

In the completion of this work, there are many people that I am deeply indebted to. The one that is preeminent among them is my Lord Jesus Christ. I am deeply grateful for the calling to salvation that He has given me. I am deeply grateful for the calling to ministry that He has given me. I continue to be amazed that He would choose to use me and continue to allow me to serve Him, serve His people and His church.

I would like to express appreciation to all of the faculty and staff in the Lead School at The Southern Baptist Theological Seminary for making such a program of study available. It has been a great pleasure to study with such gifted and competent faculty. The staff in the Lead School office has been very helpful. During the process of research and writing, Dr. Hal Pettegrew and Dr. Mark Simpson, who served as my dissertation committee, have been extremely helpful and resourceful in guiding me through this process. I deeply appreciate their direction and supervision.

The Baptist College of Florida administration and faculty have played a significant role in enabling me to complete this work. The administration has given me the time and resources I have needed to do seminars and finish my research. The faculty has been helpful and supportive by providing resources and encouragement. One faculty member specifically who has become a mentor to me is Dr. Jack Cunningham. I am forever indebted to Dr. Cunningham for his invaluable assistance along the way.

My fellow cohort in EDD04, all fifteen of them, have been a great source of support, friendship, and encouragement. I am grateful to have been allowed to study with this group of individuals and develop lifetime friendships. The wealth of reading and writing and seminar work has been easier to endure because we endured it together. I have truly learned valuable lessons on what it means to build and work in community with this group of fine Christian leaders and scholars.

I have been privileged to serve in numerous churches as interim pastor while completing this course of study. I am grateful to those churches that allowed me to lead them and to use what God was teaching me to help them when they were in a time of transition searching for a full time pastor.

The greatest joy of my life is the family that God has blessed me with. My wife Connie has done extra duty as mom and sometimes dad during this time of study and being gone away from home. I can never adequately express how deeply grateful I am to her for this. The same is true for Courtney and Jonathan, our children. They have had to give some of their dad time away to study and for this I am grateful to them. I will spend long hours trying to make up for that time they have given me. Now it is time for me to give back to them in as many ways as I possibly can. I could not have done this without their support and their love and most importantly their prayers. To them goes my greatest thank you.

James David Coggins

Graceville, Florida

May 2004

CHAPTER 1

RESEARCH CONCERN

Lyle Schaller makes the observation that it was far easier to be a parish pastor in 1950 than in 1990 (Schaller 1999, 193). If this fact was true at the close of the twentieth century, it is even more a reality at the beginning of the twenty-first century. Schaller gives several reasons for his conclusion, but one that was most significant for this discussion was the rising level of expectations people bring to church. The consumer driven economy has raised the level of expectations that people bring to bear when looking for a church home. These expectations are now comparable to those they have when shopping for a new home (Schaller 1999, 194).

Research Problem

The parish minister or ministerial leader is no longer considered to be a competent leader simply because he possesses certain knowledge. Knowledge possession alone is insufficient to lead in today's church or Christian ministry. "The last third of the twentieth century brought a growing recognition that skill in leadership, in effective communication, and in interpersonal relationships ranked ahead of knowledge as an asset in pastoral ministry" (Schaller 1999, 194). While Schaller is certainly correct in his assessments, knowledge must not be replaced with a set of skills only. There must be the addition of competency and skills to accompany and complement the knowledge that the ministry leader gains.

George Barna, of the Barna Research Group, makes the observation that “I have witnessed pastor after pastor, extensively trained to exegete the Scriptures, and gifted to communicate God’s truth, undeniably fail when it comes to guiding the body of believers” (Barna 1997, 18). This speaks to the problem that this research seeks to address—the problem of leadership competencies related to skill-sets that should be a part of the ministry leader’s training and equipping. “As a profession, we are in a crisis of competence. Our growth in effectiveness is not keeping pace with what the church and the world, implicitly and explicitly, are asking of us. Not only do we recognize the crisis in our profession generally, but many of us experience it personally. We know that we ourselves are in a crisis of competence” (Rouch 1974, 34). Barna writes:

Competencies are the accumulation of skills, knowledge, experiences, and abilities that allow a leader to lead well. In a ministry context, competencies are the actions taken by leaders to intentionally and strategically facilitate positive life transformations toward Christlikeness. Competencies are the outgrowth of a Christian leader’s determining to serve God through leadership (calling), being in tune with God and thus knowing where to lead His people (vision), attracting followers through demonstration of God’s work in his or her life (character), and striving to provide people with the direction and tools they need to facilitate God-honoring change and growth.

For a leader to be effective, he or she must possess and utilize an array of competencies. Those skills combine to become the tools of the leaders, and the more tools the leader has, the greater capacity to produce significant results. Unlike calling, competencies can be taught. Unlike character, the absence of particular competencies does not disqualify a God-ordained leader from serving. (Barna 2001, 89)

While a person may not be disqualified from service because of the absence of competent leadership, there are still implications that affect the ability to lead and minister in an effective way.

In a conference session, Jimmy Draper quoted the most recent findings that 100 ministers are fired every month in the Southern Baptist Convention alone. He went

on to say that only 12% of those are fired for moral or ethical reasons; 88% are for leadership related issues (Draper 2003). In a related study, Larry Purcell states that in the Kentucky Baptist Convention in 1999, a total of 41 fully funded and bi-vocational pastors and 10 other staff persons were forcibly terminated. Purcell states that these are only the reported numbers and the reasons given for these forced terminations are (1) pastor/staff too controlling, (2) church was resistant to change, (3) church was already in conflict when the staff person arrived, (4) staff person possessed poor people skills and (5) staff person's leadership style was too strong. Purcell states that this survey reveals the effects that rapid change has upon the local church, the gap that exists in the perceptions of expectations and the competencies of a pastor or staff person in a ministry context (Purcell 2001, 3).

This present dissertation research was focused on current statistics and geographical context that more directly impacted the study. The reason for this is that the statistics are just as tragic in Florida as in Kentucky in 1999 and the statistics shared by Jimmy Draper on the SBC level. There are 49 associations in the Florida Baptist Convention. In a telephone interview with Emma Sue Pope, Ministry Assistant in the Pastoral/Staff Department with the FBC, the latest figures on forced terminations were reported. In the current reporting for 2002, 44 associations of the 49 have responded on the matter of forced terminations for pastors and other ministry staff. The findings show that there were 18 bi-vocational and 32 fully funded pastors that were forced terminated in 2002. There was 34 other fully funded ministerial staff that was terminated from their church ministry. In this interview with Pope, the four most common causes for termination were as follows: (1) 25 reported control issues, i.e., who is going to run the

church, (2) 20 reported poor people skills, (3) 15 reported that the church was resistant to change and (4) 12 report that the pastor's leadership style was too strong. What is of interest here, was that in the reports there was only 1 instance of termination for disagreement over doctrine, 2 for sexual misconduct, 4 for administrative skills conflict and 7 that said the leadership skills were too weak. The top four common causes for forced termination are leadership skill issues (Pope 2003).

The problem is not just with the type or make-up of a congregation or organization that a ministerial leader may relate to or serve. The problems of ministerial leadership may also stem from the leader himself. In a written interview in the 1993 book *Pastors at Risk*, H.B. London of Focus on the Family, gave the following statistics to James Dobson in that interview. In a survey of 5,000 pastors randomly selected from among a 77,000 member mailing list, the organization found that 40% had considered leaving the ministry in the last three months. One of the reasons for this is that the work of ministry leadership is hard and becoming more complicated than ever before (London 1993, 24-25). This finding reveals a real lack of satisfaction in ministry among the pastors and staff persons. These figures from 1993 and the current statistics on terminations reveal that there is a crisis in leadership. Hans Finzel writes that new ministry leaders on the average will face at least five problems in learning to lead: "(1) today's leaders replicate the poor leadership habits they have observed in others, (2) today's leaders often lack basic skills for common leadership demands, (3) today's leaders lack good models and mentors, (4) today's leaders lack formal training in leadership and (5) today's leaders suffer confusion over the conflict between secular and

biblical leadership values” (Finzel 1994, 17-18). Most, if not all of these five problems can be addressed in the leaders training for ministry.

This issue is reflective of what was stated earlier by Schaller, that is, knowledge acquisition alone does not make for an effective ministerial leader in today’s church. If the ministerial leader is going to be effective and competent to lead, then the institutions assigned with the task of educating and equipping these leaders must examine and evaluate their own effectiveness. John MacArthur writes,

Training for pastoral ministry is a specialized form of the mandate given to all Christians to make disciples. Three essential parts of that training are godly character, biblical knowledge, and ministry skills. Godly character needs developed in the trainee’s moral life, home life, maturity and reputation. Primary focus in Bible knowledge is upon linguistic facility, theological framework, and bibliographical familiarity. The four areas of leading with conviction, teaching with authority, preaching with passion, and shepherding with care comprise the major part of developing ministry skills. In this whole process it is important to combine the academic part with experience in ministry. (MacArthur 1995, 116)

MacArthur goes on to say that leadership is essential to the life and mission of the church. Without leadership the church is unable to effectively accomplish its mission and is floundering along a haphazard course of unfulfilled mission and purpose (MacArthur 1995, 281). James Means states that the church is in a crisis of leadership that is evidenced in five symptoms: “(1) the absence of meaningful growth in the churches, (2) the amount of discord and disharmony among congregations, (3) the number of brief pastorates and ministerial burnout, (4) the rise of a spectator religion that caters to the fallout from churches with leadership problems and (5) the high percentage of no ministering churches” (Means 1989, 18-22). While these analyses are over twelve years old, they still are relevant today as evidenced by the high number of ministry leader forced terminations and lack of ministry effectiveness.

Kenneth Gangel writes in his book *Team Leadership in Christian Ministry*, of a remark by British Prime Minister Winston Churchill. As Churchill reflected on his leadership during World War II, he remarked, “There is a special moment when a person is figuratively tapped on the shoulder and offered the chance to do a very special thing, unique to him and fitted to his talents; what a tragedy if that moment finds him unprepared or unqualified for the work which would have been his finest hour” (Gangel 1997, 250). Gangel states that competence maintains a dominant role in leadership development. Part of the problem that Gangel identifies is that churches and volunteer organizations have opted for and have been willing to accept willingness as a substitute for competence. The result of that position has been to drive competence from the field of ministry leadership. Ken Callahan notes that increased competence must lead to increased responsibility or developing leaders will get discouraged (Callahan 1990, 165-66). Gangel goes on to comment that too much responsibility that is unmatched by the necessary competence leads to frustration. It also leads to disappointment, not only for the leader, but for those being led as well. The outcome of this frustration and disappointment is the same as those stated earlier in this chapter, dropout by the leader or forcibly by those being led. “Leadership development must set high standards for competence and measure out responsibilities in increasing doses as the competence level grows” (Gangel 1997, 250-51).

The position that leaders are born, not made, has long been proven false. Leadership in ministry involves a calling and giftedness from God, but it also requires that leadership skills be taught in order for ministry to be effective in real life contexts. MacArthur states,

The assumption that scholastic achievement and academic success in the seminary classroom are equivalent to full preparation for pastoral ministry is obviously naïve. Though most training institutions claim to prepare their students for spiritual leadership in the church, sadly many of them do not. Effective preparation goes beyond the classroom to include on-the-job training, without which many students will not know whether they can sink or swim as they enter the ministry. (MacArthur 1995, 128)

George Barna makes a similar observation when he states, “I have witnessed pastor after pastor, extensively trained to exegete the Scriptures, and gifted to communicate God’s truth, undeniably fail when it comes to guiding the body of believers” (Barna 1997, 18). Of course MacArthur’s statements can have a variety of applications such as mentoring and internships as part of the training process. But his premise is clear, that classroom instruction in cognitive content alone is not adequate to train ministry leaders for today’s church or other ministry setting. Barna’s observations, like those of MacArthur, can result in a variety of applications, but the premise is clear; poorly equipped leaders for Christian ministry.

Leadership for Christian ministry cannot simply adopt a model that is productive in other disciplines. Walter Jackson in his chapter in *Church Ministry Leadership* gives a working definition of ministry leadership and a working definition of leadership that might be used in business, education, law or other more secular disciplines. His definition of ministry leadership is that leadership is “the ability to inspire and to bring people to faith in Jesus Christ; to enrich and disciple them as whole persons into whatsoever the Lord has commanded, and to lead them to achieve the goals of ministry assigned by Jesus Christ to the church” (Jackson 1998, 170). He then gives a working definition of secular leadership. “Leadership is the capacity to achieve results through interaction (relationships) with others; it is a process in which one person

influences others so as to achieve the desired goals while giving careful attention to each separate context” (Jackson 1998, 171). Secular leadership is highly task oriented, while in many instances take the needs of and benefits for workers into consideration.

Ministry leadership however, is concerned with the goals and mission of God’s people, with the growth and development of the organization as well as the growth of the people and when they accomplish the important things for the Lord’s work. Jackson states that in this way then, “we see ministry leadership in action” (Jackson 1998, 169). Wagner identified this as a contributing factor in the problems of effective leadership that have led to some of the crisis of competency that exists in ministry leaders. He states,

I believe that one problem underlying all others is that we have moved both pastors and churches from a community model to a corporation model. In some churches the pastor is the preaching machine while someone else runs the business side of things. In other churches the pastor is the CEO, the boss, the chairman of the board. But in both cases the pastor is a corporate officer, not a shepherd. (Wagner 1999, 21)

The problems in ministry relationships, in leadership competence, the wrong models for ministry, all should and can be addressed with those future leaders as they are being trained for ministry.

The student preparing for ministerial leadership, whatever the context of ministry, needs to possess cognitive competencies in order to know the whys and how’s of leadership. But the student also must have skill competencies as well as the ability to know how to transfer knowledge and skills into a variety of ministry settings and situations.

A variety of studies have been done to gain an understanding of the perceptions of missionary trainers for missionary competencies, seminary faculty perceptions and congregational perceptions of what constitutes effective ministerial

leadership. These studies are included in later sections of this study. The present research sought to uncover and compare the perceptions of ministerial leadership training, not only of pastors, but also of those who work closely with ministry leaders in a variety of contexts. These individuals are directors of associational missions and the department directors and associates in the Baptist state convention offices. It is the position of this researcher that discovery of these perceptions will assist institutions charged with the responsibility of equipping ministerial leaders to more adequately train those called and gifted to be more effective in a variety of ministry contexts.

An area of concern must be the training that is received by ministerial leaders prior to entering a field of service. This research set out to carefully analyze the perceptions of those ministry professionals already involved in a variety of ministry contexts, with varying degrees of experience and to develop a comparative analysis that will aid in the preparation of ministerial leaders for a variety of ministry responsibilities. These findings can be used at varying levels of training, from informal to formal. The ministry professionals that were analyzed are the most likely at some point to either work with or employ the potential ministerial leader; thus, their perceptions can prove valuable in analyzing training and education.

Research Purpose Statement

The purpose of this research was to develop a comparative analysis of ministerial leadership competencies as identified by ministry professionals in order to enhance ministerial leadership training.

Delimitations of the Study

Certain geographical and institutional limitations had an effect upon this study. These limitations are related to the context of the researcher. The study was delimited to the division, department and associate department directors of the Florida Baptist Convention, those associations related to the FBC, a sample of churches related to the FBC, associations in the southeast region of Alabama and the southwest region of Georgia, as well as sample churches. These geographical and institutional limitations have an effect upon the generalization of the findings.

These delimitations were utilized because of the context of the researcher, which was The Baptist College of Florida (BCF). The Baptist College of Florida is a four year, regionally accredited institution granting degrees at the associate and baccalaureate level. The college exists primarily for the training of vocational ministry personnel. The Baptist College of Florida is the only college that is owned and operated by the Florida Baptist Convention. The college does not share its market with any other convention owned college. There are 49 associations that relate to the FBC and the 2700 plus churches. The college enjoys a highly favorable posture with the state convention, the associations and the member churches. The college also enjoys a close relationship with neighboring churches and associations in Alabama and Georgia. The close proximity, five miles from the Alabama state line and twenty-five miles from the Georgia state line, makes it possible for students and graduates to serve in both of these states within a reasonable distance from the college. Students, as well as graduates, serve churches of Florida, Alabama and Georgia in a variety of ministry roles. Both students and graduates

serve in various capacities of leadership at the associational level and the state convention level, either in short term capacities or fully employed capacities.

The study was delimited to the division, department and associate department directors of the Florida Baptist Convention, those associations related to the FBC, a sample of churches related to the FBC, associations in the southeast region of Alabama and the southwest region of Georgia, as well as sample churches. These geographical and institutional limitations have an effect upon the generalization of the findings.

The research was delimited to those who are responsible for employing and working with those trained at The Baptist College of Florida such as convention offices, Directors of Associational Missions and church staff. This study has been delimited in this way to bring focus on the constituency to which the college relates. The relationship to the Florida Baptist Convention dictates that the college operates under its direction. The relationship in the other states comes because of proximity and because the churches and associations look to the college for staffing ministry positions.

Research Questions

In analyzing the possible perceived competency outcomes that the ministry professionals might suggest, certain research questions must be investigated:

1. What are the personal characteristics that ministry professionals believe a ministerial leader must possess?
2. What are the leadership competencies that ministry professionals believe a ministerial leader must possess?
3. In what ways do denominational leaders and pastors show similarity in their perceptions of ministerial leadership characteristics and competencies?
4. In what ways do denominational leaders and pastors differ in their perceptions of ministerial leadership characteristics and competencies?

5. In what ways do the demographic variables of age, education, years of ministry experience, present ministry context and tenure, former ministry context and size of church affect the perception of ministry professionals related to perceived ministerial leadership characteristics and competencies?

Terminology

The following terms and definitions were utilized for the purpose of this study:

Ministry professionals. “Formal church leadership usually categorized as either professional or nonprofessional. Professional church leaders are generally called clergy. Clergy normally have some higher educational training in ministry, are formally ordained to ministry by the church, and earn their living from their ministry” (Means 1993, 23). For the purposes of this research, ministry professionals include individuals serving as pastors as well as denominational workers at the state convention and associational level which are considered to be professionals in their field. The state convention workers were limited to those at the department director level and associate department director level.

Ministry leadership. Ministry leadership is defined as, “the ability to inspire and to bring people to faith in Jesus Christ; to enrich and disciple them as whole persons into whatsoever the Lord has commanded, and to lead them to achieve the goals of ministry assigned by Jesus Christ to the church” (Jackson 1998, 170). Jackson goes on to state that God has empowered Christian ministry leaders to use every knowable leadership and management strategy ethically and appropriately for a particular ministry setting and to rely upon God and Christian discernment to accomplish Christ’s desires for His disciples (Jackson 1998, 170). This terminology can apply to lay and professional ministry leaders, but for purposes of this research, a ministry leader is identified as anyone serving in a vocational ministry position at the local church level, associational

level, state convention level or any other position deemed to be a professional or vocational ministry position.

Directors of Associational Missions (or DOM). Those individuals called to serve at the associational level to give leadership and coordinate the efforts of the member churches to accomplish the multiple tasks of the association's work.

In planning and promoting ministries and programs on the associational level, the director of missions has one primary concern: the welfare of the churches. One of the first considerations involving the local church is the pastor of that church. The pastor and the director of missions should consider themselves to be partners in a common task. Each should respect and seek to enhance the other's position. (Moore 1995, 302)

Pastors. John MacArthur writes, "Our Lord's favorite metaphor for spiritual leadership . . . was that of a shepherd—a person who tends God's flock. Every church leader is a shepherd. The word *pastor* itself means 'shepherd.' It is appropriate imagery. A shepherd leads, feeds, nurtures, comforts, corrects, and protects. . ." (MacArthur 1995, xiv).

Curriculum. An explicitly and implicitly intentional set of interactions designed to facilitate learning and development and to improve meaning or experience (Miller 1985, 3).

Competency. An ability to do something at some level of proficiency usually composed of some combination of knowledge, understanding, skill, attitude, and values (Knowles 1973, 199).

Transfer of learning. The essence of being an autonomous learner and problem solver and being able to independently apply the knowledge and problem-solving skills learned in school to similar but new situations (Biehler and Snowman 1997, 386).

Procedural Overview

A list of competencies was identified from precedent literature and from an expert panel. The list of competencies was divided into four areas of concern: character, knowledge (cognitive), behavior (affective) and transfer of skills competencies. The expert panel was given a survey and asked to complete it and add any items to any of the categories they deem necessary. The additional items were added to the survey. Under each area of concern, a second part asks respondents to list the five most important items identified in the Likert scale survey of part one. The survey was also field tested at BCF for clarity.

The Likert scale survey was administered to two groups of ministry professionals. The first group consisted of denominational/institutional ministry leaders. These were comprised of those who serve at the state convention and local associational level of ministry. The second group of ministry professionals were pastors serving in the identified geographical area according to the delimitations. Once the data was gathered, it was analyzed in light of the research purpose of doing comparative analysis of ministerial leadership competencies for vocational ministry leaders as identified by ministry professionals. These results were analyzed utilizing the five research questions.

Research Assumptions

Leaders are born as well as made. Leadership skills can be developed. These skills for leadership can be developed in a variety of ways.

1. Leadership skills can be taught and measured by others in leadership (Busenitz 1995, 116-17).
2. The skills for leadership, once taught, can be more fully refined in a ministry context where skills are utilized on a regular basis (Busenitz 1995, 117).

3. Ministerial leadership takes various forms in a variety of settings requiring a variety of skills for leadership to be mastered (Montgomery 1995, 4).
4. Leadership skills can be transferred from one ministry context to another when the leader understands the universal nature of sound principles for leadership.
5. Leadership is influencing others. Therefore, ministerial leaders can, in turn, be trained to train others for leadership (Barna 1997, 21-22).

CHAPTER 2

PRECEDENT LITERATURE

A literature review provides the foundations upon which this study was undertaken. The literature review provides both theological and philosophical foundations and framework for which to undertake the study. The literature review identifies the core values, character, and competencies of a ministerial leader. The issues related to a ministerial leader's calling and giftedness for ministry, as well as a biblical and historical foundation of ministerial leadership is considered here.

This literature review analyzes biblical data and foundations that relate to a minister's call and character as well as the necessary competencies as described in Old Testament and New Testament literature. This review also includes current thought on the theology of ministerial leadership and the implications upon effective ministry leadership. The literature review also addresses current thought and analyzes concepts related to competency-based learning, transfer of learning and transfer of skills, and the impact on curriculum issues for training leaders for vocational ministry.

A Theology of Ministry Leadership

In this section of literature review, a theology of leadership for Christian ministry is developed. This theology looks at the biblical and historical foundations upon which Christian leadership for church ministry is founded. A concern for the practical aspects of Christian ministry as well as the theological is considered. "The disciplines of

classical and practical theology within seminaries need to work together for the good of the church and the glory of God” (Robinson 2002). This is the concern of Thom Rainer of The Southern Baptist Theological Seminary and dean of the Billy Graham School of Missions, Evangelism and Church Growth at the institution. The concern is that church practices be grounded in a firm theological position that is consistent with the validity and truth of Scripture. His concern is also that theology not become just an ivory tower, intellectual exercise, but that theology has a practical outlet in ministry through the local church.

Christian leadership needs to be soundly and solidly grounded in the truth of Scripture, both Old and New Testament, but it needs to be practically expressed in the context of helpful ministry. Oswald Sanders makes this clear when he writes, “At the outset of any study of spiritual leadership, this master principle must be squarely faced: True greatness, true leadership, is found in giving yourself in service to others, not in coaxing or inducing others to serve you” (Sanders 1994, 15). Sanders goes on to declare that the true spiritual leader is focused on service to God and service to others instead of focus on titles or perks of the position or office (Sanders 1994, 15). The concern for the people of God rather than the position is the key to understanding biblical, spiritual leadership. Richards and Hoeldtke identify this as the mission of leaders in Christian ministry.

The responsibility of leaders is not to manage the church. They are not to be God’s voice of authority in the body. The responsibility of leaders is the care and nurture of believers. Human leaders in the church use their wisdom and maturity to guide the congregation and individual members into growing ways of life so that when Jesus speaks, His body will be healthy and responsive. (Richards and Hoeldtke 1980, 92)

These authors identify the fact that in Ephesians 4:12, this is identified as the role of the leader in their mission which is seen in the term that is used for the leaders, “equipping.” This is the leader’s role in ministry, nurturing and equipping the members of the body of Christ to function fully as the body of Christ in ministry, growth and service (Richards and Hoeldtke 1980, 92).

The Bible reveals that when God finds a person ready to lead, ready to commit to the responsibility of leadership and to take on responsibility for others’ well being, that God uses that person to the limit. Even though such leaders may have shortcomings and flaws, God guides them to become spiritual leaders (Sanders 1994, 17). Robert Clinton defines leadership as

a dynamic process over an extended period of time in various situations in which a leader utilizing leadership resources and by specific leadership behaviors, influences the thoughts and activities of followers toward accomplishment of aims usually mutually beneficial for leaders, followers, and the macro context which they are a part. A biblical leader is defined as a person with God-given capacity and God-given responsibility to influence a specific group of God’s people towards His purposes for the group. (Clinton 1988, 213)

James Means defines leadership from the perspective of spiritual leadership.

Spiritual leadership is defined as the development of relationships with the people of a Christian institution or body in such a way that individuals and the group are enabled to formulate and achieve biblically compatible goals that meet real needs. By their ethical influence, spiritual leaders serve to motivate and enable others to achieve what otherwise would never be achieved. (Means 1989, 58)

Kenneth Gangel defines Christian leadership as “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given toward the end of glorifying Christ” (Gangel 1989, 31). These are just a few of the many definitions of Christian leadership that points to the fact that leadership in Christian ministry is concerned first and foremost with leading people toward the accomplishing of

God-given plans and purposes. The Christian leader must have a solid foundation of biblical direction for leading God's people. The biblical image of a godly leader that runs through the Scriptures is the image of the shepherd leader. This image is seen in leaders in the Old Testament, in the New Testament, specifically in the life of Christ, and it is the image that is implied when instruction is given to leaders in the early church.

Shepherd Model of Leadership

A model of leadership that consistently combines knowledge and skill with commitment to those who are being led is the model of a shepherd. Both the Old and New Testament place an emphasis on the leader being a shepherd to those God has given them responsibility to lead. As the definitions stated previous, a major aspect of leadership is influence of others. Perhaps a more apt terminology would be to *empower* others. "*Shepherd* is a key biblical term for the leader who empowers others. In the Gospels, Jesus refers to himself as 'the Good Shepherd,' the one who leads, saves and protects the sheep (John 10:11)" (Ford 1991, 161). Ford goes to state that when Jesus pictures himself as the gate through which the sheep may go in and out and find pasture that he is liberating people to empower them to experience life to the full that he promised to give. Thus, shepherding people means to help them grow into who God has created each of them to be (Ford 1991, 163). Thus, the task of the shepherd leader is to be fully competent to be first all that God wants him to be and then to be a leader that grows people who are a part of the kingdom of God.

The shepherd model of leadership incorporates the varied ministry responsibilities of a Christian ministry leader. This ensures that a leader is truly following

the example of Jesus who stated that He is the Chief Shepherd and provided a key biblical image of leadership.

Old Testament Foundations for Ministry Leadership

In the Old Testament, principles are not clearly defined for what constitutes a leader. Thus, a theology of leadership is learned by observation of those people whom God used in leadership. The picture of leadership begins with God himself as the chief leader of His people. He is pictured as the shepherd of His people in Psalm 23:1, “The Lord is my shepherd.” Jesus would identify himself in John 10 in this same fashion when He stated, “I am the Good Shepherd.” This image has its roots in God’s leadership of His people as a whole and in the lives of those He called to lead His people from this same posture.

The image of a shepherd was one that communicated to a people who were a nomadic people and who were shepherds themselves. Two leaders in particular who embodied this style of leadership and led the nation of Israel from this posture are Moses and David. Both of these leaders were shepherds who became leaders of the nation. In the case of Moses, shepherding leadership was significantly different than the leadership style of the Egyptians of which he was accustomed. The model of the Egyptians was authoritative power employed by taskmasters and Pharaohs (McNeal 2000, 11). Moses had to learn what it meant to be a shepherd and this he learned by being a shepherd for forty years. He learned accountability and stewardship as he shepherded someone else’s sheep, in this case Jethro’s; in the future he would shepherd God’s people. He also learned to pay attention to detail. This attention to detail would serve him later as he would communicate the words of God to the people. Moses learned to survive in the

wilderness. He learned how to search for food and water for the sheep. He would learn about the tribes in the region. He learned the desert in order that he could lead the people of God in the desert experience with care and efficiency (McNeal 2000, 11). Moses had a total of eighty years of training to be the leader God could use to lead his people. Forty of those eighty years were spent learning to be a shepherd.

Another leader that modeled a shepherd leadership posture was the shepherd king, David. David also learned his lessons of leading and was developed as a leader by first being a shepherd. Not only was David learning about leading, he was also learning valuable lessons about God. The commonplace experiences of the shepherd helped shape David's view and ways of speaking and later writing about God. The fact that David learned of the provisional care of God as seen in protection and provision helped David form a picture of God as being intimately involved with and concerned for the wellbeing of His people. This is reflected in David's writings of the shepherd image of God as shepherd. This had been David's posture of leadership himself as he put his people before himself in most, if not all, of his tenure as Israel's shepherd king (McNeal 2000, 34).

The shepherding image invokes deep heart emotions. The themes of care, hope, security, rest, contentment—are all categories that find expression in the pastoral images that David developed in the Psalms and in Psalm 23 in particular. McNeal writes,

In this psalm, the sheep is nurtured, provided for, and protected. Green pastures, still waters—these are optimum conditions of provision. Paths of righteousness lead to security. When danger threatens, even shadows cast in the valley of death, the people of God can live without fear, for God protects them. And hope is the final word. The promise of dwelling with God forever represents a powerful statement of belief and faith one thousand years before Christ. (McNeal 2000, 34)

Unfortunately, future leaders of God's people did not continue in the same posture of leading that Moses had or that David had. Leaders in biblical times were seen

as shepherds of the flock entrusted to them. *The Theological Wordbook of the Old*

Testament states,

From very ancient antiquity, rulers were described as demonstrating their legitimacy to rule by their ability to “pasture” their people. Hammurabi and many other rulers of ancient western Asia are called “shepherd” or described as “pasturing” their subjects. (Harris and Archer 1980, 853)

When the prophets Ezekiel and Jeremiah speak of Judah’s shepherds they are speaking of officers and leaders, both spiritual and governmental. These two prophets address the issue of shepherd leaders and directly attribute the spiritual health and wellbeing to the leadership of the shepherds. From Jeremiah several passages indicate this fact:

The shepherds are senseless and do not inquire of the LORD, so they do not prosper and all their flock is scattered (Jeremiah 10:21). The term “senseless” comes from the word for “a brutish person.” The word refers to a person who is “dull-hearted, ignorant of God.” They were this way because they did not seek the LORD. So a shepherd leader is to seek or inquire of the Lord for those they lead.

Many shepherds will ruin my vineyard and trample down my field; they will turn my pleasant field into a desolate wasteland. It will be made a wasteland, parched and desolate before me; the whole land will be laid waste because there is no one who cares (Jeremiah 12:10-11). The core problem here is that the shepherds did not care for their sheep. Even with all of the skill, knowledge and faculties for managing, they did not care.

“Woe to the shepherds who are destroying and scattering the sheep of my pasture!” declares the LORD. Therefore this is what the LORD, the God of Israel, says to the shepherds who tend my people: “Because you have scattered my flock and driven them away and have not bestowed care on them, I will bestow punishment on you for the evil you have done,” declares the LORD (Jeremiah 23:1-2). There is a dreadful “woe” here for leaders. They were condemned because they had destroyed, scattered, driven away the sheep of God’s pasture, so the Lord proclaimed judgment upon them. The key term here is the term “bestow” (attend). So Jeremiah uses it in a negative and positive sense, they have not bestowed care, so God will bestow punishment. The shepherd’s primary duty above all others is “to bestow care” on his sheep. The primary duty of the shepherd is not management, not to inspire them, not even to lead them, but to care for them.

In Jeremiah 25:34-36; 50:6, these passages speak of being “led astray” which is “to cause to wander about.” The same word, *ta<ah* used here is used in Isaiah 53:6

where Isaiah speaks of the fact that “all we like sheep have gone astray” (Wagner 1999, 38-44)

When looking to Ezekiel the prophet, the story of poor leadership continues:

The word of the LORD came to me: “Son of man, prophesy against the shepherds of Israel; prophesy and say to them: ‘This is what the Sovereign LORD says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock. You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally. So they were scattered because there was no shepherd, and when they scattered they became food for all the wild animals. My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them. “Therefore, you shepherds, hear the word of the LORD: As surely as I live, declares the Sovereign LORD, because My flock lacks a shepherd and so has been plundered and has become food for all the wild animals, and because my shepherds did not search for my flock but cared for themselves rather than for my flock, therefore, O shepherds, hear the word of the LORD: This is what the Sovereign LORD says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them (Ezekiel 34:1-10).

What they did: (1) took care of themselves, (2) ate curds, (3) clothed themselves with wool, (4) slaughtered the choice sheep, (5) ruled the sheep harshly and brutally. What they left undone: (1) did not strengthen the weak, (2) did not heal the sick, (3) did not bind up the injured, (4) did not bring back strays, (5) did not search for the lost. When these offenses occur, there are three results: (1) The sheep are scattered, (2) the sheep become food for wild animals; and (3) the sheep wander on every high hill. In contemporary settings this means: (1) people splinter into cliques and never develop the kind of congregational fellowship designed by God, (2) they become much more susceptible to cultic groups and false religions, (3) they tend to leave behind sound doctrine and vibrant faith for more aberrant teachings and a spiritual “buzz.” All because the shepherds refused to take care of the sheep. (Wagner 1999, 45-48)

Wagner goes further to state, “Do we care for the sheep? It is going to be difficult, heart breaking, and before we can be servant leaders, we must be caring leaders” (Wagner 1999, 49). The image of the shepherd leader is a powerful image of caring and concern for God’s people

Kenneth Gangel gives a good synopsis of the profile of leadership in the Old Testament. He lists principles that can be learned when studying the leadership revealed in the Old Testament. These principles are:

1. Biblical leadership comes by divine appointment as God appoints those whom He wishes to exercise leadership over others.
2. Leadership moves from singular to multiple. Moses and others parcel out leadership duties to others, shares authority and exercises a participatory leadership style.
3. Leadership requires definitive accountability. The law spelled out the responsibility for those in divine appointments of leadership.
4. Leadership requires a time of preparation. This is seen as Joshua is trained for forty years with Moses, as David trained with the flocks to one day lead as king and Nehemiah's heart was being prepared to one day be a spiritual leader.
5. Leadership requires a heart sensitive to spiritual things. David was a great warrior, but was selected because of his heart.
6. Leadership requires leadership skills. Leadership and administration are not synonymous terms, but there is enough overlap of responsibility that both are needed.
7. Leadership requires a deep conviction in God's will for both leaders and followers.
8. Leadership requires clear theological perspective. In the prophets this especially is true as they continually confront false prophets and defend God's word.
9. Leadership requires an awareness of contemporary surroundings. The prophets again were keenly attuned to the needs of their day. (Gangel 1991, 15-20)

Summary of Old Testament Foundations of Leadership

The shepherd model of leadership revealed in the lives of Old Testament personalities whom God chose to lead His people presents a consistent portrait of this model of leadership. From the time of Moses when God was developing him into a leader that would bring the people out of exile to their own land, to the prophets generations later, God raised leaders who He equipped with the knowledge, skills and heart to lead

God's people. "David, in contrast to pagan kings, leads the nation with a shepherd's blend of authority and care. And Isaiah empathizes with suffering exiles by focusing on the nature of God as the answers to their skepticism and bewilderment" (Thompson 1995, 22).

New Testament Foundations for Ministry Leadership

When coming to the New Testament for the purpose of analyzing ministry leadership, the foundation laid in Old Testament leadership study must not be neglected. Although the New Testament gives a fuller understanding and revelation of His purposes in Christ and for the church, the imagery of leadership is a consistent one while being a more complete one.

This section analyzes New Testament leadership in light of the foundations of Old Testament shepherding leadership, as well as looking at other terms that indicate a complete New Testament leader for ministry.

New Testament Terms and Models for Ministry

Thomas Oden is of the opinion that, "Christian ministry is energized by the pivotal conviction that Christ himself ordained and established the pastoral office for the edification and guidance of the church. Christ intended that our current ministries continue to embody his own ministry to the world" (Oden 1983, 50). This continuation of ministry is reflected in the contemporaries of the shepherding analogy in John 10:1-18. This analogy for ministry includes:

1. The intimacy of the shepherd's knowledge of the flock. He holds them in his arms.
2. The way the shepherd calls each one by its own name.

3. The shepherd does not, like the thief or robber, climb in the pen by some unusual means, but enters properly by the gate, being fully authorized to do so.
4. The flock listens to the shepherd's voice. They distinguish it from all other voices.
5. The shepherd leads them out of the protected area into pastures known to be most fitting—feeding them, leading them “out and back in.”
6. The shepherd characteristically is “out ahead” of them, not only guiding them, but looking out, by way of anticipation, for their welfare.
7. Trusting the shepherd, the sheep are wary of an unproven stranger who might try to lead them abruptly away from the one they have learned to trust, through a history of fidelity.
8. Jesus is recalled as the incomparably good shepherd who is willing to lay down his life for the sheep.
9. The good shepherd is contrasted with the hireling or temporary worker who, having little at stake, may be prone to run away when danger approaches.
10. All members of the flock of which Jesus is the shepherd are one, united by listening to his voice. (Oden 1983, 51-2)

Jesus is the model shepherd leader and He has the expectation that those who are leaders will follow in this model. The New Testament reveals that the Christian minister is to be a shepherd leader as well as functioning in a variety of ministerial functions. John MacArthur refers to five distinctive terms that are used in the New Testament:

1. *elder (presbyteros)*, a title highlighting the administration and spiritual guidance of the church (Acts 15:6; 1 Tim. 5:17; James 5:14; 1 Pet. 5:1-4).
2. *bishop or overseer (episkopos)*, which emphasizes guidance, oversight, and leadership in the church (Acts 20:28; Phil. 1:1; 1 Tim. 3:2-5; Titus 1:7).
3. *shepherd or pastor (poimen)*, a position denoting leadership and authority (Acts 20:28-31; Eph. 4:11) as well as guidance and provision (1 Pet. 2:25; 5:2-3).
4. *preacher (kerux)*, which points to the public proclamation of the gospel and teaching of the flock (Rom. 10:14; 1 Tim. 2:7; 2 Tim. 1:11).

5. *teacher (didaskalos)*, one responsible for instruction and exposition of the Scriptures whose teaching is both instructive (1Tim. 2:7) and corrective (1 Cor. 12:28-29). (MacArthur 1995, 39)

According to MacArthur, these descriptive titles relate to the same pastoral office. The terms *elder* and *bishop* are synonymous in Acts 20:17 and Titus 1:5-7. The terms *elder*, *bishop*, and *shepherd* are synonymous in 1 Peter 5:1-2. This leadership role is also evident as elders in the shepherd type activity of James 5:14 (MacArthur 1995, 39).

In order to fulfill the duties of the office of the New Testament leader, the individual leader must be certain that they have a firm understanding of the three C's of ministry leadership. Bill Hybels uses the three C's in discussing staff hiring. The three C's as Hybels uses them are competence, character and chemistry (Hybels 2002, 177). In the case of individual ministry leaders, the three C's are calling, character and competencies. The leader must be certain that they have received a calling from God to fulfill the office. In a chapter in *Preparing for Christian Ministry: An Evangelical Approach*, John Polhill states concerning the call:

The Bible reveals a rich variety of call experiences—some quite dramatic, others less so but just as real. Calling is an intensely personal matter. It is a mixture of God's Spirit, one's life-situation, and one's gifts. The most consistent New Testament treatment of call shows that all Christians are called. Some of us are called to leadership roles, to full-time ministries which have as their ultimate goal the equipping of others to discover and fulfill their calling. No one's call is static. It is a lifetime experience, always subject to revision as we are challenged anew by the Spirit of the One who called us first, when our Christian life began. (Polhill 1998, 78)

When speaking of the call here, Polhill has been discussing the validity of a call to special ministry leadership. His conclusions are clear, that there is a special ministry call related to the call for people to salvation.

The leader is to be yielded in their character to a standard that is presented in the books of Timothy and Titus. In these two Biblical books, Paul is giving instructions for church leaders and how they are to be recognized and appointed in the church as leaders.

Table one displays the discussion of 2 Timothy 3:2 concerning the character issues for ministry leaders.

Table 1. Word study of 1 Timothy 3:2

Above Reproach	<i>anepilempton</i>	<ol style="list-style-type: none"> 1. invioable; unassailable; blameless (Bromiley 1985, 496) 2. irreprehensible; unblamable (Moulton 1978, 28) 3. irreproachable (Bauer 1979, 65)
Temperate	<i>nephalion</i>	<ol style="list-style-type: none"> 1. the clarity and self-control necessary for sacred ministry in God's work (Bromiley 1985, 634) 2. vigilant; circumspect (Moulton 1978, 277) 3. sober; clear-headed; self-controlled (Bauer 1979, 538)
Prudent	<i>sophrona</i>	<ol style="list-style-type: none"> 1. of a sound mind (Moulton 1978, 396) 2. reasonable; sensible; able to keep one's head (Bauer 1979, 445)
Respectable	<i>kosimon</i>	<ol style="list-style-type: none"> 1. honorable; disciplined (Bromiley 1985, 464) 2. well-ordered (Moulton 1978, 238) 3. respectable; honorable (Bauer 1979, 445)
Hospitable	<i>philoxenon</i>	<ol style="list-style-type: none"> 1. kind to strangers; hospitable (Moulton 1978, 426) 2. hospitable (Bauer 1979, 445)
Able to Teach	<i>didaktikon</i>	<ol style="list-style-type: none"> 1. able to learn (Bromiley 1985, 166) 2. apt or qualified to teach (Moulton 1978, 97-98) 3. skillful in teaching (Bauer 1979, 191)

(Purcell 2001, 25)

Timothy and Titus were to give these instructions to the churches in order to choose effective leaders with proper character. These instructions are still applicable to the church when selecting leaders

Table two displays the character issues from 2 Timothy 3:3 concerning the character issues for ministry leaders. The issues in table two show the personal character of a ministry leader as he makes choices and acts in certain ways with respect toward his personal habits and the way in which he responds to others.

Table 2. Word study of 1 Timothy 3:3

Not Addicted to Wine	<i>paroinon</i>	<ol style="list-style-type: none"> 1. prone to intemperance; drunken (Moulton 1978, 310) 2. drunken; addicted to wine (Bauer 1979, 629)
Not Pugnacious	<i>pletken</i>	<ol style="list-style-type: none"> 1. apt to strike; quarrelsome; violent (Moulton 1978, 328-30) 2. pugnacious; bullyish (Bauer 1979, 669)
Gentle	<i>epieke</i>	<ol style="list-style-type: none"> 1. meek; gentle (Bromiley 1985, 243) 2. gentle; mild; patient (Moulton 1978, 156) 3. yielding; gentle; kind (Bauer 1979, 292)
Uncontentious	<i>amachon</i>	<ol style="list-style-type: none"> 1. peaceful (Bromiley 1985, 573) 2. not disposed to fight; not quarrelsome or contentious (Moulton 1978, 118) 3. peaceable (Bauer 1979, 44)

(Purcell 2001, 25)

Table three displays the issues from 2 Timothy 3:4 and the way a ministry leader relates to God in his personal devotion to God. The leader's life is to be one of obedience, faithfulness and reverent submission.

Table 3. Word study of 1 Timothy 3:4

Obedient	<i>hupotagei</i>	<ol style="list-style-type: none"> 1. subordination (Moulton 1978, 419) 2. obedience (Bauer 1979, 847)
Reverence	<i>semnotetos</i>	<ol style="list-style-type: none"> 1. grave; serious; dignified (Moulton 1978, 364-365) 2. reverent; serious; dignified (Bauer 1979, 747)

(Purcell 2001, 25-6)

Table four displays the issues from 2 Timothy 3:5 and the way in which a ministry is to provide leadership among those he is called upon to lead.

Table 4. Word study of 1 Timothy 3:5

To Preside Over	<i>prostenai</i>	<ol style="list-style-type: none"> 1. to preside; govern; superintend (Moulton 1978, 344, 352) 2. to manage; to conduct (Bauer 1979, 707)
To Take Care Of	<i>epimelesetai</i>	<ol style="list-style-type: none"> 1. to take care of (Moulton 1978, 158) 2. to care for; to take care of (Bauer 1979, 296)

(Purcell 2001, 26)

Table five shows the character issues from 2 Timothy 3:6 in which Paul speaks to the maturity and personal growth of a ministry leader. The ministry leader is to be judged based on their maturity as a believer and whether they are a new convert or a new member to the fellowship. This maturity is seen in how they handle issues of pride and ego as well as being able to maturely handle issues relative to temptation that is part of the Christian life.

Table 5. Word study of 1 Timothy 3:6

Not a Novice	<i>neophuton</i>	<ol style="list-style-type: none"> 1. one newly implanted into the Christian church; a new convert (Moulton 1978, 276) 2. one newly converted (Bauer 1979, 536)
Not Puffed Up	<i>tuphotheis</i>	<ol style="list-style-type: none"> 1. to be demented with conceit; puffed up (Moulton 1978, 411) 2. to be puffed up; conceited (Bauer 1979, 831)
To Fall Into	<i>empesei</i>	<ol style="list-style-type: none"> 1. to be involved in (Moulton 1978, 135-36) 2. to fall into (Bauer 1979, 256)

(Purcell 2001, 26)

In table six, 2 Timothy 3:7 is discussed and the issues are displayed. The issues in this passage relate to how a ministry leader is perceived by others.

Table 6. Word study of 1 Timothy 3:7

Good Reputation	<i>Marturian</i>	<ol style="list-style-type: none"> 1. reputation (Moulton 1978, 258) 2. a good standing (Bauer 1979, 493)
Those who are Outside	<i>exothen</i>	<ol style="list-style-type: none"> 1. non-Christians (Bromiley 1985, 240) 2. those who are without the Christian community (Moulton 1978, 148) 3. those on the outside, i.e. non-Christians (Bauer 1979, 279)
Not Bring Reproach	<i>oneidismon</i>	<ol style="list-style-type: none"> 1. reproach; defamation; insult (Bromiley 1985, 694) 2. censure (Moulton 1978, 289) 3. reproach; disgrace; reviling; insult (Bauer 1979, 570)
Snare	<i>pagida</i>	<ol style="list-style-type: none"> 1. snare; net (Bromiley 1985, 752-53) 2. stratagem; device; wile (Moulton 1978, 297, 323) 3. snare (Bauer 1979; 602)

(Purcell 2001, 26)

The leader is to display a certain character to those inside and to those outside the church. He is to receive respect not from his position, but how he reveals his character in various situations. Paul not only instructed Timothy in the duties and demands of those who would be called to lead but he also gave instructions to Titus whom he had left in Crete to serve the church and ordain elders in the church.

Table seven displays Paul's instructions to Titus as a ministry leader. The table displays the discussion of issues from Titus 1:6 in which Paul gives instructions for personal character development among ministry leaders. He discusses the personal character issues or qualities as well as teaching how a ministry leader is to relate to others who may supervise or be over the ministry leader. This is seen in the command that a ministry leader is not to be insubordinate.

Table 7. Word study of Titus 1:6

Blameless	<i>Anenkletos</i>	<ol style="list-style-type: none"> 1. not arraigned; unblamable; irreproachable (Moulton 1978, 27) 2. blameless; irreproachable (Bauer 1979, 64) 3. blameless in the sense of civic ethics (Bromiley 1985, 58)
Not Accused Of	<i>Kategoria</i>	<ol style="list-style-type: none"> 1. an accusation; crimination (Moulton 1978, 224) 2. an accusation (Bauer 1979, 423)
Debauchery	<i>Asotias</i>	<ol style="list-style-type: none"> 1. profligacy; dissoluteness; debauchery (Moulton 1978, 58) 2. dissipation; debauchery; literally 'incurability' (Bauer 1979, 119)
Insubordinate	<i>anupotakta</i>	<ol style="list-style-type: none"> 1. insubordinate; refractory; disorderly; contumacious; lawless (Moulton 1978, 34) 2. undisciplined; disobedient; rebellious; 'spoiled' (Bauer 1979, 76)

(Purcell 2001, 30)

In Table eight, Paul gives Titus instructions in the kind of personal character the elder or leader that would be selected is to possess.

Table 8. Word study of Titus 1:7

Spiritual Steward	<i>oikonomon</i>	<ol style="list-style-type: none"> 1. spiritual steward; holder of a commission in the service of the Gospel (Moulton 1978, 284) 2. administrator of God, or of divine things (Bauer 1979, 560) 3. recipient of an office and therefore, a steward of God (Kittel 1967b, 151)
Arrogant	<i>authade</i>	<ol style="list-style-type: none"> 1. arrogant; imperious (Moulton 1978, 59) 2. self-willed; stubborn; arrogant (Bauer 1979, 120) 3. impulsive to the point of disobeying the divine command (Bromiley 1985, 87)
Quick-tempered	<i>orgilon</i>	<ol style="list-style-type: none"> 1. inclined to anger; quick-tempered (Bauer 1979, 579) 2. prone to anger; irascible; passionate (Moulton 1978, 310) 3. wrathful (Bromiley 1985, 716-26)
Drunken	<i>paroinon</i>	<ol style="list-style-type: none"> 1. drunken; addicted to wine (Bauer 1979, 629) 2. given to wine; prone to intemperance; drunken (Moulton 1978, 310)
Pugnacious	<i>plekten</i>	<ol style="list-style-type: none"> 1. pugnacious; bullyish (Bauer 1979, 669) 2. apt to strike; quarrelsome; violent (Moulton 1978, 328, 330)
Greed	<i>aischrokerde</i>	<ol style="list-style-type: none"> 1. fond of dishonest gain; greedy for money (Bauer 1979, 25) 2. eager for dishonest or sordid gain (Moulton 1978, 10)

(Purcell 2001, 30)

In table nine Paul directs Titus to look for persons to serve that have the personal character of self discipline and sound mind to make good decisions, but he also instructs him in the fact that this person is to hospitable. This indicates that the elder was to be one who would open up their home, be kind to strangers and show the proper courtesy to someone in need of kindness. The elder is also to be one who is self controlled or disciplined. He is to be in control of his emotions and not respond with anger or inappropriately.

Table 9. Word study of Titus 1:8

Hospitable	<i>Philoxenon</i>	<ol style="list-style-type: none"> 1. kind to strangers; hospitable (Moulton 1978, 426) 2. hospitable (Bauer 1979, 860)
Love what is Good	<i>Philagathon</i>	<ol style="list-style-type: none"> 1. a lover of goodness; fosterer of virtue (Moulton 1978, 425) 2. loving what is good (Bauer 1979, 858)
Prudent	<i>Sophrona</i>	<ol style="list-style-type: none"> 1. of a sound mind; sane; staid; temperate; discreet (Moulton 1978, 396) 2. prudent; thoughtful; self-controlled (Bauer 1979, 802)
Master of Self	<i>Enkrate</i>	<ol style="list-style-type: none"> 1. master of self (Moulton 1978, 113) 2. self-controlled; disciplined (Bauer 1979, 216)

(Purcell 2001, 31)

Table 10 displays the remaining instructions from Titus 1:9 in which Paul instructs in the proper public ministry of one in leadership and it relates to their commitment to and ability to teach the sound doctrines of the Christian faith. The ministry of the leader is not one based on popular perceptions, but must be based solidly on biblical foundations and instructions.

Table 10. Word study of Titus 1:9

Devoted	<i>Antechomenon</i>	<ol style="list-style-type: none"> 1. devoted; holding firmly; clinging; adhering (Moulton 1978, 32) 2. clinging to; holding fast to; being devoted to (Bauer 1979, 73) 3. continuing to preach faithful to the received gospel (Bromiley 1985, 288)
Exhort	<i>Parakalein</i>	<ol style="list-style-type: none"> 1. to appeal to; urge; exhort; encourage (Bauer 1979, 617)
Sound	<i>Hugiainousei</i>	<ol style="list-style-type: none"> 1. healthy; sound (Bauer 1979, 832)

(Purcell 2001, 31)

The tables reflect the two New Testament letters in which Paul gives instructions concerning the kind of character that a minister that is going to serve in the church is to have. J. Oswald Sanders states:

Paul spoke of his failure and successes with an openness few of us are prepared to copy. Even before his conversion he served God sincerely (2 Tim. 1:3) and with great personal integrity. Later he wrote: “In Christ we speak before God with sincerity” (2 Cor. 2:17). These two qualities of leadership were part of God’s law for the Israelites (Deut. 18:13). God wants His people to show a transparent character, open and innocent of guile. A prominent businessman once replied to a question: “If I had to name the one most important quality of a top manager, I would say, ‘Personal integrity.’” Surely the spiritual leader must be sincere in promise, faithful in discharge of duty, upright in finances, loyal in service, and honest in speech. (Sanders 1999, 58)

In 1 Peter 5:1-7, Peter addresses the leaders of the church that are “scattered” abroad. Peter was the natural leader of the apostles. He was impetuous and made many mistakes, but in his maturity as a leader God gave him great insight into what a spiritual leader is to be, the image of a shepherd. He in turn instructs the leaders in how they are to shepherd the flock of God. Peter’s principle of leadership was to be a shepherd leader to the people. This resonates Jesus’ instructions to Peter in John 21 when Peter was restored. This image also resonates the care that Peter has for the aliens and pilgrims (1 Pet 1:1)

that he was attempting to encourage in their faith in the midst of deep trials. Peter takes the position of a fellow elder as he writes to the elders of the church, those who would lead in the lives of others. Here in chapter 5, Peter writes of the fact that a shepherd's work requires a shepherd's heart.

1. A leader's motivation: (v. 2) the spiritual leader is to approach the work willing, not out of coercion. Leaders in Peter's day faced daunting challenges, yet Peter urges them not to faint or retreat from them. The motivation is to be a servant. A leader is to be a minister to the people. Leaders are to serve others before they are served.
2. A leader's attitude: (v. 2) The church that is served is God's church and leaders are to serve not out of compulsion, but out of love for the people. Leaders are not to serve out of mere duty, but out of love for the people. He says this is the "flock of God" and God loved His flock so much that He died for it, so leaders are to serve out of that love for them (John 21).
3. A leader's perspective: (v. 2-3) Leaders should not be in ministry for monetary gains. What is the reward that is going to be received? This is not specified. This sordid gain is not just monetary gain, but also fame and prestige, which are also temptations toward wrong motives and wrong perspectives in ministry.
4. A leader's example: (v. 3) The leader is to be a mentor for the people and an example for them. He is to take them personally and invest in them as an example and he is to model how to live in faithfulness to Christ.
5. A leader's position: (v. 3) The leader is among them and with them and servant to them, but he is not lord over them. In reality the leader is a manager of the people, the position of a steward. He is to exercise oversight over those entrusted to his care.
6. A leader's posture: (v. 5-6) The posture of the leader is humility. "With humility" the verb refers to a slave tying on an apron. A reminder of the towel and basin that Jesus took up in service in John 13 is in mind here and certainly a reminder in his heart of his boastful pride.
7. A leader's reward: (v. 4) The promise is of an unfading crown. The athletes competed for a laurel wreath that would fade and wither away. But the reward here is not one that can fade (1 Peter 1).
8. A leader's help: (v. 7) The promise is that when leaders humble themselves in the appropriate fashion, and trust in God, He will be with them and leaders do as Jesus promised, cast all care on Him and He will be present. How could Peter sleep in the jail in Acts 12, because he was assured of Christ's presence and had experienced it already in abundance. There is the promised helper in the Holy Spirit.

Summary of New Testament Foundations of Leadership

The New Testament builds on the Old Testament foundation of the shepherd leader model of leadership. The prophets Jeremiah and Ezekiel condemned the shepherds of Israel and attributed the people's failure directly back to the lack of leadership and the poor leadership that they received. The New Testament model of a true shepherd is Jesus and the Apostle Paul addresses the issue by instructing church leaders how they are to lead. Peter also addresses the leaders' posture as a shepherd and what the motivations are for leading God's people.

There is a concern for the call, the character as well as the competencies of the shepherd leader in the New Testament. As George Barna states, "A Christian leader is someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place" (Barna 1997, 25). The concern of this research is to determine the perceptions of ministry professionals related to the competencies needed in a ministry leader. The attention now turns to what others have written concerning the competencies of Christian leaders.

Servant Leadership

An element of leadership that is integral to being a leader that is effective in developing others and fulfilling the call of effective biblical leadership is the element of being a servant leader. Servant leadership was first identified and defined by Robert Greenleaf in his work in corporate leadership. In an essay entitled "The Servant as Leader," which Frick and Spears quote in *On Being a Servant Leader*, Greenleaf wrote,

The servant-leader is servant first It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead...The difference manifests itself in the care taken by the servant—first to make

sure that other people's highest-priority needs are being served. The best test and the most difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society; will they benefit or, at least, not be further deprived? (Frick and Spears 1996, 2)

While Greenleaf was writing and leading from a corporate context, his thoughts certainly met the requirements that Christ set for his followers, that "the greatest among you shall be your servant" (Matt 23:11 NASB). The shepherd leader model as a model for biblical/spiritual leaders must include as a primary posture the posture of a servant.

Donald Messer identifies four marks of what it means to be a servant leader. He states that servant leaders first of all understand ministry as basically not a status but a service to humanity. He states, "Because servant leaders are free from status worries, they can be bridge builders between peoples and between God and humanity" (Messer 1989, 106-07).

The second mark of a servant according to Messer is that servant leaders recognize that authority is fundamentally not ascribed by position but derived from service. Power is not given automatically by election to a position or by appointment. Power for leadership is derived through loving service.

The third mark is that servant leaders are empathetic to the human condition, understanding all life to be ambiguous and truth often paradoxical. The leader, who is a servant, does not approach people in the spirit of condemnation or rejection, but in the spirit of love and hope. Messer states that people will not seek out a rigid moralist to share their pain and perplexities with, but will instead "reach out to servant leaders who

have a shepherding perspective and offer the gifts of healing, sustaining, guiding, and reconciling pastoral care” (Messer 1989, 111).

The fourth mark of a servant leader is that a servant leader is a pathfinder and not simply a problem solver. This means that pathfinders are more than just problem solvers, even though they are problem solvers. But they are leaders with a vision of what the future ought to look like, how persons need to be motivated to get there, how organizations need changed to embrace the future and what values are needed to be triumphant. Servant leaders set an example. Ministry flows out of the integrity of personhood (Messer 1989, 113).

Kenneth Blanchard states that as one considers the issues at the heart of leadership, one question that a person must ask is, “Am I a servant leader or a self-serving leader?” Blanchard states that when this question is answered with brutal honesty that it will go to the core of the intentions and motivations of a leader. He states that self-serving leaders spend most of their time trying to protect their status because one of the biggest fears that self-serving leaders has is losing their position (Blanchard 2003, 17).

Servant leaders on the other hand look at leadership as an act of service as well as a concern for successive leaders that they may develop. “Servant leaders, who consider their position as being on loan and as an act of service, look beyond their own season of leadership and prepare the next generation of leaders. Jesus modeled the true servant leader by investing most of His time training and equipping the disciples for leadership when His earthly ministry was over” (Blanchard 2003, 21). This journey of servant leadership begins in the heart. It begins with motivation as well as intent. But then it must travel through another internal domain of the individual, that of the head. The head is the

leader's belief system and perspective on leadership and the role of what the servant leader is to be and to do (Blanchard 2003, 43).

Summary of Servant Leadership

The servant leader not only must have the right spiritual motivation that comes from having a right relationship with the true Servant leader, Jesus Christ, but the servant leader must have the right thinking on leadership that can be and often is impacted by what they learn as a result of instruction and investment by others. Servant leadership is a vital and integral part of the shepherding model of ministry leadership. This is revealed in the life of Jesus as He stated to His disciples that He is “the Good Shepherd and the Good Shepherd lays down His life for His sheep” (John 10). This posture of Christ is that of servant to His sheep among the other elements of what it means to be a shepherd and a leader. Position is not primary, but care for the sheep, the people and their growth and well being is key to what a servant leader is to be.

Competent to Lead

Leaders in Christian ministry should have the character and attitudes of Christ as a shepherd leader who seeks the good of those they are leading. This posture places a strong emphasis on spiritual development and character. But the leader who would be effective in fulfilling the role of a leader must not only have the heart for leadership, but they must have the ability to lead effectively. This means that leaders in Christian ministry must be competent to lead in a variety of contexts and with many variables. This fact is true whether one is leading in the local church, denominational leadership or in a

context outside of Christian ministry. Competencies for leadership will determine effective leadership or ineffectual, status quo leadership.

In the results of forced terminations stated in Chapter One, the issues resulting in forced terminations from a ministry leader position were leadership issues and competency issues. Kenneth Gangel states that there is in Christian ministry “a dynamic tension that must be maintained between the concepts of *gift* and *call*” (Gangel 1974, 40). The New Testament teaches that every Christian is given a spiritual gift by the Holy Spirit which is to be used in the service of Christ through the church. Some Christian leaders are given multiple gifts; these, in Gangel’s estimation, are usually those in vocational or professional leadership. He goes further to state that nowhere in the New Testament does the giving of gifts indicate a geographical context. This is what Gangel calls the other dimension, the dimension of the call. The call is to a place of ministry to use the gifts of ministry in a particular context. The competency of leadership reveals itself when a minister answers a call to use the ministry gifts in a different geographical or ministry context (Gangel 1974, 40-41). Harold Scott states:

Competency in Christian ministry may be observed as a person(s), probably ordained, enables a group of persons organized around an intention toward mission to identify, describe, perform and evaluate that mission in such a way that it is consonant with that intention and the environment of that mission. (Scott 1974, 20)

These comments identify the fact that the mission of the ministry, that which is consistent with the leadership of the Scriptures, is the driving impetus for leadership competencies and the drive for effectiveness. Even though the driving force may be different in ministry leadership and leadership in other areas, the fact that effective leadership is determined by being competent to lead cannot be denied.

In their work *The Leadership Challenge*, Kouzes and Posner have identified the competencies needed for effective leadership. Through a process of case analyses and their survey work, these men uncovered five fundamental practices of leadership that enable leaders to get extraordinary work done. These five practices are:

1. Challenging the process – Leaders are pioneers who are willing to step out into the unknown and take risks to help create new ways of accomplishing the mission.
2. Inspiring a shared vision – Leaders that gaze across the horizon of time and imagine all of the opportunities that lay ahead.
3. Enabling others to act – Leadership is a team effort. The leader is able to enable and equip others to do their work.
4. Modeling the way – Leaders go first, they model the way through a personal example and personal commitment and dedication to the work.
5. Encouraging the heart – It is easy for people to become discouraged and lose heart along the way. Leaders encourage their constituents to carry and show them that they can succeed. (Kouzes and Posner 1995, 9-12)

George Barna of the Barna Research group has identified fifteen leadership competencies that he has determined seems to be the most crucial to the toolbox of ministry leaders.

1. Identifying, articulating, and casting God's vision. The basic currency of leaders is vision. It is the light at the end of the tunnel to which every leader directs people and it is the outcome that creates enthusiasm.
2. Coaching and developing other leaders. While there is a difference between teachers and leaders, we have observed that once leaders have absorbed enough skill and perspective to pass along, they are always mentoring other leaders.
3. Developing and communicating strategies. Communicating vision without also providing tangible ways to convert the vision into reality breeds frustration.
4. Motivating people to get involved. A leader without followers is not really a leader. For the vision to become reality, people must become enthusiastic about the vision and opportunity to fulfill God's plan.

5. Efficiently mobilizing ministry participants. The energy and abilities of those who will cooperate in the pursuit of the vision must be efficiently orchestrated to facilitate the grand outcomes that leaders propose.
6. Resolving conflict. Effective teams are prepared to handle the conflict and address the issues without allowing the related tensions to undermine the team or its efforts.
7. Identifying, accumulating, and utilizing resources appropriately. No matter how enthusiastic the team may be, little can be accomplished without adequate resources. Leaders must be good stewards of the resources the Lord entrusts to them.
8. Reinforcing commitment and success. Leaders must be able to read the signs of discouragement, weariness, and dissipating trust to keep people excited about their role in the process of accomplishing God's vision.
9. Objectively evaluating ministry. Progress demands an accurate sense of where you stand and leaders must constantly know and have a clear comprehension of what is working to accomplish the vision.
10. Intentionally shaping the corporate culture. Leaders must purposefully shape the culture of the ministry for desired outcomes.
11. Modeling Christian character and commitment. Because people tend to imitate the attitudes and actions of others they respect; thus, it is imperative that a leader's commitment to Christ and vision for ministry must shine brightly.
12. Attracting and maintaining an effective team. Providing fellow leaders with opportunities to contribute to the cause is a personal joy and corporate benefit.
13. Leading by serving. Perhaps the most profound leadership lesson Jesus gave to His apprentices was that a leader is not the first among people but the servant of all people.
14. Solving problems and meeting challenges. People turn to their leaders for direction, resources, strength, and encouragement to face problems.
15. Clarifying and promoting core values. Defining what is worthy, important and appropriate—that is, *values*—is a central function of an effective leader. (Barna 2001, 90-96)

Summary of Leadership Competency

In Kouzes and Posner's work with leaders, these authors have developed an inventory that has been used in a variety of contexts to identify leadership practices. The

Leadership Practices Inventory (LPI) was developed to help identify the leadership practices or competencies of leaders. The five practices above are the results of their work. While the practices identified by Kouzes and Posner are from a context other than Christian ministry leadership, the implication and application of these practices are supported. The shepherd leader must have the ability to develop followers and this takes competent leadership that not only encourages but also inspires and models the way to a productive future.

Research on Competencies

“The literature about leadership focuses almost exclusively on functional competencies. Those abilities are important, to be sure, but a leader who has great technical abilities and skills, but lacks God’s call, is merely following his personal inclinations” (Barna 1997, 25). Barna goes on to say that the call must be sure and the modeling of Christian virtues and principles must be a priority. From that perspective then focus on the skills or competencies for leadership can take place. The following section focuses on an overview of previous research that has been done on determining leadership competencies in various contexts of ministry.

This research utilized the “implications for further research” suggested by Larry Purcell in a previous dissertation study. Purcell did comparative analysis of perceptions of ministerial leadership for pastors using selected congregations and pastors. This research also studied the findings of dissertation research related to missionary perceptions of missionary competencies that were utilized to enhance training for missionaries.

In dissertation research conducted by J. Allen Thompson, “Church Planter Competencies as Perceived by Church Planters and Assessment Center Leaders: A Protestant North American Study,” the purpose was to develop a basic list of ministerial competencies needed for success as a church planter in North America. Thompson sought to identify essential components by church planters and assessors by clustering the findings around three main clusters—spiritual life dimension, church planting skills and personal and interpersonal traits (Thompson 1995, 126). The top three competencies found were (1) person of prayer, (2) spirituality, and (3) leadership. All of these qualities ranked above 4.45 on a 5-point scale (Thompson 1995, 126).

Barbara Hopwood conducted dissertation research to discover faculty perceptions of pastoral competencies. In this research, Hopwood would challenge the training practices of theological education by reviewing faculty perceptions and the influence of professors upon student-pastors curriculum for ministry training. Hopwood’s dissertation is titled “Faculty Perceptions of Pastoral Competence and the Task of the Seminary: A Study at One Theological School.” Her research was done at Trinity Evangelical Divinity School in Deerfield, Illinois. Hopwood’s research focused on an institution that is responsible for training leaders for local church staff instead of focusing on churches and church leaders on the field. This has implications for this present research because of the desire for curriculum development and enhancement.

Hopwood used the Association of Theological Schools Profiles of Ministry survey to assist professors to better equip students for ministry by addressing their perceptions of the needed competencies. She divided her study into three parts. Part 1 was three open-ended questions about competencies needed in pastoring. In part 2 faculty

understanding of the task of the institution of theological education was examined, and part 3 asked the faculty to rate the extent to which they felt that they personally and the institution were responsible for equipping the students with the competencies identified in parts 1 and 2.

A benefit of Hopwood's research is that it focused on the cognitive, affective and behavioral for the categories of competencies. The list of competencies were charted, compared and contrasted against the ATS Profiles of Ministry and the seminary faculty. The results can aid in helping institutions look at curriculum needs and monitor and evaluate for improvement. "While faculty and administrative 'ownership' of campus assessment programs is commonly accepted as key to the effectiveness of such activities, with few exceptions institutional assessment plans have developed in response to external pressures" (Hopwood 1990, 472). In Hopwood's case, it was the ATS Profiles in Ministry. Hopwood's study was of use for this present research for the purpose of future analysis of curriculum and other training methods for leadership for improvement among the other desired outcomes of the study.

Jonathan Lewis's research focused more on some of those outside pressures Hopwood mentions in his research titled "International Stakeholders' Perceptions of a Missionary Competencies Training Profile." This research was focused on the individual rather than on the institution specifically. Lewis found that missionary training will vary with educational form, i.e., formal, non-formal or informal. He also found that contextual issues suggest that missionary training will vary significantly between Western and non-Western contexts. If institutions are looking to move toward a competency based curriculum solely, then Lewis' research is beneficial in that he found that western training

centers valued the identification of competencies identified with non-formal education. Again, this research can aid institutions seeking to move toward a competency based approach to curriculum in order to be more effective in equipping competent ministers to serve in leadership. This research is broad based enough to have application beyond the mission field that Lewis researched. Irvin Busenitz, in a chapter in *Rediscovering Pastoral Ministry*, states that “preparing for the pastoral ministry is a multifaceted journey, a process consisting of diverse elements occurring over an extended time. Contrary to expectations of some seminarians, three or four years is not long enough to complete the process. Rather, it is a pilgrimage that never ends, requiring commitment to an endless quest” (Busenitz 1995, 116). This takes into consideration what Lewis discovered that learning can and does occur in a variety of contexts and the training institution must prepare students for this life time of learning experience.

John Aukerman did dissertation research on “Competencies Needed for Effective Ministry by Beginning Pastors in Church of God Congregations in the United States.” Aukerman sought to discover the current perceptions of the minimal competencies needed by beginning pastors in the Church of God in the United States that will enable effective ministry. The research was based on the strengths of two disciplines: competency based education and theological education. “The purpose of competency based adult education is that learners develop the minimal competencies needed to successfully begin in a new field of endeavor. The purpose of theological education is to prepare persons to enter pastoral ministry” (Aukerman 1991, 149). In his research, Aukerman adopted three kinds of outcomes as the conceptual framework for his study.

He used the word “knowledge” to represent the cognitive domain, “attitudes” to represent the affective domain, and “skills” to represent the psychomotor domain.

Aukerman developed three survey instruments, one sought to identify judgment of the knowledge competencies, one on attitude competencies and one on skill competencies. In administering these surveys, the researcher surveyed three groups. The three groups he surveyed were (1) all full time faculty members of the Anderson School of Theology. All three instruments were used with this group. (2) Three random samples of pastors of Church of God congregations with one sample receiving one of the three surveys. (3) Three random samples of lay members, representing 1% of the Church of God congregations in the United States, with each group receiving one of the three surveys. Aukerman reported his findings by area of concern rather than by groups surveyed. The survey of knowledge competencies was given to 171 individuals total with a 52.6% return rate. As a group they judged 12 types of knowledge as being essential for a beginning pastor. The five highest rated of those are (1) how to work with people, (2) knowing the people that one is pastoring, (3) nature and content of biblical literature, (4) how persons come to faith and grow in faith and (5) procedures for biblical interpretation (Aukerman 1991, 103-04).

The survey related to attitude competencies was distributed to 171 persons with a return of 62.57% and the five highest ranked were (1) loves God, (2) personal belief in the gospel, (3) filled with the Holy Spirit, (4) committed to Christian standards and (5) a sense of being called to ministry (Aukerman 1991, 115-16).

The survey data related to skills was also given to 171 individuals with a return rate of 62.57% with the five highest ranked being (1) interpretation-applying the Bible to

life, (2) exegesis-reading and understanding the Bible, (3) living an exemplary Christian life, (4) devotional skills of prayer, meditation and worship and (5) keeps confidential information to self (Aukerman 1991, 129-30). Aukerman concludes his research by indicating that the most important competencies needed by beginning pastors are in the domain of attitudes, but that knowledge competencies and skills competencies are also vital to effective ministry for the beginning pastor in the Church of God. He also found that the research is consistent with the needs of those in ministry across denominations in a historical context of the church based on the literature he reviewed (Aukerman 1991, 152).

Larry Purcell did dissertation research on “A Comparative Analysis of a Congregation’s Perception and a Pastor’s Perception of Ministerial Leadership.” This research sought to discover the perceptions of what a ministry leader should be equipped to do and what quality of character a person should possess when serving in ministry leadership. The purpose of the research was to assist in the development of ministry training at Mid Continent College in Kentucky (Purcell 2001, 10). Purcell’s research used a list of fifteen ministerial leadership characteristics to help identify what were the most and least essential in terms of ministry leadership according to those surveyed. He clustered his survey questions around these fifteen competency areas for the respondent to rate as most or least in each cluster.

In his research findings, there were several implications that grew out of the results. The first thing he identified was that there exists a corporate culture. Purcell uses the definition of culture from Hiebert which states that culture is defined as “integrated systems of ideas, feelings, and values and their associated patterns of behavior and

products shared by a group of people who organize and regulate what they think, feel and do” (Purcell 2001, 142). He found that there was a high level of agreement within groups and between groups that were surveyed, which were the pastors and laypersons, as to the fifteen competencies. This indicates a set of values shared in the community. Purcell goes on to state that he found a disparity between deacons surveyed and other laypersons on pastoral search committees. His indication is that pastors must be aware of this disparity between laypersons in order to maintain community and that the pastor must act wisely and accurately in assessing how this corporate culture will impact ministry. He also indicates that this corporate culture will have an influence on how ministers are trained and how they learn. “Pastors must learn numerous micro skills to survive and thrive in this cultural climate of high expectations, e.g., be good listeners and communicators. The Good Shepherd leads and calls, the sheep hear and follow (John 10). This biblical model of leading change is based upon relational power, not positional power” (Purcell 2001, 142). These findings have implications for the further research being done here with Purcell’s work. If the same cultural community can be shown to develop within other groups being researched, then the groups can work together to do ministry in a variety of contexts.

Purcell also found that qualities related to the leader’s spiritual formation took second place to the knowledge of God’s Word in the surveys. The conclusion that Purcell arrived at was that the culture of churches had a high demand that pastors be well trained in the Scriptures and that the formal educational process has replaced the spiritual formation. However, education must not be reduced to a level of training someone toward a list of expectations and appropriate behaviors. The work of ministry is

accomplished only as a sovereign act of God in the life of an individual from the inward to the outward. This, Purcell states, is a “faith-based model of ministerial leadership” (Purcell 2001, 144).

The third implication of Purcell’s research was that learning communities are more than a formal approach of higher education. The results of his study were that pastors have been “ill trained to apply the Bible to real life situations. Effective preparation for the pastoral ministry must go beyond academics to on-the-job training” (Purcell 2001, 145-46). These research findings have significant bearing on what will be done with this proposed study. The purpose of this research was to determine the competencies needed for ministerial leadership and how that students and graduates of ministry training institutions can be trained for effective ministry leadership. Purcell’s research indicates that there is a need for determining what those competencies are. The reason for this is so that the students can be better equipped for future ministry that is more than academic in nature but that equips them to actually function in a ministry context.

Summary of Research on Competencies

The dissertation research reviewed in this section has demonstrated the interest and the need to do the kind of study being proposed. There is a concern for identification of leadership competencies because as these studies have revealed, churches, leaders, and institutions are concerned about those being trained to be effective and competent to perform ministry and not just have the cognitive skills that come from the classroom. It is important to identify the cognitive competencies needed, but it is also important to identify the affective competencies as well.

Leading Today, Leading Tomorrow

Many authors have identified the rapid paced change that confronts the ministerial leader today as well as for the future. Lyle Schaller has identified new generations and new contexts in his book *Discontinuity and Hope: Radical Change and the Path to the Future*. He makes the assertion that the leader of today as well as the leader of tomorrow will face new generations, new perspectives and new agendas (Schaller 1999, 93). If this is true, and there is no disputing that it is, then the ministry leader being trained today for lifetime ministry tomorrow must have the competencies to encounter these new perspectives and new agendas.

The assumption that scholastic achievement and academic success in the seminary classroom are equivalent to full preparation for pastoral ministry is obviously naïve. Though most training institutions claim to prepare their students for spiritual leadership in the local church, sadly many of them do not. Effective preparation goes beyond the classroom to include on-the-job training, without which many students will not know whether they will sink or swim as they enter the ministry. (Busenitz 1995, 128)

Lyle Schaller has identified seven major trends conveyed during the last half of the twentieth century that indicate rapid change and the minister's need to adapt and adjust.

These seven major trends are: (1) Churchgoers who are satisfied with an average level of quality and a limited range of choices in congregational life began to disappear. (2) The successor generations came with demand for excellence and the expectations they would offer attractive choices in worship, learning, personal and spiritual growth, fellowship, and involvement in ministry. (3) The level of competition among congregations to attract and retain new members increased, because of: (a) The erosion of inherited institutional loyalties. (b) The greater geographical separation of the place of residence from the place of worship. (c) The rapid increase in the number of very large congregations with an abundance of discretionary resources. (d) The freedom of younger generations to switch churches. (4) The ecumenical movement of the 1960's, which stressed what we have in common rather than what separates us, has been an extraordinary success. This has made it relatively easy for those on a personal spiritual journey to switch from one religious tradition to another. (5) A disproportionately large number of the

churchgoers born after World War II prefer the very large churches that can respond to their demands for quality, choices, and specialized ministries. One result: half of all Protestant churchgoers can be found in 18 percent of the churches. Another result is the replacement of the neighborhood church by the regional mega church. A third is the rising level of complexity that accompanies the increase in size. A fourth is the growing demand for a high level of competence in the professional staff. (6) Congregations changed their response to the call of missions. As recently as the 1960's, the dominant pattern was to send money to hire someone to be engaged in missions on our behalf. Today, the response is to enlist, train, place, and support members who personally do missions, both in community and in other parts of the world. (7) The combination of competing agendas and limited resources has made it difficult or impossible for many denominational systems to respond creatively and effectively to the pleas for help from congregational leaders. (Schaller 1998, 96-97)

These statements by Schaller are echoed across the board in churches and in business that also must deal with the rapid changing culture. Certainly the greatest endeavor is to lead the church of God toward kingdom impact and growth and a poorly equipped leader will not be effective in making a difference. The leader needs to be trained in not only the cognitive content areas of the institution's curriculum, but they must be trained in adequate affective competencies and trained with the ability to transfer those skills into a variety of contexts of ministry.

The church of today and the church of tomorrow must have competent leaders. Christian ministry that is to excel and find a place of significant impact must have competent leadership.

Leadership in a local church is indispensable if the church is to have direction and purpose. The ultimate leader—normally the pastor—leads others to the accomplishment of a common goal. The Bible contains numerous examples of how God has been pleased to use leaders to accomplish His purposes. The Christian leader must be careful to observe biblical guidelines in leading the church, principally in assuming the role of a servant-leader. Seven traits of a good leader are self-management, good decision making, effective communication, appropriate leadership style, compatibility with people, ability to inspire, and a willingness to pay a high price. The act of leading requires vision, enlistment, delegation and motivation. (Montoya 1995, 281)

These comments from Montoya in his chapter in *Rediscovering Pastoral Ministry* only echoes the stated position of others in this literature review, that is, that leadership is critical and key to effective and efficient ministry and that the leader needs to be equipped with certain competencies to be an effective leader. Montoya further states “Leadership is essential to the life and mission of the church. Without it the church flounders and staggers on a haphazard course in its pilgrimage to the better place” (Montoya 1995, 281). These statements are to the point of the necessity of competent leaders in Christian ministry.

Critical Reflection and Transformative Learning

Stephen Brookfield has been successful in introducing the concepts of critical reflection and critical thinking not just to those in education, but making application of these tools in a broad arena. The skills of critical reflection are vital to the ministry leader because of the need to think in a variety of situations as to what is the best approach for problem solving.

Brookfield states that reflection in and of itself is not critical reflection, nor does it necessarily produce any change (Brookfield 1995, 8). What is it then that makes for critical reflection? Brookfield asks and answers,

Reflection becomes critical when it has two distinctive purposes. The first is to understand how considerations of power under gird, frame, and distort educational processes and interactions. The second is to question assumptions and practices that seem to make our teaching lives easier but actually work against our own best long-term interests. (Brookfield 1995, 8)

It is this second response that creates interest for ministry leaders. In the rapid change described by Schaller earlier and others that were reviewed in this literature review, a ministry leader must constantly be asking, “What am I doing in a situation that is

developing people and impacting the kingdom of God?” Brookfield states that a person must question assumptions that on appearances seem to make teaching easier, but work against long term goals. Those for the teacher are the outcomes in the lives of the student. For the ministry leader, the goal is to develop people into followers of Christ and impact the kingdom of God. So leaders must continually be asking these kinds of questions.

Because ministry is practiced in collaboration with others, either other vocational ministers or with volunteer leaders in a church, the ability to work in a collaborative experience is necessary. Collaborative learning is the grouping of students for the purpose of achieving an academic goal. Collaborative learning is a method of instruction in which students at various performance levels work together in groups toward a common goal. This active exchange of ideas increases interests of the students, but more important, it promotes critical thinking. As stated, ministry is not done in isolation, but by necessity is done in collaborative environment (Gokhale 1995, 1). Thus, when collaboration aids critical thinking skills, the ability to function competently as an effective leader is increased. This increases effectiveness because, as Gokhale discovered in research, collaborative learning “fosters the development of critical thinking through discussion, clarification of ideas, and evaluation of others’ ideas. If the purpose of instruction is to enhance critical-thinking and problem-solving skills, then collaborative learning is more beneficial” (Gokhale 1995, 7).

Jack Mezirow addresses this issue in his admonition to become transformative learners. He states that “we have to understand what one counts as good reasons for his or her actions and evaluate these reasons by our standards of rationality, if we do not share them” (Mezirow 1996, 165). The “them” he is referring to here is the opinions of others

that a person, especially a young leader, is tempting to accept and adopt unexamined. Mezirow refers to his process as *transformative learning*. It is a process of evaluation upon which the individual can and will make informed decisions for themselves and for those that they will be leading. Malcolm Knowles calls this “self-directed learning.” He states that the four basic characteristics of the educational environment for organizations attempting to help people learn are “(1) Respect for personality; (2) Participation in decision-making; (3) Freedom of expression and availability of information; and (4) Mutuality of responsibility in defining goals, planning, and conducting activities, and evaluation” (Knowles 1986, 67).

Summary of Critical Reflection and Transformative Learning

All three of these concepts affect the outcome of a productive and healthy leader being trained for ministry leadership. If a young ministry leader is not taught to think, analyze and direct themselves in the learning and decision making process, then they are doomed to repeat the mistakes of others. In stating the research problem in Chapter One, this is one of the critical mistakes that is made and why the study needs to identify those cognitive, critical thinking competencies that can help a leader be a thinker and not just a duplicator of inadequate leadership.

Transfer of Learning

Biehler and Snowman state “Classroom instruction should be arranged in such a way that students independently apply the knowledge and problem-solving skills they learn in school to similar but new situations” (Biehler and Snowman 1997, 386). The

capability that they advocate in this instance is valued highly by educators and is referred to as *transfer of learning*.

The term *transferable skills* is another term that is related to this concept. The term transferable skills is preferred by some, especially when speaking of the ability to apply skills across different social contexts. Skills in interpersonal communication, management skills, and collaborative skills when working in groups are some of the examples of this theory. The language of generic skills or competencies is often used to refer to higher order competencies and skills that are used in a variety of contexts (Bridges 1993, 45-46). This impacts the education of those being trained because the student should not merely just be able to make intelligent choices. But they should be able to pursue those choices practically by acting in and upon a competitive social world. Students should be able to perceive the applicability of knowledge derived from one social or cognitive context in another context and to adapt or modify or even develop it so as to enable that person to use it in different circumstances (Bridges 1993, 43).

Transfer of learning was studied as early as 1901. Edward Thorndike and Robert Woodworth proposed how transfer occurs. They argued that the degree to which knowledge and skills acquired in the learning of one task could also help someone be able to learn another task. This ability, however, depends on how similar the two tasks are. They went on to declare that the greater the degree of similarity there is between the tasks' stimulus and response elements, the greater the amount of transfer there will be. This theory became known as the "theory of identical elements" (Biehler and Snowman 1997, 386-87). The ability to apply leadership competencies in a variety of contexts would be defined as positive transfer, which is a situation in which prior learning aids in

subsequent learning. So the skills learned in ministry training, applied in one context, can be positively applied when a new ministry context is entered (Biehler and Snowman 1997, 387). One contemporary view of transfer is known as “high-road transfer.” This is defined as and involves the “conscious, controlled, somewhat effortful formulation of an ‘abstraction’ (that is, a rule, a schema, a strategy, or an analogy) that allows a connection to be made between two tasks” (Biehler and Snowman 1997, 388).

Transfer of learning is the essence of being an autonomous learner and problem solver. This process has application with the cognitive content of Bloom’s taxonomy. Tanner and Tanner suggest that teachers structure the learning in such a way that the students are able to receive information and knowledge in order to have better retention (Tanner and Tanner 1980, 168-70). The same is true for the affective domains of Bloom’s taxonomy. With the right environment and development of curriculum, Tanner and Tanner suggests that transfer is appropriate and possible (Tanner and Tanner 1980, 325-26).

The element of transfer of learning can have significant impact on ministry leadership. One of the factors stated in Chapter One for forced terminations was that a pastor or staff member had been at a church too long. There was a time when long tenure was sought. But in the new generation this is perhaps one of the fallouts of dissatisfaction with church for many people. Just as people change jobs more often and sell their homes or cars for a new look, so to they feel that the day has arrived when the leader in ministry can become stale to some. In the generation of rapid change in which the church and ministry leaders now and in the future will serve in, being able to change and adapt to new settings is important.

Summary of Transfer of Learning

For reasons stated above, ministry students who are going to invest lifetimes of service need to know that they may not be able to invest a lifetime in one location. They need to be able to transfer learning and competencies to various contexts of ministry. Even if a minister does not leave their ministry, the opportunity to be involved in multiple venues for ministry in the current culture is widespread. Once again, the leader needs to be equipped to transfer learning and competencies into new contexts for effective ministry.

Leadership Styles and Situational Leadership

Just about every book on leadership discusses the matter of leadership styles. Bill Hybels in his book *Courageous Leadership* challenges those who read this book to try to identify their leadership styles and the styles of others that are on their leadership teams (Hybels 2002, 141). The styles he challenges people to identify are (1) visionary leadership style, the one who has a crystal clear picture of what the future could hold; (2) directional leadership style, the one who has the uncanny, God-given ability to choose the right path for an organization as it approaches a crossroads; (3) strategic leadership style, the one with the God-given ability to take a vision and break it down into a series of sequential, achievable steps; (4) managing leadership style, the one who has the ability to organize people, processes, and resources to achieve a mission; (5) motivational leadership style, the one who has a God-given ability to keep their teammates fired up; (6) shepherding leadership style, the one who builds a team slowly, loves team members deeply, nurtures them, supports them, listens, and prays for them; (7) team-building leadership style, the one who knows the vision and understands how to achieve it and has

a supernatural ability and insight into people that enables them to develop others; (8) entrepreneurial leadership style, the one who may possess any of the other leadership styles, but functions optimally in a start up mode; (9) reengineering leadership style, the one who is at his best in turn-around situations; (10) bridge-building leadership style, the one that has the ability to bring together under a single leadership umbrella a wide range of constituent groups (Hybels 2002, 141-56).

While all of these are functions of leadership, whether they are specific styles of leadership is debatable. One thing that is certain however is that every leadership situation is not the same and there does call for a different posture of leadership in those different situations. Ministry leaders must be trained to be flexible in leading, training, conflict management, change scenarios and the multitude of other leadership duties in ministry.

Paul Hersey and Kenneth Blanchard developed a leadership model utilizing Blake and McCauley's Leadership Grid on which they placed their four situational leader styles. This leadership model was developed in the 1960's as Situational Leadership. The leader styles are Telling (Directing), Selling (Explaining), Participating (Encouraging) and Delegating (Monitoring). The flow of interaction with followers moves from high directive in the telling or directing stage and low support, providing specific instructions and close supervision, to the selling stage where the leader explains more and provides for feedback. The next stage is participating or encouraging with more participation, sharing of ideas and facilitating decision making. The final stage is the delegating stage at which point the leader can turn over responsibility for decisions and implementation to the follower (Hersey, Blanchard, and Johnson 2001, 458-59). Out of this work came an

inventory to measure situational leadership. This is informative and beneficial in ministry because it does not force the ministry leader into one style or feel that they have to mold themselves to one style or another. They can function in one way with one person and can lead another person from a completely different posture.

This profile, when linked with the Tannenbaum-Schmidt Continuum of Leader Behavior (Hersey, Blanchard and Johnson 2001, 108-09), which gives leaders freedom along a continuum to choose a particular style in a particular situation and with a specific person, will create an environment where a leader can not only develop himself, but more effectively develop others. The reason being is that he will be focusing on the person and their needs and not so focused on making sure they lead from the “right” style.

Kenneth Blanchard has modified the original Situational Leadership to develop Situational Leadership II. He states that as “Jesus trained and transformed His disciples from enthusiastic recruits to effective ‘fishers of men’, He employed different leadership styles to serve their needs for direction and support” (Blanchard 2003, 69). There are three skills to being a Situational Leader: diagnosis, flexibility and partnering for performance.

Skill #1-Diagnosis: There is no one single best style for a leader, so the first skill a leader needs to employ is diagnosis of the developmental level of the followers. Four combinations of commitment and competence determine a person’s development level. Enthusiastic beginners (level 1) are people with high levels of commitment but low levels of competence. Disillusioned learners (level 2) are people with some experience and competence but reduced levels of commitment and enthusiasm because they realize the task may be harder than they thought. Capable but cautious performers (level 3) are people with moderate to high level of competence but may have lost some enthusiasm. Peak performers (level 4) are people who are highly competent and highly committed to a task.

Skill #2-Flexibility: Once a leader knows the development level, then they need to give the appropriate leadership style, this calls for flexibility to use different leadership styles.

Skill #3-Partnering for performance: leaders must determine how to work together in a way that followers can accomplish their goals. (Blanchard 2003, 69-74)

Blanchard has also refined the leadership styles from the previous Situational Leadership. His four leadership styles are (1) directing which is a high directive and low support when the leaders provide specific directions about goals and closely monitor performance; (2) coaching, where the leader explains why, solicits suggestions and praises progress; (3) supporting, where the leaders facilitate interaction with others, listen to people and provide support; (4) delegating, the lowest support and lowest direction level. Leaders empower their followers to act independently while providing the appropriate resources to get the job done (Blanchard 2003, 73). Blanchard goes further to show how Jesus functioned at different times in the different levels of situational leadership as He led His disciples from low levels of competence through to become the leaders of the church that He had called them to be (Blanchard 2003, 75-82).

Profile of Current Study

The precedent literature chapter has revealed the need to focus more efforts on equipping ministry leaders with competencies for leadership. The review of other research in this area indicates that the interest and concern is valid. Previous research also indicates that competencies in varying domains are needed to be effective not only in beginning pastors as Aukerman indicates, but at every stage of ministry. Too many ministry leaders are forced from their positions either by church members or by each other. The reasons for forced termination that were given in Chapter One; (1) control issues, who is going to run the church, (2) poor people skills, (3) church resistance to change and (4) pastor's leadership style too strong, are all leadership related issues. The

problem is how to get those being trained for ministry leadership positions to gain the necessary cognitive competencies and the necessary affective competencies to be effective. An area of concern for developing leaders in ministry is the area of curriculum in which ministry leaders are being trained. At some point curriculum must be analyzed in light of the research findings of the previous studies and the current study to ascertain the effectiveness level of preparation in the identified competencies.

The curriculum must be addressed in this process. Tanner and Tanner address this in terms of horizontal and vertical curriculum articulation. This simply means that two subjects support or relate to each other. This continues in developing curriculum that even though it remains autonomous as a course, it also can become less distinct along stringent subject lines. This can eventually develop into curriculum synthesis, where lines around subjects almost disappear (Tanner and Tanner 1980, 463). This is partially the argument Thom Rainer was making when he called for the unity of what he called “Odd Couple” disciplines. He states that the analogy of the “Odd Couple” fits not only the seminary where he teaches, but other institutions charged with training ministry leaders. There is a distinction made between the theoretical and the practical (Robinson 2002). Somewhere the theory-practice loop has to be closed so that future ministry leaders do not just have the knowledge of biblical truth in their head, but they have the competence to apply biblical truth in real life ministry contexts without being forced out of their positions.

CHAPTER 3

METHODOLOGICAL DESIGN

The purpose of this research was to develop a comparative analysis of ministerial leadership competencies as identified by ministry professionals in order to enhance ministerial leadership training.

Research Question Synopsis

The following research questions guided this research project:

1. What are the personal characteristics that ministry professionals believe a ministerial leader must possess?
2. What are the leadership competencies that ministry professionals believe a ministerial leader must possess?
3. In what ways do denominational leaders and pastors show similarity in their perceptions of ministerial leadership characteristics and competencies?
4. In what ways do denominational leaders and pastors differ in their perceptions of ministerial leadership characteristics and competencies?
5. In what ways do the demographic variables of age, education, years of ministry experience, present ministry context and tenure, former ministry context and size of church affect the perception of ministry professionals related to perceived ministerial leadership characteristics and competencies?

Design Overview

The design for this research was a descriptive study of the perceptions of two separate groups of ministry professionals and to develop a comparative analysis of those perceptions. The two separate groups included in the study were state

convention/institutional personnel and local church pastors. The first group included Directors of Associational Missions or DOM's and three levels of leadership of the Florida Baptist Convention staff. The second group was pastors of local churches associated with the FBC.

A survey instrument was designed using previous dissertation research as well as other precedent literature. An expert panel was also selected to assist in the development and refining of the survey instrument that was used. The expert panel was a representative panel of denominational leaders and pastors with the knowledge and expertise to analyze the survey. The knowledge and expertise was demonstrated by successful tenure in their current ministry position, being recognized as authorities in the field by peers and supervisors and having been successful in growing churches and supervising of staff. The expert panel was asked to take the survey and identify any additional items that should be added to the category items. They were also asked to assess the clarity of the survey. Once the expert panel had taken the survey, it was field tested a second time for clarity in questioning, using a group of students and professors at The Baptist College of Florida before being distributed to the population for data gathering.

The survey was delivered by hand to the FBC staff by one of the division directors who assisted with the project. These surveys were distributed, collected and returned by his office to the researcher. The surveys were mailed to the DOM's and to the pastors. The data collected from the instrumentation was compiled, and descriptive statistics were done using the computer program Microsoft Excel and examined in relation to the research questions.

Populations

The study included two populations with a concern in the outcomes of the research. The first population consisted of the denominational leadership of the FBC and the DOM's of local Baptist associations in the state of Florida. This population was related to the FBC and to each other as they serve to provide leadership for the state convention. The DOM's are trained by state convention leadership and are assisted in their work by the convention. While there is not an official supervisory relationship between the state convention leadership and the DOM's, there is a reporting and accountability system. Both the FBC leadership and DOM's periodically work with students in leadership positions in a variety of settings. They utilize volunteer leaders from the churches of the associations. The DOM's surveyed in the study came from all associations in Florida.

A portion of Alabama and Georgia DOM's were surveyed also because of the geographical proximity to BCF. There is a relationship that exists with the associations in this geographic area and the college. This proximity allows for interaction between the DOM's and the college with respect to student activity and alumni activity serving in those associations.

The second population consisted of pastors of local SBC churches related to the FBC. Pastors of local churches that lead or work with staff members in leadership positions comprised the second group of participants. Pastors are not only responsible for their own leadership but supervising and working with others in leadership.

Samples

The first sample to be drawn from the populations was the division directors, department directors and associate department directors of the Florida Baptist Convention. There are 49 individuals that serve in these three levels of leadership. The reason for this sample group was that this group uses ministry leaders from a variety of contexts throughout the year for consulting, leading conferences, and other leadership tasks beyond the local church. These individuals look for leadership capabilities in those that assist them with their work beyond the local church context. These leaders have a certain criteria and qualities that they use in selection of church, association and even student leaders. Thus their perceptions of what a ministerial leader should be are valuable. The list of persons serving at the three levels of leadership identified was secured and delivered a survey through the convention office that was assisting with the research.

The other group of individuals that comprised the first sample to be surveyed were the DOM's of all of the associations that relate to the FBC, the DOM's of the associations in the lower one-third of Alabama and the associations in the lower one-third of Georgia. There are a total of 80 associations in this sample group. This represents all of the associations in the FBC, which totals 49 and the remaining 31 associations being in Alabama and Georgia. The reason this sample was selected is because of the relationship between the researcher and the context of ministry. The context of the researcher was The Baptist College of Florida located near both state lines of Alabama and Georgia. Thus, students and graduates are related to these two state conventions and the associations in the geographical area. Associations use pastors and other staff persons in volunteer

leadership capacities to accomplish the work of the association. These DOM's should have a clear perception of those skills and qualities that they desire those who lead in associational ministries to possess as ministry leaders. This brings the total number to be surveyed in this sample to 130. This sample, consisting of the two populations, was derived through probability sampling.

The sample drawn from the second population group were pastors of churches related to the FBC. There are 49 associations in the FBC with a total of 2,707 churches and missions. The intent of the researcher was to survey two pastors from each of the 49 associations, which would have produced 98 pastors. The criteria for use in the survey were that the church must have had at least 400 members and have a pastor on the field at the time of the study. The reason for this particular set of criteria was that a church with this membership should have persons on ministerial staff beyond the position of pastor. This enabled the researcher to determine the perceptions of pastors concerning leadership competencies when calling new staff ministers and what their perceptions are concerning the expectations of the position. This group was derived through a random sampling technique and there were a total of 92 pastors that met the criteria for inclusion. This brought the total number of sample population to 222 that was surveyed for the study.

Delimitations

The following delimitations were used in the study to maintain and ensure that the research was true to the purpose of arriving at the ministry professionals perceptions of vocational ministry leadership competencies. Sample population one, denominational leadership, had to have certain delimitations. This sample population had to be serving at the time of the study at one of the identified levels of leadership at the FBC. The three

levels that were surveyed were the division, department and associate department directors. The other denominational leaders included in this sample group were DOM's. The respondents had to be currently serving as a DOM in one of the forty-nine associations of the FBC or one of the thirty-one other associations that were geographically identified in Alabama and Georgia.

The second sample population consisted of pastors of local Baptist churches. This sample population was delimited to pastors serving in one of the churches related to the forty-nine associations of the FBC. The church selected from the random sampling had to have a pastor on the field and the church had to have at least 400 resident members at the time of the study.

Limitations of Generalization

Because of the way this study was designed, there were certain limitations that affect the generalizability of the findings. The findings related to DOM perceptions do not necessarily generalize to all DOM's in other geographical locations.

The findings do not necessarily generalize to other state conventions or the colleges to which they relate.

The third limitation is the pastors of the churches who were surveyed. The churches which were surveyed were cooperating Southern Baptist churches and cooperating Florida Baptist churches, thus limiting the generalizability to other denominations or other churches outside the FBC and affiliated with other state conventions. The churches surveyed were limited to those churches with four hundred members and over with a pastor on the field so the findings could not be generalized to churches with less than four hundred members.

Instrumentation

The survey instrument that was developed for this study was a survey designed with four areas of concern, with two parts for each area of concern. The first part was a survey using a Likert scale survey concerning the perceptions of ministry professionals concerning characteristics and competencies for vocational ministry leadership. The second part of the survey was a rank order response for the respondents to rank in order the most important items from the first part. The rank order of items on the survey was calculated using Spearman's rank order correlation, also known as Spearman's rho (r_s), statistical analysis. The survey was given to an expert panel for assessment and clarity. The expert panel was asked to add any additional items to the survey that they deemed necessary for a valid assessment of perceptions. The survey was also given to college students and professors at BCF for further clarity.

This survey was designed from previous research and recognized experts in the field of leadership reflected in Chapter Two. The compilations of research can be found in Appendix 2. This survey was developed from the findings of research reviewed in Chapter Two by:

1. Larry Purcell
2. Allen Thompson
3. Barbara Hopwood
4. Jonathan Lewis
5. John Aukerman

The survey also includes competencies and characteristics identified in:

1. The ATS Profiles of Ministry

2. Five Fundamental Leadership Practices as identified in the Leadership Practices Inventory
3. Research from George Barna identifying leadership competencies
4. Traits and Skills of Most Successful Leaders by Hersey, Blanchard, and Johnson

All of these can be found in the tables in Appendix 2.

The researcher compiled a list of character qualities and competencies from the sources identified above and correlated the items from each source and determined a set of items that was represented in each one. These items were placed in the survey because of their consistent representation among the sources used and the validation from the recognized authority sources in the field beyond the dissertation research. Once these items were compiled and the survey developed, then the survey was submitted to other experts in the field for further clarification. The procedures for the study are outlined in the following section.

Procedures

The following procedures were followed in preparation and development of the research survey instrument and administration. The instrumentation was developed utilizing previous research similar to the current study (Aukerman 1991; Hopwood 1993; Purcell 2001; and Thompson 1995). The survey also includes research findings from recognized authorities that have developed similar profiles of ministry leader character traits and competencies (Barna 2001; Hersey, Blanchard and Johnson 2001; Kouzes and Posner 1995). This research sought to discover the priorities in ministerial leadership characteristics and competencies. The survey was a Likert scale survey.

Once the survey was designed, it was submitted to an expert panel the first weeks in September 2003 for assistance in refining the survey. The expert panel consisted of state convention leadership, Southern Baptist Convention leadership, local church pastors and college leadership responsible for leadership training and development. These individuals serve in similar capacities as those who are part of the sample population and have shown expertise and success in their respective ministries and have the capabilities and knowledge to give valuable feedback.

The expert panel consisted of five persons with a variety of experiences in leadership in local church, denominational and higher education institutions. One member of the expert panel serves as pastor of a church within the geographical region of the study, but was not included in the study. The church currently was over 1,000 in membership with multiple ministries. The pastor formerly served at The North American Mission Board of the Southern Baptist Convention in a leadership capacity. Another member of the expert panel currently serves as a director at The North American Mission Board of the Southern Baptist Convention. He has an earned doctorate from a Southern Baptist seminary and has also served in church ministry. A third member of the panel currently serves as the director for leadership development at the Alabama Baptist State Convention office. He was responsible for developing and training pastors, Directors of Missions and other church leaders in the state. The fourth member was a faculty member at the Baptist College of Florida with a variety of experiences in both church ministry and in education both in teaching and in research. The fifth member of the panel serves in institutional research and effectiveness at The Baptist College of Florida. He holds two

earned doctorates, one in higher education administration and was well equipped to analyze data gathering instruments.

The expert panel was asked to complete the survey and give feedback on issues of clarity. They were also asked to write in any items that they determined were necessary as additions to the survey before it was administered. Once the expert panel returned the survey and it was refined, it was then administered to a group of college students and professors at BCF. Thirteen sophomores, junior and senior students took the survey in one of the researcher's classes. The students were asked to participate and not coerced in any way to participate. This was for the purpose of further clarification and to find if there were any ambiguous items on the survey that needed to be clarified. The students noted only slight clarification issues. The students gave positive feedback to the survey. The state convention leaders were from state conventions other than The Florida Baptist Convention because the research included the FBC.

The researcher secured the necessary approval of the seminary ethics committee to allow for research with human subjects. Once this approval was granted, the surveys were distributed. Group one of the sample population was the division, department and associate department directors of the Florida Baptist Convention. Also included in this group were the top two executives at the FBC, that being the executive director-treasurer and the assistant director-treasurer. In a personal interview with the assistant director-treasurer, he suggested that the executive director-treasurer of the FBC would be interested in this research and in participating because of the necessity he sees in having well-trained and properly equipped leaders in ministry (Owens April 15, 2003). There are a total of 49 persons who serve in the identified areas of ministry. The only

divisions that were surveyed were those that are considered ministry-related divisions that work with associations and churches as a part of their day to day work. Divisions such as finance, media and promotion and other internal operations divisions were not surveyed. This population group was accessible to the researcher by personal contact at the state office of the convention in Jacksonville, Florida. This group also included the DOM's of all Florida Baptist associations and a portion in Alabama and Georgia. There are a total of 81 DOM's in this group. There are 49 associations that relate directly to the FBC. The DOM's from Alabama and Georgia were chosen because of their proximity to BCF and the concern that these associations have in the outcomes and training of ministry leaders that will serve in these associations. There are many alumni and students who serve in the churches that these DOM's serve in and with whom they have opportunity to work with in ministry.

The researcher gained access to the offices of the leadership of the FBC through contact with one of the directors in one of the ministry areas being surveyed. He agreed to distribute the surveys at the convention offices and have those returned to the researcher. The surveys were mailed to the convention offices and were distributed to those that the researcher identified. The surveys were distributed and respondents were given until December 1, 2003 for completion. The surveys were then collected and returned.

The surveys were mailed to the DOM's individually. E-mail addresses were secured for all DOM's to be surveyed and an initial e-mail was sent to all 81 DOM's informing them that a survey would be coming. The surveys were then mailed, with a cover letter, to all DOM's in the selected group. See Appendix 3 for this cover letter.

These surveys were mailed the first week of November 2003. In two weeks the DOM's were sent another e-mail thanking those who had sent returned their survey and asking those who had not yet completed it to please do so.

The second sample group comprising the population was pastors of local Southern Baptist churches serving in the 49 associations related to the FBC. The churches were to have a resident membership of 400 at the time of the survey. The church had to currently have a pastor at the time of the survey and the church had to be a cooperating member of the local association and in good standing with the FBC. A simple random sampling technique was employed for selection of this sample. Once these pastors were identified, a postcard was mailed to them making them aware of the study and the survey that would be sent to them. These postcards were mailed the second week of October 2003. A survey was then sent to each one along with a letter of request for them to participate in the study. The letter also included explanation of the study being conducted and the importance of the study. A copy of the postcard and letter appears in Appendix 3. A follow-up postcard was sent in 30 days encouraging those who had not returned their survey to do so.

Once all of the surveys were collected, then the analysis of the survey data was done. The survey data was analyzed in the two samples of the population that was surveyed. The respondents were asked to fill in completely all parts of the survey, which were (1) a demographic profile and (2) the survey instrument containing four areas of concern. These areas of concern are (1) ministry leader characteristics, (2) knowledge (cognitive) competencies for ministry leaders, (3) behavioral (affective) competencies for ministry leaders, and (4) transfer of skills competencies. Each area of concern had two

parts. Part one was the Likert scale survey of competencies. Part two of the survey asked respondents to rank in order of importance the top five items from part one. These ranked surveys were then analyzed by doing a rank correlation test using Spearman's rank order correlation (r_s).

The final phase of the process was to draw conclusions based on the perceptions of ministry professionals as to the top ten leadership characteristics and competencies compiled in the areas of concern. The correlations were analyzed to determine the top leadership characteristics and competencies and implications drawn for improvement in equipping ministry leaders for the task of leadership in the church and other ministerial leadership.

CHAPTER 4

ANALYSIS OF FINDINGS

This section presents the findings of the research conducted. The data were compiled and correlations between the surveyed groups were drawn to determine a consistent set of leadership competencies in each of the areas of concern. The rank correlation statistics were performed utilizing the Excel computer program with WinStat add ins. The research purpose and research questions were used to analyze and report the data. The research sought to analyze the perceptions of ministry professionals as it relates to leadership characteristics and competencies in the cognitive and affective domains and in competencies related to transferability of learning and skills.

Compilation Protocol

The researcher developed a survey utilizing previous dissertation research (Aukerman 1991; Hopwood 1993; Purcell 2001; and Thompson 1995) and other significant precedent literature (Barna 2001, Hersey, Blanchard and Johnson 2001 and Kouzes and Posner 1995). The survey was used to obtain certain demographic data from the ministry professionals who answered the survey and these were used to interpret the impact on perceptions. The survey also obtained data on the perceptions of ministry professionals related to character issues, knowledge, behavior and transfer of skills competencies of ministry leadership.

Participants in the sample populations of pastors, DOM's and state convention leaders, received a survey via U.S. mail or, in the case of the FBC population, personally delivered from one central office of the convention. The sample population that consisted of pastors was mailed a survey and in thirty days a reminder was sent to encourage those who had not responded to do so. The DOM's were mailed a survey and a follow up email was sent as a reminder to those who had not responded.

Two hundred and twenty-two surveys were prepared and mailed to persons selected for participation completion. Of this number two were returned with incorrect addresses and no forwarding information. Therefore, 220 surveys was the number used for calculating return ratio. Of the 220 surveys sent, 123 were returned for a return ratio of 56% return on all surveys. Because the inclusion criteria for a survey to be used was that both parts in each section of the survey must be completed, 107 of the 123 surveys returned met the inclusion criteria and were used in the data analysis. The ratio of useable surveys was 48.7%.

Of the 220 mailed surveys, 81 of those were mailed to DOM's and forty three were returned that met the inclusion criteria for a return rate of 53.1%. For FBC personnel, 49 were delivered to the state convention office and 21 were returned that were useable or 42.8%. For the pastors, 92 surveys were mailed, 43 were returned that were useable for a return rate of 46.8%. The total returned surveys resulted in a 95% reliability rate.

The collected data were analyzed statistically according to the research questions that sought to analyze the perceptions of ministry professionals' attitudes and feelings toward leadership competencies needed for vocational ministry leadership. There

were five research questions that guided the compilation and analysis of the research findings. The Likert scale sections in each of the four areas of concern on the survey were analyzed for the mean and standard deviation utilizing Excel. The Spearman's rank order correlation (r_s) was used to analyze the rank order of items in section two in each of the four areas of concern on the survey. The inclusion standard that was followed was that all sections of the survey had to be completed in order for the survey to be included in the data analysis.

The findings of the research are analyzed in the following sections of the chapter relative to the research questions stated previously in chapters one and three of the study. In the displays that follow, there are both mean scores, standard deviation and rank scores. Because of the design of the survey instrument, the rank scores are more important than the mean scores. The researcher utilized only the ranking of the items because survey items were taken from previous research that identified these items as the most significant in the four areas of concern in the survey, which are (a) character qualities, (b) knowledge competencies, (c) behavior competencies and (d) transfer of skills competencies. In order to achieve a rank list of items that reflected the perception of the respondent, the survey asked respondents to rank the items instead of relying on the mean scores to determine the rank. Gall, Borg and Gall state that rank scores are useful when persons are reluctant to discriminate between items. This then allows the rank score to express the position and perceptions of the respondents (Gall, Borg, and Gall 1996, 174). The rank scores in the following displays are those ranked data items that the respondents ranked and were subsequently compiled by the researcher.

In the remainder of this chapter the two population samples are represented. The first sample population included the DOM's and leadership of the FBC. These two samples from the population were combined because of the nature of their work together. They do not serve in a day to day church ministry, but in support of the local church. They are considered denominational leaders and serve in an institutional setting instead of a local church setting for day to day ministry. This group is labeled denominational/institutional ministry professionals and the designation D/I was used to indicate this group throughout the remainder of this chapter. The other sample population in the research was the pastors and this sample will be designated by pastor ministry professionals in the remainder of this chapter. When the designation all ministry professionals is read, then all of the ministry professionals surveyed is meant, meaning all DOM's, all FBC leaders and all pastors and they were combined into one population.

Ministry Professionals Rank of Character Qualities (RQ 1)

Research Question 1 asked, "What are the personal characteristics that ministry professionals believe a ministerial leader must possess?" The following tables display the character qualities identified by ministry professionals.

Ranking, mean score and the standard deviation of the character qualities that all ministry professionals in the study believe that a ministry leader should possess are presented in Table 11. The mean scores were calculated from the Likert section of the survey instrument that places 1 as "least essential" and 5 as "most essential." The ranking resulted from section 2 of the survey instrument that asked the respondents to rank in order of importance the items that they marked as a 5 on the Likert scale. These items were compiled and the top ten items were then identified and listed by rank.

Table 11. Character qualities perceived by ministry professionals to be most important for vocational ministry leaders by rank

Character Quality	All Persons n=107		
	Rank	m	sd
A strong faith	1	4.87	0.34
Assurance of calling	2	4.79	0.54
Possessing integrity	3	4.97	0.17
Having a love for people	4	4.67	0.61
Leading by example	5	4.79	0.43
Being authentic	6	4.76	0.54
If married, having a healthy and growing marriage	7	4.79	0.48
Being a personal disciple	8	4.69	0.52
Being a person of prayer and witness	9	4.82	0.43
Exhibiting the fruit of the Spirit	10	4.67	0.56

Character, an important issue for leaders in Christian ministry, is foundational for leaders in Christian ministry for effectiveness and service. The items that were ranked as the ten top items by all groups were chosen by the respondents. All of the items that ministry professionals ranked as the top ten items as necessary character qualities have mean scores of 4.67 and higher. These mean scores support the ranked items of the ministry professionals that they believed were important for a vocational ministry leader.

The items in this area of concern relate to the issues addressed in Chapter One concerning the forced termination issues of fully funded and bi-vocational pastors and fully funded staff persons. The top four items that resulted in forced termination were all leadership issues and of those leadership issues, two of those items related to character. These two items were (a) the pastor/staff was too controlling and (b) the staff person possessed poor people skills.

Of the 23 items in the character qualities section of the survey, the respondents chose character issues that are personal in nature, related to the personal character of the leader, and items that express character considerations between the leader and those he is related to in their personal life and ministry life. Three items in particular that impact the leader's personal life are: *A strong faith*, *Assurance of calling* and *Possessing integrity*. All these items had mean scores of 4.79 or higher and ranked as the top three items of character qualities among the ministry professionals.

The items ranked as the top ten items within all ministry professionals surveyed and displayed in Table 11 be used as the comprehensive list of ranked items for the comparisons and correlations for the individual sample populations and demographic analysis for the remaining research questions related to character.

Character Qualities Ranked by Denominational/Institutional Ministry Professionals

The denominational/institutional ministry professionals were those two samples from the population selected from DOM's and the leadership of the FBC that were surveyed and that were combined for the purposes of analysis of data. The designation D/I will be used to identify these sample populations in the remaining analysis. The reader is referred back to the explanation on page 80 of how these two samples of the population were combined. These samples of the population were combined into one group for analysis because of the similarities between their work and how they work with other leaders in church based ministry as their primary function in ministry. As stated in Chapter Three, these two groups of ministry leaders work in similar capacities and are closely related by the fact that the state convention provides leadership and training to DOM's

while at the same maintaining the autonomy of each DOM to lead his association. For this study these two groups were surveyed independently for possible implications from their perceptions upon the study, however for reporting purposes they were treated as one group in some areas of the analysis. This group will be referred to as D/I for denominational/institutional for the remainder of this chapter.

Table 12 displays the findings related to D/I perceptions of character qualities essential for ministry professionals leadership. The two samples of DOM's and state convention together totaled 64 responses. The table displays this sample's ranked items and the mean scores and standard deviation. The differences and similarities in ranked items will be discussed under research question three and research question four. The results (Table 12) indicate that this sample group ranked nine of the same items that the ministry professionals together ranked as important (see Table 11).

Table 12. Character qualities perceived by denominational/institutional ministry professionals to be most important for vocational ministry leaders by rank

Character Quality	n=64	
	m	sd
1. Assurance of calling	4.80	0.60
2. A strong faith	4.86	0.35
3. Possessing integrity	4.98	0.13
4. Being a person of prayer and witness	4.80	0.48
5. Having a love for people	4.58	0.66
6. If married, having a healthy and growing marriage	4.73	0.51
7. Leading by example	4.72	0.49
8. Exhibiting the fruit of the spirit	4.63	0.58
9. Being a personal disciple	4.58	0.56
10. Possessing a servant attitude	4.55	0.62

The data shows the items related to personal character issues received mean scores that are significant. Items of *Assurance of calling*, *Strong faith* and *Possessing integrity* all had mean scores of 4.98 or higher. The D/I group also selected *Being a person of prayer and witness* as an important quality and it also had a mean score of 4.80.

The respondents selected items that impact their personal character as a ministry leader as well as selecting those that impacts a leader's ministry among others. One of the items that was selected among this sample that is consistent with Table 11 is the item of *If married, having a healthy and growing marriage*. There is a concern for the minister's family as well as those he leads. One item, *Possessing a servant attitude* was selected by this group and does not appear on Table 11 of all the ministry professionals surveyed.

Character Qualities Ranked by Pastor Ministry Professionals

Table 13 presents the perceptions of pastors as ministry professionals related to the character qualities important for a ministry professional.

Table 13. Character qualities perceived by pastor ministry professionals to be most important for vocational ministry leaders by rank

Character Quality	n=43	
	m	sd
1. A strong faith	4.88	0.32
2. Assurance of calling	4.79	0.47
3. Possessing integrity	4.95	0.21
4. Having a love for people	4.81	0.51
5. Being a personal disciple	4.86	0.41
6. Being authentic	4.83	0.44
7. If married, having a healthy and growing marriage	4.86	0.41
8. Being a person of prayer and witness	4.86	0.35
9. Exhibiting the fruit of the spirit	4.74	0.54
10. Possessing a servant attitude	4.74	0.49

Pastors as a sample selected nine of the ten items that are displayed for all ministry professionals (see Table 11). The items were ranked differently by the pastors than all ministry professionals ranking in Table 11 or even the D/I group. This group still ranked high those items that related to the ministry leader's personal character. *A strong faith, Assurance of calling* and *Possessing integrity* were ranked as top items and had mean scores of 4.95 or higher. One item that appears in the pastors rankings and is in the D/I rankings is the quality of *Possessing a servant attitude* with a mean score of 4.74. This item was of significance in the discussion of pastor and staff termination issues and is discussed more fully in Chapter Five.

Ministry Professionals Rank of Leadership Competencies (RQ 2)

Research Question 2 asked, "What are the leadership competencies that ministry professionals believe a ministerial leader should possess?" The following tables display the competencies identified by ministry professionals in the areas of knowledge competencies, behavior competencies and transfer of skills competencies. These categories were delineated from one another for the purpose of determining what things a ministry leader needs to have knowledge of that impacts their behavior and decisions. A leader should be competent at a certain informational level to provide sufficient leadership for those whom he is leading. The impact of these findings are discussed more fully in Chapter Five for the implications of the findings on training and helping leaders apply their educational experiences in real world ministry contexts.

There must be a balance achieved between what is learned and what is practiced in leadership competency acquisition and application.

Knowledge Competencies

In the following sections, knowledge competencies as ranked by the sample groups of ministry professionals surveyed were analyzed. Knowledge competencies are those competencies that a ministry leaders gains both formally as a part of their education and informally they continue the pursuit of lifelong learning.

All Ministry Professionals Combined

Items that identify the perceived knowledge competencies, including rank, mean scores and standard deviation are presented in Table 14. The items are ranked and mean scores and standard deviations are shown for all groups combined.

Table 14. Knowledge competencies perceived by ministry professionals to be most important for vocational ministry leaders by rank

Knowledge Competencies	All Persons n=107		
	Rank	m	sd
Knowledge of God's Word	1	4.79	0.45
God centered-Biblical ministry	2	4.84	0.39
Spiritual disciplines	3	4.52	0.63
How to relate faith to the modern world	4	4.51	0.59
The process of leading change	5	4.34	0.71
Knowledge of the people being served	6	4.42	0.64
Knowledge of self	7	4.50	0.60
Team ministry dynamics	8	4.28	0.67
His personal limitations	9	3.93	0.77
Basic leadership principles and theory	10	4.10	0.69

The top items related to knowledge competency identified by the ministry professionals are those items that also have the highest mean scores. These two items are *Knowledge of God's word* and *God centered-Biblical ministry*. Calculations for these two items resulted in mean scores above 4.79. One item of interest found within the ministry

professionals was *His personal limitations*, ranked 9th and has a mean score of 3.93. Even though the mean score was lower than other items, it was still a sufficient enough issue that ministry professionals ranked this item as an essential for vocational ministry leadership.

The data reveals that ministry professionals were concerned that leaders not only have a knowledge of the Bible, but that they also have knowledge competencies in areas of personal development as indicated by three items, *Spiritual disciplines*, *Knowledge of self* and *His personal limitations*. Again, *His personal limitations* has a mean score of only 3.93 but when asked to analyze their perceptions about the items respondents chose this item as one of importance.

The data also reveals that ministry professionals have knowledge of those issues that relate to the practical experiences in ministry. These are items that relate to working within a ministry and working with other people. Two items in particular, *The process of leading change* and *Basic leadership principles and theory*, related to the issues of forced termination discussed in Chapter One. One of those issues was that the leadership of the pastor or staff person was too strong or in some cases even too weak. The other issue identified was the fact that the leader tried to make changes too quickly or inappropriately.

Denominational/Institutional Ministry Professionals

The knowledge competencies identified by D/I ministry professionals are displayed in Table 15. For research questions 3 and 4, the researcher will discuss in greater detail the similarities and differences of responses by D/I ministry professionals and

pastors in relation to the groups as a whole. With that clarification, notice can be made of how D/I ministry professionals ranked items in the knowledge competencies area of concern from the survey.

Table 15. Knowledge competencies perceived by denominational/institutional ministry professionals to be most important for vocational ministry leaders by rank

Knowledge Competencies	n=64	
	m	sd
1. Knowledge of God's word	4.83	0.38
2. God centered-Biblical ministry	4.81	0.43
3. Spiritual disciplines	4.47	0.67
4. How to relate faith to the modern world	4.53	0.59
5. Knowledge of the people being served	4.38	0.65
6. Knowledge of self	4.53	0.56
7. The process of leading change	4.36	0.74
8. Team ministry dynamics	4.25	0.72
9. Basic leadership principles and theory	4.11	0.72
10. Personal philosophy of ministry	4.06	0.56

The item that ranked highest for this sample group was the same item that all groups together identified as the top ranked item, *Knowledge of God's word*. Not only has this item been perceived to be the most important item, but the highest four items ranked also were the top four items for this sample group. Those items were *Knowledge of God's word*, *God centered-Biblical ministry*, *Spiritual disciplines* and *How to relate faith to the modern world*. The item that had the lowest mean score in this group of items ranked 3rd in the list, *Spiritual disciplines*, but when asked to think about their Likert responses, respondents selected an item that they perceived to be of importance. One item, *Personal philosophy of ministry*, ranked in the top ten when this group was analyzed apart from the other groups. This item had a mean score of 4.06 and was ranked 10th in the list of items.

Pastor Ministry Professionals

Table 16 displays those items that pastor ministry professionals ranked as being the most important for ministry leaders. The top five items for this sample group were the same top five items for the D/I sample group with the exception that this group placed *Knowledge of God's word* as 2 rather than as 1 in the list. The item had a mean score of 4.74, which was lower than the D/I sample group.

Table 16. Knowledge competencies perceived by pastor ministry professionals to be most important for vocational ministry leaders by rank

Knowledge Competencies	n=43	
	m	sd
1. God centered-Biblical ministry	4.88	0.32
2. Knowledge of God's word	4.74	0.54
3. Spiritual disciplines	4.60	0.58
4. How to relate faith to the modern world	4.49	0.59
5. Knowledge of the people being served	4.49	0.63
6. The process of leading change	4.30	0.67
7. Knowledge of self	4.44	0.67
8. Team ministry dynamics	4.33	0.61
9. His personal limitations	3.98	0.80
10. Critical and clear thinking skills	4.12	0.59

One item in this sample group had a mean score below 4. Item 9 had an average mean score of 3.98. This sample group was the only group to select *Critical and clear thinking skills* in the list of top ten items.

When analysis of the items ranked by this group was completed, one item that did not figure in the top rankings for pastors was the item *Basic leadership principles and theory*. The implications of this finding are explored in Chapter Five. For the purposes of

this research question however, it was of significant note that this item would not be ranked high enough in importance for it to be a factor.

Behavior Competencies

Leaders have a responsibility to know certain things that make for effective leadership. They must also be able to practice leadership in the context of ministry. For this reason having an understanding of the perceptions of ministry professionals concerning the behavior of vocational leaders is important for this research.

All Ministry Professionals Combined

The perceptions of behavior competencies for leaders in rank order and with the mean scores and standard deviation for each item are displayed in Table 17. The items in this area of concern are those that grow out of the knowledge base that a leader may possess.

Table 17. Behavior competencies perceived by ministry professionals to be most important for vocational ministry leaders by rank

Behavior Competencies	All Persons n=107		
	Rank	m	sd
Being evangelistic	1	4.54	0.68
Communicating effectively	2	4.69	0.46
Relationship skills	3	4.67	0.47
Preaching to change lives	4	4.63	0.59
Being able to cast vision	5	4.61	0.58
Leading by serving others	6	4.62	0.58
Developing others for ministry	7	4.60	0.56
Practicing accurate interpretation of biblical material	8	4.70	0.50
Developing and leading from a shared vision	9	4.46	0.60
Building an effective ministry team	10	4.55	0.57

The ministry professionals ranked as important for ministry leaders those items that the leader himself is responsible to perform such as *Being evangelistic*, which ranked 1 and had a mean score of 4.54. Ministry professionals ranked *Preaching to change lives* and *Practicing accurate interpretation of biblical material* as number 4 and 8 respectively. Even though these competencies have an impact of the community to which the leader relates, these are those behavior skills that he is responsible to develop as part of his personal call and commitment to ministry. A mean score of 4.3 and above was derived for these items.

These items were balanced by those behaviors that the respondents believe that a ministry leader is to practice in relationship with others. *Relationship skills* ranked as 2 on the list of items. All of the items ranked as important in this area of concern had mean scores of 4.55 or higher except for the item ranked at 9, *Developing and leading from a shared vision*, which had a mean score of 4.46. Out of the ten items ranked in this area of concern, seven of the ten were behaviors that relate to a ministry leader working in close relationship with those that he is leading.

Denominational/Institutional Ministry Professionals

The D/I ministry professional's rank scored items and mean scores are presented in Table 18. As stated previously (see Table 17), Table 18 includes both competencies that a leader must practice as part of his personal commitment to ministry such as *Being evangelistic*, *Preaching to change lives* and *Practicing accurate biblical interpretation*, and those competencies that are practiced together in community with others. The similarities and differences in perceptions of the ministry professionals are

discussed more fully under research question three and 4. The D/I ministry professionals selected the same competencies but ranked them differently. All competencies had derived mean scores of 4.41 or higher.

Table 18. Behavior competencies perceived by denominational/institutional ministry professionals to be most important for vocational ministry leaders by rank

Behavior Competencies	n=64	
	m	sd
1. Relationship skills	4.72	0.45
2. Being evangelistic	4.41	0.71
3. Being able to cast vision	4.59	0.64
4. Communicating effectively	4.66	0.48
5. Developing and leading from a shared vision	4.49	0.56
6. Developing others for ministry	4.61	0.55
7. Practicing accurate interpretation of biblical material	4.69	0.50
8. Preaching to change lives	4.52	0.64
9. Building an effective ministry team	4.48	0.59
10. Leading by serving others	4.56	0.56

Pastor Ministry Professionals

This section considered the perceptions of pastor ministry professionals for behavior competencies and displayed in Table 19. The display contains similar results to those above (see Table 18) in that the behavior competencies identified by the pastors were those that represent a combination of behaviors that the minister is responsible to develop as a competent leader, including those that he develops in relationship with others. Except for one item, *Developing and leading from a shared vision*, which had a derived mean score of 4.42 and ranked 10th, all of the items ranked by pastors had mean scores of 4.58 and higher. The item closely related to 10, *Being able to cast vision* ranked 7 and had a mean score of 4.63. Discussion of research questions 3 and 4 address more fully the

similarities and differences in the ranked items and perceptions of ministry professionals for this area of concern.

Table 19. Behavior competencies perceived by pastor ministry professionals to be most important for vocational ministry leaders by rank

Behavior Competencies	n=43	
	m	sd
1. Being evangelistic	4.72	0.59
2. Preaching to change lives	4.79	0.47
3. Leading by serving others	4.70	0.60
4. Communicating effectively	4.74	0.44
5. Developing others for ministry	4.58	0.59
6. Relationship skills	4.60	0.49
7. Being able to cast vision	4.63	0.49
8. Practicing accurate interpretation of biblical material	4.72	0.50
9. Building an effective ministry team	4.65	0.53
10. Developing and leading from a shared vision	4.42	0.66

Transfer Competencies

The concern that was analyzed in this section of the study was the concern of the perceptions of the ministry professionals related to the transfer of skills or learning from one context of ministry to another. Transfer competencies are those competencies individual needs to aid them in making transitions from one context of learning to another or one context of work to another. In Chapter Two an overview of development of transfer of learning skills was discussed concerning the need to address this issue when persons are transitioning from a classroom as a student to a work environment or, as was the concern of this study, moving from one place of work/ministry to another. It is not uncommon for ministry professionals to apply their skills in a variety of ministry contexts. This cannot be done however without some adjustments in a variety of areas. This area of concern seeks

to determine the competencies, both attitudinal and skill related that a ministry professional perceives one must have to transition from one ministry context to another.

All Ministry Professionals Combined

In the display of data in Table 20, the perceptions of the ministry professionals surveyed as to the skills or traits that a ministry professional should possess to be able to transfer and transition to a new place of ministry service. The respondents ranked both personal qualities and behavior competencies that should be part of this experience. The ministry professionals selected as the top ranked item in this area of concern as *Having a teachable spirit*, which was assigned a mean score of 4.89.

Table 20 Transfer competencies perceived by ministry professionals to be most important for vocational ministry leaders by rank

Transfer Competencies	All Persons n=107		
	Rank	m	sd
Having a teachable spirit	1	4.89	0.31
Being a self starter	2	4.68	0.53
Being willing to assume responsibility	3	4.70	0.50
Being flexible	4	4.56	0.55
Being a motivator	5	4.51	0.52
Being cooperative with others	6	4.44	0.65
Possessing healthy self confidence	7	4.44	0.68
Being adaptable to varying situations	8	4.29	0.63
Being a problem solver	9	4.32	0.61
Being a willing team member instead of a team leader	10	4.24	0.71

Other items of significance that ranked as important by ministry professionals in this area are those related to having initiative as well as an attitude of cooperation. The trait of *Being a self starter* ranked 2nd. This item had a mean score of 4.68. *Being*

cooperative and *Being a willing team member instead of a team leader* both ranked in the top ten at 6th and 10th respectively. Both of these items had a mean score of 4.44 or below, but when asked to rank the items, they were selected as being in the top ten.

Denominational/Institutional Ministry Professionals

Responses based on previous ministry service were analyzed and are reported in the analysis of research question five. Many of the respondents have changed ministry positions over their career. Table 21 displays the findings in this area of concern.

Table 21. Transfer competencies perceived by denominational/institutional ministry professionals to be most important for vocational ministry leaders by rank

Transfer Competencies	n=64	
	m	sd
1. Having a teachable spirit	4.90	0.30
2. Being a self starter	4.71	0.52
3. Being willing to assume responsibility	4.75	0.44
4. Being flexible	4.52	0.54
5. Being a motivator	4.46	0.53
6. Possessing a healthy self confidence	4.54	0.62
7. Being cooperative with others	4.46	0.59
8. Being a willing team member instead of a team leader	4.35	0.63
9. Being adaptable to varying situations	4.25	0.62
10. Being a critical thinker	4.17	0.68

The data shows that D/I ministry professionals, which rated highest in terms of having moved to their current place of service from another place of service, still rank *Having a teachable spirit* as 1st with a resulting mean score by this group of 4.90. Only one item that was ranked in the top ten on Table 21, *Being a critical thinker*, was ranked at 10th and had a mean score of 4.17, was not in the ranked items for all persons (Table 20).

The item that ranked at 6th, *Possessing a healthy self confidence*, had a higher mean score than two other items *Being flexible* and *Being a motivator*, but because the respondents were asked to rank the items, the rankings are based on that criteria and not on what the mean scores show. This was true for all of the rankings of data.

Pastor Ministry Professionals

Transfer competencies perceived by pastor ministry professionals are shown in Table 22. As reflected in the two previous displays (see Table 20 and 21), as a group pastors also believed that it is important for a ministry leader to have both the proper attitude and motivation as they transition into a new ministry position as well as the skills to do that. The one item that was reflected in this group that does not appear in the D/I ministry professionals or the combined groups was the factor of *Being creative*. This item ranked 10th by the pastors and had a mean score of 4.16.

Table 22. Transfer competencies perceived by pastor ministry professionals to be most important for vocational ministry leaders by rank

Transfer Competencies	n=43	
	m	sd
1. Having a teachable spirit	4.88	0.33
2. Being a self starter	4.64	0.53
3. Possessing a healthy self confidence	4.30	0.74
4. Being willing to assume responsibility	4.63	0.58
5. Being flexible	4.63	0.58
6. Being a motivator	4.58	0.50
7. Being adaptable to varying situations	4.35	0.65
8. Being cooperative with others	4.42	0.73
9. Being a problem solver	4.42	0.59
10. Being creative	4.16	0.65

Similarities of Perceptions (RQ 3)

Research Question 3 asked, “In what ways do denominational leaders and pastors show similarity in their perceptions of ministerial leadership characteristics and competencies?” The following tables display the comparisons of ministry professionals’ perceptions of character qualities and competencies necessary for vocational ministry leadership.

Research question three was concerned with those areas where ministry professionals’ are similar in their perceptions of what are important character qualities and competencies for ministry leaders. Research question four was concerned with the differences in perceptions between the ministry professionals. The research utilizes Tables 23-26 for the analysis of both of these research questions.

The following tables compare the ranked scores of pastors and the D/I combined groups with the ranked items from Table 11. The tables display the correlation of the two groups using the Spearman’s rank order correlation (r_s) and indicate where the items correlate in order to determine the similarities or differences.

Character Qualities Comparison

This section of the study was an analysis of the character qualities already identified with comparison between groups to determine correlations. As stated previously, the character qualities are vital for effective ministry leadership. Table 23 displays the correlation of the D/I group with the pastors. The items in the table that have a zero rank indicate that the item ranked below 10 by that particular group. The correlation between these two groups was 0.588, which was a moderate level of correlation. “Correlations in the middle range (for example, those in the .40’s and .50’s,

positive or negative) indicate a *moderate* correlation” (Leedy and Ormrod 2001, 271). In previous displays in this chapter (Tables 12 and 13), the items and their rank for the D/I and pastor groups are displayed. While there was only a medium level of correlation between these groups, there are similarities in their responses.

Table 23. Comparison of ministry professionals’ perceptions of character qualities necessary for vocational ministry leaders

Character Qualities: All Groups Ranking n=107	D/I Combined Ranking n=64	Pastors Ranking n= 43
A strong faith	2	1
Assurance of calling	1	2
Possessing integrity	3	3
Having a love for people	5	4
Leading by example	7	*
Being authentic	*	6
If married, having a healthy and growing marriage	6	7
Being a personal disciple	9	5
Being a person of prayer and witness	4	8
Exhibiting the fruit of the Spirit	8	9
Groups: All : D/I and Pastors *=Not included in top ten ranking		Correlation 0.588

These groups ranked the items similarly. While the rankings are not identical, they do rank them in close proximity to the other. For example, *A strong faith*, was ranked 1st by all groups combined (see Table 11). The pastors ranked it as 1st but D/I’s ranked it second. While the rank was different, the similarly high ranking indicates a belief that this was still a high priority item. This same similar pattern was seen in the display as the two groups rank the items.

Another area of similarity was that the two groups ranked two items below 10 that are ranked in the top ten by all ministry professionals combined (Table 11). The item *Being authentic* ranked below 10 by the D/I group when analyzed separately from all groups. The item *Leading by example* ranked out of the top ten by pastors. The strongest similarities are noted within the top three items. The respondents assigned the same rank to, *A strong faith*, *Assurance of calling* and *Possessing integrity*. Some items are unique to each but that will be discussed under research question four, differences in perceptions of the populations.

Knowledge Competencies Comparison

The knowledge competencies comparisons are presented in Table 24.

Table 24. Comparison of ministry professionals' perceptions of knowledge competencies necessary for vocational ministry leaders

Knowledge Competencies: All Groups Ranking n=107	D/I Combined Ranking n=64	Pastors Ranking n=43
Knowing God's Word	1	2
God centered-Biblical ministry	2	1
Spiritual disciplines	3	3
How to relate faith to the modern world	4	4
The process of leading change	7	6
Knowledge of the people being served	5	5
Knowledge of self	6	7
Team ministry dynamics	8	8
His personal limitations	*	9
Basic leadership principles and theory	9	*
Correlation		
Groups: All: D/I and Pastors * = Not included in top ten ranking		0.721

Within the D/I ministry professionals and the pastors, there was a high correlation of 0.721. This indicates that there was a stronger relationship between the respondents and the rank that they assign to items.

The top four items in this area of concern ranked closely together. The items, *Knowing God's word*, *God centered-Biblical ministry*, *Spiritual disciplines* and *How to relate faith to the modern world*, with exception of the two top items, ranked evenly. The top two items, *Knowing God's word* and *God centered-Biblical ministry* ranked at 1 and 2 by D/I ministry professionals and at 2 and 1 by pastors. *Spiritual disciplines* and *How to relate faith to the modern world* ranked at the same level of 3 and 4.

The item, *Knowledge of the people being served* ranked as 6th when all groups combined, but when ranked separately this item ranked 5th by all groups. One other item of note, *Team ministry dynamics*, ranked at 8th by all groups and ranked 8th by both D/I ministry professionals and pastors. Two items, *His personal limitations* and *Basic leadership principles and theories* were not ranked by either D/I ministry professionals and pastors. *His personal limitations* ranked out of the top ten items for D/I ministry professionals and *Basic leadership principles and theories* ranked out of the top ten items for pastors.

Behavior Competencies Comparison

In Table 25 the comparison of behavior competencies is displayed. A vocational ministry professional must not only know what they are to do and even know how to do it, but they must actually practice competent ministry for effective leadership. The similarity of the behavior competencies is addressed here.

Table 25. Comparison of ministry professionals' perceptions of behavior competencies necessary for vocational ministry leaders

Behavior Competencies: All Groups Ranking n=107	D/I Combined Ranking n=64	Pastors Ranking n= 43
Being evangelistic	2	1
Communicating effectively	4	4
Relationship skills	1	6
Preaching to change lives	8	2
Being able to cast vision	3	7
Leading by serving others	10	3
Developing others for ministry	6	5
Practicing accurate interpretation of biblical material	7	8
Developing and leading from a shared vision	5	10
Building an effective ministry team	9	9
Groups: All: D/I and Pastors		Correlation 0.345

The first note concerning the display of data is the low correlation of 0.345.

Initial reaction to this was that there is little similarity between these two groups of respondents. However, when the ranked items are analyzed and compared to the rankings of all groups combined, it was noted that these groups ranked the same items. There were not any items that either the D/I ministry professionals or the pastors ranked separately from the all groups combined.

Transfer Competencies Comparison

Transfer competencies are discussed and explained under research question two and the display of data there (see Tables 20-22). Table 26 displays the comparison of the D/I group with the pastors. These groups had a moderate level of correlation of

0.467 (Leedy and Ormrod 2001, 271). While there was a moderate level of correlation, there are some similarities in response between these groups.

The similarities in perception are noted in that the top two items, *Having a teachable spirit* and *Being a self starter*, both ranked as 1st and 2nd respectively when all groups were analyzed together and when D/I's and pastors were analyzed separately. This gives validity to the fact that those individuals surveyed believe that a ministry professional needs to be able to learn from someone else in a new ministry position while, at the same time, showing initiative and responsibility for his own growth in the position.

Table 26. Comparison of ministry professionals' perceptions of transfer competencies necessary for vocational ministry leaders

Transfer Competencies: All Groups Ranking n=107	D/I Combined Ranking n=64	Pastors Ranking n= 43
Having a teachable spirit	1	1
Being a self starter	2	2
Being willing to assume responsibility	3	4
Being flexible	4	5
Being a motivator	5	6
Being cooperative with others	7	8
Possessing healthy self confidence	6	3
Being adaptable to varying situations	9	7
Being a problem solver	*	9
Being a willing team member instead of a team leader	8	*
Groups: All: D/I and Pastors * = Not included in top ten rankings	Correlation 0.467	

The item *Being willing to assume responsibility*, also ranked in the top four for all groups. When compared against all groups, each of these two groups had one item that did not rank in the top ten of all groups combined.

Differences of Perceptions (RQ 4)

Research Question 4 asked, “In what ways do denominational leaders and pastors differ in their perceptions of ministerial leadership characteristics and competencies?” The following displays utilize data already presented (see Tables 23-26) and displayed it in a slightly different form in order to give a better perspective.

The data for each area of concern is displayed in figures that show the items that are being ranked from the sections of the survey instrument and the ranking for each of the groups. The data can be read similar to the following example. Using Figure 1 as an example, the x-axis presents the rankings for each area of concern. The ranking scale for this study was 1-10. The y-axis displays the items being ranked by the number of the item from the Likert scale survey (see Appendix 1). The graph can be read in this manner. On the x-axis the reader may look at ranking four and note that the all groups category ranked item nine as 4th, pastors also ranked item nine as 4th and D/I’s ranked item 22 as 4th. This pattern was used to analyze the data contained in the figures that are contained in this section that analyzes research question four.

Comparison of Character Qualities

Figure 1 displays the comparison of the ranking of items in the area of concern related to character qualities.

The first area of concern was related to the character qualities of ministry professionals. As noted in Table 23 under RQ 3, the correlation of the rankings was at a moderate level of correlation, 0.588. While there are similarities noted in the previous section, the differences also need to be noted here. The first difference to be noted is that item 22, *Being a person of prayer and witness* was ranked as 4th by the D/I ministry professionals, but ranked as an 8th by pastors and as 9th by all groups combined.

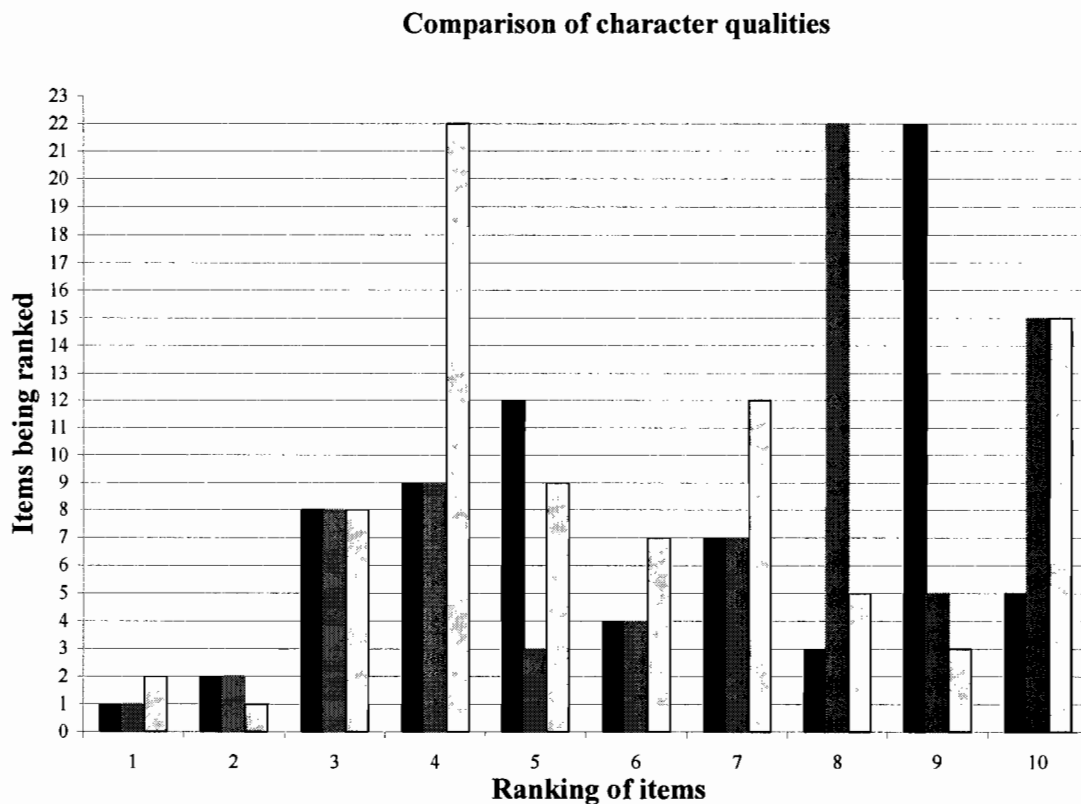


Figure 1. Comparison of character qualities of ranked items among all ministry professionals

■ All groups n=107 ■ Pastors n=43 □ Denom./Inst. n=64

Item 4, *Being authentic*, was ranked as 6th by the all groups combined and by pastors, but does not appear as a ranked item by the D/I ministry professionals. Another

difference in the ranking of the items is in the ranking of item 12, *Leading by example*.

This item ranked as 5th by the all groups combined and as 7th by the D/I ministry professionals. This item was not ranked by the pastors.

One other item that was different in the rankings of the groups was item 15, *Possessing a servant attitude*. This item was ranked as 10 by the pastors and D/I ministry professionals but was not ranked by the all groups of ministry professionals.

When Figure 1 is viewed in relation to Table 23, the reader notes that even though there are some differences, there are still enough similarities in the responses to produce a moderate correlation and that the differences are not highly significant between the groups being surveyed.

Comparison of Knowledge Competencies

Figure 2 provides a visual of the ranked items in the area of concern of knowledge competencies for ministerial leadership. As noted in Table 24, there was a high correlation between the D/I and pastor ministry professionals of 0.721. This reveals a stronger similarity between these groups than differences. However, in analyzing the data, there are some items of difference to be noted.

One item of notice is item 2, *Personal philosophy of ministry*, which was ranked by the D/I ministry professionals only and ranked as 10th by this group. Another item of notable difference is item 5, *His personal limits*, did not rank at all by D/I ministry professionals while being ranked 9th by all groups and pastors. Among pastors, item 6, *Critical and clear thinking skills*, was ranked 10th by this group and not by any other group. Ranking 6 and ranking 10 are the two rankings where differences appear between these groups. All three groups rank these items differently.

Comparison of knowledge competencies

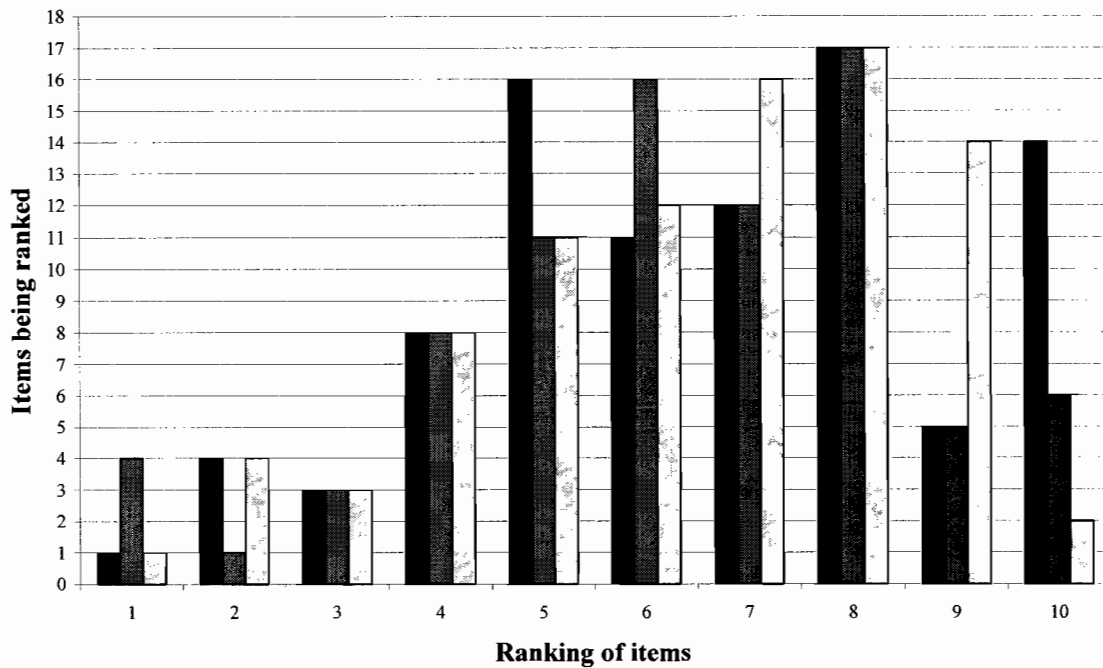


Figure 2. Comparison of knowledge competencies of ranked items among all ministry professionals

■ All groups n=107 ■ Pastors n=43 □ Denom./Inst. n=64

Comparison of Behavior Competencies

The ranking and comparison of behavior competencies is displayed in Figure 3. The display reveals some differences in the items being ranked. The ranked items are displayed in Table 25 for comparison.

One item of note is item 2, *Relationship skills*, ranked 1st by D/I ministry professionals and 3rd by all ministry professionals, but ranked 6th for pastors. Item 18, *Leading by serving others*, ranked 3rd by pastors, but ranked 6th by all ministry professionals and 10th by D/I ministry professionals.

Comparison of behavior competencies

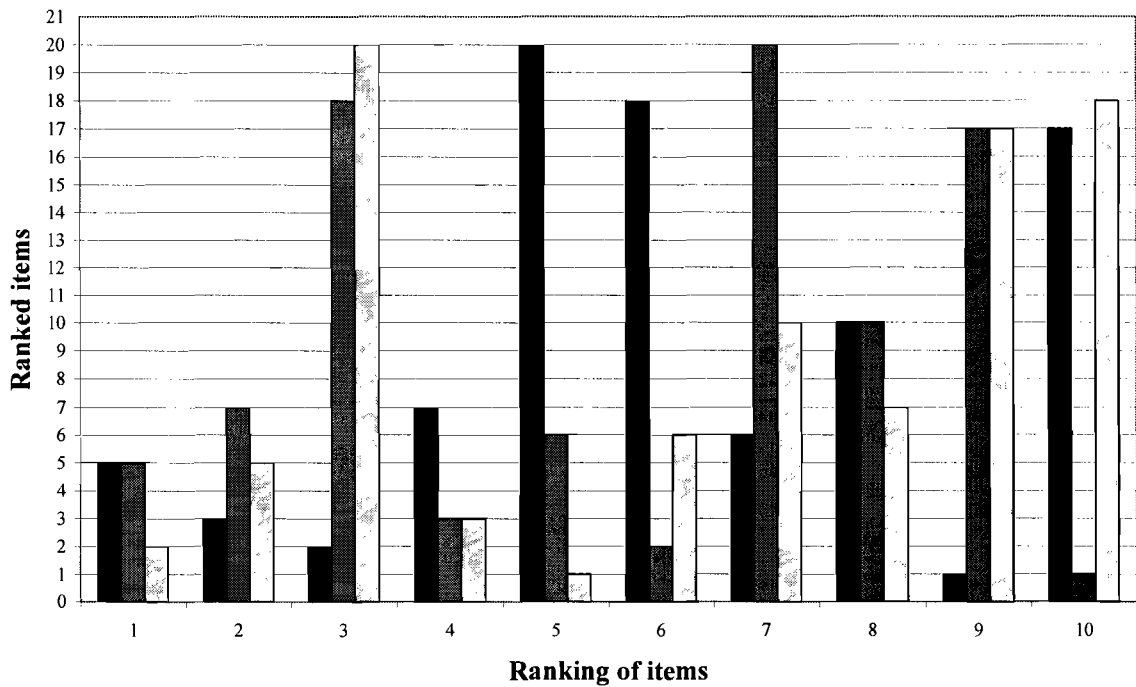


Figure 3. Comparison of behavior competencies of ranked items among all ministry professionals

■ All groups n=107 ■ Pastors n=43 □ Denom./Inst. n=64

Also of difference was the fact that item 20, *Being able to cast vision*, ranked 3rd by D/I ministry professionals and ranked 5th for all ministry professionals and ranked 7th by pastors. All the items that are ranked by the ministry professionals in this area of concern were also ranked by all of the groups separately. There are not any items that were ranked by one group or another group that was not also ranked by the others. The difference is there are only four ranked items that any two groups ranked the same. These are: items 5, which ranked 1st; item 3, which ranked 4th; item 10, which ranked 8th and item 17, which ranked 9th. This accounts for the low correlation of 0.345 between D/I and pastor ministry professionals (see Table 25).

Comparison of Transfer Competencies

The concern of transfer competencies is displayed in figure 4. The differences in perception according to the rankings are discussed here. The first difference to be noted is that pastors ranked as 3rd item 7, *Possessing healthy self confidence*. All groups of ministry professionals ranked this particular item 7th and the D/I ministry professionals rank it as sixth.

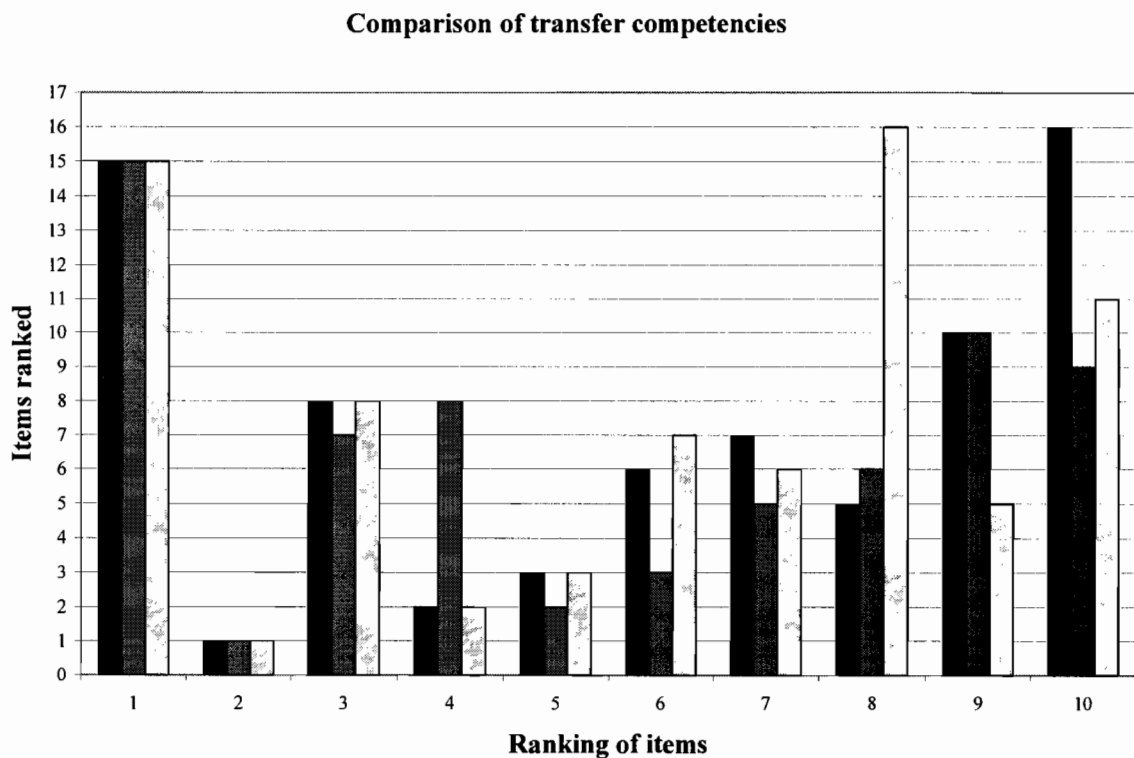


Figure 4. Comparison of transfer competencies of ranked items among all ministry professionals

■ All groups n=107 ■ Pastors n=43 □ Denom./Inst. n=64

In the figure it should be noted that item 9, *Being creative* was ranked only by pastors at 10th but was not ranked at all by the D/I ministry professionals or all ministry

professionals. Another item of difference between these groups was the fact that item 10, *Being a problem solver*, ranked 9th by all ministry professionals and by pastors, but was not ranked by D/I ministry professionals. Also, item 11, *Being a critical thinker*, ranked only by the D/I ministry professionals and not by the other groups. Finally, item 16 ranked 8th and 10th by all ministry professionals and by D/I ministry professionals, but was not ranked by pastors at all. Even though there are some areas of difference, there was still a moderate correlation of 0.467.

Affect of Demographic Variables on Perceptions (RQ 5)

Research Question 5 asks, “In what ways do the demographic variables of age, education, years of ministry experience, present ministry position, former ministry context and size of church affect the perception of ministry professionals related to perceived ministerial leadership characteristics and competencies?” Precedent literature has indicated that certain demographic data has an impact on perception and ministry leadership. The following demographic data categories were analyzed.

Age

Thompson’s research indicates that the age of the respondents affects the ranking of certain pastoral competencies (Thompson 1995, 77). Purcell also found that age impacts the perceptions of pastors and leadership competencies (Purcell 2001, 103-6). His research categorized age divisions as: 21-30; 31-40; 41-50; 51-60 and over 60. He found that age did play a role in the perceptions of the ranking of leadership competencies. The research findings were analyzed based upon the age of the respondents to determine if age has any significant impact upon the perceptions of competencies for effective

leadership in ministry. The following tables, beginning with Table 27 displays the ranked items by the demographic data recovered from the demographic portion of the survey instrument.

Table 27. Rank order of character qualities by age group

Character quality	31-40 n=10	41-50 n=32	51-60 n=43	60+ n=22
A strong faith	1	1	1	2
Assurance of calling	2	2	2	1
Possessing integrity	3	4	4	3
Having a love for people	4	5	5	4
Leading by example	7	9	9	6
Being authentic	9	*	*	8
If married, having a healthy and growing marriage	7	8	8	5
Being a personal disciple	6	6	6	7
Being a person of prayer and witness	*	3	3	10
Exhibiting the fruit of the Spirit	8	7	7	9
Age groups				Correlation
31-40 and 41-50				0.430
31-40 and 51-60				0.564
31-40 and 60+				0.345
41-50 and 51-60				0.406
41-50 and 60+				0.455
51-60 and 60+				0.612
* = Not included in top ten rankings				

In the data that is displayed, the area of concern is character qualities necessary for vocational ministry leadership as ranked by age groups. As seen in the display, there was a moderate to high correlation between the age groups. The only exception was the low correlation between the age groups of 31-40 and over 60. There was close correlation between the age groups within the top four items, but among those first four items, there was diversity in the ranking.

Two items, *Being authentic* and *Being a person of prayer and witness* are not ranked by all of the age groups. Age groups 41-50 and 51-60 do not rank the item *Being authentic* and the age group 31-40 do not rank *Being a person of prayer and witness* in the top ten. The highest level of correlation exists between the age groups of 51-60 and over 60.

The ranking and correlation by age groups for knowledge competencies are displayed in Table 28.

Table 28. Rank order of knowledge competencies by age group

Knowledge competencies	31-40 n=10	41-50 n=32	51-60 n=43	60+ n=22
Knowledge of God's word	2	1	2	1
God centered-Biblical ministry	1	2	1	3
Spiritual disciplines	3	5	3	2
How to relate faith to the modern world	5	4	4	5
The process of leading change	9	3	7	*
Knowledge of the people being served	4	6	5	4
Knowledge of self	6	8	6	6
Team ministry dynamics	10	*	8	8
His personal limitations	*	9	9	10
Basic leadership principles and theory	*	7	*	9
Age groups				Correlation
31-40 and 41-50				-0.103
31-40 and 51-60				0.018
31-40 and 60+				0.212
41-50 and 51-60				0.382
41-50 and 60+				0.515
51-60 and 60+				0.830
* = Not included in top ten rankings				

Between the age groups, three have moderate to high correlation and three have low correlation. The three groups that have moderate to high correlation are the 31-

40 and 41-50 groups that has a correlation of -0.103030303, 41-50 and over 60 has a correlation of 0.515, and the 51-60 and over 60 has the highest correlation of 0.830.

There are two items among the 31-40 age group ranked that were ranked in the top ten. These are the items *His personal limitations* and *Basic leadership principles and theories*. The 51-60 age groups do not rank *Basic leadership principles and theories* in the top ten items either. All four of the age groups rank the first four items at a 5 or higher.

The ranking and correlations between the age groups are displayed in Table 29.

Table 29. Rank order of behavior competencies by age group

Behavior Competencies	31-40 n=10	41-50 n=32	51-60 n=43	60+ n=22
Being evangelistic	1	4	1	2
Communicating effectively	8	2	2	4
Relationship skills	6	7	3	1
Preaching to change lives	5	1	9	5
Being able to cast vision	4	6	5	9
Leading by serving others	3	8	4	8
Developing others for ministry	2	3	7	*
Practicing accurate interpretation of biblical material	7	9	8	3
Developing and leading from a shared vision	10	*	6	7
Building an effective ministry team	*	10	10	6
Age				Correlation
31-40 and 41-50				-0.661
31-40 and 51-60				0.127
31-40 and 60+				-0.188
41-50 and 51-60				0.079
41-50 and 60+				0.697
51-60 and 60+				-0.09
* = Not included in top ten rankings				

There are three age group comparisons that have a low correlation and there are three age groups that have a high correlation. Two of the age groups, 31-40 and over 60 and 51-60 and over 60 both have high correlations to the -1. The only group with a high correlation to the +1 was the 41-50 and over 60 age group comparisons.

The only age group that ranked all of the items identified as the top ten items for the study was the age group of 51-60. The other age groups each have at least one item that they did not rank in the ten ranked items.

The final area of concern was the concern of transfer competencies. Table 30 displays that the age groups do not correlate as well as under the other areas of concern.

Table 30. Rank order of transfer competencies by age group

Transfer Competencies	31-40 n=10	41-50 n=32	51-60 n=43	60+ n=22
Having a teachable spirit	8	1	1	2
Being a self starter	2	3	2	3
Being willing to assume responsibility	1	4	3	4
Being flexible	3	2	4	1
Being a motivator	6	*	5	5
Being cooperative with others	4	7	6	7
Possessing healthy self confidence	5	8	7	8
Being adaptable to varying situations	*	10	8	6
Being a problem solver	*	5	9	*
Being a willing team member instead of a team leader	*	*	*	*
Age groups				Correlation
31-40 and 41-50				0.224
31-40 and 51-60				0.382
31-40 and 60+				0.103
41-50 and 51-60				0.236
41-50 and 60+				-0.260
51-60 and 60+				-0.285
* = Not included in top ten rankings				

There are only two of the age group comparisons that have a moderate to high correlation relative to -1. The age groups, 41-50 and over 60, and the age groups 51-60 and over 60, both have the highest level of correlation.

The age groups 31-40 ranked three items out of the top ten, *Being adaptable to varying situations*, *Being a problem solver* and *Being a willing team member instead of a team leader*. In the age group 41-50, two items were not ranked, *Being a motivator* and *Being a willing team member instead of a team leader*. The item that ranked at 10, *Being a willing team member instead of a team leader*, did not rank in any of the age groups. In the list of items ranked by the age groups, two items are ranked by all of the groups that are not ranked when all groups are combined. These items are *Being a critical thinker* and *Possessing management skills*.

In summary of the age group rankings and correlation, the highest levels of correlation are found between the age groups of 51-60 and over 60. In the areas of concern related to character qualities, knowledge competencies and behavior competencies this age group had the highest correlation levels. The highest level being in the area of knowledge with the correlation being 0.830. The age group 41-50 and over 60 has a high correlation in the area of behavior competencies. The correlation was 0.697. The highest levels of correlation are in the age groups over 40 years of age. It needs to be noted that the age group 31-40 only has a total of 10 respondents in the age group.

Education

Education is not an official requirement for leadership and service in a Southern Baptist church. Even though it is not a requirement, many churches have an expectation that their ministerial staff will have some formal education beyond high

school. This study was concerned with the impact of education on ministry training and leadership competencies as a part of the final conclusions; thus, education was a factor in analyzing the data gathered.

Table 31 displays the comparison of character qualities by the ministry professionals by education. The number of those responding that have a college education was 14. Those with a graduate school degree other than seminary, primarily a Master of Arts, were only four. The remainder of respondents possessed a degree from a seminary. The degrees range from MA to Ph.D's.

Table 31. Rank order of character qualities by education

Character quality	College n=14	Graduate n=4	Seminary n=87
A strong faith	1	2	2
Assurance of calling	2	3	1
Possessing integrity	3	*	3
Having a love for people	8	4	5
Leading by example	*	5	*
Being authentic	9	1	7
If married, having a healthy and growing marriage	5	8	8
Being a personal disciple	10	*	6
Being a person of prayer and witness	7	10	4
Exhibiting the fruit of the Spirit	4	6	9
Groups			Correlation
College and Graduate			-0.006
College and Seminary			0.127
Graduate and Seminary			0.673
* = Not included in top ten rankings			

Among the groups of respondents, the highest level of correlation was between the graduate school and seminary levels of education. These groups have a high

correlation of 0.673. The college and graduate school groups have a high correlation relative to -1 at -0.006. The top two items, *A strong faith* and *Assurance of calling*, ranked in the top two items by all groups.

In terms of education, these issues are not ones that can be taught to ministry leaders as much as they are those things to encourage growth in for their lives.

In Table 32, the knowledge competencies for ministerial leadership analyzed by education are presented. The correlation of knowledge competencies relative to education was low between each of the groups. The college and seminary categories are the closest with a correlation of 0.367 with the top two items being the closest items that these rank together.

Table 32. Rank order of knowledge competencies by education

Knowledge Competencies	College n=14	Graduate n=4	Seminary n=87
Knowledge of God's word	2	1	1
God centered-Biblical ministry	1	8	2
Spiritual disciplines	3	7	3
How to relate faith to the modern world	5	2	4
The process of leading change	6	3	7
Knowledge of the people being served	4	4	5
Knowledge of self	7	10	6
Team ministry dynamics	9	6	8
His personal limitations	*	*	10
Basic leadership principles and theory	8	5	*
Groups			Correlation
College and Graduate			0.006
College and Seminary			0.367
Graduate and Seminary			0.079
* = Not included in top ten rankings			

The category of graduate school only had respondents of 4. This does have some impact on the correlation factor of this area of concern as well as the others as well. This area of concern has a different result than that of the previous area of concern where the graduate school and seminary have the higher correlations. The following area of concern analyzes the behavior competencies by education.

The area concern displayed in Table 33 is the area of concern related to behavior competencies. The highest level of correlation was between college and graduate school relative to -1. The correlation was -0.018. The lowest level of correlation was between the college and seminary groups with a low correlation of 0.115.

Table 33. Rank order of behavior competencies by education

Behavior Competencies	College n=14	Graduate n=4	Seminary n=87
Being evangelistic	6	7	1
Communicating effectively	1	1	3
Relationship skills	7	6	2
Preaching to change lives	2	2	6
Being able to cast vision	4	5	5
Leading by serving others	9	10	4
Developing others for ministry	10	4	7
Practicing accurate interpretation of biblical material	3	*	8
Developing and leading from a shared vision	5	3	10
Building an effective ministry team	8	*	9
Groups			Correlation
College and Graduate			-0.018
College and Seminary			0.115
Graduate and Seminary			0.285
* = Not included in top ten rankings			

One of the issues that has already been discussed and is discussed in the conclusions in Chapter Five is the fact that possessing knowledge alone is not sufficient for effective ministry. This fact could give some insight into the low correlations of the groups. There was a wider disparity in this area of concern than any of the others when analyzed by education. Unfortunately some ministry professionals who have finished seminary equate knowledge with ability to lead in ministry and this may point the divergence of thinking on this issue.

The final area of concern of education levels was the area of transfer of skills competencies. This is shown in Table 34. Among all of the groups in this area of concern, there was moderate correlation between college and seminary of 0.503 and the highest correlation exists between graduate school and seminary graduates, a correlation of 0.745.

Table 34. Rank order of transfer competencies by education

Transfer Competencies	College n=14	Graduate n=4	Seminary n=87
Having a teachable spirit	1	1	1
Being a self starter	5	*	2
Being willing to assume responsibility	2	7	3
Being flexible	3	2	4
Being a motivator	6	3	5
Being cooperative with others	4	5	7
Possessing healthy self confidence	7	*	6
Being adaptable to varying situations	*	4	8
Being a problem solver	8	8	10
Being a willing team member instead of a team leader	*	10	9
Correlation			
Groups			
College and Graduate			0.733
College and Seminary			0.503
Graduate and Seminary			0.745
* = Not included in top ten rankings			

Among the ministry professionals demographic comparison in the area of education, transfer skills had the highest correlations among the demographic groups in this area than any of the other. All three correlations were moderate to high. This fact has possible implications that will be discussed in greater detail in the conclusions in Chapter Five of the study.

Years of Ministry Experience

This variable was considered as it affects the perceptions of the ministry professionals because there are some things about ministry that can only be learned over time. The respondents were measured in terms of their years of service in ministry and then this data was analyzed as to potential impact on perceptions. The largest group of respondents was the group with over 20 years of ministry experience.

The correlations between the groups calculated as either high correlations or low correlations; there were no moderate level correlations between the groups. The highest level of correlation was between the groups of 6-10 years in ministry and 10-15 years at 0.869. The other two highest levels of correlation are between 6-10 and 15-20 years which was 0.673 and the groups 10-15 and 15-20 years with a correlation of 0.602.

Table 35 displays the findings of the ministry professionals perceptions of character qualities necessary for ministry leadership relative to the years of service in ministry.

The age groups with wide range in age are low in correlation. This fact may help in equipping ministers who are just beginning their ministry to learn from those who have been involved in ministry for many years.

Table 35. Rank order of character qualities by years in ministry

Character quality	6-10 n=5	10-15 n=6	15-20 n=17	20+ n= 79
A strong faith	1	1	4	2
Assurance of calling	2	4	2	1
Possessing integrity	3	3	1	3
Having a love for people	8	5	8	8
Leading by example	6	10	10	9
Being authentic	*	2	5	6
If married, having a healthy and growing marriage	7	6	*	5
Being a personal disciple	4	*	3	7
Being a person of prayer and witness	8	*	9	4
Exhibiting the fruit of the Spirit	5	8	6	*
Groups				Correlation
6-10 and 10-15 years				0.869
6-10 and 15-20 years				0.673
6-10 and 20 + years				0.381
10-15 and 15-20 years				0.602
10-15 and 20+ years				0.182
15-20 and 20+ years				0.091
* = Not included in top ten rankings				

As noted in the previous discussion of data (see Table 35), the display of findings in Table 36 of ranked items related to knowledge competencies and years in ministry is similar.

The highest correlation was between the age groups of 15-20 and over 20 years, with the correlation being 0.806. There was also a high correlation relative to -1 between the groups 10-15 years and over 20 years of -0.055.

As stated in the previous discussion of Table 35, this may indicate a necessity to assist ministry leaders that are young in terms of their ministry career to find able

mentors to assist them in developing qualities and competencies. The items that ranked at 8th, 9th, and 10th do not rank consistently by the age groups.

Table 36. Rank order of knowledge competencies by years in ministry

Knowledge Competencies	6-10 n=5	10-15 n=6	15-20 n=17	20+ n=79
Knowledge of God's word	2	1	1	2
God centered-Biblical ministry	1	4	2	1
Spiritual disciplines	3	6	3	3
How to relate faith to the modern world	5	5	4	4
The process of leading change	9	8	5	6
Knowledge of the people being served	4	2	6	5
Knowledge of self	7	3	7	7
Team ministry dynamics	*	*	8	8
His personal limitations	*	10	*	9
Basic leadership principles and theory	*	*	*	10
Groups				Correlation
6-10 and 10-15 years				0.167
6-10 and 15-20 years				0.333
6-10 and 20 + years				0.3
10-15 and 15-20 years				0.212
10-15 and 20+ years				-0.055
15-20 and 20+ years				0.806
* = Not included in top ten rankings				

In Table 37, the highest level of correlation was between the groups of 6-10 and 15-20 years in ministry. These groups correlate relative to -1 with a correlation rate that was at -0.067. The age groups of 10-15 and 15-20 years have a moderate correlation relative to -1 at -0.273.

This table presents the area of behavior competencies for vocational ministry leaders. The age groups have a divergent view on the ranking of the items. There are

three items, *Practicing accurate interpretation of biblical material*, *Developing and leading from a shared vision* and *Building effective ministry teams* that do not rank in the top ten of all of the age groupings.

Table 37. Rank order of behavior competencies by years in ministry

Behavior Competencies	6-10 n=5	10-15 n=6	15-20 n=17	20+ n=79
Being evangelistic	2	2	3	1
Communicating effectively	10	6	2	2
Relationship skills	8	1	7	3
Preaching to change lives	4	3	5	5
Being able to cast vision	5	10	8	4
Leading by serving others	7	5	1	7
Developing others for ministry	1	7	4	6
Practicing accurate interpretation of biblical material	3	0	6	9
Developing and leading from a shared vision	*	*	10	8
Building an effective ministry team	9	*	9	10
Groups				Correlation
6-10 and 10-15 years				0.030
6-10 and 15-20 years				-0.067
6-10 and 20 + years				0.406
10-15 and 15-20 years				-0.273
10-15 and 20+ years				0.430
15-20 and 20+ years				-0.442
* = Not included in top ten rankings				

The final area of concern, transfer competencies, is displayed in Table 38. In this display it should be noted that four of the six group comparisons correlate relative to -1 with a moderate to high level of correlation. The highest level of correlation was the correlation between the age groups 10-15 and 15-20 years with a correlation rate being at -0.079.

Within the groups analyzed in this area of concern, the same response was seen as in the three other areas of concern in this demographic. The groups rank the same items but their perception as to the level of importance was not constant with the other groups. It should also be noted that two of the groups, 6-10 years and 10-15, years both have response numbers below 10. This wide divergence in variable can account for some of the disparity and low correlations between the groups.

Table 38. Rank order of transfer competencies by years in ministry

Transfer Competencies	6-10 n=5	10-15 n=6	15-20 n=17	20+ n=79
Having a teachable spirit	3	2	1	1
Being a self starter	1	3	5	2
Being willing to assume responsibility	7	5	2	3
Being flexible	5	4	3	4
Being a motivator	2	8	10	5
Being cooperative with others	6	9	4	6
Possessing healthy self confidence	4	6	7	7
Being adaptable to varying situations	8	1	*	8
Being a problem solver	9	10	6	10
Being a willing team member instead of a team leader	*	*	9	9
Groups				Correlation
6-10 and 10-15 years				-0.164
6-10 and 15-20 years				-0.248
6-10 and 20 + years				0.394
10-15 and 15-20 years				-0.079
10-15 and 20+ years				-0.151
15-20 and 20+ years				0.370
* = Not included in top ten rankings				

The highest levels of correlation are between those groups that are closest in years of service. In the area of character qualities, the groups 6-10 and 10-15 years have the highest correlation. In the area of knowledge competencies the groups 15-20 and over

20 have the highest correlation. In the area of behavior competencies the groups 6-10 and 15-20 have the highest correlation relative to -1, and in the area of transfer competencies the groups 10-15 and 15-20 have the highest correlation, again relative to -1.

Present Ministry Position

The variable of present ministry context was studied to determine impact on perceptions as well. This study was concerned with the present ministry position of the respondents in order to determine issues related to transfer of skills from previous to current contexts. Also important is stability in one place of ministry because of the impact that tenure has on effective ministry. James Means states that his distinct impression of churches is that not many of them are excellent models of harmony and effectiveness in ministry. He gives several reasons for these conclusions, among them being brief pastorates and leader burnout/dropout (Means 1989, 12).

In Table 39, the area of concern related to character qualities and the present ministry position at the time of the survey are displayed. The highest level of correlation was between the senior pastor and state convention groups with a correlation of 0.685. The other groups have a lower correlation level. In this group, the top three items are the closest related items. These character qualities are *A strong faith*, *Assurance of calling* and *Possessing integrity*.

Two items, *Leading by example* and *Being authentic* were not ranked in all of the demographic categories in this area of concern. All other items were ranked at varying levels for this demographic.

Table 39. Rank order of character qualities by present ministry position

Character quality	Sr. Pastor N=43	DOM n=43	State Convention n=21
A strong faith	1	2	1
Assurance of calling	2	1	2
Possessing integrity	3	3	3
Having a love for people	4	5	9
Leading by example	*	6	*
Being authentic	6	*	7
If married, having a healthy and growing marriage	7	8	5
Being a personal disciple	5	9	6
Being a person of prayer and witness	8	4	4
Exhibiting the fruit of the Spirit	9	10	8
Groups			Correlation
Sr. Pastor and DOM			0.382
Sr. Pastor and State Convention			0.685
DOM and State Convention			0.370
*= Not included in top ten rankings			.

Table 40 displays perceptions of the knowledge competencies necessary for ministerial leadership in this demographic area. The highest level of correlation was between the senior pastor and state convention leaders. The correlation between these groups was 0.733. The top two items *Knowledge of God's word* and *God-centered biblical ministry* are the items ranked closest between all three of the groups under consideration.

The groups of senior pastor and DOM also have a moderate level of correlation of 0.491. This indicates that even though the groups rank the items differently, there was correlation between the majority of respondents in this area of concern which impacts the training of the future ministry leaders in terms of teaching and training future leaders.

Table 40. Rank order of knowledge competencies by present ministry context

Knowledge competencies	Sr. Pastor n=43	DOM n=43	State Convention n=21
Knowledge of God's word	2	1	2
God centered-Biblical ministry	1	2	1
Spiritual disciplines	3	3	5
How to relate faith to the modern world	4	5	3
The process of leading change	6	6	8
Knowledge of the people being served	5	4	4
Knowledge of self	7	7	6
Team ministry dynamics	8	10	7
His personal limitations	9	*	10
Basic leadership principles and theory	*	9	*
Correlation			
Groups			
Sr. Pastor and DOM			0.491
Sr. Pastor and State Convention			0.733
DOM and State Convention			0.285
* = Not included in top ten rankings			

The relationships of the behavior competencies for ministry leadership are displayed in Table 41. The senior pastor and DOM groups have the highest correlation relative to -1. The correlation between these groups was -0.091. The groups of senior pastor and state convention have a moderate level of correlation at 0.406.

In this area of concern all of the groups ranked all of the same items within the top ten, even though there was a wide variety of ranking attributed to the items. This resulted in lower correlations. This is an area of concern that must be continually strengthened because of the issues related to forced termination discussed in Chapter One. The major issues that resulted in termination were issues relative to how a leader performed or behavior that was exhibited and not because they were not knowledgeable in their work.

Table 41. Rank order of behavior competencies by present ministry context

Behavior competencies	Sr. Pastor n=43	DOM n=43	State Convention n=21
Being evangelistic	1	3	1
Communicating effectively	4	2	4
Relationship skills	6	1	2
Preaching to change lives	2	10	7
Being able to cast vision	7	4	3
Leading by serving others	3	9	10
Developing others for ministry	5	7	5
Practicing accurate interpretation of biblical material	8	6	8
Developing and leading from a shared vision	10	5	6
Building an effective ministry team	9	8	9
Groups			Correlation
Sr. Pastor and DOM			-0.091
Sr. Pastor and State Convention			0.406
DOM and State Convention			0.067

The final area of concern was transfer competencies. The highest level of correlation resulted between the groups of senior pastor and DOM. The groups had a correlation of 0.624. The best related items were ranked as the top three.

The items of *Having a teachable spirit*, *Being a self starter* and *Being willing to assume responsibility*, all ranked in the top three with one exception. Senior pastors ranked *Being willing to assume responsibility* as 4th and ranked *Possessing healthy self confidence* as third.

The display of data for this area of concern among this demographic variable is displayed in Table 42.

Table 42. Rank order of transfer competencies by present ministry context

Transfer competencies	Sr. Pastor n=43	DOM n=43	State Convention n=21
Having a teachable spirit	1	1	2
Being a self starter	2	2	1
Being willing to assume responsibility	4	3	3
Being flexible	5	4	4
Being a motivator	6	5	6
Being cooperative with others	8	6	7
Possessing healthy self confidence	3	7	5
Being adaptable to varying situations	7	10	9
Being a problem solver	9	8	*
Being a willing team member instead of a team leader	*	9	10
Groups			Correlation
Sr. Pastor and DOM			0.624
Sr. Pastor and State Convention			-0.370
DOM and State Convention			-0.297
* = Not included in top ten rankings			

The senior pastors and state convention had the highest correlation of ranked items in the area of character qualities with a correlation of 0.685. The highest level of correlation in the area of knowledge competencies for ministry leadership was between the senior pastor and state convention leaders with a correlation of 0.733. In the final area of concern, transfer competencies there also existed a high correlation between the senior pastor and DOM groups at 0.624.

Previous Ministry Context

This variable helped in determination of transfer of learning and skills from one context to another. Transferring skills are those “which consist of whatever it is involved in adaptation. These are meta-skills, second order skills, which enable one to

select, adapt, adjust and apply one's other skills to different situations, across different social contexts and perhaps similarly different cognitive domains" (Bridges 1993, 50). This factor can help in determining readiness of individuals to move from one ministry position to another, for instance, if a pastor moves to a director of associational missions position, or if a staff member becomes employed by a state convention office. It also helps to determine the impact of tenure upon ministry leadership.

In the following data displays, the four areas of concern are analyzed by categories of former ministry contexts. The ministry contexts are Senior Pastor, Church Staff (of any kind other than pastor), Director of Associational Missions, State Convention personnel, and the category of Other. The category of other included service in areas such as field consultant with LifeWay Christian Resources of the Southern Baptist Convention, on the staff of Fellowship of Christian Athletes, a missionary and Associational Church Development Director.

The demographic variable of senior pastor and church staff had the most respondents. The first area of concern to be analyzed was the area of character qualities. The highest correlation, however, was between church staff and DOM's relative to -1 and was -0.061. There was also moderate correlation of 0.479 between church staff and state convention and then a moderate correlation of 0.444 between DOM and others. The top three items, *A strong faith*, *Assurance of calling* and *Possessing integrity* had the closest ranked comparison between the senior pastor and church staff demographic. The item *Possessing integrity*, had either a one, two or three as a rank. Three groups, senior pastor, church staff and DOM were consistent on the item ranked 2nd, which is *Assurance of calling*, but the other groups ranked it as four or five. Every group except for senior

pastors had items that ranked out of the top ten and that they did not rank as a top ten item. In Table 43, the comparison of character qualities for ministerial leadership were analyzed and are displayed.

Table 43. Rank order of character qualities by previous ministry context

Character quality	Sr. Pastor n=77	Church Staff n=20	DOM n=3	State Convention n=4	Other n=3
A strong faith	2	1	5	1	1
Assurance of calling	1	2	2	4	5
Possessing integrity	3	3	1	2	2
Having a love for people	5	5	*	3	7
Leading by example	10	9	*	*	*
Being authentic	8	4	3	7	*
If married, having a healthy and growing marriage	6	8	9	*	*
Being a personal disciple	7	*	6	5	3
Being a person of prayer and witness	4	7	4	6	4
Exhibiting the fruit of the Spirit	9	*	7	8	6
Groups					Correlation
Sr. Pastor and Church Staff					0.2997
Sr. Pastor and DOM					0.292
Sr. Pastor and State Convention					0.115
Sr. Pastor and Other					0.1
Church Staff and DOM					-0.061
Church Staff and State Convention					0.479
Church Staff and Other					0.233
DOM and State Convention					-0.261
DOM and Other					0.444
State Convention and Other					0.1
* = Not included in top ten rankings					

Knowledge competencies for ministry leaders were analyzed among the demographic group of previous ministry position. The correlation between the groups of

respondents was at the moderate level of correlation among the following groups: senior pastor and church staff at 0.576. The analysis of this data is shown on Table 44. In the top two ranked items, *Knowledge of God's word* and *God-centered biblical ministry*, the closest comparisons were noted.

Table 44. Rank order of knowledge competencies by previous ministry context

Knowledge competencies	Sr. Pastor n=77	Church Staff n=20	DOM n=3	State Convention n=4	Other n=3
Knowledge of God's word	2	2	1	1	3
God centered-Biblical ministry	1	1	2	6	2
Spiritual disciplines	3	5	3	5	5
How to relate faith to the modern world	4	3	*	2	1
The process of leading change	6	8	8	8	*
Knowledge of the people being served	5	4	4	3	8
Knowledge of self	7	6	*	4	4
Team ministry dynamics	8	7	5	9	*
His personal limitations	*	9	*	*	*
Basic leadership principles and theory	10	*	*	*	*
Groups					Correlation
Sr. Pastor and Church Staff					0.576
Sr. Pastor and DOM					0.405
Sr. Pastor and State Convention					0.267
Sr. Pastor and Other					0.345
Church Staff and DOM					0.167
Church Staff and State Convention					0.267
Church Staff and Other					0.018
DOM and State Convention					0.333
DOM and Other					0.238
State Convention and Other					0.533
* = Not included in top ten rankings					

Table 45 displays the rank and correlation of the demographic groups for the area of concern of behavior competencies.

Table 45. Rank order of behavior competencies by previous ministry context

Behavior competencies	Sr. Pastor n=77	Church Staff n=20	DOM n=3	State Convention n=4	Other n=3
Being evangelistic	1	2	2	6	7
Communicating effectively	4	4	7	1	6
Relationship skills	3	3	1	4	0
Preaching to change lives	5	6	4	5	8
Being able to cast vision	2	8	9	*	10
Leading by serving others	10	1	6	2	*
Developing others for ministry	7	5	3	*	1
Practicing accurate interpretation of biblical material	6	7	8	8	2
Developing and leading from a shared vision	8	9	*	3	5
Building an effective ministry team	9	*	5	*	4
Groups				Correlation	
Sr. Pastor and Church Staff				-0.248	
Sr. Pastor and DOM				0.25	
Sr. Pastor and State Convention				0.685	
Sr. Pastor and Other				0.030	
Church Staff and DOM				-0.367	
Church Staff and State Convention				0.164	
Church Staff and Other				-0.382	
DOM and State Convention				0.2	
DOM and Other				-0.067	
State Convention and Other				0.139	
* = Not included in top ten rankings					

The final area of concern is the area of transfer competencies. Table 46 displays the rank and correlation of the demographic groups relative to transfer competencies.

Table 46. Rank order of transfer competencies by previous ministry context

Transfer competencies	Sr. Pastor n=77	Church Staff n=20	DOM n=3	State Convention n=4	Other n=3
Having a teachable spirit	1	1	4	*	2
Being a self starter	3	3	1	1	1
Being willing to assume responsibility	2	6	2	8	*
Being flexible	4	2	3	6	4
Being a motivator	5	10	5	7	3
Being cooperative with others	6	5	*	3	*
Possessing healthy self confidence	7	7	7	4	5
Being adaptable to varying situations	8	4	6	2	*
Being a problem solver	10	9	8	9	7
Being a willing team member instead of a team leader	9	*	*	*	*
Groups					Correlation
Sr. Pastor and Church Staff					0.515
Sr. Pastor and DOM					0.067
Sr. Pastor and State Convention					0.018
Sr. Pastor and Other					0.433
Church Staff and DOM					-0.017
Church Staff and State Convention					-0.2
Church Staff and Other					0.0
DOM and State Convention					0.533
DOM and Other					0.483
State Convention and Other					0.333
* = Not included in top ten rankings					

The next level of correlation was between senior pastor and church staff groups and was correlated at 0.515. These are the two highest levels of correlation. Two other groups, DOM and other and senior pastor and other both had moderate levels of correlation in the 0.40's. The item to note for this group of respondents was ranked at 10th, *Being a willing team member instead of a team leader*. The item was ranked 9th by senior pastors only.

Size of Church

Size of the church was a factor considered in the study. Primarily this was a concern among the pastors that were surveyed because they were still serving in a local church ministry. Church size is categorized as: a small church with fewer than 200 persons in attendance in its Sunday morning worship. A medium church is one between 201 and 400 persons in attendance in Sunday morning worship. A large church is one that has 401 or greater persons in attendance in Sunday morning worship. Towns noted that these varying sizes of churches takes different leadership styles and need to be identified for this study (Towns 1998, 3). Size affects perceptions of ministerial leadership because there are some competencies needed and used in one context that are never used by others in a different context. The size of the church is most often the contributing factor on the greater demands of competent leadership because of the nature of larger ministries. This issue also addresses the matter of transfer of skills from one context to another when a minister moves from one ministry context to a larger church with more responsibilities.

The following data displays show the perceptions of the ministry professionals' comparisons of ranked items with correlation of the items that were identified as being most important for ministry leaders. The number of respondents for

each demographic of size category are shown. There were a total of 19 respondents that did not give a response for this item on the survey because they were serving as a DOM or serving at the FBC.

The inclusion criteria for churches to be included were that they had to have a resident membership of 400 or more at the time of the study. Once they were selected on that basis and completed the survey the demographic variable of church size revealed that even though they had a membership of 400 or more, the regular attendance in Sunday morning worship was significantly different in some cases than what is on the membership rolls of their church.

Table 47 displays that a high level of correlation exists between the 200 or less and 201-400 demographic groups.

Table 47. Rank order of character qualities by church size

Character quality	200 or less n=20	201-400 n=25	401+ n=41
A strong faith	1	1	2
Assurance of calling	2	2	1
Possessing integrity	3	5	3
Having a love for people	8	6	6
Leading by example	9	10	*
Being authentic	*	7	5
If married, having a healthy and growing marriage	7	3	8
Being a personal disciple	5	9	4
Being a person of prayer and witness	4	4	7
Exhibiting the fruit of the Spirit	6	8	10
Groups			Correlation
200 or less and 201-400			0.624
200 or less and 401+			0.321
201-400 and 401+			0.091
* = Not included in top ten rankings			

The correlation between the two groups was 0.624. The top two items, *A strong faith* and *Assurance of calling* ranked as the top items for these two groups, but also ranked as 2nd and 1st respectively in the over 400 group. The other items ranked in various places by the group with two items, *Being authentic* and *Leading by example* were not ranked by all three groups.

The data displayed in Table 48 shows two of the three groups had a moderate to high correlation. The groups 200 or less and over 400 had a high correlation of 0.661 while the groups of 201-400 and over 401 had a correlation of 0.479 for a moderate level of correlation.

Table 48. Rank order of knowledge competencies by church size

Knowledge competencies	200 or less n=20	201-400 n=25	401+ n=41
Knowledge of God's word	1	1	2
God centered-Biblical ministry	2	2	1
Spiritual disciplines	3	4	3
How to relate faith to the modern world	5	3	4
The process of leading change	7	6	7
Knowledge of the people being served	4	5	6
Knowledge of self	6	8	5
Team ministry dynamics	10	7	9
His personal limitations	*	*	8
Basic leadership principles and theory	*	9	10
Groups			Correlation
200 or less and 201-400			0.273
200 or less and 401+			0.661
201-400 and 401+			0.479
* = Not included in top ten rankings			

All four of the top items were ranked by all of these groups, with the exception of item at 4th by the 200 or less demographic. Items *Knowledge of God's word*,

God centered-Biblical ministry, Spiritual disciplines and *How to relate faith to the modern world* ranked within the top four items for each of the groups with the exception of the item, *How to relate faith to the modern world*, ranked as 5th instead of 4th by the group 200 or less. Two items that ranked as 9th and 10th, *His personal limitations* and *Basic leadership principles and theory*, were not ranked by all of the groups.

In Table 49 the area of concern is behavior competencies necessary for ministry leaders with rankings and correlations shown.

Table 49. Rank order of behavior competencies by church size

Behavior competencies	200 or less n=20	201-400 n=25	401+ n=41
Being evangelistic	1	1	2
Communicating effectively	5	3	1
Relationship skills	4	5	3
Preaching to change lives	6	6	4
Being able to cast vision	3	4	6
Leading by serving others	9	7	5
Developing others for ministry	8	2	7
Practicing accurate interpretation of biblical material	2	10	8
Developing and leading from a shared vision	7	8	10
Building an effective ministry team	*	9	9
Groups			Correlation
200 or less and 201-400			-0.236
200 or less and 401+			-0.248
201-400 and 401+			-0.042
*= Not included in top ten rankings			

Of particular note here was that all of the group's correlations are in the negative. The highest correlation relative to -1 was between the groups 201-400 and over

401 with a correlation of -0.042. When analyzing the data displayed, it should be noted that the groups ranked the top ten items with wide variance.

With the exception of the item *Building an effective ministry team*, which was not ranked by the group of 200 or less, all of the items were ranked by the groups. Moderate to high correlations existed between all of the demographic groups being analyzed in Table 50. The highest level of correlation existed between the groups of 200 or less and 201-400 with correlation of 0.782. The other two comparisons had correlations of 0.515 and 0.467.

Table 50. Rank order of transfer competencies by church size

Transfer competencies	200 or less n=20	201-400 n=25	401+ n=41
Having a teachable spirit	1	1	1
Being a self starter	5	3	2
Being willing to assume responsibility	2	2	3
Being flexible	3	6	4
Being a motivator	6	4	8
Being cooperative with others	4	8	6
Possessing healthy self confidence	*	7	7
Being adaptable to varying situations	*	5	5
Being a problem solver	8	*	10
Being a willing team member instead of a team leader	*	9	*
Groups			Correlation
200 or less and 201-400			0.782
200 or less and 401+			0.515
201-400 and 401+			0.467
* = Not included in top ten rankings			

The top three items in this area of concern all ranked in the top three by each of the demographic groups, with one exception, *Being a self starter*, which ranked 5th by

the group 200 or less. All three groups ranked *Having a teachable spirit* as the number one item in this area of concern. Three items ranked below the top ten by the 200 or less demographic group -- *Possessing healthy self confidence*, *Being adaptable to varying situations* and *Being a willing team member instead of a team leader*. *Being a willing team member instead of a team leader* also ranked out of the top ten by the group over 401. One item ranked by the group of 201-400, *Being a problem solver*, was not ranked in the top ten items of the other groups.

This demographic was significant in terms of the impact on ministry leaders because the number of individuals that a ministry leader must provide leadership to are represented in the attendance numbers. In Chapter One of this study the issues that affected forced termination of ministry leaders were discussed, and the top four reasons for termination from either the position of senior pastor or other staff minister position were all reasons related to leading and working with people within the church.

Summary of Demographics

Table 51 displays the summary of demographic data compiled from the surveys returned from the population samples of ministry professionals. The table shows the ministry professional groups and the number of surveys returned by the demographic concerns in the previous sections of data analysis.

An analysis of the demographic variables in the respondents returned surveys showed some demographic issues that had some impact on the data results. One example of this was the demographic area of age which did not have any respondents in the age categories of under 21 or 21-30 that returned a survey.

Table 51. Summary of demographic data provided by denominational leaders and pastors

Demographic category and response distribution	Denominational/ Institutional	Pastors
Age:		
Under 21	0	0
21-30	0	0
31-40	2	8
41-50	14	18
51-60	32	6
Over 60	16	6
Education:		
High School Diploma	0	0
College Degree(s)	7	7
Graduate Degree(s)	1	3
Seminary Degree(s)	56	31
Ministerial Experience: Length of years in ministry:		
1-5 years	0	0
6-10 years	2	3
10-15 years	2	4
15-20 years	6	11
More than 20 years	54	25
Present Leadership Position:		
Senior Pastor		43
Director of Missions	43	
Denominational/State convention	21	
Previous Ministry Context:		
Senior Pastor		77
Church Staff Minister	20	
Director of Missions	3	
Denominational Service	4	
Other:	3	
Size of Church:		
200 or less	13	8
201 to 400	11	14
401 or greater	20	21
N/A	19	

All of the respondents to the survey were over the age of 30. There were no responses in the education demographic below the educational level of college graduates

and there were no respondents in the category length of service in the 1-5 years of experience category. It should be noticed that some of the demographic categories had numbers of responses that were low in comparison to other levels of responses. The statistical analysis was done consistently with the Spearman's rank correlation coefficient (r_s) instead of other optional correlation measures.

Evaluation of the Research Design

In this section of the chapter evaluation of the research design is presented. The research design was analyzed for the effectiveness in accomplishing the desired purpose and to determine if the design of the study actually answered the research questions and impacted the study. The survey was analyzed to determine if sufficient data was collected to develop a proper perception of the ministry professionals being surveyed and if the information will be useful in helping in the development of training programs and curriculum for vocational ministry leaders.

In the analysis of the research design, utilizing the input from the expert panel discussed in Chapter Three and the input from faculty members and students at BCF, the conclusion was that the research design did accomplish the purpose of helping to collect sufficient data to analyze perceptions of ministry professionals concerns about the character qualities and competencies for vocational ministry leaders. This conclusion has been reached because of the number of responses that have been used to analyze the perceptions. There were a total of 107 survey instruments that were used to analyze the perceptions. The research design also provided assistance in determining the perceptions because of the research questions that were asked and answered. The research questions were concerned with the quantity of responses as well as the quality of perceptions.

The quality of perceptions was obtained because of the design of the survey instrument itself. The survey instrument included sufficient coverage of the areas of concern that had been drawn from valid sources of research and precedent literature. The responses on the survey were not only Likert responses allowing for a mean score to be determined, but the second section of the survey instrument allowed the researcher to collect ranked data that was given by the respondents rather than relying on Likert scale calculations. The respondents were asked to rank the items that became the lists of character qualities and competencies that were analyzed for correlation and perceptions.

The researcher received positive feedback on the survey instrument from the expert panel in terms of clarity of items, once the suggested changes were made from the original design that they analyzed. The students and faculty members had clarity questions on only one item on the survey when they took it. Several of the expert panel members, as well as ministry professionals surveyed for the study, indicated a desire to utilize the survey instrument in their own area of work both in research and in enhancing their work with other ministry leaders.

The research design does have some weaknesses. There are areas of overlap in some of the survey items. This was by design because of the attempt to cover significant issues related to the forced termination reasons stated in the findings listed in Chapter One. For example, under the behavior competencies area of concern, the first item was *Developing and leading from a shared vision* and the last item was *Being able to cast vision*. There are some slight differences in these two items, but sufficient similarity in them to be perceived as repetitive. There are other areas where this pattern was repeated in the survey instrument, but again, this was by design. A possible way to give uniformity

to the survey instrument would be to eliminate these items that are similar enough and still enable a researcher to get a perception of the importance of the item.

CHAPTER 5

CONCLUSIONS

This qualitative research was done in to order to explore the perceptions of ministerial leadership competencies and the relationships that exist between the sample populations that participated in the study. The data were used to assist the researcher in analyzing a variety of areas for better preparation of ministry leaders preparing for vocational Christian ministry and in addressing the issues related to the crisis of competency that exists in ministry leadership (Wagner 1999, 21).

An area of concern for ministry leaders must be the training that is received by ministerial leaders prior to entering a field of service. This research sought to analyze the perceptions of those ministry professionals already involved in a variety of ministry contexts, with varying degrees of experience and develop a comparative analysis that can aid in the preparation of ministerial leaders for a variety of ministry responsibilities. These findings can be used at varying levels of training, from informal to formal. The ministry professionals that were analyzed are the most likely at some point to either work with or employ the potential ministerial leader, thus their perceptions are valuable for analyzing training and education practices.

This chapter provides conclusions, implications and recommendations that resulted from the study of ministry professionals and their perceptions of leadership competencies needed for vocational ministry leadership.

Research Purpose

The purpose of this research was to develop a comparative analysis of ministerial leadership competencies as identified by ministry professionals in order to enhance ministerial leadership training.

Research Questions

The following research questions were used to guide the research:

1. What are the personal characteristics that ministry professionals believe a ministerial leader must possess?
2. What are the leadership competencies that ministry professionals believe a ministerial leader must possess?
3. In what ways do denominational leaders and pastors show similarity in their perceptions of ministerial leadership characteristics and competencies?
4. In what ways do denominational leaders and pastors differ in their perceptions of ministerial leadership characteristics and competencies?
5. In what ways do the demographic variables of age, education, years of ministry experience, present ministry context, former ministry context and size of church affect the perception of ministry professionals related to perceived ministerial leadership characteristics and competencies?

Personal Character Qualities Analysis

Research Question 1 asked what are the personal characteristics that ministry professionals believe a ministerial leader must possess? The personal characteristics of a ministry professional that were found from the study are analyzed and interpreted in this section.

The list of ten character qualities necessary for ministry leaders as identified by the ministry professionals surveyed (Table 11) shows that both character qualities that affect a ministers personal character as well as those that affect his relationships with

others were ranked. The mean scores for the respondents (Table 11), which are all of the sample population of ministry professionals selected items in their ranking which also had mean scores of 4.67 or higher. The top three items in the area of concern for character qualities was *A strong faith*, *Assurance of calling* and *Possessing integrity*. These three items ranked as the top three items when all ministry professionals ranked them, when the D/I ministry professionals ranked them and when the pastor ministry professionals ranked them. All three of these items had mean scores of 4.79 or higher and ranked in the same position, 1st through 3rd for each group.

The issue of character for ministry leaders is not limited to personal character, but it also includes the relational issues of a person's character, in this case, how a ministry professional relates to others. In Chapter One, the resulting factors for forced termination among Florida Baptist pastors and staff shows that twenty out of the eighty-four forced terminations were for the cause of "poor people skills" (Pope, 2003). In the responses of the ministry professionals, all groups selected *Having a love for people* as a top ten character quality for ministry leaders. All ministry professionals together ranked the item 4th as did the pastors. The D/I group ranked the item as fifth.

The respondents also selected the item *Exhibiting the fruit of the Spirit* among the top ten items. The selection of this item also points to the need for a ministry leader to possess a spiritual character quality about him that enables him to be led by the Spirit as he interacts and leads the people he is called to minister among. The respondents were concerned for the minister's family also. All ministry professionals selected *If married, having a healthy and growing marriage*. There is not a requirement for marriage, but if a ministry leader is married, then this must be a high priority. The ministry professionals

surveyed all selected this item and it received mean scores above 4.73. In a survey done by H. B. London, he found that “80% of clergy believed that pastoral ministry affected their families negatively and 33% said that being in ministry was an outright hazard to their family” (London 1993, 22).

One item that was selected by D/I and pastor ministry professionals but did not factor in the ranking when all groups combined, was the item *Possessing a servant attitude*. This item had mean scores of 4.55 or higher and ranked as 10th for both groups. Along with the item *Exhibiting the fruit of the Spirit*, all three groups selected two other items that impact the spiritual development and maturity of a ministry that can help a ministry leader be more effective in leading others in ministry. These items were *Being a personal disciple* and *Being a person of prayer and witness*.

The character qualities that ministry professionals ranked as the top ten when all groups were combined (Table 11), the D/I ministry professionals (Table 12) and pastors (Table 13) all had mean scores of 4.55 or higher.

The concern of character is a significant one because when ministry leaders are on the field of service, the determining factor for many of them being effective leaders and not being forcibly terminated from their position is the issue of how to relate to the people that they are serving. As Frances Hesselbein stated,

The leader beyond the millennium will not be the leader who has learned the lessons of *how to do it*, with ledgers of ‘hows’ balanced with ‘its’ that dissolve in the crashing changes ahead. The leader for today and the future will be focused on *how to be*—how to develop quality, character, mind-set, values, principles, and courage. (Hesselbein 1996, 122)

Character is not a skill that can be taught to someone, but it is something that can be addressed in classrooms of colleges and seminaries as well as informally in the

lives of individual ministers as they attempt to mentor younger ministers. The similarities and differences of the perceptions are discussed further in this chapter in the analysis of research questions three and four.

Leadership Competencies Analysis

Research Question 2 asked what are the leadership competencies that ministry professionals believe a ministerial leader must possess? The leadership competencies for ministerial leadership were identified in three areas, knowledge competencies (cognitive), behavior (affective) and transfer skills.

Knowledge Competencies

One of the research assumptions from Chapter One of this study was that leadership skills can be taught and measured by others in leadership (Busenitz 1995, 116-17). Knowledge competencies are those competencies that reveal that a ministry professional has learned leadership skills from someone in the cognitive domain. Whether or not they are applying (affective) in their behaviors those skills are discussed later.

This issue in the research question was looking for the perceptions of ministry professionals in determining what they believe to be the most important competencies that a ministry leader needs to know to be effective in leading others. The top four items ranked among all ministry professionals (Table 14) were also the top four items among the D/I ministry professionals and pastors (Tables 15 and 16). These items were *Knowledge of God's word, God centered-Biblical ministry, Spiritual disciplines* and *How to relate faith to the modern world*. These items all had means of 4.49 or higher. The

pastors ranked *God centered-Biblical ministry* as 1st instead of 2nd as the others had, but all the other items ranked the same. This is significant because it reveals that the ministry professionals are concerned with knowing God's word but at the same time knowing how to apply that knowledge in real life contexts of ministry. This was demonstrated by the fact that all ministry professionals also selected the item *Knowledge of the people being served* as being in the top ten items. The concern is that the knowledge of the Bible is not a complete knowledge until it is applied in the lives and contexts of ministry that a leader serves in.

There were a few items that the ministry professionals ranked in the top ten that are items that can be learned in classroom settings. These are issues such as *The process of leading change*. In Chapter One, one of the four reasons stated for forced termination among Florida Baptist pastors and staff is that the church was resistant to change. The process of leading change can be taught to students in the classroom and they can be instructed how to begin and implement change. They can also be taught when the right time for change should occur and how to prepare people for change rather than forcing it upon them. The assumption of this researcher was that many of the forced terminations that resulted from this one issue could have been prevented if the ministry leader was more knowledgeable in the process of change.

Two other items that can be taught in the classroom and then developed more fully in the context of ministry are the items, *Team ministry dynamics* and *Basic leadership principles and theory*. These two items introduce the ministry leader to helpful concepts and for further application as they mature in their ministry positions.

The ministry leader must know the people he is leading, the Word of God and basic principles of leadership. But the ministry leader must also know his identity as a person and as a leader. The ministry professionals selected two items that are closely related, *Knowledge of self* and *His personal limitations* as being necessary for ministry leaders. The problem many ministry leaders have, especially younger, less mature leaders, is that they don't think they have any limits in their knowledge or ability. This is shown in the reasons for force termination in Chapter One that ministers were fired because their leadership style was too strong. This would indicate a person who doesn't perceive their own personal limitations in knowledge or skill. So a ministry leader must be have knowledge of himself and his own limitations and not try to overcompensate by being too forceful. This impacts the next area of concern.

Behavior Competencies

The behavior competencies are those that a ministry professional develops as he moves from the cognitive experience of only learning to the affective domain of putting into practice the things that he learned. This issue is vital for Christian ministry leaders.

We who teach in or lead colleges or seminaries have much work to do. While the leaders praised the seminaries in particular for their training in classical disciplines, they consistently told us they were ill-equipped for the real world of power groups, multiple expectations, and angry church members. Fred W., a Southern Baptist pastor, noted: 'I definitely needed training in Bible and theology, and I'm grateful to my seminary for its help in that area. But I had lousy people skills when I graduated, and many of my professors knew it. I got fired from my first year in ministry and went a year and a half without a ministry job. My training wasn't much use when I didn't have a job.' (Rainer 2001, 180)

The findings from Rainer's research give support for the concern that ministry leaders possess competence in behavior as well as knowledge competence. The concern

of this research was similar to that of Rainer, Purcell and others in how to better equip leaders for ministry service.

The ministry leaders surveyed for this study were asked to consider what behavior competencies they felt were necessary for vocational ministry leaders to determine the perceptions that can assist in training vocational ministry leaders. Ministry professionals selected items to rank that are interpersonal behavior competencies as well as job related tasks. The item *Relationship skills* is seen to be one that ministry professionals believe that a person in ministry needs to practice in order to be an effective leader. Relationship skills can be productive for the ministry leader by helping him to work with the people he is leading more effectively. But this should not be viewed by the ministry leader as simply a way to manipulate people for their own purposes, but to truly be a shepherd to the people being served.

This is revealed in that the ministry professionals also selected the item *Leading by serving others* as a behavior competency as well as having chose the similar item of *Possessing a servant attitude* in the character qualities area of concern. This item, *Leading by serving others*, was selected by all ministry professionals combined (Table 17) and had a mean score of 4.62 and it was also selected by the D/I ministry professionals (Table 18) and had a mean score of 4.56. It was not selected among the top ten by the pastors and this is discussed further in the study in the interpretation of research question four for the differences in perceptions.

Ministry leaders were also concerned that leaders are developing their skills in the areas of biblical studies and application of the biblical material. All of the ministry professionals ranked items related to biblical study and application of the study. The

items, *Practicing accurate interpretation of biblical material* and *Preaching to change lives* were both ranked in the top ten of concern and had mean scores of 4.52 or higher. There is a balance in the items ranked by the ministry professionals between behavior competencies that affect interpersonal relationships and the behavior competencies that are job task oriented, such as *Being evangelistic* or *Preaching to change lives*. Of the ten items ranked, five of those are relational behavior competencies and five are task oriented behavior competencies. This indicates that there must be a balance attained in the life of the ministry leader for working with people and performing his tasks.

Transfer Competencies

The ministry professionals surveyed were asked to rank the competencies a ministry leader should possess when transitioning from the classroom to a work environment or when moving from one ministry context to another one. On the demographic profile part of the survey, the respondents were asked to indicate their previous area of ministry service. Of the respondents, 28% had served in other ministry contexts previous to their present place of service.

The indication from the perceptions of the respondents is that being able to change ministry positions and have an effective ministry transfer is that this must begin with an attitude change as much as with a skill sets change. While learning new skills is important, being willing to be teachable is vital to effectiveness in adapting to new situations. This fact is reflected in that the top item for all ministry professionals, for D/I ministry professionals and pastors is *Having a teachable spirit*. This item had a mean score of 4.88 and higher among the responses and ranked as 1st in each set of rankings (Tables 20-22). The respondents also ranked as 2nd the item *Being a self starter*. This

item had mean scores of 4.64 or higher. The interpretation of these items shows that ministry professionals perceptions are that when an individual transfers from one context of ministry to another that there must be a balance between the attitude of accepting some guidance from more experienced persons in that context and making the new ministry responsibilities their own by exhibiting initiative in the work.

This is also reflected in that ministry professionals selected the items *Being cooperative with others*, which had mean scores of 4.42 and higher, and the item *Being willing to assume responsibility* which had mean scores of 4.63 and higher. The implication is a high perception of personal responsibility for getting adjusted in a new ministry setting and being able and willing to take instruction and cooperate with others to make the transition more efficient.

Research question two, like question one, was designed for the purpose of establishing a ranked list of the top ten items perceived by ministry professionals in the areas of knowledge, behavior and transfer of skills competencies. The responses of the ministry professionals together is the list of ranked items that form the basis of comparison for the D/I and pastors populations when separated and analyzed.

This research question provided a set of items ministry professionals believe are necessary for a vocational ministry professional should possess and be competent in for effective ministry service. The research provided a well rounded view of the needs of the ministry leader when he is involved in working with and leading people in the context of a ministry setting.

Analysis of Similarity of Perceptions

Research Question 3 asked in what ways do denominational leaders and pastors show similarity in their perceptions of ministerial leadership characteristics and competencies? This research question addressed the similarities between ministry professionals and their perceptions of ministerial leadership and the interpretation analyzed the potential impact of these similarities.

Character Qualities Comparison

When analyzed together, the populations of ministry professionals produced a comparative set of ranked items. The correlation of the findings of the ranked items among all the groups was 0.588. This is a moderate level of correlation and not one that is high, however it still reflects some similarity in perception.

The similarities exist in the fact that the top three items in this area of concern, *A strong faith*, *Assurance of calling* and *Possessing integrity* are all ranked in the top three places in all groups of respondents (see Table 23). This is shown also when the ministry professional populations ranked these items (Table 39), that all three of these items ranked as the top three items.

Knowledge Competencies Comparison

The strongest similarities existed between the population groups in this area of concern more than any other. The comparison of these groups produced a higher level of correlation than any of the others. This is reflected in the fact that the top four items of knowledge competency, *Knowledge of God's word*, *God centered-Biblical ministry*, *Spiritual disciplines* and *How to relate faith to the modern world* all were ranked in the

top four for all groups (see Table 24). When the DOM and state convention demographic was analyzed there were slight differences in the rank of these items (see Table 40), which is analyzed more completely further in the chapter. But when combined into one group for analysis, they ranked the items similarly.

Behavior Competencies Comparison

In comparing the ranked items of the ministry professionals in this area of concern, the first indication shown by the low correlation is that there are not very many similarities. The correlation is a low one at 0.345, however upon closer analysis of the data (Table 25) one can see that the ministry professionals all ranked the same ten items in terms of importance for ministry leaders to possess for behavior competencies. The low correlation comes from the fact that the respondents ranked the items differently but they all ranked the same items in the top ten. There were not any items selected by any of these groups that were not also ranked by the others. This is also reflected in the demographic ranked items for present ministry context, that all populations ranked all of the same items, only at different levels of importance.

Transfer Competencies Comparison

The ministry professionals surveyed in the area of transfer of skills competencies produced only a moderate correlation (0.467) when compared. The one area of similarity that was the strongest among them was the items that ranked as the top two items in this area of concern. The items, *Having a teachable spirit* and *Being a self starter* ranked as 1st and 2nd respectively. *Being willing to assume responsibility* also

ranked high in the list of items. This item was ranked as high as 4th when the selections of rank were made (see Table 26).

The strongest areas of similarity existed among the ministry professionals in the areas of character qualities and knowledge competencies. In these two areas of concern the highest correlations existed among the groups surveyed. The highest of these correlations was in the knowledge competencies area of concern. The fact that the top four items were ranked the same accounts for this higher level of correlation.

Analysis of Differing Perceptions

Research Question 4 asked in what ways do denominational leaders and pastors differ in their perceptions of ministerial leadership characteristics and competencies? This question analyzed the differences between ministry professionals and their perceptions of ministerial leadership and the interpretation of those findings.

Comparison of Character Qualities

Differences in perceptions of character qualities among the ministry professionals produced some areas of noticeable concern. The difference in the importance of the item, *Being a person of prayer and witness* ranked as 4th among the D/I ministry professionals, but ranked lower in the pastor groups and by all groups combined. The item ranked at 9th among the combined groups.

One other note of difference among the respondents for this area of concern is that the item, *Leading by example*, is not ranked at all among the pastor ministry professionals. All ministry professionals ranked this item as 5th in importance, but among pastors this item is missing from the list of top ten items. The responsibility of ministry

leaders is to lead with effectiveness but also to model competent leadership for others, especially in the life of the church and Christian ministry. A ministry leader has a responsibility to model for others how to lead under God's direction.

Comparison of Knowledge Competencies

In the area of knowledge competencies for ministry leadership, the differences are not significant. The only areas of note here are that the D/I ministry professionals selected *Personal philosophy of ministry* as 10th among the items that they ranked as important. This item was not ranked by pastors or by all ministry professionals combined.

The other notable difference (see Figure 2) was that pastors were the only group to rank the item, *Critical and clear thinking skills*, as an important knowledge competency for ministry leaders to possess. These were the only two items where the population groups had any noticeable differences.

Comparison of Behavior Competencies

The area of behavior competencies was the area where significant differences were found to exist in the perceptions of the ministry professionals surveyed. The differences in perceptions resulted in a low correlation of 0.345 and some variation in the items that were ranked and where they ranked in the list of items. An example is that the item, *Relationship skills*, ranked 1st among D/I ministry professionals. The item ranked 3rd when all ministry professionals were analyzed together and as 6th for pastors. This reveals a wide perception of thought on this issue. As noted earlier in the discussion of this area of concern in Chapter Four using Figure 3, there are no items that were ranked by one group that were not also ranked by the other groups. The difference exists in the

perceptions of importance of where the items should be ranked. While there is a low rate of correlation, the differences in perception should not be of major concern because the purpose of the study was to establish a list of the top ten items in each area of concern for ministry leaders and their training, and this list, while perceptually different in ranking, is a complete list among all of the respondents.

Comparison of Transfer Competencies

The respondent's perceptions of transfer of skills competencies showed slight differences as reflected in their ranking (see Figure 4). The moderate correlation level for the comparison of this area of concern is 0.467. One item of differing perceptions is reflected in the item, *Being creative*. This item was ranked only by pastors and not by D/I ministry professionals or all ministry professional combined. A closely related item that was ranked among the D/I ministry professionals, but not among the pastors or combined populations is, *Being a critical thinker*. Pastors were the only population group to select *Critical and clear thinking skills*. The issue of critical thinking allows an individual leader to think through possible solutions to problems and resolve difficulties when they arise. This also enables a ministry leader to be creative in the approaches that he takes in working through ministry opportunities.

These were areas where some difference was noted in this area of concern. The majority of items were all ranked very similarly, with the exception of the noted items. The ministry professionals did demonstrate some differences in their perceptions of qualities and competencies necessary for ministry professionals to possess for vocational ministry leadership.

Demographic Variables Analysis

Research Question 5 asked in what ways do the demographic variables of age, education, years of ministry experience, present ministry position, former ministry context and size of church affect the perception of ministry professionals related to perceived ministerial leadership characteristics and competencies? This research question was for the analysis of the possible impact that certain demographic data may have on the perceptions of ministry professionals and their perceptions of ministerial leadership relevant to their particular demographic at the time of the research.

For the analysis of the demographic data a few items of notable importance were analyzed for this discussion. In the demographic data collected from the ministry professionals surveyed, it was found that the highest levels of correlation was in the demographic of age and concerned with knowledge competencies. The highest correlation existed between the age categories of 51-60 and over 60. A correlation of 0.830 was calculated for this demographic group for knowledge competency perceptions. This indicates that as ministry professionals age, they still believe in gaining the knowledge necessary for ministry leadership.

The research purpose was to determine the perceptions of ministry professionals as they are related to character qualities and competencies for ministry leadership. A demographic variable analyzed was of years of experience. The strongest correlation in this variable was the correlation between the 6-10 and 10-15 years of ministry experience. In the area of character qualities, this demographic had a correlation coefficient of 0.869. In the area of knowledge competencies, the 15-20 and over 20 years of experience had a correlation of 0.806. The possible explanation and implication of this

finding is that when a ministry professional is still young in terms of years of service, character is a major issue. As the ministry leader spends longer time in service, the knowledge competencies gain in importance. This encourages leaders to become life long learners and continue to gain the knowledge necessary to meet the needs of the day when confronted with leadership opportunities.

Demographic data was collected to give another perspective on the perceptions of the ministry professionals that were surveyed. One issue impacting this study transfer of skills competencies. This area of concern was analyzed for impact on the perceptions of ministry professionals. The group that had more respondents that had previously served in another ministry context was church staff. This is not an uncommon occurrence for a ministry leader to begin their ministry career in a staff situation in a local church as they learn and then move to another context of ministry. The highest number of respondents, 77, had been senior pastors (see Table 51) in their previous ministry. Many of them were still in the pastorate. Many of the respondents were serving in another ministry context such as director of associational missions or in state convention leadership.

This finding supports the need to determine the competencies needed by ministry professionals to transfer from one ministry position to another. As individuals enter ministry as a vocation at a young age, they have many years of service to provide and the opportunity to serve in a variety on contexts will enhance their ministry effectiveness.

Research Implications

When the research was analyzed and interpreted, several implications were discovered that had impact on the study. These implications were the concern of the research purpose, to find those character qualities and competencies that ministry professionals perceived to be important for those individuals who would be going into vocational ministry leadership.

Ministry Professionals Perceptions

The purpose of the study was to analyze the perceptions of ministry professionals for the purpose of determining the character qualities and competencies that ministry leaders should possess. The following lists contain the items that they determined to be the top ten items in each of the four areas of concern for ministry leaders.

In the area of character qualities the ministry professionals selected the following items as the top ten from among the twenty-three items on the survey instrument (see Appendix 1).

1. A strong faith
2. Assurance of calling
3. Possessing integrity
4. Having a love for people
5. Leading by example
6. Being authentic
7. If married, having a healthy and growing marriage
8. Being a personal disciple

9. Being a person of prayer
10. Exhibiting the fruit of the Spirit

The items that ministry professionals ranked as the top ten items in the area of concern of knowledge competencies was as follows.

1. Knowledge of God's Word
2. God centered-Biblical ministry
3. Spiritual disciplines
4. How to relate faith to the modern world
5. The process of leading change
6. Knowledge of the people being served
7. Knowledge of self
8. Team ministry dynamics
9. His personal limitations
10. Basic leadership principles and theory

In the area of concern of behavior competencies the top ten items selected were the following.

1. Being evangelistic
2. Communicating effectively
3. Relationship skills
4. Preaching to change lives
5. Being able to cast vision
6. Leading by serving others
7. Developing others for ministry

8. Practicing accurate interpretation of biblical material
9. Developing and leading from a shared vision
10. Building an effective ministry team

In the area of concern of transfer of skills competencies, the respondents selected the following items as the top ten.

1. Having a teachable spirit
2. Being a self starter
3. Being willing to assume responsibility
4. Being flexible
5. Being a motivator
6. Being cooperative with others
7. Possessing healthy self confidence
8. Being adaptable to varying situations
9. Being a problem solver
10. Being a willing team member instead of a team leader

These lists of items reflected the perceptions of ministry professionals and their perceptions of the necessary qualities and competencies that impact ministry leaders and their effectiveness to lead. The reasons stated in Chapter One by the Florida Baptist Convention for forced termination of ministry leaders were all leadership related issues. The top four reasons for forced termination were: (1) control issues, i.e., who is going to run the church; (2) poor people skills; (3) the church was resistant to change and (4) the pastor's leadership style was too strong.

When the list of ranked items in each area of concern was compared with the reasons for forced termination, it was found that all four reasons were among the items ranked by the ministry professionals as being important for a ministry leader to possess, to know and be able to do as a ministry leader. Somewhere the gap between knowing that these things are important and the actual possession of them in the life of the leader has to be closed. It is not enough that ministry professionals believe that these things are important, but these things must become a part of the character and skills of a ministry leader. In his chapter in the book, *Leaders on Leadership*, Gangel writes about what leaders do. He states that he does not intend an order of priority in his chapter because, as he states, “. . .all leaders do all these things all the time” (1997, 31).

When the research was undertaken the goal was to determine those competencies needed for ministry leaders to be effective in leading others in the context of Christian ministry. The ministry professionals surveyed for this study provided the qualities and competencies for ministry leaders, but once again the challenge is in getting perceptions to become reality in the lives of ministry leaders.

A Leadership Culture

In his research implications, Purcell states that when he did his research that he found a corporate culture had been established among the pastors and lay persons that he surveyed for his study. Culture is defined as, “integrated systems of ideas, feelings, and values and associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do” (Hiebert 1985, 30). As this study was conducted and the composite lists of character qualities and competencies were compared among the populations and demographic variables, it was found that there did in fact

exist a high level of agreement and shared value relative to the lists of items. These items became the integrated feelings and values associated with the perceived patterns of behavior that a ministry leader should be able to lead from.

Those whom the ministry professional is leading are looking to him to be the shaper of a culture that is often a counter culture in terms of the Christian world. Edgar H. Schein stated,

The critical thing to understand about cultural dynamics is that leaders cannot arbitrarily change culture in the sense of eliminating dysfunctional elements, but they can evolve culture by building on its strengths while letting its weaknesses atrophy over time. (Schein 1996, 64)

In order to be effective in leading in the twenty-first century church and Christian ministry the ministry leader must focus on the competencies that enable him to lead in an appropriate way and not cause division and strife that ends in his termination and frustration for those he is leading.

When the research was done, it was found that there existed a corporate culture among the ministry professionals that were surveyed. In much the same way as Purcell found among pastors and laypersons in his study, the study conducted here uncovered a culture, a set of shared beliefs and values, among the ministry professionals that attempt to lead the church from the position of pastor, but also from a support role of the director of missions or from the state convention. It is important to note that if this corporate culture is maintained in a healthy balance that the pastor of the local church will have the resources needed to truly lead churches to face a culture that runs counter to their shared beliefs and values as Christian persons. In Chapter One and in precedent literature in Chapter Two, Schaller was quoted relative to the rapid change and the trends that are impacting the life of the church in this century and the fact that it was far easier to be a

parish pastor in 1950 than in 1990 and certainly it is more true of the twenty-first century experience (Schaller 1998, 96, 97, 193-94)

The implications of this corporate culture are significant for the sample populations included in the study. This is true because of the nature of the work that the ministry professionals do in relationship with one another. As stated previously in this study, the relationships between local church pastors, directors of associational missions and the state convention leaders is one of mutual support but also dependence upon one another for the mutual accomplishment of ministry tasks. Possessing a set of shared beliefs and values about the leaders character and competence in leadership is vital for fostering this working relationship. It is imperative for these ministry professionals to hold shared beliefs and values as well as working to assist one another to become competent in areas where weakness may be identified because forced terminations do not just impact the local church minister, but it impacts the work of the local association and the state convention.

This need was revealed in the differences of perception when ministers who have served in ministry over 20 years were compared with those who have served 10-15 years or even 15-20 years, the correlations were not nearly as strong as the correlations between those who were closer in years of service (see Tables 35-38). This same pattern of correlation was evident when the age group demographic was analyzed. There existed closer correlation in the older age categories than there did between young ministers and older ones (see Tables 27-30). Just one possible implication of this finding is that there needs to be better communication between older, more experienced ministers and those ministers just beginning or with only a few years experience. Another implication is the

need for mentoring in informal training with young ministers by the more experienced ministers.

Vocational Ministry Education

This research was completed in order to determine the character qualities and competencies as perceived by ministry professionals needed for vocational ministers and their effectiveness in ministry. One reason for this research was to determine those items in order that the educational practices of those institutions that are charged with the responsibility of educating and training individuals for ministry service could have a set of perceptions to aid in curriculum design and training opportunities. While some informal training needs to be ongoing at the local church level, the associational level and at the state convention level, those institutions that are responsible for educating formally need some assistance in providing the education that will meet the challenges of leading in Christian ministry settings.

The list of top items identified provides the institutions charged with that responsibility a starting point in developing education that meets the perceived needs of the ministry professionals in the field that are dealing with the issues of ministry in the twenty-first century. The institutions must realize that they are not the dictators of ministry training, but must hear what the leader on the field is saying he needs to be and do to be a better leader for effective service.

Institutions that exist to train vocational ministers, either at the college level or the seminary level, have made the teaching of the Word of God a priority. A knowledge of God's Word is still viewed as a priority as seen in the perceptions of the ministry professionals surveyed in this study. The ministry professionals ranked *A knowledge of*

God's Word as priority by ranking it as first or second in every population group and demographic category. The implication of this fact for ministry leaders is that they must continually have a ministry founded upon the revealed truth of Scripture. In order for ministry leaders to receive this foundation then, the institutions must continue to help build into the lives of students and future ministry leaders a knowledge of and a commitment to the Word of God as foundational for ministry. While this research was able to analyze the perceptions of ministry leaders in some areas of concern related to leadership issues, one important fact is clear, that the ministry professionals believe that foundational for ministry effectiveness is a knowledge of the Word of God and an ability to translate that knowledge into a clearly defined practical expression of ministry.

Once this foundation is established with future ministry leaders, then the building of competent leadership can begin. Once an institution has provided the cognitive content of knowledge and theory, this alone does not mean that a student is then able to take that and be successful and fully competent to lead. This is erroneous thinking, as MacArthur has stated, to assume that scholastic achievement and academic success alone in the classroom are sufficient preparations for ministry is a naïve position. Effective preparation includes the knowledge competencies, but without the behavior competencies and character qualities, then the vocational minister will be ill equipped for service (MacArthur 1995, 128).

This is not a new problem among institutions charged with the responsibility of training ministers to serve in vocational ministry. In 1974, a conference was held in Nashville, TN on meeting the vocational needs of Southern Baptist ministers. Among the papers presented was one entitled "The relevance and adequacy of seminary preparation"

by Donald G. Bouldin. In his paper, Bouldin stated, “Someone said to me not long ago, ‘I wish someone would do something about the problem of men graduating from seminary who are unequipped to do the job they are called upon to do’” (Bouldin 1974, 200). He goes further to state that theological education has been heavily investigated and study after study points out that ministers do not feel prepared sufficiently by their seminary education to deal with the real problems of the ministry. He states

The constant complaint of the clergy is that the seminary acutely failed to prepare them in certain areas. They were brought to that ‘last exam,’ awarded a degree and cast out to face a local church without adequate skills to cope with what they faced. The effect of seminary on one pastor was ‘You took me on a head trip.’ (Bouldin 1974, 201)

In 1974 the problems were the same as some that are expressed in this study. The solution by many educators that responded to Bouldin’s comments was to suggest more education in the seminary (Bouldin 1974, 203-04). This response was inadequate as a complete solution then and at the dawn of the twenty-first century, more in quantity at the institutional level is not the answer. The answer will come as the institution recognizes the need for a quality of educational experience that meets the challenges of real ministry contexts if the vocational ministry leaders are going to survive and be effective leaders.

Research Applications

This study fulfilled the intended purpose of the researcher by receiving from the sample populations surveyed their perceptions of needed competencies for ministry professionals serving in vocational ministry leadership. The research may be applied in higher education settings for curriculum develop and enhancement. It can have application at the associational and denominational level in training ministry leaders and

providing ongoing training in leadership to better equip ministers in churches and other Christian ministries.

Curriculum Development

One area of application for the research is in the area of curriculum development in those institutions charged whose purpose it is to educate and train vocational ministry leaders. One such institution is The Baptist College of Florida, the institution where the researcher is employed in education. The purpose of The Baptist College of Florida is stated in the college's mission statement as existing to promote, provide for, operate and control a program of education and training for ministers and other religious workers. The mission statement goes on to state that the college fulfills this mission by developing those qualities in students that contribute to effective ministry. The college does this by providing knowledge growth, personal spiritual growth and professional skills growth that equips and enhances the students ability to serve in ministry settings (The Baptist College of Florida 2003-2004 College Catalog).

Increasingly accrediting agencies are requiring member institutions to show that they are actually providing the education to students that they state they are providing. This is seen in the institutions desire and the accrediting agency desire to show that the curriculum and course of study has provided the student with the necessary education to equip them with the knowledge and skills to be able to perform work in the area that they are trained in. The intent and purpose of ministry education is to insure that vocational ministry leaders are equipped with the knowledge and skills to be able to lead in Christian ministry. The curriculum must then reflect that those knowledge and skills competencies are present. This can be done by developing the outcomes of a desired

course, set of courses or degree program with a set of courses to complete a degree or major. For too long institutions of higher learning have instructed students in the areas that the institution perceived that the student needed to know and be able to do. This research asked those ministry professionals that will have contact with and be working with trained vocational ministers what they believed the minister should be as a person, what they should know and what they should be able to do as a ministry leader in a vocational ministry setting. These perceptions, shown in the ranked items in each area of concern, can help BCF, or any other institution given the responsibility of training vocational ministry leaders, direction for development of curriculum for the purpose of educating ministers that will be able to succeed in ministry settings.

These findings are able to assist the institution as well as assisting the individual professor with curriculum development. Institutions may incorporate the research findings into a degree program that includes all of the items indicated. Individual courses may incorporate many of the perceived competencies into the course outcomes and objectives for a particular course of study designed to equip vocational ministers.

As MacArthur has stated, to think that complete competence in ministry can be achieved in the classroom only is naïve. For this reason this research is a much needed tool for the educational curriculum development that includes instruction in the importance of developing personal and relational character qualities by identifying those with the student. This research is expected to give guidance in helping students gain the knowledge competencies needed such as *Basic leadership principles and theories* or *The process of leading change* which were among the reasons for forced termination in Chapter One and also ranked in the top ten items selected. These are just two of the areas

of concern, but the point being made is that the items ranked as top items of importance for vocational ministry leaders are items that can and should be part of any curriculum that is designed to educate and train ministry leaders for vocational service in the local church or other Christian ministries. This is the reason that the area of concern for transfer of skills was researched so that students and ministry professionals can learn to be more effective in a variety of contexts and have the greater impact on the world in which the church and its leaders serve.

Mentoring and Modeling for Ministry Training

One other possible application of these research findings is the area of informal training. The student training for Christian ministry will receive formal training in the classroom and even some practical experience as part of that education. But once a student leaves the institution for their first place of full-time service, the difficulties and realities of ministry life confront him. This point is exactly what Fred W. was stating in Rainer's research quoted previously, that he was well educated, but not prepared to handle the difficulties he faced (Rainer 2001, 180). This matter can be addressed by applying this research in a more informal way in the form of mentoring partnerships and relationships among older, more experienced ministry professionals and younger, less experienced ministry professionals. The perceptions of what a ministry leader needs to be and what a ministry leader needs to do have been identified, the next logical step is for those who already exist within this common cultural experience is to come to the aid of one another and provide needed assistance in growing in leadership character and competencies. This was the instruction that Paul gave to young Timothy in 2 Timothy 2:1-2, "You therefore, my son, be strong in the grace that is in Christ Jesus. The things

which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also (NASB).”

Further Research

The following implications for further research are suggested. This research can be replicated in a different geographical context with a different population. This research used pastors, directors of associational missions and state convention leaders to develop the lists of character qualities and leadership competencies. Other sample populations in another geographic region may produce different perceptions. This research utilized the implications for further research suggested by Purcell in his study to analyze a similar sample population and a similar survey instrument. The conclusions proved to be very similar in the perceptions thus providing studies in two different geographic regions to determine the needs for ministry training. This same approach could be taken in another geographic area that is experiencing similar forced termination issues.

Another study may be undertaken utilizing another research methodology with a different reporting criteria. This study found through the ministry professionals a list of the top ten items of importance for ministry leaders in the four areas of concern and then analyzed those lists of the top ten in several different ways to determine the strengths or weaknesses of the perceptions and the correlations of those. Another researcher may be able to do more analysis of the demographic impact on the perceptions. This research was not designed to ask from the respondents their perceptions of their ministry training. Future research could be done by asking respondents their perceptions of the needed

competencies and then ask prepared the ministry feels they were prepared in that area of their work.

This research uncovered issues related to age and years in ministry service as well as the previous places of service that extensive analysis of did not fit within the stated purpose of the research. More research in these areas is recommended because of the rapid pace of change that ministers find themselves serving in the twenty-first century church.

APPENDIX 1

INSTRUMENTS USED TO COLLECT DATA

The following material in this appendix is the instrumentation used to collect the responses from the ministry professionals that were surveyed for this study. The survey is a two part survey with the first section containing a demographic questionnaire and the second section contains the survey. The survey is a two part survey that asks responses to rate items in four areas of concern on a Likert scale of 1-5. Then respondents are asked to rank the top five items from the Likert section.

MINISTERIAL LEADERSHIP COMPETENCIES QUESTIONNAIRE:
DEMOGRAPHICS

1. Age

- 21-30
 31-40
 41-50
 51-60
 over 60

2. Education: Please indicate the highest level you have attained in each category?

High School: Diploma _____ GED _____

College: Degree(s) _____

Graduate School: Degree(s) _____

Seminary: Degree(s) _____

3. Ministerial Experience: Length of years in vocational or bi-vocational ministry:

- (a) 1-5 years
 (b) 6-10 years
 (c) 10-15 years
 (d) 15-20 years
 (e) more than 20 years

4. Present Leadership Position:

- (a) Senior Pastor
 (b) Director of Missions
 (c) Denominational/State convention

How long have you been in the present ministry? _____

5. Previous Ministry Context:

- (a) Senior Pastor
 (b) Staff Minister on a church staff What staff position? _____
 (c) Director of Missions
 (d) Denominational service
 (e) Other Please describe _____

6. Size of Church: Average attendance in Sunday morning worship service.
- 200 or less
 - 201 to 400
 - 401 or greater
7. Church location: Which best describes the community in which your church is located?
- (a) rural
 - (b) town
 - (c) city
 - (d) inner city
 - (e) suburb

**MINISTERIAL LEADERSHIP COMPETENCIES AND
CHARACTER TRAITS QUESTIONNAIRE**

Agreement to Participate

The research in which you are about to participate is designed to measure your perceptions and feelings related to ministerial leadership for vocational ministry leaders in the areas of character, knowledge, behavior and transfer competencies. This research is being conducted by David Coggins for purposes of dissertation research. In this research, you will be asked to analyze each statement and mark the number that best reflects your feelings or thoughts on that item. You will then rank the most important items. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

Please follow the instructions included for each area of concern. There are two parts for each area of concern and both parts must be completed for the survey to be valid.

CHARACTER TRAITS FOR MINISTRY LEADERSHIP:

Part I: Read each statement and mark the number that best reflects your feelings or thoughts – 1 being least to 5 being most important for leaders in vocational Christian ministry.

The vocational ministry leader should exhibit the character trait of:

Least				Most	
1	2	3	4	5	
1	2	3	4	5	1. A strong faith.
1	2	3	4	5	2. Assurance of calling.
1	2	3	4	5	3. Being a personal disciple.
1	2	3	4	5	4. Being authentic, exhibiting the fruit of the Spirit.
1	2	3	4	5	5. Showing perseverance.
1	2	3	4	5	6. If married, has a healthy and growing marriage.
1	2	3	4	5	7. Possessing integrity.
1	2	3	4	5	8. Having a love for people.
1	2	3	4	5	9. Being cooperative with colleagues and peers.
1	2	3	4	5	10. Being dependable.
1	2	3	4	5	11. Leading by example.
1	2	3	4	5	12. Being a responsible person.

Least					Most	
1	2	3	4	5		
1	2	3	4	5		13. Showing humility.
1	2	3	4	5		14. Possessing a servant attitude.
1	2	3	4	5		15. Patience with others and situations.
1	2	3	4	5		16. Gentleness.
1	2	3	4	5		17. Being compassionate.
1	2	3	4	5		18. Exhibiting trustworthiness.
1	2	3	4	5		19. Guiding an emotionally stable family.
1	2	3	4	5		20. Being accountable to others.

Part II for CHARACTER: For the items you marked with a “5” above, please rank in the order of importance beginning with the most important up to 5 items in the blanks below. You may write in the number of the item rather than writing the statement.

1. _____
2. _____
3. _____
4. _____
5. _____

KNOWLEDGE COMPETENCIES FOR MINISTRY LEADERSHIP:

Part I: Read each statement and mark the number that best reflects your feelings or thoughts – 1 being least to 5 being most important for leaders in vocational Christian ministry.

The vocational ministry leader should have certain knowledge competencies for leadership including:

Least					Most	
1	2	3	4	5		
1	2	3	4	5		1. Knowledge of Gods’ word.
1	2	3	4	5		2. Philosophy of ministry.
1	2	3	4	5		3. Spiritual disciplines.
1	2	3	4	5		4. Theocentric-Biblical ministry.
1	2	3	4	5		5. His personal limitations.
1	2	3	4	5		6. Critical thinking skills.

Least				Most	
1	2	3	4	5	7. Theological proficiency.
1	2	3	4	5	8. How to relate faith to the modern world.
1	2	3	4	5	9. Church history.
1	2	3	4	5	10. Biblical languages.
1	2	3	4	5	11. Knowledge of the people being served.
1	2	3	4	5	12. Knowledge of self.
1	2	3	4	5	13. Denominational distinctives.
1	2	3	4	5	14. Leadership principles and theory.
1	2	3	4	5	15. History of the denomination.
1	2	3	4	5	16. The process of leading change.
1	2	3	4	5	17. Team ministry dynamics.

Part II for KNOWLEDGE: For the items you marked with a “5” above, please rank in the order of importance beginning with the most important up to 5 items in the blanks below. You may write in the number of the item rather than writing the statement.

1. _____
2. _____
3. _____
4. _____
5. _____

BEHAVIORIAL COMPETENCIES FOR MINISTRY LEADERSHIP:

Part I: Read each statement and mark the number that best reflects your feelings or thoughts – 1 being least to 5 being most important for leaders in vocational Christian ministry.

The vocational ministry leader should have certain behavior competencies or practices for leadership including:

Least				Most	
1	2	3	4	5	1. Developing and leading from a shared vision.
1	2	3	4	5	2. Relationship skills.
1	2	3	4	5	3. Communicating effectively.

Least				Most	
1	2	3	4	5	4. Applying the practical components of leadership theory.
1	2	3	4	5	5. Being evangelistic.
1	2	3	4	5	6. Developing others for ministry.
1	2	3	4	5	7. Preaching.
1	2	3	4	5	8. Having exegetical ability.
1	2	3	4	5	9. Practicing conflict resolution.
1	2	3	4	5	10. Skills of interpretation of biblical material.
1	2	3	4	5	11. Performing regular strategic planning.
1	2	3	4	5	12. Being an agent for change.
1	2	3	4	5	13. Being a motivator of others.
1	2	3	4	5	14. Being able to identify needed resources for ministry.
1	2	3	4	5	15. Utilizing resources appropriately.
1	2	3	4	5	16. Objectively evaluating ministry effectiveness.
1	2	3	4	5	17. Building an effective ministry team.
1	2	3	4	5	18. Leading by serving others.

Part II for BEHAVIORAL: For the items you marked with a “5” above, please rank in the order of importance beginning with the most important up to 5 items in the blanks below. You may write in the number of the item rather than writing the statement.

1. _____
2. _____
3. _____
4. _____
5. _____

COMPETENCIES/TRAIT FOR TRANSFER OF SKILLS FOR MINISTRY LEADERSHIP:

Part I: Read each statement and mark the number that best reflects your feelings or thoughts – 1 being least to 5 being most important for leaders in vocational Christian ministry.

The vocational ministry leader should possess certain competencies/traits for transferring from one ministry context to another including:

Least		Most			
1	2	3	4	5	
1	2	3	4	5	1. Being a self starter.
1	2	3	4	5	2. Being flexible.
1	2	3	4	5	3. Being a motivator.
1	2	3	4	5	4. Being involved in social activities.
1	2	3	4	5	5. Being adaptable to varying situations.
1	2	3	4	5	6. Being cooperative with others.
1	2	3	4	5	7. Possessing healthy self confidence.
1	2	3	4	5	8. Being willing to assume responsibility.
1	2	3	4	5	9. Being creative.
1	2	3	4	5	10. Being a problem solver.
1	2	3	4	5	11. Being a critical thinker.
1	2	3	4	5	12. Having technological skills.
1	2	3	4	5	13. Possessing management skills.
1	2	3	4	5	14. Possessing administrative skills.
1	2	3	4	5	15. Having a teachable spirit.
1	2	3	4	5	16. Being a willing team member instead of a team leader.

Part II for TRANSFER OF SKILLS: For the items you marked with a “5” above, please rank in the order of importance beginning with the most important up to 5 items in the blanks below. You may write in the number of the item rather than writing the statement.

- | | |
|----------|----------|
| 1. _____ | 4. _____ |
| 2. _____ | 5. _____ |
| 3. _____ | |

APPENDIX 2

SOURCES USED FOR SURVEY DESIGN

In the following tables and figures show the sources that were utilized in developing the survey for this study are displayed. There were two sources for development that are shown, previous dissertation research and the noted experts in the field of leadership studies that have done research and compiled character and skills lists from their work. The tables and figures are displayed according to the following order:

A1: Purcell's Compilation of Pastoral Competencies

A2: Thompson's List of Competencies

A3: Hopwood's List of Competencies

A4: ATS Profiles of Ministry Clusters

A5: Aukerman's Rank Order of Essential Knowledge Competencies

A6: Aukerman's Rank Order of Essential Skills Competencies

A7: List of Traits/Skills of Most Successful Leaders

A8: Five Fundamental Leadership Practices Identified in the Leadership Practices Inventory

A9: George Barna Leadership Competencies

A10: Skills of Situational Leaders

Table A1. Purcell's compilation list of clusters of pastoral competencies and the cluster items related

Cluster Item by Rank	Related Items in Survey by Number
1. Relies on God/Faith	1. Shows the mission of Christ to be first in his life. 16. Holds that in the midst of serious problems, God is at work. 31. Interprets the decision to enter the ministry as a personal call from God.
2. Knowledge of God's Word	2. Is convinced that the Bible is the Word of God. 17. Knows and loves the Bible. 31. Understands that the Bible contains the solutions to human problems.
3. Calling	3. Assurance that God has called him to Christian ministry. 18. Responds with his best regardless of circumstances. 32. Reflects God's calling by holiness and a close walk with God
4. Visionary	4. Presents a theological basis for the mission of the church. 18. Is a visionary-able to project what the church is to become and do. 33. Stimulates congregation in developing new interests and programs.
5. Positive Relational Skills	5. Takes time to know membership well. 20. Is aware of others and their needs. 34. Provides support and encouragement to those inside as well as outside the faith community.
6. A Personal Disciple	6. A lover of God and His word. 21. Demonstrates a Biblical and experiential knowledge of the empowering of the Holy Spirit. 35. Is spiritually maturing-living and teaching grace.
7. Good Communication Skills	7. Is a good listener. 22. Is understanding and patient toward difficult people. 36. Communicates warmth and personal interest in others.

Table A1—Continued. Purcell's compilation list of clusters of pastoral competencies and the cluster items related

8. Leadership	<p>8. Is able to motivate others to commitment and action.</p> <p>23. His ministry reflects a Biblical concept of pastoral theology.</p> <p>37. Has the ability to effectively enlist and train leaders in the church.</p>
9. Evangelism	<p>9. Displays a genuine love for people, especially the community he seeks to reach.</p> <p>24. Is actively involved in leading people into a personal relationship with Christ.</p> <p>38. Is lost driven-has the deep concern for the unsaved that moves him to aggressively seek the lost.</p>
10. Authentic	<p>10. Maintains personal integrity despite pressures to compromise.</p> <p>25. Keeps own word-fulfills promises.</p> <p>39. Demonstrates the fruit of the Spirit.</p>
11. Perseverance	<p>11. Bounces back after negative experiences.</p> <p>26. Generally finishes what is started.</p> <p>40. Does not avoid unpleasant tasks of ministry.</p>
12. Growing Marriage	<p>12. Spouse is sympathetic and committed to minister's vocation.</p> <p>27. Has a healthy relationship with his family that is modeled before others.</p> <p>41. Has a stable, mature, and growing marriage relationship.</p>
13. Management	<p>13. Has the knowledge and ability to plan a course of action.</p> <p>28. Knows how to work with a team.</p> <p>42. Knows how to delegate responsibility.</p>
14. Develops and Utilizes Lay Leaders	<p>14. Shares leadership with lay leaders chosen by the congregation.</p> <p>29. Encourages elected lay leaders to make major decisions affecting the congregation.</p> <p>44. Helps laypeople relate Christian teachings to current issues and human needs.</p>

Table A1—Continued. Purcell’s compilation list of clusters of pastoral competencies and the cluster items related

15. Preaching	<p>15. When preaching, is confident and authoritative in presentation.</p> <p>30. In preaching, combines careful exegesis with positive application.</p> <p>45. When minister is through preaching you are conscious of Jesus Christ.</p>
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(Purcell 2001, 168-170)

Table A2. Thompson’s composite list of church planter and assessor identified competencies

Integrity	Spiritually Maturing
Preaching	Assured of Ministry
Self-starter	Wins Souls
Devotional Life	Knowledge of Word
Loves God	Discipler
Intercedes	Ministry Philosophy
Worshipper	Grace-centered Preaching
Growing Marriage	Positive Parenting
Loves People	Spousal Support
Visionary	Spousal Commitment
Strong Family	Strong Self-identity
Relies on God	Prays for the lost
Perseveres	Godly
Trains Leaders	Holy

Table A2—Continued. Thompson’s composite list of church planter and assessor identified competencies

Power of Spirit	Inspirational
Flexible	Spousal spiritual growth
Motivates	Winsome
Authentic	Lost-driven
Fruit of the Spirit	Planner

(Thompson 1995, 96)

Table A3. Hopwood’s list of pastoral competencies

Holiness/Righteous Living	Empathetic
Spiritual Disciplines	Relating Faith to Modern World
Love/Compassion	Community Building
Humility	Including Lay Persons in Leadership
Theocentric-Biblical Ministry	Encourages Missions Outreach
Personal Integrity	Effective Worship Leader
Familiarity with Bible Content	Perseverance
Mutuality in Family Commitments	Competent Conflict Resolution
Recognition of Personal Limitations	Rapport with Young People
Pastoral Guidance	Resiliency
Affirmation of God’s Influence	Intentional Evangelism
Communicates Reality of God	Theological-Sociological Awareness
Exegetical Ability	Social Activism
Critical Thinking	Awareness of Church History
Commitment to Spiritual Formation	Public Advocacy of Christian Ethics
Theological Proficiency	Sensitivity to Gender Issues
Unpretentious	Use of Biblical Languages
Strong Emphasis Evangelistic Goals	

(Hopwood 1993, 61-62)

Figure A4. ATS Profiles of Ministry Clusters

Clear Thought and Communication

Promoting Understanding of Issues

Commitment Reflecting Piety

Fidelity to Tasks and Persons

Flexibility of Spirit

Personal Responsibility

Acknowledgement of Limitations

Precedence of Evangelistic Goals

Service Without Regard for Acclaim

(Hopwood 1993, 64)

Table A5. Aukerman's rank order of essential knowledge competencies

1. How to work with people.	7. Self knowledge—self understanding
2. Knowing the people one is pastoring.	8. Theological distinctives of the denomination.
3. Nature and content of biblical literature.	9. Theology: major doctrines of Christianity.
4. How persons come to faith in Christ.	10. Principles and techniques of preaching.
5. Procedures for biblical interpretation	11. Leadership: What a leader is, how to be a leader.
6. Worship: What worship is, how people worship, principles for planning and leading worship.	12. History of the denomination.

(Aukerman 1991, 105)

Table A6. Aukerman's rank order of essential skills competencies

1. Interpretation: Applying the Bible to life.	8. Leadership—leading others and empowering others to become leaders.
2. Exegesis: Reading and understanding the Bible.	9. Making disciples.
3. Living an exemplary Christian life.	10. Building and maintaining sincere and constructive relationships with others.
4. Devotional skills: prayer, meditation, worship.	11. Managing conflict, promoting unity
5. Keeps confidential information to self.	12. Listening in ways that people know they have been heard.
6. Evangelism: soul winning.	13. Ability, in the face of alternatives, to choose and act upon values.
7. Continual learning: spiritual and professional growth.	

(Aukerman 1991, 131)

Figure A7. List of traits and skills of most successful leaders

TRAIT	SKILL
Adaptable to situations	Clever (intelligent)
Alert to social environment	Conceptually skilled
Ambitious and achievement-oriented	Creative
Assertive	Diplomatic and tactful
Cooperative	Fluent in speaking
Decisive	Knowledgeable about group taste
Dependable	Organized (administrative ability)
Dominant (desire to influence others)	Persuasive
Energetic (high activity level)	Socially skilled
Persistent	
Self-confident	
Tolerant of stress	
Willing to assume responsibility	

Source: (Hersey, Blanchard, and Johnson 2001, 90)

Table A8. Five fundamental leadership practices identified in the leadership practices inventory

1. Challenging the process	Leaders as pioneers; leaders venture out
2. Inspiring a shared vision	Leaders that gaze across the horizon of time
3. Enabling others to act	Leaders are able to enable and equip others
4. Modeling the way	Leaders go first, model through personal example
5. Encouraging the heart	Leaders encourage constituents to carry on and show them they can succeed

(Kouzes and Posner 1995, 9-14; 343)

Table A9. George Barna leadership competencies

1. Identifying, articulating and casting God's vision	9. Objectively evaluating ministry
2. Coaching and developing other leaders	10. Intentionally shaping the corporate culture
3. Developing and communicating strategies	11. Modeling Christian character and commitment
4. Motivating people to get involved	12. Attracting and maintaining an effective team
5. Efficiently mobilizing ministry participants	13. Leading by serving
6. Resolving conflict	14. Solving problems and meeting challenges
7. Identifying, accumulating, and utilizing resources appropriately	15. Clarifying and promoting core values
8. Reinforcing commitment and success	

(Barna 2001, 90-96)

Table A10. Skills of situational leaders

Skill #1—Diagnosis	The ability and competence to determine a follower's development level among: (1) enthusiastic beginner; (2) disillusioned learner; (3) capable but cautious performers; (4) peak performer
Skill #2—Flexibility	Once development level is determined, leaders employ appropriate leadership style: (1) Directing; (2) Coaching; (3) Supporting; (4) Delegating
Skill #3—Partnering for performance	Leaders determine how to work together in a way that followers can accomplish their goals

(Blanchard 2003, 69-74)

APPENDIX 3

PARTICIPANT INFORMATION AND REQUEST LETTERS

The following material displays the letters, initial postcards and follow up postcards that were used to inform the ministry professionals selected of the study and asking for their participation. The initial postcard was used to inform and the follow up postcard was used to remind those who had not completed the survey and returned it to please do so. The letter accompanying the survey was written by the researcher. The participant letters and postcards are displayed in the following order:

Participation request letter to pastors

Initial postcard to pastors

Letter to Directors of Missions

Follow up postcard to pastors

Participation request letter to pastors

Dear Pastor,

I realize the value of your time and that there are many demands upon you in these days. I will keep this brief. I am a professor at The Baptist College of Florida and a doctoral student at The Southern Baptist Theological Seminary completing work on a doctoral dissertation entitled:

A Comparative Analysis of Leadership Competencies and Characteristics for Vocational Ministry Leaders as Identified by Ministry Professionals

Enclosed is a demographic questionnaire and a survey designed to measure perceptions of ministerial leadership. The survey should only take about 20-25 minutes to complete. Please read each item and circle the number that best reflects your feelings or thoughts—1 being least and 5 being most important for leaders in vocational Christian ministry. In each part 2 place the items in rank of most important up to 5 items. You may write in the number of each item.

Besides pastors, denominational/institutional leaders are being surveyed as well. These are state convention leaders and DOM's. All of those being surveyed are related to The Baptist College of Florida through the Florida Baptist Convention. Because of the time limits of the study, please return the completed survey in the enclosed stamped self-address envelope as soon as possible.

The results of this study will be utilized at The Baptist College of Florida in training pastors and other vocational ministry leaders to serve the churches and the convention in various capacities of leadership. If you desire copies of this research once completed, it will be available upon request.

Thank you for your assistance,

David Coggins
Assistant Professor of Leadership
The Baptist College of Florida

Initial postcard to pastors

Greetings Fellow servant in ministry,

My name is David Coggins. I am Assistant Professor of Leadership at The Baptist College of Florida. I need some of your valuable time, not much, just a little. I am in the research phase of completing my dissertation at The Southern Baptist Theological Seminary in Louisville, KY. I am survey pastors in Florida, along with DOM's and FBC staff. You have been chosen through random selection as a church that meets my criteria. In a few days you will receive a survey to complete. I would greatly appreciate your taking a few minutes to complete the survey when it comes and return it to me in the self addressed stamped envelope that will be included. This will help me tremendously in getting my work completed.

Thank you very much,
David Coggins

Letter to Directors of Associational Missions

Dear partner in ministry,

Greetings in the wonderful name of our Lord Jesus Christ. Recently I contacted you by e-mail or by phone asking for your assistance with my research.

I realize and am sensitive to the fact that you are very busy with the work of your association. So let me say in advance thank you for taking a few minutes to fill in the enclosed surveys. It should not take you more than 20-30 minutes to complete both of these.

This research will not only help me with my dissertation, but it will help us as a college better equip those men and women God is calling into ministry who may one day be serving in your association in some capacity of leadership.

Again let me say thank you for giving me your time and your thoughts on this important issue of ministry leadership.

Yours in Christ,
David Coggins
Assistant Professor of Leadership
The Baptist College of Florida
jdcoggins@baptistcollege.edu

Follow up postcard to pastors

Greetings Fellow servant in ministry,

Recently you received a survey from me. Many of you have filled out the survey and returned it to me. Let me say thank you very much for taking time out of your busy schedule to do that. Realizing that ministry is a time consuming endeavor, I am sensitive to the demands upon your time. If you have not filled out the survey, I would ask that you consider taking a few minutes to fill that out and return it to me in the enclosed envelope in the next two weeks. I am needing to have my collection of data concluded before the end of November in order to do the statistical analysis and finish my dissertation in a timely manner. So if you can assist me with that, I will be eternally grateful.

Thank you very much,

David Coggins

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