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A COMPETENCY MODEL FOR CHURCH REVITALIZATION
IN SOUTHERN BAPTIST CONVENTION CHURCHES:
A MIXED METHODS STUDY

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A COMPETENCY MODEL FOR CHURCH REVITALIZATION
IN SOUTHERN BAPTIST CONVENTION CHURCHES:
A MIXED METHODS STUDY

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To my bride
and the Bride of Christ,
both of whom have given me infinitely more
than I could ever give back

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PREFACE

Folk wisdom says if you see a turtle on a fence post, you can be sure of one thing: he did not get there by himself. This project is the product of a community. As I finish this dissertation, I am overwhelmed by the number of people on this journey whom God has graciously placed in my life who have pushed me above and beyond where I could ever go by myself.

First, I would like to thank my wife, Robin. She encouraged me to start this journey, and I have been alternately grateful and angry with her for that over the last four years. She has had to bear the weight of this project far too often. Over the last four years, she has given me love and encouragement, proofreading, and two kids. You are the Lord's greatest earthly gift to me, and it is such a privilege to be married to my best friend and the person I admire the most in this world.

To our children, Ellie and Joseph, thanks for knocking on my locked office door daily and providing me with much needed breaks for stories and hugs and kisses. You may never remember Daddy working on his doctorate, but thank you for allowing me to hole up in my office for hours at a time. You two are some of the coolest human beings I know, and I cannot wait to see the man and woman that God shapes you to be.

I am indebted to my advisor, Dr. Michael Wilder, who has taught me that academic study can and should be a means of sanctification and worship. This project is made better for his pushing me to do better work. I am thankful for input on this project from Dr. Timothy Beougher and Dr. Shane Parker. These men have impacted my life personally in ways they probably are not even aware. I am further grateful for the opportunity to learn from Dr. Hal Pettegrew, Dr. Larry Purcell, Dr. Anthony Foster, and Dr. Brian Richardson. I am also thankful for my unofficial Ph.D. cohort: Neal Ledbetter,

Michael Wilburn, and Hans Googer. These men have been a source of mutual support that has sustained me throughout this process. I cherish your friendship and encouragement.

I am thankful to my father and mother, whose influence has made me who I am today. I am also thankful for my mother-in-law and father-in-law, who have served me in practical ways on an almost daily basis. I would also like to thank my grandparents, Memaw and Pepaw, who were my earliest model of a Christian marriage. I am profoundly impacted by their influence in my life. Memaw, who went to be with Jesus during this journey, taught me that the core of walking with Jesus is to trust and obey. Pepaw has demonstrated to me the love of Christ by showing me what it means to serve others.

There is no way that I could mention everyone who has influenced this journey, but I would be remiss if I did not mention a few others who have been particularly instrumental to my life and scholarship. Dr. J. D. Payne has had a profound influence on the way I think about church and mission. He has inspired me to pursue scholarship that serves the church and challenges paradigms. I would also like to thank Dr. Bob Headrick, who has always given me support and encouragement and allowed every opportunity to work on my degree. I would like to express appreciation to Betsy Frederick for her patience and assistance editing and formatting this work. Finally, I want to thank Michael Day, who has been a friend and a brother from long before I started seeking a doctorate. You have modeled for me what it looks like to walk with Jesus and serve your family as a husband, father, and son.

To the men who shared their time and expertise with me for this project, I am forever grateful. These men are in the trenches, shepherding churches to revitalization. I was enriched, encouraged, and humbled by each and every conversation with these pastors. I pray that God would bless their participation in this study with much fruit.

Not only is this project birthed from a community, it is made for a community. The seed for this project was planted, not in a classroom or library, but when I was a child

in the gravel covered parking lot of a small church in rural Alabama. I am forever grateful for the faithful brothers and sisters who have shared the gospel with me, disciplined me, and prayed for me in small, decidedly uncool, and totally not “millennial friendly” churches. I am thankful for their influence on who I am today and for their continued support of my education through their faithful giving to the cooperative program. I hope that in some small way this research will serve you as you have served me.

Finally, I am thankful to God, whose good and providential hand has placed all of these people in my life. It is through His sweet sustaining grace that this project has come to fruition.

Steve Hudson

Rogers, Arkansas

December 2017

CHAPTER 1

RESEARCH CONCERN

Eight out of every ten churches in the United States are either in plateau or decline.¹ Nine out of ten churches are either not growing, or growing more slowly than the growth of the surrounding community.² Recent statistics show that 95 percent of churches in North America average fewer than 100 people in weekly worship attendance.³ Additionally, 3,500 to 4,000 churches close every year in the United States.⁴ The sober reality is that growing churches in America are the exception and not the rule.

These metrics indicate that those seeking to enter the pastorate need to be equipped with skills for church revitalization. Indeed, if 80 percent of churches in the US are plateaued or declining, the typical seminary student who is bound for the pastorate seems more likely than not to end up serving in a church in need of revitalization. Equipping pastors to serve in the current North American context means equipping them to serve in plateaued and declining churches. As churches and seminaries seek to identify and train pastors to serve in church revitalization roles, it is essential that they understand exactly what skills and knowledge a successful church revitalizer needs.

¹Lillian Kwon, "Total U.S. Churches No Longer in Decline, Researchers Say," *Christian Post*, accessed November 24, 2014, <http://www.christianpost.com/news/45150/>.

²Thom S. Rainer, "114 Things You Need to Know about Revitalizing Churches," accessed September 3, 2016, http://revitalizedchurches.com/wp-content/uploads/2014/09/114_Things_You_Need_to_Know_About_Revitalizing_Churches.pdf?utm_source=Church+Revitalization&utm_campaign=0c0e88fdcc-Welcome_Email_Rainer&utm_medium=email&utm_term=0_d16c408d9b-0c0e88fdcc-202872521.

³Harry L. Reeder III, *From Embers to a Flame: How God Can Revitalize Your Church*, rev. and expanded ed. (Phillipsburg, NJ: P & R, 2008), 7.

⁴Ibid.

Despite the apparent need for church revitalization, relatively little attention has been given to revitalization in academic research. Much of the current writing on church revitalization remains anecdotal, which may have limited general application. The purpose of this study is to develop a competency model for church revitalization that can be used to help churches and seminaries assess and develop church leaders to serve in plateaued and declining churches.

Introduction to the Research Problem

Church revitalization is notoriously difficult. Thom Rainer estimates the success rate for “organic” church revitalization to be about 2 percent.⁵ Research has also found an inverse correlation between the age of the church and baptism and growth rates. These statistics have led to renewed interest in church planting often to the exclusion of church revitalization. The common mantra is that “it is easier to have babies than it is to raise the dead.”⁶

However, Christ is in the business of “raising the dead.” Church revitalization should be a priority for churches and denominations for several practical and theological reasons.⁷ Church revitalization is a matter of kingdom stewardship, serves as a testimony

⁵Rainer defines “organic” revitalization as when a church retains the same leadership but tries “new methodologies and approaches.” He suggests that revitalization with help from the outside either from an objective third party or acquisition from another church has a much higher success rate. Thom S. Rainer, “Three Types of Church Revitalization: Introducing Church Answers Monthly,” accessed March 20, 2016, <http://thomrainer.com/2015/05/three-types-of-church-revitalization-introducing-church-answers-monthly/>.

⁶C. Wayne Zunkel, “It’s Easier to Have Babies,” *Brethren Life and Thought* 28, no. 2 (1983): 78.

⁷Churches and denominations should hold church planting as a priority for numerous theological and practical reasons as well; however, a discussion of church planting is outside the scope of this study. For further resources regarding church planting, see Roland Allen, *Missionary Methods St Paul’s or Ours?*, 2006, accessed January 11, 2017, <http://public.eblib.com/choice/publicfullrecord.aspx?p=3328477>; C. Peter Wagner, *Church Planting for a Greater Harvest: A Comprehensive Guide* (Ventura, CA: Regal, 1990); Charles Brock, *Indigenous Church Planting: A Practical Journey* (Neosho, MO: Church Growth, 1994); Aubrey Malphurs, *Planting Growing Churches for the 21st Century: A Comprehensive Guide for New Churches and Those Desiring Renewal* (Grand Rapids: Baker, 1998); Ed Stetzer, *Planting Missional Churches* (Nashville: Broadman & Holman, 2006); J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: IVP,

to Christ and the church, and represents faithful shepherding of the people currently in plateaued and declining church communities.

Pastoral Leadership and Revitalization

Empirical studies examining key factors that lead to church revitalization consistently find pastoral leadership as one of the most consistent predictors of a church's ability to grow after a period of plateau or decline. In *Comeback Churches*, Ed Stetzer and Mike Dodson's research focuses on factors that led to churches becoming "comeback churches," defined as churches that had experienced five years of plateau or decline followed by "significant growth" in the last two to five years.⁸ According to this research, leadership was "rated as the number one factor by the churches that experienced revitalization."⁹

Another study found that pastors who had led their churches to revitalization rated poor leadership, lack of vision, and poor morale as the top reasons for church decline. Conversely, the top catalysts for church turnarounds were identified as calling a new pastor, developing a positive atmosphere, and renewing the vision for the church.¹⁰ This led Eymann to conclude that "leadership is everything," and provide a brief outline of competencies for revitalization: "a turnaround pastor must be (1) a visionary, (2) an effective preacher, (3) a shepherd and (4) a change-agent."¹¹

Harry Reeder also stresses the importance of the pastoral leader in church

2009).

⁸Stetzer and Dodson define "significant growth" as a worship attendance increase greater than or equal to 10 percent annually, and an annual membership to conversion ratio of 35 to 1, or lower. Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around and Yours Can, Too* (Nashville: B & H, 2007), xiii.

⁹Ibid., 34.

¹⁰Daniel C. Eymann, "Turnaround Church Ministry: Causes of Decline and Changes Needed for Turnaround," *Great Commission Research Journal* 3, no. 2 (2012): 149-50.

¹¹Ibid., 154-55.

revitalization: “Leaders have such an impact on people, in fact, that a church cannot be revitalized without good ones. But unfortunately, there is a dearth of good leadership in our day.”¹² He goes on to argue that the church used to set the standard of leadership for culture, and laments the fact that the church now cannot or does not produce adequate leadership for its own needs. In response, he writes, “Lack of leadership is tragic. Bad leadership and worldly leaders are disastrous. Meanwhile, God’s leadership requirements remain unknown and unheeded.”¹³

Research consistently suggests that pastoral leadership is a major factor for church revitalization. However, relatively few studies have examined specific characteristics and behaviors of effective pastoral leaders in church revitalization contexts.¹⁴ More research is needed to evaluate the theological, affective, and behavioral

¹²Reeder, *From Embers to a Flame*, 150.

¹³Harry L. Reeder, *The Leadership Dynamic: A Biblical Model for Raising Effective Leaders* (Wheaton, IL: Crossway, 2008), 54.

¹⁴Several competency-based studies using various methodologies have looked at competencies needed for pastoral effectiveness in general, as well as specific competencies for pastoral ministry as it relates to administration, management, and leadership. David Charles Barnett, “A Comparative Analysis of Critical Competencies of the Assessment of Ministry Effectiveness” (Ed.D. diss., The Southern Baptist Theological Seminary, 2003); Heather E. Hammond, “Qualities of an Effective Pastor: Trans-Contextual Markers of Leaders Who Thrive” (D.Min. thesis, Princeton Theological Seminary, 2011); Earlington Winston Guiste, “An Assessment of Practicing Seventh-Day Adventist Ministers’ Perceived Administrative Skills: Implications for Curriculum in Ministerial Training” (Ph.D. diss., Michigan State University, 1986); Stephen Anthony Boersma, “Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers” (Ph.D. diss., Oregon State University, 1988); Brian Anthony Flahardy, “Essential Leadership Competencies of Professional Ministerial Staff as Identified by Senior Pastors, Staff Members, and Church Lay Leaders” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2007). Additionally, researchers have examined competencies needed in specific subsets and contexts of pastoral ministry, such as small rural contexts, ministers of education, executive pastors, youth pastors, and pastors of senior adults. Royce Alan Rose, “Professional Competencies Needed by Pastors of Small Rural Churches as Perceived by Pastors, Lay Leaders, and Denominational Church Developers” (Ed.D. diss., Southwestern Baptist Theological Seminary, 1983); Charles Sampson Bass, “A Study to Determine the Difference in Professional Competencies of Ministers of Education as Ranked by Southern Baptist Pastors and Ministers of Education” (Ph.D. diss., Southwestern Baptist Theological Seminary, 1998); Timothy Rowland Woodruff, “Executive Pastors’ Perception of Leadership and Management Competencies Needed for Local Church Administration” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2004); James Leroy Graham, “Competencies for Youth Ministers in Southern Baptist Churches” (Ph.D. diss., New Orleans Baptist Theological Seminary, 2005); John Robert Burt, “Competencies for Ministers of Senior Adults in Southern Baptist Churches” (Ph.D. diss., New Orleans Baptist Theological Seminary, 2009).

characteristics of successful church revitalizers.

Competency Modeling

Much of the current literature on church revitalization remains theological, anecdotal, or heavily reliant on individual case studies.¹⁵ While there is certainly great value in such material, each pastor and each context is unique. What works well for one individual may not work for another. Likewise, what works well in one context may not work well in another. Furthermore, research has shown conventional ideas about what makes a person successful in a particular job or role are often erroneous and influenced by personal bias and false assumptions.¹⁶

Competency modeling was born out of the observation that traditional methods of gauging aptitude are often poor predictors for job performance.¹⁷ Human resource management professionals have used competency models since the early 1970s. Researchers and practitioners have successfully used competency models to (1) clarify job role expectations, (2) put the best people in the right jobs, (3) maximize productivity, (4) enhance the feedback process, (5) adapt to change, and (5) align behavior with organizational strategies and values.¹⁸ Additionally, competency models are helpful for designing job specific training and educational curriculum.¹⁹

¹⁵For popular examples of these types of works, see Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (Nashville: B & H, 2014); Alvin L. Reid, *REVITALIZE Your Church through Gospel Recovery* (Raleigh-Durham, NC: Gospel Advance, 2013); Reeder, *From Embers to a Flame*; William Henard, *Can These Bones Live? A Practical Guide to Church Revitalization* (Nashville: B & H, 2015); Mike McKinley, *Church Planting Is for Wimps: How God Uses Messed-Up People to Plant Ordinary Churches That Do Extraordinary Things* (Wheaton, IL: Crossway, 2010).

¹⁶David C. McClelland, introduction to *Competence at Work: Models for Superior Performance*, by Lyle M. Spencer and Signe M. Spencer (New York: Wiley, 1993), 4.

¹⁷Spencer and Spencer, *Competence at Work*, 3.

¹⁸Anntionette D. Lucia and Richard Lepsinger, *The Art and Science of Competency Models: Pinpointing Critical Success Factors in Organizations* (San Francisco: Pfeiffer, 1999), 8-14.

¹⁹*Ibid.*, 28.

Without a clear grasp of necessary competencies for church revitalization, it is difficult for churches and seminaries to assess their ability to identify and train pastors accurately. However, determining the exact set of needed competencies for any pastoral role is difficult. Bartelt observes, “Nowhere in Scripture is there a specific curriculum, of course, and even the well-crafted list in 1 Timothy 3:1-7 has a far greater focus on personal and spiritual characteristics than on an academic course of studies.”²⁰

Competency modeling has been a regular practice in the business world for the better part of fifty years. However, little attention has been given to creating competency models in church contexts despite the fact that the Association of Religion Data Archives reports there are 344,894 religious congregations and over 150 Million religious adherents in the United States.²¹

Competency model studies are recommended for “jobs that have high value in relation to the organization’s strategic plans and structure for carrying out those plans.”²² Considering the overwhelming number of churches in plateau or decline in North America, and the fact that research has repeatedly shown that pastoral leadership is the most important factor for church revitalization, it is hard to imagine a role that has “higher value to the organization’s strategic plans” than a local pastor serving in a plateaued or declining church. This study seeks to develop a competency model for church revitalization through a series of interviews with superior performers in the role of church revitalization, and codifying a set of competencies through a panel of experts.

²⁰Andrew H. Bartelt, “Forming Pastors for the Whole Church: Thinking Together about Pastoral Certification,” *Concordia Journal* 35, no. 1 (December 2009): 55.

²¹Association of Religion Data Archives, “US Membership Report,” accessed January 11, 2017, http://www.thearda.com/rcms2010/r/u/rcms2010_99_US_name_2010.asp.

²²Spencer and Spencer, *Competence at Work*, 93.

Purpose Statement

The purpose of this exploratory sequential mixed methods study is to use qualitative interviews and a panel of experts to create a competency model for pastors who are revitalizing churches in the Southern Baptist Convention that are plateaued or declining.

Research Questions

1. What knowledge, skills, motives, traits, and self-concepts (competencies) are related to success in church revitalization?²³
2. Which competencies are considered “expert competencies,” “core competencies,” and “supplemental competencies?”²⁴
3. Which specific competencies are unique to the pastor’s role in leading a church revitalization?²⁵
4. To what level does consensus exist among experts in regard to the necessary competencies for church revitalization and the relative importance of such competencies?

Research Hypotheses

1. Certain competencies are predictors of success for pastors leading church revitalization.
2. A subset of correlating competencies are “core competencies,” which are essential for the role of church revitalization.
3. A subset of correlating competencies are “expert competencies,” which differentiate average performers from superior performers in the role of church revitalization.
4. A subset of correlating competencies are “supplementary competencies,” which are helpful, but not necessary for the role of church revitalization.
5. There exists a level of expert agreement on the competencies observed in the behaviors of superior performing church revitalizers.

²³While there are various taxonomies of competencies in the literature, this set of competency categories taken from Spencer and Spencer, *Competence at Work*, 9-11.

²⁴David G. Gliddon, “Forecasting a Competency Model for Innovation Leaders Using a Modified Delphi Technique” (Ph.D. diss., The Pennsylvania State University, 2006), 50.

²⁵Research has found a set of common competencies that account for 80 to 98 percent of all competencies found in a given model. The remaining competencies are called “uniques” and are highly specific for a particular job or role. Spencer and Spencer, *Competence at Work*, 20.

6. There exists a level of agreement among experts on the competencies needed for church revitalization.

Delimitations of the Proposed Research

This research was limited to pastors in the Southern Baptist Convention who are pastoring churches who have experienced a period of plateau or decline. Plateaued and declining churches are defined as churches that have maintained an average attendance growth rate less than or equal to 5 percent over at least five-year period.²⁶

Definition of the Research Population

The research population consists of pastors who currently serve at churches that are members of the Southern Baptist Convention and have experienced plateau and/or decline followed by a period of growth.²⁷

Terminology

For the purpose of this study, the following operational definitions were used.

Behavioral Event Interview (BEI). This structured interview technique seeks to catalog a thorough description of how a performer does his or her job through the interviewee recounting detailed stories about specific situations at work.²⁸

Competency. Spencer and Spencer's definition is used in this work: "A competency is an underlying characteristic of an individual that is causally related to

²⁶This metric comes from the estimated annual population growth rate of 1.1 percent annually in the United States. On average, an attendance growth of 5 percent or less over the course of five years would not be keeping pace with the growth of the surrounding community. Aubrey Malphurs and Gordon E. Penfold, *Re:vision: The Key to Transforming Your Church* (Grand Rapids: Baker, 2014), 22.

²⁷Plateau or decline is defined here as less than 5 percent growth in attendance over a five-year period, while growth is defined as greater than 10 percent annual growth and/or a baptism rate of 1 baptism annually for every 35 resident members. These numbers for growth are taken from Stetzer and Dodson, *Comeback Churches*, xiii. Rationale for the use of these numbers is discussed in chap. 3.

²⁸Spencer and Spencer, *Competence at Work*, 118.

criterion-referenced effective and/or superior performance in a job or situation.”²⁹

Competency model. A competency model is defined as a cataloged formal description of “the knowledge, skills, and characteristics needed to effectively perform a role in in an organization.”³⁰

Core competency. A core competency is a characteristic that a person needs in a job or role to be minimally effective.³¹ This term is sometimes referred to in the literature as threshold competencies.

Delphi method. The Delphi method is a technique that uses multiple rounds of questionnaires to reach a consensus among a panel of experts.³²

Effective performer. Spencer and Spencer explain that an effective performer “usually really means a ‘minimally acceptable’ level or work, the lower cutoff point below which an employee would not be considered competent to do the job.”³³

Expert competency. Expert competency is the factor that differentiates superior performers from average performers.³⁴ Sometimes referred to in the literature as “differentiating competencies.”

Knowledge. Knowledge is the “information a person has in a specific content area.”³⁵

²⁹Ibid., 9.

³⁰Lucia and Lepsinger, *The Art and Science of Competency Models*, 5.

³¹Spencer and Spencer, *Competence at Work*, 15.

³²Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn, “The Delphi Method for Graduate Research,” *Journal of Information Technology Education* 6 (January 2007): 3.

³³Spencer and Spencer, *Competence at Work*, 13.

³⁴Ibid., 15.

³⁵Ibid., 10.

Leadership. Bernard Bass defines leadership as “the ability to influence, motivate, and enable others to contribute to the effectiveness and success of the organizations of which they are members.”³⁶

Motives. Spencer and Spencer write that motives are “the things a person consistently thinks about or wants that cause action.”³⁷

Objective. An objective is an educational statement of what a learner will do to demonstrate the achievement of a curriculum goal.³⁸

Plateaued church. A plateaued church is a church whose growth rate is less than the population growth rate of the surrounding community.³⁹

Revitalization. Revitalization is an intentional change of culture and praxis by members of a church community, after a period of church plateau or decline, that leads to greater church health and numerical growth.

Self-concept. Spencer and Spencer write that self-concept is “a person’s attitudes, values, or self-image.”⁴⁰

Skills. Spencer and Spencer’s definition of skill is “the ability to perform a certain physical or mental task.”⁴¹

³⁶Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York: Free Press, 2008), 23.

³⁷Spencer and Spencer, *Competence at Work*, 9.

³⁸LeRoy Ford, *A Curriculum Design Manual for Theological Education* (Eugene, OR: Wipf & Stock, 2003), 86.

³⁹Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids: Zondervan, 2005), 245.

⁴⁰Spencer and Spencer, *Competence at Work*, 10.

⁴¹*Ibid.*, 11.

Superior performance. Superior performance is “defined statistically as one standard deviation above average performance.” This is roughly the top 10 percent of performers.⁴²

Supplementary competency. Supplementary competency refers to a competency that may be helpful to job performance occasionally, but is “not necessary for the completion of core job functions.”⁴³

Traits. Traits are the “physical characteristics and consistent responses to situations or information.”⁴⁴

Research Assumptions

1. While church growth is undoubtedly ultimately the work of God (1 Cor 3:6), it is assumed that God uses the knowledge, skills, attitudes, and abilities of leaders within the church for the growth of his church.
2. At least some knowledge, skills, attitudes, and abilities related to church revitalization can be learned.
3. Understanding the competencies needed for church revitalization is helpful in identifying those whom God may have uniquely gifted for that role within the church, and for assessing and developing curriculum to train future church leaders.
4. Interviews with superior job performers and a panel of experts can identify appropriate competencies for a job or role.

Methodological Design Overview

This study sought to develop a competency model using a sequential exploratory mixed method technique. The qualitative phase consisted of BEIs based on the technique used in the classic competency model study design pioneered by McClelland and proposed by Spencer and Spencer.⁴⁵ The quantitative phase sought to develop a competency model using a modified Delphi technique.

⁴²Ibid., 13.

⁴³Gliddon, “Forecasting a Competency Model,” 50.

⁴⁴Spencer and Spencer, *Competence at Work*, 10.

⁴⁵Ibid., 93-155.

The classic competency model uses critical incident interviews (BEI) with standout performers in a specific job role or position. The interviews seek to analyze the behaviors and motivations of superior performers through structured interviews. The model also allows for the use of an expert panel as an alternate means of data collection from the criterion sample. This study used the coded data from a sample of BEIs to inform the items in the initial iteration of the Delphi panel.

Quantifiably measurable outcomes are used to identify top performers; however, Spencer and Spencer concede that hard criteria are not always possible. In such cases, peer ratings have been shown to have high validity in predicting performance outcomes. Additionally, Spencer and Spencer suggest that observing those who excel at multiple criteria can identify the “real stars,” or superior performers.⁴⁶ Since much of what makes a pastor successful is difficult or impossible to quantifiably measure, the selection criteria is composed of measurable performance indicators, scholarly contribution in the area of church revitalization, and peer recommendation criteria.

Developing the Competency Model

The methodology for the competency model was formed by combining elements of the classic competency study developed by David C. McClelland and a three-iteration modified Delphi technique, which has been used in more than fifty scholarly competency related studies.⁴⁷ The classic competency study methodology uses a modified critical incident interview called the Behavioral Event Interview. The steps for the classic study for developing a competency model, as given by Spencer and Spencer, include (1) defining performance effectiveness criteria, (2) identifying a criterion sample,

⁴⁶Spencer and Spencer, *Competence at Work*, 96.

⁴⁷Ibid. See also Gliddon, “Forecasting a Competency Model,” 7.

(3) collecting data, (4) analyzing data and develop a competency model, (5) validating the competency model, and (6) preparing applications of the competency model.⁴⁸

This study followed the steps suggested for the classic competency study while using an exploratory sequential mixed methods research design. In Phase 1 of the research qualitative interviews were conducted following the BEI protocol. The results of the qualitative interviews informed the Delphi panel in phase 2 of the study. The results and discussion considers both the qualitative and quantitative data.

Define performance effectiveness criteria. In order to participate in the interview or expert group, participants had to meet at least two selection criteria related to successful performance in the role of revitalization, academic research in the field of revitalization, and peer recommendation. The set of selection criteria was used for both the BEIs and the Delphi panel. However, since the BEI is designed to analyze actual behaviors related to job role, priority was given to the selection criteria directly related to successfully serving in a revitalization pastoral role.

Identify a criterion sample. The participants for the study that met the selection criteria were identified using peer recommendation, data obtained from annual reports from the Baptist state conventions, and snowball sampling procedures. Participants were then selected for participation in the study from the list of pastors who meet the selection criteria using purposeful sampling. Purposeful sampling was used to select superior performers and experts in the area of church revitalization and represent a diversity of experience related to context and church size.

Collect data. In phase 1, data was collected using the BEI protocol. The BEI is an open-ended interview in which the subjects are asked to relate, in detail, three stories when they succeeded in their role and three times when they did not. The interviewee is

⁴⁸Spencer and Spencer, *Competence at Work*, 94.

asked to recount details, thoughts, and motivations. The interviews lasted about two hours, and were conducted in person, via teleconferencing, and through videoconferencing technology. The interviews were recorded, transcribed, and coded for competencies.

Phase 2 used a Delphi Panel to reach consensus among a panel of experts. The items for the initial iteration of the Delphi panel were drawn from the analysis of the BEIs as well as the qualitative data gathered from the panel of experts in iteration 1 of the Delphi.⁴⁹ Surveys were distributed, completed, and compiled using the Qualtrics research platform.

Analyze data and develop a competency model. The qualitative interviews from phase 1 were transcribed and loaded into content analysis software. The transcribed interview were then coded for demonstration of competencies. Previous competency modeling research has developed competency dictionaries of the most common competencies for job performance. These interviews were categorized into the pre-existing competency categories and new competencies were identified that were unique to the task of church revitalization. The analyzed data from phase 1 informed the initial iteration of phase 2.

The results of the Delphi panel found in phase 2 were analyzed to develop a competency model. A competency model for church revitalization was developed through expert consensus and classified into core, expert, and supplementary competencies. Statistical analysis was conducted for measures of central tendency and dispersion, inter-rater reliability, and level of agreement.

Validate the competency model. This research sought to validate the

⁴⁹The classic competency study was originally developed in response to the observation that traditional ideas about what aptitudes correlate with success in a job or role were often poor predictors for actual performance. Thus, the decision was made for the purpose of this study not to include competencies from the current literature in the first iteration of the Delphi panel. Instead, all competencies were generated from the research sample that met performance criteria metrics as indicated in the methodology section. An examination of competencies currently found in the literature base are explored in chap. 3. McClelland, introduction to *Competence at Work*, 4.

qualitative findings of the BEI interviews with a concurrent construct validation. The phase 2 panel used a separate group of superior performers that meet the initial selection criteria. Statistical measures from the Delphic phase of the study were used to validate the competency model.

Prepare applications of the competency model. The discussion section of the project sought to explore how the model may be useful for selection and training of future church revitalizers. Furthermore, this research may prove useful for curriculum development efforts at formal pastoral training institutions such as Christian colleges and seminaries.

Conclusion

The majority of churches in the United States are either plateaued or declining and thousands of churches are closing each year.⁵⁰ More often than not, pastors face the leadership challenge of revitalizing churches. Indeed, church revitalization research shows that pastoral leadership is the most important factor influencing a church's turnaround.⁵¹ As churches, denominations, and seminaries seek to meet the challenges of ministry in the current context, it is vital to understand what competencies (skills, knowledge, motives, and attitudes) predict performance outcomes related to church revitalization. An understanding of competencies for church revitalization is helpful to identify, assess, and train pastoral leaders to be effective in plateaued or declining churches. The purpose of this research is to develop a competency model for pastoral leaders in church revitalization contexts.

Chapter 2 examines church revitalization and pastoral competency from both a theological and theoretical perspective. Additionally, the history and development of the competency modeling movement and the use of the Delphi methodology for competency

⁵⁰Kwon, "Total U.S. Churches."

⁵¹Stetzer and Dodson, *Comeback Churches*, 34.

studies is addressed. Chapter 3 provides a detailed methodology for the proposed research. Chapter 4 reports the findings of both phases of the research. Chapter 5 discusses implications and applications of the research findings as well as recommendations for further research.

CHAPTER 2

LITERATURE REVIEW

This study seeks to develop a competency model for church revitalizers in SBC churches. The purpose of this chapter is to serve as background to the research portion of this study. This chapter first explores the definition of the term *church revitalization*, as well as examines the theological and practical motivations for revitalization. Next, contemporary research related to revitalization philosophy, methodology, and leadership is analyzed. The aim of this chapter is to show that the current state of revitalization research suggests that pastoral leadership is one of, if not the most important factor for church revitalization. However, much of the writing in the field of church revitalization remains mostly anecdotal, based on individual case studies, or focused on inherent characteristics of church revitalizers rather than demonstrated behaviors and skills. This chapter argues that more research is needed to explore the competencies exhibited by successful church revitalizers.

This chapter concludes by examining the use of competency modeling for developing a list of skills, behaviors, and attitudes for church revitalization. Additionally, previous competency studies related to various pastoral ministry roles are surveyed. Finally, this chapter seeks to establish the theoretical framework for competency modeling and how a competency model for revitalization may be generated using demonstrated competencies of successful practitioners to inform assessment, development, and training.

Church Revitalization and the Church Growth Movement

Church growth, health, and revitalization may be modern terms, but they are ancient concerns. The story of the people of God in the Old Testament is a story of

division (into two kingdoms) and sin.¹ Paul’s letters speak to churches about contextual, institutional, and spiritual factors related to church growth.² The Johannine Epistles are written to a church or group of churches that have experienced “challenges of longer term existence,” including doctrinal dysfunction and many leaving the church.³ Christ’s words in Revelation to the seven churches of Asia both commend healthy church dynamics and rebuke unfaithfulness.

However, the origin of church revitalization as a modern concept can be traced back to the church growth movement.⁴ The decline of church participation in the 1960s served as one of the major catalysts for the early popularity of the church growth movement in America.⁵

The Church Growth Movement

In 1955, missionary Donald McGavran published *The Bridges of God*. This event is widely considered the time when the church growth movement was born.⁶ McGavran’s work provided one of the earliest proposals that social science research could be used to increase missional effectiveness. *The Bridges of God* sought to use the scientific method to determine what causes church growth, hinders church growth,

¹Paul R. House, *Old Testament Theology* (Downers Grove, IL: IVP, 1998), 532.

²Brandon Edward Conner, “Church Revitalization: Insights from the Ministry of the Apostle Paul” (Ph.D. diss., The Southern Baptist Theological Seminary, 2012), 4-5.

³Robert W. Yarbrough, *1-3 John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 21.

⁴Jeffrey C. Farmer, “Church Planting Sponsorship: A Statistical Analysis of Sponsoring a Church Plant as a Means of Revitalization of the Sponsor Church” (Ph.D. diss., New Orleans Baptist Theological Seminary, 2007), 5.

⁵Gary L. McIntosh, “Why Church Growth Can’t Be Ignored,” in *Evaluating the Church Growth Movement: 5 Views*, ed. Gary L. McIntosh (Grand Rapids: Zondervan, 2004), loc. 268, Kindle.

⁶Thom S. Rainer, *The Book of Church Growth* (Nashville: B & H, 1998), loc. 210, Kindle.

factors that lead to a Christian movement among a group, and which church growth principles were reproducible, specifically in the context of international missions.⁷

After returning from the mission field in India, McGavran continued to speak and publish works related to church growth. In 1965, McGavran was named the founding dean of the School of World Mission at Fuller Theological Seminary. The School of World Mission quickly became one of the leading missions programs in the world. McGavran's church growth teachings influenced other notable Fuller faculty such as Alan Tippett, J. Edwin Orr, Charles H. Kraft, Ralph D. Winter, Arthur Glasser, and perhaps most famously, C. Peter Wagner.⁸

Initially, McGavran prohibited American pastors from gaining admission to the School of World Mission, instead choosing to focus on international missions. However, in 1972, Wagner and McGavran piloted a class that applied church growth ideas to the American church context. According to Gary McIntosh, "this class became the springboard for the American Church Growth movement."⁹

One of the students in that inaugural class, Win Arn, founded the Institute for American Church Growth that same year. In 1975, Fuller began offering a doctor of ministry program, in which C. Peter Wagner was asked to contribute classes in church growth. Several graduates of this program, such as Elmer Towns, John Maxwell, Leith Anderson, and Rick Warren, would prove to be influential in the development of the church growth movement.¹⁰

⁷McIntosh, "Why Church Growth Can't Be Ignored," loc. 143.

⁸Ibid., loc. 192.

⁹Ibid., loc. 222.

¹⁰Ibid., loc. 237.

By the mid-1980s, the classical church growth movement was at its peak. Fuller Theological Seminary had established an endowed Chair of Church Growth filled by C. Peter Wagner. Additionally, an academic journal for church growth was established, the *Journal of the American Society for Church Growth*.¹¹ These events brought legitimacy to church growth as an academic discipline.

The Church Health Movement

The influence of the Church Growth Movement began to wane in the late 1980s and early 1990s. This decline was due to two main factors. First, C. Peter Wagner, seen by many as the successor to Donald McGavran as the leader of the church growth movement, moved his research interest toward “power encounters” and spiritual warfare.¹² Second, popular level church growth research moved further away from the classical church growth model of McGavran, which led to the public perception of church growth as merely marketing for churches.¹³

In response, the mid 1990s saw the rise of the “church health” movement. Church health attempted to move away from the “marketing” perception church growth had gained in the late 1980s. Commentators have argued that while many in the church health movement seem to be “anti-church growth,” many of their tenets are simply

¹¹McIntosh, “Why Church Growth Can’t Be Ignored,” loc. 253.

¹²Ibid., loc 1165. Wagner’s shift from a self-described “anti-Pentecostal” cessationist to focusing his research on power encounters and spiritual warfare seems to come from, at least in part, his commitment to study whatever area of the church was growing. Wagner states that based on church growth principles, he looked to find the churches “where the blessing of God was resting the most.” He goes on to recount, “Much to my dismay, I found that the fastest growing churches—not only in Cochabamba, but also in all of Latin America—were the Pentecostal churches.” For more of his account of his shift in perspective on Pentecostal doctrine, see C. Peter Wagner, *Wrestling with Alligators, Prophets and Theologians: Lessons from a Lifetime in the Church—A Memoir* (Ventura, CA: Regal, 2012), 115-21.

¹³Ibid., loc. 281.

reclaiming classical church growth principles, as proposed by McGavran.¹⁴ Regardless, the renewed emphasis on church health brought with it a focus on “revitalizing the existing church.”¹⁵

The Rise of Revitalization

Use of the term *church revitalization* has corresponded with the rise of the church growth and church health movements respectively. The first works with “church revitalization” in the title were published in early 1970s, around the same time the high demand for church growth resources led to the development of the now famous pilot course at Fuller and the founding of the Institute for American Church Growth. The first American dissertation or thesis explicitly focused on church revitalization, “Parkview Baptist Church: A Study in Congregational Revitalization,” was one of the first projects published from the Fuller Doctor of Ministry program.¹⁶ The vast majority of early academic writing related to church revitalization was produced from Fuller Seminary.¹⁷

An analysis of the rate of publication of church revitalization materials (see figure 1) shows that the term *revitalization* is introduced at the same time the church growth movement begins to be applied to the American context. The rate of publication of printed books peaks with the church growth movement into the mid-1980s.

¹⁴ McIntosh, “Why Church Growth Can’t Be Ignored,” loc. 311.

¹⁵ Farmer, “Church Planting Sponsorship,” 13.

¹⁶ Bruce Graham Redding, “Parkview Baptist Church: A Study in Congregational Revitalization” (D.Min. thesis, Fuller Theological Seminary, 1976). The first thesis published using the term *church revitalization* was in 1971. The thesis was not a ministry-based study, but instead an anthropology work. Frances Hine Harwood, “The Christian Fellowship Church: A Revitalization Movement in Melanesia” (Ph.D. diss., The University of Chicago, 1971).

¹⁷ Redding, “Parkview Baptist Church”; Steven Dale Shepard, “Spiritual Gifts as a Focus for the Revitalization of the San Fernando Church of Christ” (D.Min. thesis, Fuller Theological Seminary, 1977); Daniel Arthur Dryer, “Germain Street United Baptist Church: A Plan for the Revitalization of Congregational Life” (D.Min. thesis, Fuller Theological Seminary, 1979); Donald Anthony Elliott, “The Monroeville Presbyterian Church: A Case Study of the Revitalization of a Small Church” (D.Min. thesis, Fuller Theological Seminary, 1980); Robert M. Vander Zaag, “Revitalization of Fellowship at Bethany Church for the Purpose of Stimulating Church Growth” (D.Min. thesis, Fuller Theological Seminary, 1980).

After a lull in church revitalization writing, production again picks up in the late 1990s and early 2000s with the growth of the church health movement. Meanwhile, the rate of theses and dissertations that use “church revitalization” in their titles have steadily increased from the early 1970s until the present time (see figure 2).

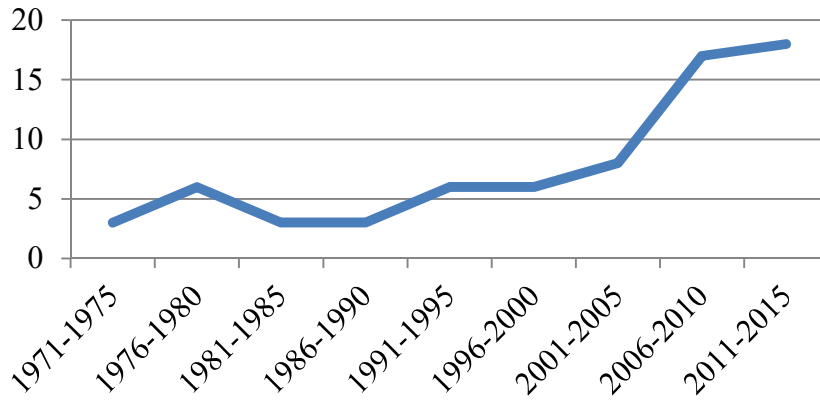


Figure 1. Church revitalization books published by year

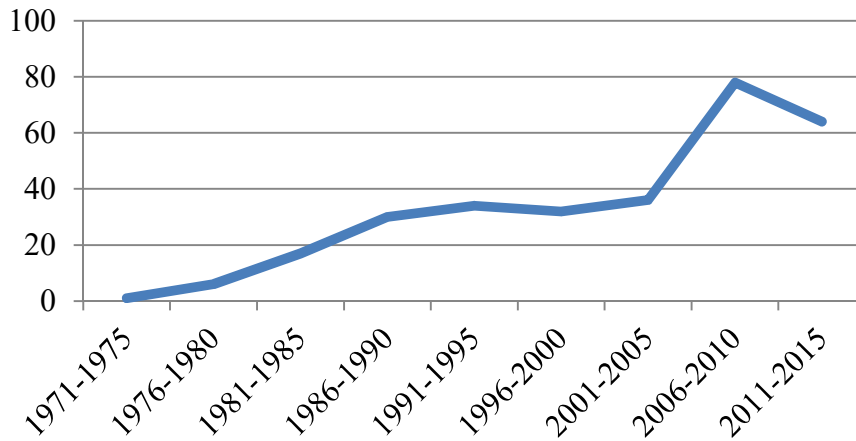


Figure 2. Church revitalization theses and dissertations published by year

What Is Church Revitalization?

The term *church revitalization* is often assumed or ambiguously defined throughout much of the popular and academic literature. Phrases like *replanting*, *revival*, and *renewal* are often used as equivalents with *revitalization*. For example, Mark Clifton

in *Reclaiming Glory: Revitalizing Dying Churches*, rarely uses the term *revitalization*, instead preferring the term *replant*.¹⁸ In the foreword to *Replant*, Ed Stetzer states, “The Western World is in need of new churches. In some cases, churches must multiply and plant new churches from scratch, while in other cases existing churches must and should be revitalized—in essence they must be ‘replanted.’”¹⁹ Several authors choose to use different nomenclature such as *comeback church*, *turn-around church*, or U-turn church, and seem to use these terms interchangeably.²⁰

Other authors attempt to nuance the difference between terms related to revitalization. Alice Mann differentiates revitalization as church renewal early in the decline process, while redevelopment is the attempt at church renewal as the church is approaching death.²¹ Thom Rainer seems to regard replanting as a subset of church revitalization.²²

Definitions of church revitalization remain inconsistent across popular and academic literature and often use imprecise language (see table 1).²³ Most attempts to

¹⁸Mark Clifton, *Reclaiming Glory: Revitalizing Dying Churches* (Nashville: B & H, 2016).

¹⁹Mark DeVine, Darrin Patrick, and Ed Stetzer, *Replant: How a Dying Church Can Grow Again* (Colorado Springs: David C. Cook, 2014), 14.

²⁰Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around and Yours Can, Too* (Nashville: B & H, 2007); George Barna, *Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal, 1997); Kevin Harney and Bob Bouwer, *The U-Turn Church: New Direction for Health and Growth* (Grand Rapids: Baker, 2011).

²¹Alice Mann, *Can Our Church Live?* (Bethesda, MD: Rowman & Littlefield, 2000), 9.

²²Thom S. Rainer, “Three Types of Church Revitalization: Introducing Church Answers Monthly,” *ThomRainer.Com*, last modified May 18, 2015, accessed March 20, 2016, <http://thomrainer.com/2015/05/three-types-of-church-revitalization-introducing-church-answers-monthly/>.

²³Farmer, “Church Planting Sponsorship,” 19; Conner, “Church Revitalization,” 15-16; Jared Roth, “The Relationship between Emotional Intelligence and Pastor Leadership in Turnaround Churches” (Ed.D. diss., Pepperdine University, 2011), 18-19; Joseph Bradley Christopherson, “The Role of Transformational Leadership in the Revitalization of Plateaued and Declining Churches” (Ed.D. diss., Grand Canyon University, 2014), 17; Barna, *Turnaround Churches*, 23; Martin Alan McMahan, “Training Turn-Around Leaders: Systemic Approaches to Reinstating Growth in Plateaued Churches” (Ph.D. diss., Fuller Theological Seminary, 1998); Gordon Everett Penfold, “Defining Characteristics of Turnaround Pastors among Evangelical Churches in the Rocky Mountain States” (D.Min. thesis, Talbot School of

define revitalization tend to fall into one of four approaches: the cultural approach, tangible growth approach, church health approach, or characteristic approach.

Table 1. Definitions for revitalization

Author	Definition
Farmer	Revitalization refers to the process of breathing new life into a stagnant or dying church.
Connor	Leading a church that has plateaued or declined or lost effectiveness for the work of the Kingdom back to vitality and effectiveness in serving Christ.
Roth	A revitalized congregation is defined as a church that is regularly and consistently “making new disciples who make new disciples” A revitalized church possesses many of the following characteristics: <ol style="list-style-type: none"> 1. Growth through adult baptisms and confirmations, 2. Increase in worship attendance by 5 percent or more annually, 3. Rise in stewardship and financial commitments, 4. Increased number of hours invested in community service, 5. Regularly scheduled outreach events, 6. Growth in small groups, and 7. New congregations planned or began.
Christopherson	Revitalization is the journey of leading a church or faith-based, nonprofit organization through the process of moving from being unhealthy in membership attendance, constituent donations, in plateau or decline, to become a thriving, growing organization.
Barna	[Churches who] experience a rapid decline but are able to end that hemorrhaging and make a full comeback to healthy Christian ministry.
McMahan	Growth in plateaued churches.
Penfold	A church that has transitioned from plateau or decline in worship attendance to a positive growth of an Average Annual Growth Rate (AAGR) of 2.5 percent per year for a minimum of five years, regardless of church size. This results in a Decadal (ten-year) Growth Rate of 28 percent.
Stroh	Turnaround churches were defined as congregations that declined at least 20 percent in worship attendance after which, by God’s grace and blessing, they rebounded and rose above their original status (before their decline started) by at least 20 percent and then sustained or increased their new worship average.

Theology, Biola University, 2011), 13; Elton C. Stroh, “Turnaround Churches in the Wisconsin Evangelical Lutheran Synod” (D.Min. project, Trinity International University, 2014), iv.

The following sections seek to provide an overview of each approach and then propose a definition for the use in this study that combines elements from each approach. Finally, definitions are provided to operationally define and differentiate church planting, replanting, and revitalization as used in this study as three interrelated but distinct subcategories of church growth.

Cultural Approach

The term *revitalization* has its origin in the anthropological research of Anthony F. C. Wallace.²⁴ Wallace defined revitalization as a “deliberate, organized, conscious effort by members of a society to construct a more satisfying culture.”²⁵ Wallace differentiated revitalization from other forms of cultural change (such as evolution, drift, or acculturation) by the “deliberate intent” of revitalization.²⁶ According to Wallace’s model, revitalization occurs when the pattern of a cultural system causes individual stress. After it becomes apparent that this pattern will not reduce the current level of stress, the individuals of the cultural system must either learn to live with and tolerate the stress, or change the cultural pattern in an attempt to reduce the stress.²⁷ Wallace proposed that this process explained the origins of many religious and cultural movements, including Christianity, Islam, and possible Buddhism. Furthermore, he proposed that new sects and denominations appear because of a failed attempt to revitalize a traditional system.²⁸

²⁴Eunice Irwin, “‘How Do You Spell Revitalization?’ Definitions, Defining Characteristics, Langua,” in *Interpretive Trends in Christian Revitalization for the Early Twenty-First Century*, ed. J. Steven O’Malley (Lexington, KY: Emeth, 2011), 231.

²⁵Anthony F. C. Wallace, “Revitalization Movements,” *American Anthropologist* 58, no. 2 (1956): 265.

²⁶*Ibid.*

²⁷*Ibid.*, 266-67.

²⁸*Ibid.*, 267.

There are several strengths to the cultural approach. First, the cultural approach is defined by the intentionality of the change. Revitalization is not something that merely happens; instead, members of the group must instigate the change. Second, the cultural approach identifies that revitalization requires a change in culture and practice by the group. Finally, this framework provides a clear, descriptive analysis of how change happens in a group.

However, the telos of revitalization in this theory does not necessarily have biblical merit. The success of the revitalization process is measured by the extent to which cultural changes within the organization relieves stress from the individual members of the cultural group. Finally, since this model's end goal is based on the effect of group members, the prescriptive merit of this model for church leaders is questionable.

Church Health Approach

The church health approach to defining revitalization rejects statistical growth as a legitimate biblical goal of revitalization. While he concedes statistical growth is a “desirable consequence” Harry Reeder states, “Whether it is church planting or church revitalization, the object is not statistical growth. The object is church health.”²⁹

This view sees church growth as the typical fruit of a healthy church culture. Elsewhere Reeder writes,

So many pastors and church leaders today are putting the cart before the horse. The objective should not be church growth, but church health, because growth must proceed from health. . . . If a body is healthy, it will grow. And although growth in the church will usually include more people coming, that is not always the case.³⁰

Therefore, according to this view, statistical growth is an expected result of church revitalization; however, growth is not a defining characteristic.

²⁹Harry Reeder, foreword to *Biblical Church Revitalization: Solutions for Dying & Divided Churches*, by Brian Croft (Fearn, Scotland: Christian Focus, 2016), 8.

³⁰Harry L. Reeder III, *From Embers to a Flame: How God Can Revitalize Your Church*, rev. and expanded ed. (Phillipsburg, NJ: P & R, 2008), 29.

The strength of this view is a healthy view of biblical ecclesiology. The church health approach shuns pragmatic attempts to manufacture statistical growth without biblically informed methodology or teleology.³¹ Though, the lack of statistical measures makes revitalization difficult to identify. Additionally, the term “health” is subjective and difficult to determine without corresponding statistical measures.³² Furthermore, it is difficult to differentiate this definition of church revitalization clearly from the church health movement.

Tangible Growth Approach

The tangible growth approach bases its definition of revitalization on statistical metrics. Proponents of the tangible growth approach acknowledge tangible and intangible components to revitalization, yet tend to consider the tangible components for study.³³ For example, Tom Cheyney combines concepts of church health and tangible growth when he defines church revitalization as “a movement within protestant evangelicalism, which emphasizes the missional work of turning a plateaued, declining, or rapidly declining church around and moving it back towards growth and health.”³⁴

The tangible growth approach is common among authors conducting quantitative research. This approach allows for a more precise definition for scientific investigation. Researchers who use the tangible growth approach often use the term *turnaround* instead of *revitalization*.

³¹Croft, *Biblical Church Revitalization*, 16.

³²Christopherson’s study indicated that only 12.5 percent of pastors sampled perceived that their church was in decline. This research suggests that many pastors of statistically declining churches tend to view growth and decline in “spiritual” terms. Christopherson, “The Role of Transformational Leadership,” iv.

³³Farmer, “Church Planting Sponsorship,” 19.

³⁴Tom Cheyney, *Thirty-Eight Church Revitalization Models for the Twenty-First Century* (Orlando: Renovate, 2014), 2.

Three commonly cited tangible growth definitions are from Hadaway, McIntosh, and Stetzer and Dodson. Hadaway defines “statistical revitalization” as a period of plateau, a period of five years or more with ± 5 percent growth, or decline, less than -5 percent over five years, followed by +15 percent growth over a period of five years.³⁵ Penfold defines a turnaround church as a church that has experienced a sustained period of plateau or decline in worship attendance followed by positive growth at an Average Annual Growth Rate (AAGR) of 2.5 percent per year for at least five years.³⁶ Stetzer and Dodson define a “comeback church” as one who (1) experienced five years of plateau or decline, defined as worship attendance growth of less than 10 percent over five years, (2) followed by a period of two to five year of experienced 10 percent increase in annual attendance and an annual baptism ratio of 35:1 or lower.³⁷

The strength of the tangible growth approach is that it is able to precisely and clearly define the studied phenomenon. However, the reason for using the specific numerical criteria of these models is often not well articulated or defended. Additionally, church health is largely absent from the definition in this model. Furthermore, the definition is only concerned with outcomes rather than the process of revitalization.

Characteristic Approach

In 2010, the Center for the World Study of World Christian Revitalization Movements conducted a research consultation with the explicit intent of defining church revitalization.³⁸ Eunice Irwin’s account of this meeting fails to report a succinct consensus

³⁵C. Kirk Hadaway, “From Stability to Growth: A Study of Factors Related to the Statistical Revitalization of Southern Baptist Congregations,” *Journal for the Scientific Study of Religion* 30, no. 2 (June 1991): 183.

³⁶This metric comes from a classroom lecture by Gary McIntosh. He argues a church that simply “keeps all of its biological growth,” will have an estimated average annual growth rate of 2.5 percent. Penfold, “Defining Characteristics,” 13.

³⁷Stetzer and Dodson, *Comeback Churches*, xiii.

³⁸The methodology for this study consisted of several groups of experts with diverse backgrounds coming to consensus at individual tables. For an exhaustive report of the findings from each

definition for revitalization. She argues that uniform definitions and models are limited in usefulness due to their particular ecclesiological, cultural, and historical situatedness. Instead, Irwin proposes the use of a characteristic approach, which “examin[es] characteristics rather than devising models or taxonomies.”³⁹ Irwin’s synthesis of the data from the consultation lists nine defining characteristics of revitalization: (1) profound reorientation of life, (2) creating new spaces, (3) breakthrough, changing of lives, (4) humility, (5) fruitful change, (6) re-imagining of God, (7) flattens hierarchy, (8) human flourishing, and (9) “new thing,” “grounded in diffused past, and re-appropriation of prior tradition.”⁴⁰

Brian Croft, Senior Fellow for the Mathena Center for Church Revitalization at The Southern Baptist Theological Seminary, defines church revitalization through five characteristics:

(1) it is an effort to revive an established, but struggling church. (2) it mandates a change in direction, (3) it requires patience and understanding with those there before you, (4) its goal is to become a healthy, diverse, multi-generational church, and (5) its purpose is to display the glory of Christ to the world.⁴¹

The strength of the characteristic approach is an understanding that revitalization is a complex phenomenon that includes many aspects. However, the characteristic approach fails to produce consistent definitions across the literature. Furthermore, the characteristic approach seems to have heavy influence of the author’s particular theological and ecclesiological bent. Finally, the characteristic approach tends to use aspirational language (such as “humility,” “human flourishing,” and “diverse”), which may move beyond baseline qualifying conditions for defining revitalization.

table, see Irwin, “How Do You Spell Revitalization?,” 229-43.

³⁹Ibid., 241.

⁴⁰Ibid.

⁴¹Brian Croft, “How Do You Define Church Revitalization?” *Practical Shepherding*, October 10, 2012, accessed April 20, 2016, <http://practicalshepherding.com/2012/10/10/how-do-you-define-church-revitalization/>.

Defining Terms

Due to the inconsistency and ability of many of the terms related to church revitalization, it is necessary to operationally define terms as used in this study. This section also seeks to differentiate the terms *church planting*, *church replanting*, and *church revitalization*. Additionally, since it is so pertinent to defining those terms, the term *church* is briefly defined.

Church Revitalization

Church revitalization, like many ministry phenomena, can be difficult to quantify and define. Theologically, it is true that God is the ultimate source of church growth (1 Cor 3:6). Additionally, it is possible for a church to grow and be unhealthy, just like it is possible for a church to be healthy and decline numerically.⁴² However, the normal pattern of how God designed the world is that healthy things grow. As Reeder suggests, it is harmful to try to force growth without health.⁴³ Yet, it may be just as detrimental to ignore growth altogether as a valid indicator of church health. The following definition borrows concepts from other approaches in an effort to produce an operational definition that is consistent, measurable, and balanced.

For the purpose of this study, church revitalization is defined as an intentional change of culture and praxis by members of a church community, after a period of church plateau or decline, that leads to greater church health and numerical growth.⁴⁴ This definition requires certain characteristics or conditions for revitalization. First,

⁴²Reeder, *From Embers to a Flame*, 29n1, gives the example of a pastor in a community where many had lost their job and moved away during a recession.

⁴³*Ibid.*, 29.

⁴⁴The goal in writing this definition is to provide a usable definition that describes the phenomenon of church revitalization. Therefore, this definition does not attempt to delineate specific numerical criteria to define the terms decline, plateau, church health, or church growth. For the purpose of this study, *revitalized churches* will meet the criteria of a period of numeric decline or plateau or decline, followed by two to five years of both 10 percent annual attendance growth and an annual baptism ratio of at least 35 to 1. The rationale for these metrics is further discussed in chap. 3.

revitalization can only occur in a church community that is currently in existence. Any phenomenon that occurs among a group that is not currently a church is better categorized as a church plant or replant. Second, the revitalization process requires an intentional change of culture and praxis.⁴⁵

Third, the church must have experienced a period of plateau and decline. Fourth, church health must be a goal of revitalization. Finally, tangible growth is a requirement for revitalization. Efforts that produce increased church health only, while admirable, do not meet the conditions to be defined as church revitalization.

Church

The “church” exists simultaneously in two dimensions. The global church is the universal collection and fellowship of all followers of Jesus.⁴⁶ Meanwhile, the local church is an individual community of faith made up of believers who participate in the global church together in a particular place and time. Gregg Allison goes on to describe the local church as

characterized by being doxological, logocentric, pneumadynamic, covenantal, confessional, missional, and spatio-temporal/eschatological. Local churches are led by pastors (also called elders) and served by deacons, possess and pursue purity and unity, exercise church discipline, develop strong connections with other churches, and celebrate the ordinances of baptism and the Lord’s Supper. Equipped by the Holy Spirit with the spiritual gifts for ministry, these communities regularly gather to worship the triune God, proclaim his Word, engage non-Christians with the gospel, discipline their members, care for people through prayer and giving, and stand both for and against the world.⁴⁷

J. D. Payne suggests that church planters seek to understand the irreducible ecclesiological minimum (IEM). This term refers to the very basic characteristics that

⁴⁵Church growth that occurs due to environmental factors, such as demographic changes or population growth, is not characterized as church revitalization. The focus of this study is on intentional changes in church culture and practice that result in church growth.

⁴⁶Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 29.

⁴⁷*Ibid.*, 29-30.

must be present for a church to be a church.⁴⁸ It stands to reason that if church planters are seeking to understand the IEM to know when a church has been planted, church revitalizers need to understand the IEM to know when an authentic church still exists.

For the purpose of this study, the IEM is defined as (1) a community of authentic believers, who (2) meet together regularly, and meet the “three selves” of being (3) self-governing, (4) self-supporting, and (5) self-propagating.⁴⁹ Any organization that does not meet the IEM is not considered an autonomous “church,” regardless of the title hung on the door. A revitalization effort that starts in an organization that does not meet the IEM is not technically “revitalization,” as there is not a church currently in existence. These situations may be better characterized as church plants or church re-plants.⁵⁰

Plant

A church plant is a newly formed church.⁵¹ Any new congregation that has never existed as a church, or met the IEM, is better termed a church plant than church revitalization. For example, if a dying church gifts their facility to a newly formed congregation that is better termed a church plant.

Replant

For the purpose of this study, a replant occurs when a previously existing church ceases to exist as a church for a period, and then reforms as a church. This may occur if (1) there are no longer any authentic believers present in the church community,

⁴⁸J. D. Payne, *Discovering Church Planting: An Introduction to the Whats, Whys, and Hows of Global Church Planting* (Downers Grove, IL: IVP, 2009), 32.

⁴⁹*Ibid.*, 21. “Self-propagating” does not necessarily mean that the local church is actively involved in spreading the gospel, only that it has all the necessary resources to do so among the members.

⁵⁰The terms *revitalization* and *replant* are often used synonymously in popular and academic literature; however, the following section seeks to differentiate these terms.

⁵¹Rodney Dale Anderson, “An Analysis of Attitudes, Values, and Beliefs of Congregants and Leaders of Small Churches toward Church Planting” (Ed.D. thesis, The Southern Baptist Theological Seminary, 2009), 12.

(2) the community does not meet together regularly for a period of time, or (3) the church community is no longer able to self-govern, self-support, or self-propagate. An example of this may be a church that “shuts the doors” for a period of time and then relaunches, perhaps with a new name or covenant.

Church Merger

A church merger occurs when two separate existing churches decide to covenant together and become one church. These churches may keep the name and covenant of one of the churches, or come together under a new name and covenant. Church growth from a church merger would not be considered church revitalization.

The Need for Revitalization

The need for church revitalization in the modern American church is well documented. Four thousand churches close their doors every year.⁵² Between 80 and 90 percent of churches are plateaued or declining.⁵³ Most Americans believe the church is declining or dying.⁵⁴ In 2015, the Pew Research Center reported that in just seven years (2007-2014) the percentage of the population that described themselves as Christian fell almost 8 percent, from 78.4 percent to 70.6 percent. In that same time span the percentage of “nones,” those who describe themselves as atheist, agnostic, or unaffiliated, jumped from 16.1 percent to 22.8 percent.⁵⁵ Gallup reports that just 4 in 10 Americans report church attendance in a given week.⁵⁶ However, researchers suggest that this self-

⁵²R. Albert Mohler, Jr., et al., *A Guide to Church Revitalization* (Louisville: SBTS Press, 2015), 7.

⁵³*Ibid.*, 8.

⁵⁴Lisa Green, “Americans Believe Church Is Good but Dying,” *LifeWay Research*, March 30, 2015, accessed September 22, 2016, <http://lifewayresearch.com/2015/03/30/americans-believe-church-is-good-but-dying/>.

⁵⁵Pew Research Center, “America’s Changing Religious Landscape,” May 12, 2015, accessed September 22, 2016, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

⁵⁶Frank Newport, “In U.S., Four in 10 Report Attending Church in Last Week,” *Gallup.Com*,

reported data is probably unreliable and that the actual number of church attendance is likely closer to 22 percent.⁵⁷

Research on the death rate of congregations in America found that churches were possibly more likely than other organizations to “limp along rather than die.”⁵⁸

Barna suggests more churches are dying than the numbers might indicate:

Thousands of churches across America have deteriorated to the point where they are a ministry in theory only, a shell of what they had once been. In these churches, little, in any, outreach or in-reach takes place, The name and buildings may insinuate a church is present, but lives are not touched in a significant, spiritual way by such artifacts. As long as these churches have a handful of faithful attenders and can afford some meeting space and a speaker they remain in existence. They have, however, essentially completed their life as a church.⁵⁹

Within the Southern Baptist Convention, things do not look any better. An average of 1,000 churches close every year in the Southern Baptist Convention alone.⁶⁰ Between 2007 and 2012, only 27 percent of all churches experienced any membership growth.⁶¹ Church membership declined 1.32 percent, worship attendance declined 1.72 percent, and small group attendance declined 3.18 percent from 2014 to 2015.⁶² The rate of baptisms fell from 1 baptism for every 51 SBC member in 2014, to 1 baptism for every

accessed September 22, 2016, <http://www.gallup.com/poll/166613/four-report-attending-church-last-week.aspx>.

⁵⁷C. Kirk Hadaway and Penny Long Marler, “How Many Americans Attend Worship Each Week? An Alternative Approach to Measurement,” *Journal for the Scientific Study of Religion* 44, no. 3 (September 2005): 307-22.

⁵⁸Shawna L Anderson et al., “Dearly Departed: How Often Do Congregations Close?” *Journal for the Scientific Study of Religion* 47, no. 2 (June 2008): 326.

⁵⁹Barna, *Turnaround Churches*, 22-23.

⁶⁰Mohler et al., *A Guide to Church Revitalization*, 13.

⁶¹Ibid.

⁶²While previous SBC president Ronnie Floyd argues that the reality “may not be as concerning as expressed” due to a number of churches failing to report their statistics, the overall trend does not look positive. Michael Gryboski, “SBC Membership Declines by 200K in 2015, LifeWay’s Annual Church Profile Report Reveals,” *The Christian Post*, June 8, 2016, accessed September 22, 2016, <http://www.christianpost.com/news/southern-baptist-convention-lost-over-200k-members-2015-lifeways-annual-church-profile-report-reveals-164973/>.

52 members in 2015. Additionally, total baptisms declined at a rate of 3.3 percent, faster than the decline of membership and attendance.⁶³ Despite an increase in the number of total churches due to church planting, the total number of members, attenders, and baptisms continues to fall.⁶⁴ These numbers indicate that church revitalization situations are not the exception, but are the norm. Numerically growing churches in the United States are the exception, not the rule.

Motivations for Revitalization

Statistics concerning the overall decline of the church are alarming. However, many have suggest that the church should strategically focus on church planting instead of church revitalization. For example, Alice Mann, in her book on church revitalization, argues that the future of the church is dependent on church planting: “the persistence of a species is assured not by the preservation of an individual specimen but by the capacity of each generation to sow the seeds of the next.”⁶⁵ The reasoning includes the infamous difficulty of church revitalization, the relative success of church planting, and inverse correlation between the age of the church and baptism and growth rates. Even most revitalization proponents admit it is easier to plant a new church than to revitalize a dying church.⁶⁶ As the saying goes, “It is easier to have babies than it is to raise the dead.”⁶⁷

Church leaders do not need to give up on church revitalization. Christ is in the business of “raising the dead.” Church revitalization should be a priority for churches and

⁶³The bright spot of the report was that the overall number of churches and financial giving increased by 0.63 percent and 4.64 percent respectively. Carol Pipes, “Southern Baptists Look to Build Momentum Despite Baptism and Worship Declines,” *LifeWay NewsRoom*, June 7, 2016, accessed September 22, 2016, <http://blog.lifeway.com/newsroom/2016/06/07/southern-baptists-look-to-build-momentum-despite-baptism-and-worship-declines/>.

⁶⁴Pipes, “Southern Baptists.”

⁶⁵Mann, *Can Our Church Live?*, 1.

⁶⁶Clifton, *Reclaiming Glory*, 9.

⁶⁷C. Wayne Zunkel, “It’s Easier to Have Babies,” *Brethren Life and Thought* 28, no. 2 (1983): 77-90.

denominations for several theological reasons. First, church revitalization is a matter of kingdom stewardship. Second, church revitalization is a testimony of the power of Christ to the church and the world. Finally, church revitalization is faithful shepherding to the people currently in congregations.

Kingdom Stewardship

The reality is that dead and declining churches in North America represent a number of resources including property, people, and money. Taking advantage of these resources for Kingdom purposes is not simply a matter of pragmatic strategy. The land, buildings, and resources collectively owned by plateaued and declining churches are the result of a legacy of faithful Christians giving generously and serving the church.⁶⁸ It is a matter of kingdom stewardship whether these resources get new life and purpose through revitalization or if they slowly decline into the hands of others.

Testimony of the Church

The church is tasked with witnessing, worshipping, and nurturing believers.⁶⁹ A stagnant, unhealthy church not only is hindered in the task of fulfilling the great commission, but the church itself serves as a negative testimony of Christ. Mark Clifton states, “The local church is a unique institution on the world where God’s glory is on display to the community . . . when [churches] die, they are also making a profound statement about God to that community.”⁷⁰ Bobby Jamieson further observes, “Churches aren’t compostable. And when they begin to decay, they can give off a stench for years or decades or even centuries that utterly overwhelms the aroma of Christ.”⁷¹

⁶⁸Matt Schmucker, “Why Revitalize?” *9Marks Journal* (November-December 2011): 26.

⁶⁹John M. Frame and J. I. Packer, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ: P & R, 2013), 1037.

⁷⁰Clifton, *Reclaiming Glory*, 16.

⁷¹Bobby Jamieson, “The Bible’s Burden for Church Revitalization,” *9Marks Journal*

Shepherding

The church also has the ministry of discipling its members so that they biblically believe the right things, do the right things, and have proper affections.⁷² When a church is in plateau or decline, it is often indicative of harmful beliefs, practices, and/or affections among the membership. Leading the church to health and participation in the great commission is an act of faithfully shepherding the members of the existing church.

Jameison again offers insight:

So when faced with these issues in Corinth what did Paul do? He didn't say, "Those people are hopeless. They're a mixture of false believers and proud, stubborn religious people. You don't want those people in your church anyway"—and then commission Timothy to go and plant a new church in Corinth.⁷³

Church planting is not an acceptable substitute for faithfully shepherding the church.

Challenges to Revitalization

Church revitalization is notoriously difficult. Thom Rainer estimates that the success rate for revitalization without any outside help to be about 2 percent.⁷⁴ Additionally, he found that from a database of 52,333 churches, only 211 remained after selecting for churches that had (1) 26 annual conversions, (2) a 20:1 conversion ratio, and (3) historical data to support growth after a period of decline or plateau.⁷⁵ Ed Stetzer found in his research that about 1.4 percent of Assemblies of God churches, and 0.7 percent of Southern Baptist churches that had plateaued or declined met the criterion of a "comeback church."⁷⁶ George Barna's research found that "once a church loses its

(November-December 2011): 22.

⁷²Allison, *Sojourners and Strangers*, 441.

⁷³Jamieson, "The Bible's Burden," 22.

⁷⁴Rainer, "Three Types of Church Revitalization."

⁷⁵Thom S. Rainer, *Breakout Churches: Discover How to Make the Leap* (Grand Rapids: Zondervan, 2005), 215.

⁷⁶Stetzer defines a comeback church as a church that declined for more than five years,

momentum, the most probable outcome is either death or stabilization at a much smaller size.⁷⁷ The truth is that church revitalizations do not happen that often.

The Need for Change

Church revitalization requires the church to change its culture and practice. While the mission and message of the church are unchanging, the current North American context has high levels of external change. Revitalization pastors must be leaders who can successfully lead their churches through the difficult process of change.

The church exists in a world that is constantly in a state of change. The information age has created change at unprecedented rates. Modern contexts are changing faster than ever before in the history. Shifts in technology, environments, and people require mature organizations to make difficult changes.⁷⁸ The church, like other organizations, must learn to deal with the new accelerated rates of change. In order to communicate the unchanging message of the gospel clearly, churches must learn to change how that message is contextualized to the culture.

Popular leadership author John Kotter has observed that change is shifting from being episodic to being continuous.⁷⁹ This means that external change is no longer restricted to isolated events at various intervals, but instead, change is happening constantly. Technological advances have led to communication and information availability that past generations could have never dreamed, which has produced societal, cultural, and value shifts at an unprecedented rate.

followed by two to five years of sustained growth. Ed Stetzer, "Revitalizing Churches—Some Common Questions," *Christianity Today*, March 14, 2016, accessed September 24, 2016, <http://www.christianitytoday.com/edstetzer/2016/march/revitalizing-some-common-questions.html>.

⁷⁷Barna, *Turnaround Churches*, 17.

⁷⁸Edgar H Schein, *Organizational Culture and Leadership* (Hoboken, NJ: John Wiley & Sons, 2010), 376.

⁷⁹John P. Kotter, *A Sense of Urgency* (Boston: Harvard Business Press, 2008), xi.

This increased rate of change has created a challenge for contemporary organizations. The unprecedented pace of change in the modern world creates an unprecedented need for organizational change and solid leadership in order to meet the unique challenges of the twenty-first century. Organizational climate is affected by the external conditions of the context in which that organization exists. When organizations exist in stable contexts, the organizational structure tends to reflect the external environment by being highly systematized. However, turbulent environments require organizations to be dynamic to meet the challenges of the external milieu. In stable environments, the need for leadership is lower. However, as the external situation becomes more complex and unstable, the need for leadership increases.⁸⁰

Change is difficult for members of any organization. When organizations go through transitions, stakeholders naturally go through a distressing psychological process.⁸¹ Participants in the organization typically feel mistrust toward the leaders and resistance to change.⁸² Regardless of the outcomes of change, new directions typically mean members of the organization have to lose something.⁸³ This psychological distress creates an environment where individuals are trying to evaluate what outcomes the change will produce, and what the leader's motives are for instituting the change.⁸⁴

However, leading change in churches is a particularly challenging prospect. Many of the structures, by-laws, and systems of churches were established during periods

⁸⁰Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed., Free Press hardcover ed. (New York: Free Press, 2008), 720-21.

⁸¹William Bridges and Susan Bridges, *Managing Transitions: Making the Most of Change*, 3rd ed., rev. and updated (Philadelphia: Da Capo Lifelong, 2009), 3.

⁸²M. Audrey Korsgaard, Harry J. Sapienza, and David M. Schweiger, "Beaten before Begun: The Role of Procedural Justice in Planning Change," *Journal of Management* 28, no. 4 (August 2002): 497.

⁸³Bridges and Bridges, *Managing Transitions*, 23.

⁸⁴Korsgaard, Sapienza, and Schweiger, "Beaten before Begun," 497-98.

of much lower external turbulence. Therefore, the methodology of how the church navigates change is designed for a much different context than the one in which they currently operate. Additionally, much of the church leadership was trained in an era when there was much greater environmental stability and therefore the need for change leadership was lower.

Revitalization Research

The rate of writing on revitalization has increased steadily since the term was first popularized in the early 1970s. However, much of the literature is anecdotal and based on individual case studies. Farmer found that “An abundance of resources exist which focus on church revitalization; however, while the authors sometimes use surveys, their work lacks rigorous scientific methodology”⁸⁵ Farmer only found three studies that he deemed a “scientific stud[y] of revitalization.”⁸⁶

Thankfully, the last ten years have produced a significant amount of academic writing examining church revitalization factors, methods, and leadership.⁸⁷ Several studies have suggested specific tools as effective means of leading church revitalization, such as expository preaching, planting churches, creating new contemporary worship experiences, small groups, and evangelism strategies.⁸⁸ However, the following research

⁸⁵Farmer, “Church Planting Sponsorship,” 5.

⁸⁶Ibid., 14. The three studies cited by Farmer include Don Cecil McDonald, “Church Revitalization and Systemic Therapy: The Pastor as Interventionist, Story Breaker, and Story Maker” (Ph.D. diss., Nova University, 1989); Edwin Dunwoody Allabough III, “The Development of a Model for Contemporary Worship in Established Churches with a History for the Purpose of Congregational Revitalization” (D.Min. thesis, University of Dubuque Theological Seminary, 2000); John Michael Dodson, “An Analysis of Factors Leading to the Revitalization of Comeback Churches” (D.Miss. thesis, The Southern Baptist Theological Seminary, 2006).

⁸⁷The vast majority of this literature consists of case study projects for Doctor of Ministry projects.

⁸⁸For example, see Jammie Dale Vance, “The Role of Preaching in Revitalizing Declining Churches” (D.Min. thesis, Liberty University, 2007); Farmer, “Church Planting Sponsorship”; Joan Elaine Goebel, “Church Revitalization through Worship Evangelism” (D.Min. thesis, University of Dubuque Theological Seminary, 2003); Kenneth Wayne LaDuke, “Church Revitalization: A Model for Discovering

examines the factors that correlate with successful church revitalization and the importance of leadership to the revitalization process.

Revitalization Factors

Numerous studies have attempted to compile a list of factors that correlate with successful revitalization in various denominational contexts. A summary of the revitalization factors found in these studies can be found in table 2.⁸⁹

C. Kirk Hadaway produced one of the earliest lists of revitalization factors. His research found that 11 variables differentiated what he called “breakout churches,” or churches that experienced rapid growth after periods of plateau, from those churches that remained in plateau. He proposed that 11 factors could predict if a church would “breakout” or stay in decline with 95.7 percent accuracy.⁹⁰ These factors include (1) the previous size of the church (2) enrollment ratio, (3) percentage of “biological” additions, (4) congregational conservatism, (5) age structure of the church, (6) year organized, (7) goal setting, (8) evangelism/outreach, (9) challenging sermons, (10) year pastor came, and (11) affluence of new residents. Two of these factors were negatively correlated (previous size and percentage of biological additions), while the remaining nine factors positively correlated with the “breakout” phenomenon.⁹¹

Ministry through Small Bible Study Groups” (D.Min. project, Drew University, 1998); Howard H. Russell, “Small-Membership Rural Church Revitalization through Celtic Evangelism” (D.Min. project, Northeastern Seminary, 2014).

⁸⁹Data from table 2 taken from Hadaway, “From Stability to Growth”; David Lewis Samelson, “Turnaround United Methodist Churches in the California-Nevada Annual Conference” (D.Min. diss., Asbury Theological Seminary, 1999); Stroh, “Turnaround Churches”; David T. Bond, “An Analysis of Selected Church Health and Church Context Characteristics among Growing, Plateaued, and Declining Churches in the Arkansas Baptist State Convention” (Ph.D. diss., New Orleans Baptist Theological Seminary, 2015); Ross D. Shelton, “Revitalization in Seven Previously Declining, Established, Baptist General Convention of Texas-Related Churches” (Ph.D. diss., Dallas Baptist University, 2015).

⁹⁰Hadaway, “From Stability to Growth,” 189-90.

⁹¹Ibid., 189.

Table 2. Revitalization factors

Hadaway 1991	Samelson 1999	Stroh 2014	Bond 2015	Shelton 2015
Previous size of the church	Strong pastoral leadership	New pastor	Missionary mentality	Pastor and his leadership
Enrollment ratio	Positive personality	Focus on outreach	Vibrant leadership	
Percentage of Additions beyond biological	Good preaching skills	New or expanded facilities	Relational intentionality	
Congregational conservatism	Vision and planning skills	Deliberate ministry planning	Prayerful dependence	
Age structure of the church	Being accessible to the congregation	More member ministry	Worship	
Year organized	Modeling faithfulness	Added staff	Community	
Goal setting	New worship services	Quality worship or worship variety	Mission	
Evangelism	Attracting young people and children	New ministries		
Challenging sermons	Quality ministerial staff			
Year pastor came	Creating small groups			
Affluence of new residents	Renewal programs			
	Development of lay leadership			

While some of these factors are uncontrollable variables, pastoral leadership still was shown to have a profound impact on churches ability to “breakout.” Hadaway observed,

Breakout growth tends to occur with a new pastor, and it tends to occur rapidly if it is to occur at all. What these new pastors are doing (other than evangelism) remains somewhat unclear, but it would seem that the primary role of the pastor in leading a

church to growth is that of a catalytic motivator, who leads the church in the proper direction and is able to motivate lay members to do the necessary work.⁹²

Samelson examined small churches within the United Methodist Church (between 50 and 200) that grew more than 50 percent over a six-year period, following a period of plateau or decline.⁹³ This qualitative research used semi-structured interviews with clergy, lay leaders, long-time members, and new members. The study determined that factors for revitalization included strong pastoral leadership, positive personality, good preaching skills, vision and planning skills, being accessible to the congregation, modeling faithfulness, new worship services, attracting young people and children, quality ministerial staff, creating small groups, renewal programs, and development of lay leadership.⁹⁴

Stroh investigated factors that led to revitalization in churches of the Wisconsin Evangelical Lutheran Synod. He defined “turnaround churches” and those who had declined by at least 20 percent and then had rebounded to grow beyond the original number by at least 20 percent.⁹⁵ This research focused on 10 specific incidents where churches displayed this pattern of 20 percent declined followed by growth of 20 percent beyond the original status of the church. Factors were categorized as major factors if they were present in six or more of the sample churches and minor factors if they were present in five or less of the sample churches. The research found that major factors for decline were (1) the previous pastor and (2) inward focus. Minor factors in order from most common to least common included lack of member ministry, changing community demographics, pastor turnover, conflict, poor location, inadequate facilities,

⁹² Hadaway, “From Stability to Growth,” 191.

⁹³ Samelson, “Turnaround United Methodist Churches,” 9.

⁹⁴ *Ibid.*, 88-90.

⁹⁵ Stroh, “Turnaround Churches,” 14.

and aging membership, and one church experienced numerical decline temporarily from planting other daughter churches.⁹⁶

Major factors for church turnaround in Stroh's research included (1) new pastor (found 9 out of 10 churches in the study) and (2) focus on outreach, and new or expanded facilities. Minor factors of church turnaround included, in order, relocation, deliberate ministry planning, more member ministry, added staff, quality worship or worship variety, and new ministries.⁹⁷ Again, the most important factor found for church revitalization was pastoral leadership, and Stroh observes that in addition to pastoral leadership being the number one rated factor leading to both church decline and turnaround, several of the subsequent factors are connected to the pastor's leadership abilities and direction.⁹⁸

David Bond found 7 factors that differentiated growing churches from plateaued and/or declining churches. He found that a (1) missionary mentality, (2) vibrant leadership, (3) relational intentionality, (4) prayerful dependence, (5) worship, (6) community, and (7) mission to be determining factors for church growth.⁹⁹ Shelton profiled 7 revitalized churches from the Baptist General Convention of Texas. He concluded, "Concerning reasons for why churches experienced renewed growth, there was only consensus on the pastor and his leadership for why churches experienced renewed growth."¹⁰⁰

The Priority of Leadership

The research is clear that while there are many factors at play in church growth and church revitalization, the role of the pastor as leader is central to the relative success

⁹⁶Stroh, "Turnaround Churches," 181-84.

⁹⁷Ibid., 185.

⁹⁸Ibid., 183.

⁹⁹Bond, "An Analysis."

¹⁰⁰Shelton, "Revitalization," 150.

or failure of the congregation. Lutz contended that pastoral leadership is an essential ingredient in church revitalization. He argues,

A church that desires growth must have capable leaders who provide vision to guide the congregation and motivate the members to take part in important ministries. Without intentional and competent leadership, the changes that need to be made in a declining congregation will never be implemented.¹⁰¹

The competencies he proposes include casting vision, leading the church to health, leading change, and enlisting members in ministry.¹⁰²

Harry Reeder stresses the importance of the pastoral leader in church revitalization: “Leaders have such an impact on people, in fact, that a church cannot be revitalized without good ones. But unfortunately, there is a dearth of good leadership in our day.”¹⁰³ Likewise, Bill Henard suggests that the leadership skills of the pastor are critical for successful church revitalization.¹⁰⁴ Henard calls for pastors to take an honest assessment to see if their leadership might be a barrier to church growth:

One must realize that pastors and staff can be the greatest hindrances in church revitalizations, especially if gifting, talents, and abilities do not match. The pastor has to decide for himself if he possesses the necessary talents and endurance to tackle the problems of church revitalization.¹⁰⁵

Revitalization Leaders

The overwhelming majority of studies that examine the factors that lead to church revitalization point to leadership as one of, if not the most important factor. Therefore, it is not surprising that many revitalization studies have attempted to profile revitalization leaders. Scholars note that the term *leadership* itself can be quite dubious to

¹⁰¹Joseph Willard Lutz, “Bringing Growth to Plateaued and Declining Churches: Lessons Learned from Three Baptist Churches” (D.Min. diss., Fuller Theological Seminary, 2001), 44.

¹⁰²*Ibid.*, 44-129.

¹⁰³Reeder, *From Embers to a Flame*, 150.

¹⁰⁴William Henard, *Can These Bones Live? A Practical Guide to Church Revitalization* (Nashville: B & H, 2015), 115-27.

¹⁰⁵*Ibid.*, 127.

define. Northouse observes that while most people have a “gut-level” inclination as to what leadership is, theorists have had great difficulty coming to a consensus on defining the term.¹⁰⁶

There is no one-size-fits-all approach to leadership. Consequently, it is necessary to go beyond a generic assessment that “good leadership is good and bad leadership is bad.” To aid in the effort to assess, train, and select church revitalizers, churches and seminaries need to know exactly what characteristics correlate with church revitalization. Recent studies have begun to look at specific criteria that differentiate superior performers from average performers in the role of church revitalization. The literature suggests that successful church revitalizers are typically pastors new to the congregation, possess higher levels of emotional intelligence, display particular unique traits, and tend to have extroverted, people-oriented personalities types.

New pastor. Several studies indicate that a pastoral change is often the catalyst for church revitalization.¹⁰⁷ In Thom Rainer’s research, of the 211 “breakout churches” he identified, only 13 reported breakout under the same pastor.¹⁰⁸ Additionally, Eymann’s research found calling a new pastor to be the number one factor that contributed to a church turnaround.¹⁰⁹

Emotional intelligence. Additionally, research indicates that revitalizers may possess higher levels of emotional intelligence. Roth compared the emotional intelligence

¹⁰⁶Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: Sage, 2013), 2.

¹⁰⁷Pyo’s research, while using a relatively small sample size, suggests that pastoral change may not be as influential to revitalization in Korean churches, suggesting that this phenomenon may be culturally relative. Hee Gon Pyo, “Defining Characteristics of Turnaround Churches among Evangelical Korean Churches in Korea” (D.Min. thesis, Biola University, 2013), 150.

¹⁰⁸Rainer, *Breakout Churches*, 215.

¹⁰⁹Daniel C. Eymann, “Turnaround Church Ministry: Causes of Decline and Changes Needed for Turnaround,” *Great Commission Research Journal* 3, no. 2 (2012): 149.

of leaders in turnaround churches and leaders in declining churches using the Emotional Quotient Inventory (EQ-i).¹¹⁰ The mean score for turnaround pastors was higher in every construct tested by the EQ-i, self-regard, self-awareness, assertiveness, independence. Self-actualization, empathy, social responsibility, interpersonal relationship, stress tolerance, impulse control, reality-testing, flexibility, problem-solving, optimism, and happiness.¹¹¹ Additionally, he found that pastors of turnaround churches had a statistically significant higher score in self-awareness, independence, and flexibility at the 0.05 level of significance and assertiveness, and optimism at the 0.10 level of significance.¹¹²

Unique traits. George Barna conducted one of the earliest studies to provide a list of characteristics for revitalization pastors. He conducted a qualitative study based on the interview of pastors in 30 “turnaround churches.”¹¹³ Barna provides a simple leadership profile for church revitalizers. According to his research, basic characteristics of successful “turnaround leaders” include (1) being a team builder, (2) provides vision, (3) grows spiritually, (4) is an encourager, (5) is a strategic thinker, and (6) takes risks.¹¹⁴ These, he proposed, are basic characteristics of successful pastoral leadership that are found in successful revitalizers and other effective pastors alike. He goes on to propose that unique traits of church revitalizers include (1) youth, which he defines as being 45 or younger, (2) “workaholism,” (3) spiritual commitment, (4) strong personality and (5) a potential visionary.¹¹⁵

¹¹⁰Roth, “Emotional Intelligence and Pastor Leadership,” 31.

¹¹¹Ibid., 69.

¹¹²Ibid., 67-68.

¹¹³Barna, *Turnaround Churches*, 16-17.

¹¹⁴Ibid., 62-65.

¹¹⁵Ibid., 67-72.

Clifton also generated a list of characteristics by working with “replanting coaches.” He proposed 8 characteristics of revitalizers: he must be a visionary shepherd, he must have a high tolerance for pain, a love for the local church and affinity for its history, must be a resourceful generalist, must have an aptitude in serving in a multigenerational context, he must have tactical patience, he must have high emotional awareness, and he must have spousal support and clarity of call.¹¹⁶

Personality traits. Several studies have suggested that church revitalizers tend to have certain personality types. Using the DiSC profile instrument, which scores individuals in four personality dimensions: Dominance, Influence, Steadiness, and Conscientiousness, Malphurs and Penfold determined that 73 percent of successful revitalizers had some combination of a Dominance or Influence temperament type.¹¹⁷ Additionally, they found that they were more likely to be extroverts than non-turnaround pastors.¹¹⁸

Penfold further investigated the quantifiable differences in the DiSC profiles of turnaround and non-turnaround pastors. Although the sample size was low (21 non-turnaround pastors and seven turnaround pastors), he found that turnaround pastors tended to score higher on the Dominance and Influence dimensions, while non-turnaround pastors scored higher on the Steadiness and Conscientiousness dimensions.¹¹⁹ He did

¹¹⁶Clifton, *Reclaiming Glory*, 119-38.

¹¹⁷Aubrey Malphurs and Gordon E Penfold, “Re:Vision: The Key to Transforming Your Church,” 2014, 111, accessed September 26, 2016, <http://site.ebrary.com/id/11057131>.

¹¹⁸*Ibid.*, 113. While studies such as these observe general trends in personality characteristics, this does not preclude individuals with various personality traits from being called to a particular ministry and used of God. For example, one could argue that Paul, Barnabas, and Timothy all participated in church revitalization, yet demonstrate very different personality types.

¹¹⁹Penfold, “Defining Characteristics,” 130.

note, however, that one of the pastors in the turnaround group scored extremely low in both dimensions.¹²⁰

William Ingram conducted similar research using the DiSC profile to compare turnaround pastors and non-turnaround pastors, specifically in churches of the western region of the United States. While he too uses a small sample size (6 non-turnaround pastors and 20 turnaround pastors), his results support the findings of Penfold. Ingram's sample of turnaround pastors in the Western United States also scored higher in Dominance and Influence dimensions, while non-turnaround pastors scored higher on the Steadiness and Conscientiousness dimensions.¹²¹

The current state of the research has determined that leadership is a key factor of church revitalization. Additionally, studies by Barna, Penfold, Ingram, and others have begun to provide a profile for specific traits of leaders that tend to thrive in church revitalization contexts. While these studies have initiated the exploration into what factors differentiate successful church revitalizers, a gap in the literature exists in that no scientific study has specifically sought to generate a full competency model that includes knowledge, skills, motives, and self-concepts in addition to the traits of a church revitalizer. The formation of a comprehensive and robust competency model would provide a helpful framework for assessment, selection, and training for church revitalization. This research sought to build on this research and create a functional competency model for church revitalization through investigating the leadership behavior of successful revitalization practitioners.

Competency Models

Competency models are defined as “the particular combination of knowledge,

¹²⁰Penfold, “Defining Characteristics,” 130.

¹²¹William J. Ingram, “Defining Characteristics of Turnaround Leaders of Evangelical Churches in the Western Region of the United States” (D.Min. project, Biola University, 2015), 141.

skills, and characteristics needed to effectively perform a role in an organization.”¹²²

Organizations have used competency models for over 40 years as a means of predicting who and what training leads to success in critical roles within an organization. Competency is not a measurement of performance; rather, it is a means of evaluating who is qualified and what skills are needed to succeed in a particular job or role.¹²³ The goal of a competency model is to predict superior job performance without bias.¹²⁴

The History of Competency Models

The use of competency models can be traced all the way back to the early 1970s. Harvard psychologist David McClelland pioneered the competency model while working with the United States Information Agency (USIA). McClelland’s research interests were related to motivation and achievement theory. McClelland’s previous research found that traditional scholastic testing methods (1) did not predict job performance or success in life and (2) were often biased against minorities, women, and people from lower socioeconomic contexts.¹²⁵ The USIA approached McClelland to help select junior Foreign Service Information Officers because their current testing and screening protocol was a poor predictor of how well officers performed their jobs and seemed biased against certain minority groups.¹²⁶ The Foreign Service Officer exam was based on skills that senior officials thought a diplomat needed, such as knowledge of liberal arts, culture, American history, western civilization, economics, and government.

¹²²Anntoinette D. Lucia and Richard Lepsinger, *The Art and Science of Competency Models: Pinpointing Critical Success Factors in Organizations* (San Francisco: Pfeiffer, 1999), 5.

¹²³Seema Sanghi, *The Handbook of Competency Mapping: Understanding, Designing and Implementing Competency Models in Organizations*, 2nd ed. (Los Angeles: Sage, 2007), 15.

¹²⁴David C. McClelland, introduction to *Competence at Work: Models for Superior Performance*, by Lyle M. Spencer and Signe M. Spencer (New York: Wiley, 1993), 8.

¹²⁵*Ibid.*, 3.

¹²⁶Lucia and Lepsinger, *The Art and Science of Competency Models*, 15.

However, research conducted by the USIA found these tests to be poor predictors of job performance ratings.¹²⁷

McClelland's approach was to predict superior performance by comparing a criterion sample of superior performers with average performers. McClelland felt it was important to examine the actual behavior of the superior performers as compared with the average performers to predict job performance. Initially, he wanted to observe the behavior of subjects but realized this procedure would prove too difficult and expensive. In lieu of observations, McClelland developed the BEI. The BEI asks the interviewee to recount three "peak successes" and three "major failures" in narrative format. The interviewer asks detailed follow-up questions to explore the behaviors and motivations of the interviewee. McClelland describes these interviews as "essentially [a combination of] Flanagan's critical incident method with Thematic Apperception Test" to study the incident and motivation.¹²⁸

Through these interviews, McClelland discovered several characteristics that highly correlated with superior performance. Meanwhile, conventional wisdom about the competencies the workers needed to perform their job well had very little relevance with their day-to-day work.¹²⁹ For example, one competency McClelland discovered correlated well with job performance as a Foreign Service Officer was cross-cultural interpersonal sensitivity. The following story collected by McClelland from a superior performing Foreign Service Information Officers illustrates how data collected from the BEI yields robust and sometimes unexpected data:

I was a cultural affairs officer in North Africa. One day I received a directive from Washington saying I had to show a certain film featuring an American politician who I knew was seen as hostile to this country's position. I knew that if I showed that film, this place would be burned down the next day by about 500 angry, left

¹²⁷McClelland, introduction to *Competence at Work*, 4.

¹²⁸*Ibid.*, 5

¹²⁹Lucia and Lepsinger, *The Art and Science of Competency Models*, 16.

wing students. Washington thinks the film is great, but the locals will find it offensive. What I had to figure out was how to show the film so the Embassy can tell Washington we did, and yet not offend anyone in the country . . . I came up with the solution of screening it on a holy day when nobody could come.¹³⁰

Competencies

What exactly is a competency? Lucia and Lepsinger define a competency as “a cluster of related knowledge, skills, and attitudes that affect a major part of one’s job (role or responsibility), that correlates with performance on the job, and can be measured against a well-accepted standard, and that can be improved via training and development.”¹³¹ Competencies can be difficult to identify. Some skills are concrete, such as the ability to use certain software programs, type a certain number of words per minute, or perform a particular procedure. Meanwhile, other skills are more abstract, such as leadership skills, or strategic thinking skills.¹³²

Spencer and Spencer write, “A competency is an underlying characteristic of an individual that is causally related to criterion-referenced effective and/or superior performance in a job or situation.”¹³³ According to this definition, competencies are first a characteristic of the individual. While environmental factors and constraints certainly influence the success or failure of job roles, they are not considered competencies. Second, competencies are causally related to job performance. Individuals in a role will have innumerable personal characteristics. However, competencies are only those characteristics that have a causal relationship with performance. Spencer and Spencer further classify competencies into five categories: (1) motives, (2) traits, (3) self-concept, (4) knowledge, and (5) skill.

¹³⁰McClelland, introduction to *Competence at Work*, 5-6.

¹³¹Lucia and Lepsinger, *The Art and Science of Competency Models*, 5.

¹³²Ibid.

¹³³Spencer and Spencer, *Competence at Work*, 9.

Motives. “Motives” refer to the cognitive thinking and desires that cause individuals to act a certain way. Motives move behavior “toward certain actions or goals and away from others.”¹³⁴ For church revitalizers, this might include evangelistic motivations or desiring to see congregants grow spiritually.

Traits. Traits are physical characteristics and abilities of an individual, as well as an individual’s “consistent responses to situations or information.”¹³⁵ Physical characteristics may include the ability to lift something heavy or reaction time. Responses to situations may include things like staying cool under pressure or not reacting defensively during a confrontation. For church revitalizers, this might include the ability to remain firm despite criticism or speaking abilities.

Self-concept. According to Spencer and Spencer, self-concept relates to “a person’s attitudes, values, or self-image.”¹³⁶ This may include belief in one’s self to achieve a goal, having an optimistic or pessimistic attitude, or how they feel others see them.¹³⁷ In church revitalization settings this might include staying positive, being authentic, or being confident in leadership abilities.

Knowledge. Knowledge is the specific content knowledge a person has related to a task or job. Knowledge includes not only knowing specific facts, but also understanding how those facts relate to the job or role. Spencer and Spencer explain that knowledge “predicts what someone *can* do, not what he or she will do.”¹³⁸ Knowledge in a revitalization context might include biblical knowledge or organizational knowledge.

¹³⁴Spencer and Spencer, *Competence at Work*, 9.

¹³⁵*Ibid.*, 10.

¹³⁶*Ibid.*

¹³⁷*Ibid.*

¹³⁸*Ibid.*

Skill. Skill is the ability to perform a task. These tasks may be physical, mental, or likely a combination of the two. Examples may include a surgeon being able to perform a procedure, or an accountant being able to create a spreadsheet. Skill in the context of pastoral leadership in revitalization might include the ability to prepare and deliver a sermon or the capacity to conduct a counseling session.

Knowledge and skill competencies are the easiest to measure and develop. Meanwhile, “hidden” self-concept, trait, and motive competencies are challenging to develop. Spencer and Spencer suggest that because knowledge and skill competencies are relatively easy to develop, they can be trained by an organization. However, self-concept, trait, and motive competencies are difficult to develop and therefore organizations should seek to select individuals who already possess the desired competencies in these areas.¹³⁹

Generating a Competency Model for Pastoral Ministry

Church revitalizers must fulfill the biblical characteristics and roles of a pastor. While Scripture clearly indicates that many members of the body are integral to the health and vitality of the local church (Rom 12:4, 1 Cor 12:14-27), pastors are specifically given the burden of leadership. Likewise, the pastor gives an account for the membership of the church (Heb 13:17). The proverbial “buck stops” with the office of pastor. Thus, the scope of this study is to look at the pastoral role specifically in the context of church revitalization. Therefore, any competency model that seeks to establish a set of competencies for a church revitalizer cannot be less than the baseline list of knowledge, skills, abilities, and attitudes necessary to fulfill the biblical role of pastor.

The qualifications for the office of pastor come primarily from two texts found in separate Pastoral Epistles.¹⁴⁰ The first text is found in 1 Timothy 3:2-7:

¹³⁹Spencer and Spencer, *Competence at Work*, 11.

¹⁴⁰Benjamin Merkle, *40 Questions about Elders and Deacons* (Grand Rapids: Kregel, 2007), 109. Additionally, see 1 Pet 5:1-4 for biblical instruction related to the pastorate.

Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage his own household, how will he care for God's church? He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

A second similar passage listing qualifications for pastor is found in Titus 1:6-9:

If anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

It is significant that qualifications listed for pastor tend to be "character traits and heart attitudes" instead of hard skills.¹⁴¹ The lone exception being that elders/pastors/overseers should be "able to teach" as found in 1 Timothy or "able to give instruction in sound doctrine" as found in Titus. Biblical responsibilities of pastors in the New Testament include leadership, teaching, shepherding, and praying for healing.¹⁴²

The biblical qualifications for the pastorate largely consist of character qualities. If these characteristics were to be classified using the modern competency paradigm of the classic competency study, these characteristics would fall into the motives, traits, and self-concept categories. Research suggests that competencies in these categories are difficult to train and should be "selected for" in the hiring process.¹⁴³ It is not unreasonable to expect that pastors in various contexts would need to develop different skills to meet the needs of their respective ministry posts. However, this biblical list serves a "selection

¹⁴¹Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, new ed. (Leicester, England: Zondervan, 1995), 916.

¹⁴²Gregg R. Allison, *Historical Theology: An Introduction to Christian Doctrine: A Companion to Wayne Grudem's Systematic Theology* (Grand Rapids: Zondervan, 2011), 589.

¹⁴³Spencer and Spencer, *Competence at Work*, 11.

criteria” list for anyone who aspires to the office of pastor in a role of revitalization or otherwise.

Modern Attempts at Pastoral Competency Modeling

In 1980, the Association of Theological Schools in the United States and Canada published *Ministry in America*. This study, conducted across 47 denominations, surveyed seminaries, clergy, and laity to compile a competency model for ministry readiness. The project produced 11 areas of ministry effectiveness: (1) having an open, affirming style, (2) caring for persons under stress, (3) evidencing congregational leadership, (4) being a theologian in life and thought, (5) undertaking ministry from a personal commitment of faith, (6) developing fellowship and worship, (7) having denominational awareness, (8) evidencing ministry to community and world, (9) being priestly-sacramental in ministry, (10) manifesting a lack of privatistic legalistic style, and (11) not having disqualifying personal and behavioral characteristics.¹⁴⁴ Additionally, the study produced 64 competency clusters and corresponding behaviors.¹⁴⁵ This extensive list of pastoral competencies serves as a “competency dictionary” for vocational ministry.

While the research for this study is extensive, its usefulness for practical ministry application may be limited. First, the ecumenical nature of the study may prevent its application in specific ministry contexts.¹⁴⁶ Subsequent chapters do attempt to adapt the findings of competency clusters to the expectations to specific denominational applications; however, the broadness of the model remains problematic for real world application. Additionally, research has found that while these dimensions are strongly correlated with ordination decisions, they had no statistical correlation with metrics of

¹⁴⁴David S Schuller et al., *Ministry in America* (San Francisco: Harper & Row, 1980), 25.

¹⁴⁵*Ibid.*, 90-223.

¹⁴⁶The study’s extreme push for inclusivity is perhaps best illustrated by the authors’ frustration with their unsuccessful attempt to include Jewish rabbis in the study by adapting the questionnaire into “its pan-Christian form.” *Ibid.*, xxiii.

effectiveness, such as membership, weekly worship service attendance, Sunday school attendance, or giving.¹⁴⁷ Finally, new data may be needed, as the findings of this study are now well over three decades old.

Competencies for Pastoral Specializations

There are as many different ideas about the role of a pastor in modern day as there are different contexts in which they serve. John Stott observes, “There is much uncertainty in the modern Church about the nature and functions of the professional Christian ministry.”¹⁴⁸ Taylorism, or the scientific management and efficiency movement of the early twentieth century, sought to divide work tasks into small and simple units and increase worker specialization.¹⁴⁹ Churches quickly incorporated many of the tenets and methods scientific management, sometimes going as far as to promote efficiency as a Christian virtue.¹⁵⁰

Consequently, the pastoral office became more specialized within the modern church, with many pastors have the role of congregational pastoral “expert” in a particular area of ministry, such as children, youth, education, administration, preaching, evangelism, missions, etc.¹⁵¹ Therefore, much of the modern writing regarding roles or

¹⁴⁷H. Newton Malony and Laura Fogwell Majovski, “The Role of Psychological Assessment in Predicting Ministerial Effectiveness,” *Review of Religious Research* 28, no. 1 (1986): 29-39.

¹⁴⁸John Stott, *Between Two Worlds: The Challenge of Preaching Today* (repr., Grand Rapids: Eerdmans, 1982), 116.

¹⁴⁹Bernard M. Bass, *The Bass Handbook of Leadership: Theory, Research, and Managerial Applications*, 4th ed. (New York: Free Press, 2008), 728.

¹⁵⁰W. Ryan Steenburg and Timothy Paul Jones, “Growing Gaps from Generation to Generation,” in *Trained in the Fear of God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 153-54.

¹⁵¹*Ibid.*, 154.

competencies of the pastoral office operates under the paradigm of efficiency and pastoral specialization and focuses on some subset of pastoral “specialists.”¹⁵²

Other research examines a specific subset of competencies related to a particular aspect of the pastoral job description, such as competencies related to leadership, management and administration, or preaching. Boersma investigates managerial competencies for church administration using samples from the Conservative Baptist Association of America, the Independent Fundamental Churches of America, and seminaries that “demonstrated a similarly conservative theological position.”¹⁵³ The participants included 170 from the seminary faculty, 142 laypersons, and 100 pastors.

One interesting finding from this study is the relative difference in perception of the importance of competencies between pastors, lay membership, and seminary faculty. Boersma found faculty and pastors had significant disagreement on the importance of 30 percent of the listed competencies, while faculty and lay membership had little statistically significant disagreement, and pastors and lay leadership had statistically significant disagreement on only six of fifty competency items.¹⁵⁴ However, the doctrinal and praxis congruency of the denominations and the seminaries used in the study could serve as a confounding variable.

Bass also compared competency ranking between groups; however, his research examined the role of the minister of education. This study compared the competency

¹⁵²Any discussion of the relative merits of the trend toward pastoral specialization is well beyond the purpose and scope of this study. However, it is necessary to observe the phenomenon as it relates to modern views of the pastoral office.

¹⁵³These seminaries include Asbury Theological Seminary, Dallas Theological Seminary, Denver Conservative Baptist Seminary, Fuller Theological Seminary, International Graduate School of Theology, Liberty University, Biola University/Talbot School of Theology, Trinity Evangelical Theological Seminary, Western Conservative Baptist Seminary, and Western Evangelical Seminary. Stephen Anthony Boersma, “Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers” (Ph.D. diss., Oregon State University, 1988), 46, 49.

¹⁵⁴*Ibid.*, 100-102.

rankings of senior pastors and ministers of education. This study included over 900 participants and found a high level of agreement about the importance of competencies for education ministers. Where disagreement did occur, Bass observed it tended to revolve around disagreements about the division of responsibilities.¹⁵⁵

Flahardy found motivating and vision to be the most important leadership competencies respectively for ministerial staff as rated by senior pastors, staff pastors, and lay leaders.¹⁵⁶ Though, this research was based on self-report and not correlated to any effectiveness performance metrics.

Thompson developed a list of competencies for church planters. Using a Delphi methodology consisting of both church planting practitioners as well as church planting assessors, he found two competencies as having very high importance, eleven competencies as above average importance, and eight competencies having moderate importance.¹⁵⁷

High importance competencies included prayer and spirituality, competencies of above average importance included leadership, integrity, spiritual disciplines, affirmation of God's influence, evangelism, family, character, church planting skills, preaching, philosophy of ministry, and contentiousness, while the moderately important competencies were recognition of limitations, flexibility, disciplining, resiliency,

¹⁵⁵Charles Sampson Bass, "A Study to Determine the Difference in Professional Competencies of Ministers of Education as Ranked by Southern Baptist Pastors and Ministers of Education" (Ph.D. diss., Southwestern Baptist Theological Seminary, 1998), 55.

¹⁵⁶Brian Anthony Flahardy, "Essential Leadership Competencies of Professional Ministerial Staff as Identified by Senior Pastors, Staff Members, and Church Lay Leaders" (Ed.D. thesis, The Southern Baptist Theological Seminary, 2007), 100.

¹⁵⁷J. Allen Thompson, "Church Planter Competencies as Perceived by Church Planters and Assessment Center Leaders: A Protestant North American Study" (Ph.D. diss., Trinity Evangelical Divinity School, 1995), 75-76, 98.

likability, self-image, sensitivity, and dynamism.¹⁵⁸ Thompson observes that spiritual competencies tended to be rated as most important, skill-based competencies tended to be rated with above average importance, and personality-based competencies tended to be rated with the lowest level of importance.¹⁵⁹

Burt explored competencies needed for ministers of senior adults in SBC churches. This study used a Delphi technique with a panel of experts from SBC seminaries, state conventions, and LifeWay.¹⁶⁰ The Delphic phase was used to develop a survey that was administered to pastors, senior adult pastors, and volunteers. This study found twenty-seven competencies for senior adult ministry deemed to be “important” by the researcher with a high level of homogeneity across pastors, senior adult pastors, and volunteers.¹⁶¹

Additionally, several studies examine very specific intercultural ministry contexts.¹⁶² It is worth noting that though all of these studies examined competencies of

¹⁵⁸Thompson, “Church Planter Competencies,” 98-99.

¹⁵⁹Ibid., 100.

¹⁶⁰John Robert Burt, “Competencies for Ministers of Senior Adults in Southern Baptist Churches” (Ph.D. diss., New Orleans Baptist Theological Seminary, 2009), 41-63.

¹⁶¹Ibid., 68-71.

¹⁶²For example, see William Gopffarth, “A Study of the Functional Competencies of Southern Baptist Missionaries Who Originate Indigenous Churches in the Philippines” (Ed.D. diss., University of North Texas, 1993); Nyit Chiang Simeon Siau, “Essential Competencies for Asian YWAM Cross-Cultural Church Planters: A Critical Review of the Literature” (M.A. project, Fuller Theological Seminary, 1994); John Franklin Thomas, “Competencies Which Distinguish between High and Low Performers: Perceptions of Cuban Evangelical Pastors” (Ph.D. diss., Trinity Evangelical Divinity School, 1995); Enrique Zone-Andrews, “Suggested Competencies for the Hispanic Protestant Church Leader of the Future” (Ed.D. diss., Pepperdine University, 1997); David Eduardo Ramirez Sanz, “The Future of South American Church Leadership: Images, Behaviors, and Competencies” (D.Min. diss., Asbury Theological Seminary, 2002); Oluwaponmile Gideon Adetunji, “A Descriptive Study of Ministerial Leadership Competencies of Ministers Trained at the Nigerian Baptist Theological Seminary, Ogbomosho, as Perceived by Selected Volunteer Leaders of Local Churches of the Nigerian Baptist Convention” (Ph.D. diss., Southwestern Baptist Theological Seminary, 2003); Joel A. Caperig, “Enhancing the Leadership Competency of CAMACOP (Christian and Missionary Alliance Churches of the Philippines) Pastors through the Course on Leadership in Urban Ministry in Ebenezer Bible College and Seminary” (D.Min. thesis, Asbury Theological Seminary, 2008).

pastors or ministers, they expressed very different competencies depending on context or specialization. Moreover, most of the competency studies related to vocational ministry have focused on gathering data from laypersons, practitioners, or experts based on position, but with little regard to metrics of effectiveness.

Why a Competency Model for Church Revitalization?

Competency models are helpful tools in human resources for assessment, training, and succession planning.¹⁶³ Spencer and Spencer write that competency model studies are recommended for “jobs that have high value in relation to the organization’s strategic plans and structure for carrying out those plans.”¹⁶⁴ Considering the overwhelming number of churches in plateau or decline in North America, and the fact that research has repeatedly shown that pastoral leadership is the most important factor for church revitalization, it is hard to imagine a role that has “higher value to the organization’s strategic plans” than a local pastor serving in a plateaued or declining church.

McClelland noted that traditional attempts to create job profiles started with the characteristics needed for a particular job, then tried to find individuals who fit the job description. The competency model paradigm starts instead with the person who is successfully performing the job, and then bases the characteristics needed for the job from the successful performer.¹⁶⁵

Church revitalization is a great need for the North American church. Recent studies suggest that pastoral leadership is one of, if not the most important tangible factor that predicts success or failure of a church revitalization. Churches are seeking to call pastors and raise up new leaders, seminaries are tasked with training church revitalizers,

¹⁶³Lucia and Lepsinger, *The Art and Science of Competency Models*, 5.

¹⁶⁴Spencer and Spencer, *Competence at Work*, 93.

¹⁶⁵McClelland, introduction to *Competence at Work*, 7.

and denominations and networks must assess who may be a good fit in revitalization roles. A competency model for church revitalization aids church, seminary, and denominational leaders in assessing church revitalizers, training church revitalizers, and selecting leaders for church revitalization pastoral positions.

Assessing

“You can teach a turkey to climb a tree, but it is easier to hire a squirrel.”¹⁶⁶

Spencer and Spencer suggest that the “hidden competencies” in the motive, trait, and self-concept domains be selected instead of trained because these competencies are characteristics that are very difficult to develop.¹⁶⁷ A competency model for church revitalization would seek to identify the motives, traits, and self-concepts that are causally linked to successful church revitalization. A competency model such as this would aid in assessing those who already possess the necessary “hidden” competencies for revitalization that are difficult to develop. Additionally, a model such as this may help create a personal development plan for individuals who may need to develop a particular competency further.

Training

The knowledge and skill competency domains are well developed through training. The competencies in this domain would help seminaries, Bible colleges, and other formal and informal pastoral training organizations develop a curriculum that would better serve those who are seeking church revitalization roles. Since the numbers indicate that 80 percent of churches are either plateaued or declining, it is likely that eight out of ten seminarians seeking to serve as senior pastors will serve in a church in need of revitalization.

¹⁶⁶Spencer and Spencer, *Competence at Work*, 12.

¹⁶⁷Ibid.

Calling

A competency model serves churches in calling a pastor to meet the needs of their congregation. Research has overwhelmingly shown the importance of the pastoral leader to the success or failure of the church. Thus, the calling of a pastor is one of the most important decisions made in the life of a church. A competency model for revitalization would aid those churches in knowing what characteristics to look for in their pastoral search decisions that might increase their chances of successful revitalization. Additionally, a competency model for revitalization may help pastors, or would be pastors, to work out their own calling.

Creating Competency Models

Spencer and Spencer suggest three methods for developing competency models. The first is the classic competency model study. This study is designed to study jobs that are low in number but extremely important to the organization. The second method is using an expert panel. This study method is recommended when the job is numerous but less important. Finally, the single incumbent, or future job is a method for determining a model for jobs that do not yet exist or do not exist in a sufficient number to conduct a study.¹⁶⁸ Since the single incumbent study is not relevant to the role of church revitalization, it is not explored here.

Classic Competency Study

The classic competency study methodology uses a critical event structured interview protocol called the Behavioral Event Interview (BEI). This is the modified critical incident interview created by David McClelland. The steps for the classic study for developing a competency model, as given by Spencer and Spencer, include (1) define performance effectiveness criteria, (2) identify a criterion sample, (3) collect data,

¹⁶⁸Spencer and Spencer, *Competence at Work*, 93-94.

(4) analyze data and develop a competency model, (5) validate the competency model, and (6) prepare applications of the competency model.¹⁶⁹

Define performance effectiveness criteria. It is suggested that hard data measurements be used as performance effectiveness criteria. However, Spencer and Spencer do concede that it is not always possible to measure performance using hard criteria. In such cases, it is appropriate to use nominations and peer ratings. Additionally, top performers are often those who meet multiple measurements of effectiveness criteria, so it is helpful to identify multiple methods of identifying superior performance.¹⁷⁰

Identify a criterion sample. The criterion sample in the classic competency study consists of twenty subjects: twelve subjects meet the established criteria for superior performance in addition to eight average performers. These are the minimum numbers needed to use statistical measurement on the data. Priority is given to studying the superior performers, as the authors contend, “You always learn most from your superstars.”¹⁷¹

Collect data. The preferred method of data collection for the classic competency model study is the BEI. The strengths of the BEI include (1) empirical identification of competencies beyond or different from those generated by other data collection methods, (2) precision about how competencies are expressed, (3) identification of algorithms, (4) freedom from racial, gender, and cultural bias, and (5) generation of data for assessment, training, and career pathing.¹⁷² Disadvantages of using the BEI for data collection include (1) time and expense, (2) expertise requirements to conduct and code

¹⁶⁹Spencer and Spencer, *Competence at Work*, 94.

¹⁷⁰*Ibid.*, 95-96.

¹⁷¹*Ibid.*, 97.

¹⁷²*Ibid.*, 98.

the interviews, (3) missed job tasks due to focusing only on critical events, and (4) impractical for analysis of many jobs.

The second preference for data collection in the classic competency study is the use of an expert panel. Strengths of using the expert panel include (1) quick and efficient collection of a great deal of valuable data, and (2) panel members become knowledgeable in competency concepts. Disadvantages of the expert panel include (1) possible identification of “folklore” items¹⁷³ and (2) omission of critical competency factors for which panel members lack physical or technical vocabulary.¹⁷⁴ Other, less preferred methods of data collection, include surveys, computer-based systems, job task analysis, and direct observation.¹⁷⁵

Analyze data and develop a competency model. The qualitative data from the BEI interviews are transcribed and loaded into content analysis software. The transcribed interviews are coded for displays of competencies. Previous competency modeling research has developed competency dictionaries of the most common competencies for job performance. These interviews are categorized into the pre-existing competency categories, as well as competencies that are unique to the studied job role. The final product of this step is producing a behavioral codebook that details the competencies that predict superior job performance.¹⁷⁶

Validate the competency model. There are three suggested means of validating a competency model using the classic study procedure. The first is to conduct a

¹⁷³These items of competency are often connected to the values of the organization but do not actually predict performance. Spencer and Spencer give the example of military leaders giving “moral courage” as an important competency for an officer, yet BEI research does not support this competency as an actual causal characteristic for superior performance. Spencer and Spencer, *Competence at Work*, 99-100.

¹⁷⁴Ibid.

¹⁷⁵Ibid., 100-104.

¹⁷⁶Ibid., 104-5.

second set of BEI interviews with superior and average performers and see if the data collected in the first phase aligns with the data collected in the second phase (concurrent cross-validation). The second method is to use a Q-sort methodology based on the results of the BEI analysis using another criterion sample of superior and average performers. The superior performers should score better on the Q-sort than the average performers (concurrent construct validity). The third method of validation is to train people using the competency model and measure if there is an improvement in performance (predictive validity).¹⁷⁷

Prepare applications of the competency model. Finally, the generated competency model is used for training and selection. Competencies that employees cannot be realistically expected to have and are easy to train should be a priority for training. Competencies that can be realistically hired for and are difficult to train should be a priority for selection. Competencies that differentiate superior and average performers, cannot be realistically hired for, and can be trained, should be a priority for advanced training. If competencies are found that are important to the job, cannot realistically be hired for, and are difficult to train, this may indicate that the job needs to be tweaked to be more “user friendly.”¹⁷⁸

Using the Delphi Method for Competency Studies

The Delphi method is used for gathering subjective data with quantitative procedures.¹⁷⁹ The Delphi technique uses iterative rounds of surveys conducted with a panel of experts until consensus is reached. The panel of experts remains anonymous to

¹⁷⁷Spencer and Spencer, *Competence at Work*, 105-6.

¹⁷⁸*Ibid.*, 106.

¹⁷⁹G. David Garson, *The Delphi Method in Quantitative Research* (Asheboro, NC: Statistical Associates, 2014), loc. 103, Kindle.

one another as to not influence responses.¹⁸⁰ One of the identified uses of the Delphi technique is to develop typological frameworks, such as competency models.¹⁸¹

“Experts” for the Delphi panel “need not be noted individuals”; rather, they need to be individuals who can speak authoritatively on the phenomenon being studied.¹⁸² Participants in a Delphi study are chosen based on an established set of selection criteria. Most studies (95 percent) use purposive sampling to develop the panel of experts as well as snowball sampling (75 percent) to identify panel members who meet the selection criteria.¹⁸³

The Delphi panel is a commonly used technique for competency studies in various disciplines. Gliddon identified over fifty competency-based studies that used a Delphi methodology conducted between 1975 and 2005.¹⁸⁴ The Delphi methodology has been specifically used to study pastoral and church-related competencies related to managerial competencies in a church context, church planting, lay leadership, youth ministry, and chaplaincy.¹⁸⁵

Profile of the Current Study

The current study uses a mixed method exploratory sequential design to create a competency model for church revitalization. Mixed method designs make the assumption

¹⁸⁰Garson, *The Delphi Method*, loc. 133.

¹⁸¹*Ibid.*, loc. 185.

¹⁸²*Ibid.*, loc. 122.

¹⁸³David G. Gliddon, “Forecasting a Competency Model for Innovation Leaders Using a Modified Delphi Technique” (Ph.D. diss., The Pennsylvania State University, 2006), 46.

¹⁸⁴*Ibid.*, 38.

¹⁸⁵Boersma, “Managerial Competencies”; Thompson, “Church Planter Competencies”; Sharon Henderson Callahan, “A Delphi Study of the Competencies Needed by Leaders of Roman Catholic Faith Communities in Western Washington through the Year 2000” (Ed.D. project, Seattle University, 1996); James Leroy Graham, “Competencies for Youth Ministers in Southern Baptist Churches” (Ph.D. diss., New Orleans Baptist Theological Seminary, 2005); Dondi Enos Costin, “Essential Leadership Competencies for U.S. Air Force Wing Chaplains” (Ph.D. diss., The Southern Baptist Theological Seminary, 2008).

that combining qualitative and quantitative approaches “provides a better understanding of research problems than either approach alone.¹⁸⁶ Creswell states that mixed methods are most appropriate when studying phenomena where data needs to be further explored or generalized. More specifically, the exploratory sequential design is appropriate when no appropriate instrument exists to study the phenomenon and there is no guiding framework or theory.¹⁸⁷

Since the purpose of this research is to generate a model, it is necessary to collect qualitative data to learn what variables need to be studied in phase 1 of the research. The quantitative portion of the study seeks to use a suggested competency study method to validate, extend, and generalize the findings of the qualitative inquiry. This study developed a competency model for church revitalization through an in-depth exploration of superior performers through structured interviews using the BEI protocol from the classic competency study model. The model was then refined and generalized using a quantitative study with a panel of experts.

The classic competency model using the BEI is suggested for studies conducted on important jobs that are central to the mission of the organization. The full-scale classic competency model study is expensive and often cost prohibitive. The expert panel design is suited to situations where the job is less important but the number of people in the job role is high.¹⁸⁸ This study used elements of the classic competency model, namely the BEI protocol, to inform the panel of experts using the modified Delphi methodology. This design combines elements of both the classic competency study and the panel of experts using an exploratory sequential mixed methods design.

¹⁸⁶John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2013), 5.

¹⁸⁷*Ibid.*, 86.

¹⁸⁸Spencer and Spencer, *Competence at Work*, 94.

The combination of elements from each method seeks to minimize the weaknesses of each study type. The use of the Delphi as an additional means of generating the model seeks to minimize the limitations of gathering data through BEI methodology alone. Meanwhile, combining the results of the BEI with data collected from the Delphi attempts to minimize “possible identification of ‘folklore’ items” and “omission of critical competency factors for which panel members lack physical or technical vocabulary.”¹⁸⁹ The specific methodology of the qualitative interview phase and the Delphi phase of this study is discussed in detail in chapter 3. Additionally, the results of the two methods are reported in chapter 4. Implications and applications of the model are considered in chapter 5.

¹⁸⁹Ibid., 99-100.

CHAPTER 3

METHODOLOGICAL DESIGN

Church revitalization has been identified as a great need for the North American church. Furthermore, research has identified leadership as one of, if not the most important factor that predicts successful revitalization. However, the precedent literature fails to address which specific competencies might correlate with superior performance for pastoral leaders in revitalization situations.

This chapter describes the methodological approach that was used for this mixed methods study. This study was designed to generate a competency model for church revitalizers in the Southern Baptist Convention using successful practitioners and experts in the field.

Due to a lack of scholarly research or instrumentation in the precedent literature related to competency models and church revitalization, the variables leading to success are unknown. Since no previous competency model or instrument exists, an exploratory sequential design is appropriate. In this design, the research occurs in two distinct phases: phase 1 is qualitative, and phase 2 is quantitative.¹

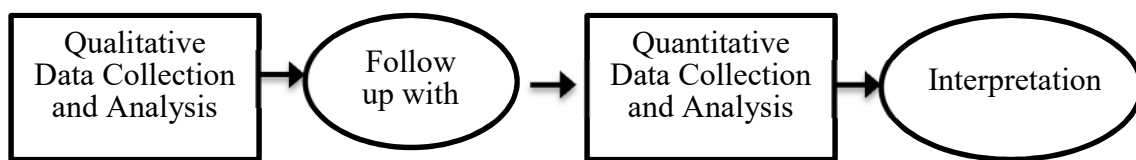


Figure 3. Mixed methods exploratory sequential design

¹John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 2nd ed. (Thousand Oaks, CA: Sage, 2010), 86. This design sometimes includes an additional middle step of instrument development. However the instrument used in the quantitative phase is already determined. Figure 3 is an adaptation of a figure in Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 69.

The qualitative phase of this study utilized structured interviews following the Behavioral Event Interview (BEI) protocol.² The BEI is designed to analyze the behavior of an interviewee.³ While modifications of the BEI are used for various purposes in human resource practices today, this interview protocol was originally developed for the purpose of creating competency models.⁴ Information gained from BEIs are coded for competencies in order to generate a model for a particular job or role. This study used the qualitative interview phase to collect qualitative data related to competency models for revitalization and to inform the quantitative method used in phase 2.

The quantitative phase used a Delphi methodology to develop a competency model for church revitalization.⁵ The Delphi method is a technique that uses a panel of experts to establish consensus on subjective judgments using quantitative analysis.⁶ The

²Lyle M. Spencer and Signe M. Spencer, *Competence at Work: Models for Superior Performance* (New York: Wiley, 1993), 114-34.

³Seema Sanghi, *The Handbook of Competency Mapping: Understanding, Designing and Implementing Competency Models in Organizations*, 2nd ed. (Los Angeles: Sage, 2007), 93.

⁴Spencer and Spencer, *Competence at Work*, 5.

⁵Some disagreement exists among researchers as to how the Delphi methodology is categorized on the quantitative versus qualitative continuum. The Delphi generates both qualitative data (in the first iteration) and quantitative data (in the remaining iterations). Stewart suggests that terms like “qualitative” and “quantitative” may be insufficient to describe the Delphi method. However, she suggests that the theoretical underpinnings of qualitative research rely on researcher interpretation, while quantitative research sees the researcher as the “objective observer.” From this perspective the Delphi method fits better as a quantitative method. Jane Stewart, “Is the Delphi Technique a Qualitative Method?” *Medical Education* 35, no. 10 (2001): 922-23. Meanwhile, other researchers regard the Delphi itself as a mixed methods design with the first iteration composing the qualitative phase and the subsequent iterations composing the quantitative phase. For example, see the discussion of the Delphi as a Mixed Methods Exploratory Sequential Design in Monica R. Geist, “A Methodological Examination of a Focus Group Informed Delphi: A Mixed Methods Investigation of Female Community College Science, Technology, Engineering, and Mathematics Students” (Ph.D. diss., University of Northern Colorado, 2008). For the purpose of this study, the Delphi collected quantitative data in iterations two and three that seek to generalize and test the qualitative results from the BEI. Thus this design fits the exploratory sequential mixed methods design as described in Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 71.

⁶G. David Garson, *The Delphi Method in Quantitative Research* (Asheboro, NC: Statistical Associates, 2014), loc. 90, Kindle.

Delphi technique has been used in over fifty previous competency studies in a range of populations and contexts.⁷

Purpose Statement

The purpose of this exploratory sequential mixed methods study is to use qualitative interviews and a panel of experts to create a competency model for church revitalization pastors serving in churches that are members or affiliates of the Southern Baptist Convention.

Research Question Synopsis

1. What knowledge, skills, motives, traits and self-concepts (competencies) are related to success in church revitalization?⁸
2. Which competencies are considered “expert competencies,” “core competencies,” and “supplemental competencies?”⁹
3. Which specific competencies are unique to the role of leading a church revitalization?¹⁰
4. To what level does consensus exist among experts in regard to the necessary competencies for church revitalization and the relative importance of such competencies?

⁷David G. Gliddon, “Forecasting a Competency Model for Innovation Leaders Using a Modified Delphi Technique” (Ph.D. diss., The Pennsylvania State University, 2006), 37.

⁸While there are various taxonomies of competencies in the literature, this set of competency categories was taken from Spencer and Spencer, *Competence at Work*, 9-11.

⁹Gliddon, “Forecasting a Competency Model,” 50.

¹⁰Research has found a set of common competencies that account for 80 to 98 percent of all competencies found in a given model. The remaining competencies are called “uniques” and are highly specific for a particular job or role. Spencer and Spencer, *Competence at Work*, 20.

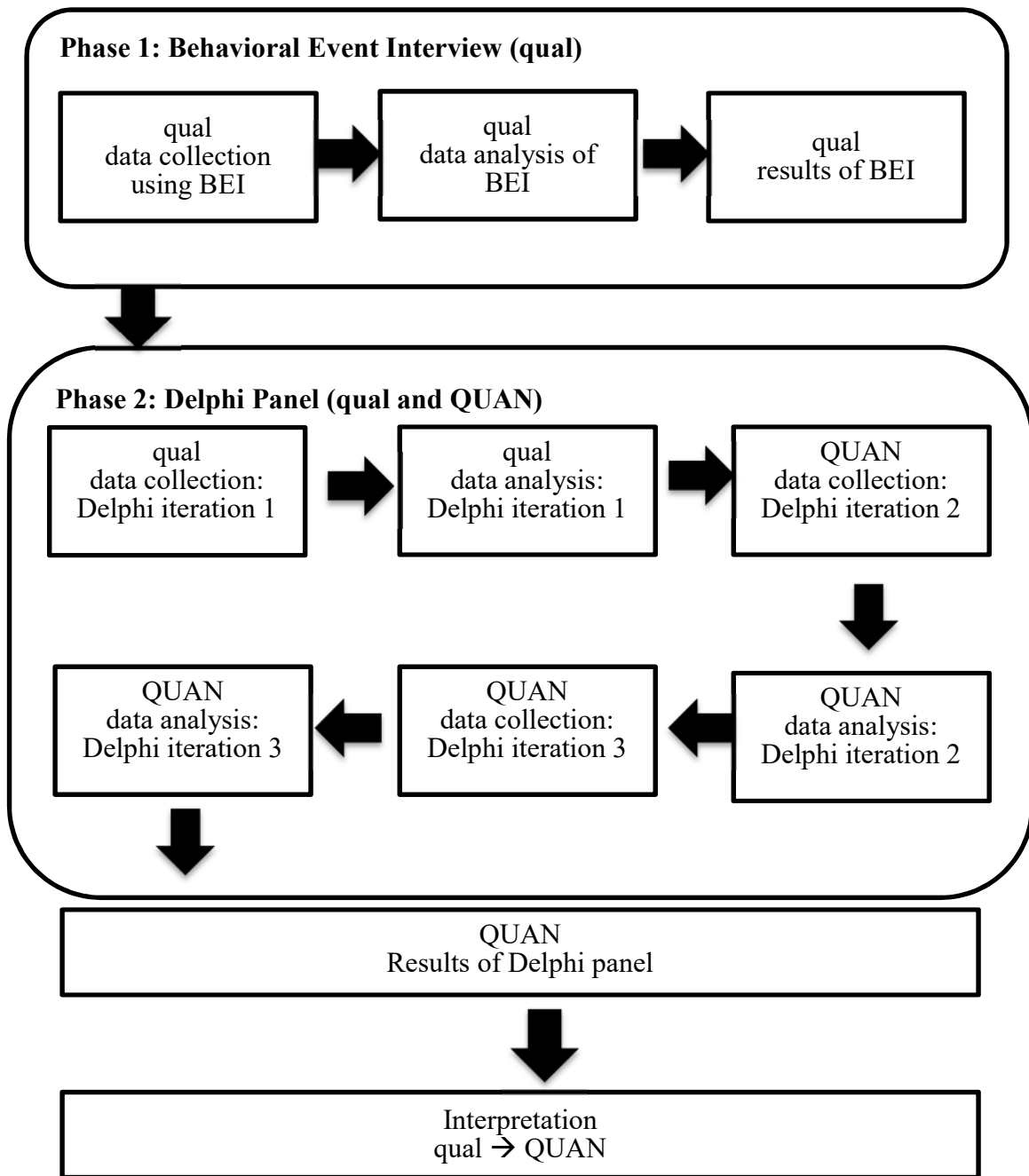


Figure 4. Research design

Research Design Overview

The research design for this study was an exploratory sequential mixed method design. Phase 1 of the research utilized qualitative structured interviews using the BEI

protocol as described by Spencer and Spencer.¹¹ Interviewees were selected using a set of selection criteria based on demonstrated expertise or superior performance in the role of church revitalization. Eight interviews were conducted, analyzed, and coded to develop a list of competencies based on the behaviors, attitudes, and perceptions of church revitalizers.

Phase 2 used a panel of experts and practitioners to generate a competency model for church revitalizers in Southern Baptist Convention churches. The competencies coded in the qualitative portion of the research design were added to the data collected from the first iteration of questioning in the Delphi panel. The Delphi panel was initially composed of 19 participants that were gathered through denominational expert recommendations and snowball sampling. These participants met the same selection criteria as the participants of the interviews. The Delphi continued through three iterations with experts having the opportunity to change their answers either to match group consensus or provide rationale for answers not in consensus. The result of phase 2 was a rank ordered competency model for church revitalization based on expert consensus.

Coding Criteria

The Spencer and Spencer classic competency model study uses BEIs to identify behavioral indicators of competencies. Through an analysis of 286 competency studies they identified 760 different competency behavioral indicators. However, their research showed that 360 of these indicators defining 21 competencies accounted for an estimated 80-98 percent of the competencies of a given model. The remaining 400 competencies were determined to be “uniques” that are specific to the model for a particular job or role.¹²

¹¹Spencer and Spencer, *Competence at Work*, 114-34.

¹²Ibid., 20.

From this data, Spencer and Spencer compiled a “competency dictionary,” which contains 20 competencies and 360 behavioral indicators that make up 80 to 98 percent of a given competency model.¹³ The BEIs conducted for this study were coded using the competency dictionary published by Spencer and Spencer. Any remaining competencies that emerged from the study were deemed “uniques” and were be coded and described.

Population

The population for this study consists of Southern Baptist Convention lead pastors who are serving in churches that are candidates for revitalization.¹⁴ Churches that are candidates for revitalization have experienced two years or more of plateau or decline. Research indicates that this could be the reality for over 80 percent of churches in America.¹⁵

Sample and Delimitations

In order to participate in the expert group, participants had to meet at least two of the following selection criteria: (1) serve as a lead or preaching pastor at a church that was plateaued or declined followed by a period of membership to baptism (or conversion) ratio of at least 35:1,¹⁶ (2) serve as a lead or preaching pastor at a church that was

¹³Spencer and Spencer, *Competence at Work*, 17-90.

¹⁴For the purpose of this study, lead pastor is defined as the pastor who handles the majority of the preaching for the church.

¹⁵Harry L. Reeder III, *From Embers to a Flame: How God Can Revitalize Your Church*, rev. and exp. ed. (Phillipsburg, NJ: P & R, 2008), 7.

¹⁶This membership to baptism ratio of 35:1 is taken from the selection criteria for “comeback churches” in Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around and Yours Can, Too* (Nashville: B & H, 2007), xiii. Thom Rainer suggests a much more ambitious goal of 1 baptism annually for every 8 persons in regular attendance. Thom S. Rainer, “Ten Rules of Thumb for Healthy Churches in America,” *ThomRainer.com*, March 4, 2013, accessed March 9, 2016, <http://thomrainer.com/2013/03/ten-rules-of-thumb-for-healthy-churches/>. The latest statistics from the Southern Baptist Convention indicate that there were 15,499,173 members in the Southern Baptist Convention in 2014 and 305,301 total baptisms in SBC churches. This calculates to an average membership

plateaued or declined followed by a period of attendance growth of at least 10 percent annually for 2 to 5 years, (3) serve in a professorial role at a Southern Baptist seminary or college in a department or teaching a class specifically related to church revitalization and church growth, (4) have published three peer reviewed articles or one book related to church revitalization, (5) serve as a state or national level denominational employee with the specific job title or job description of leading church revitalization, (6) be recommended by state or national level denominational leaders as an exemplar pastor.

In the sample for phase 1, the BEIs was be composed of 8 individuals who were selected using purposive sampling. Purposive sampling is commonly used in qualitative research as a means to ensure that the sample includes diversity of perspective on the studied phenomenon.¹⁷ Purposive sampling was used to create a diverse sample of pastors who have served in churches of various size and context. Furthermore, since the BEI focuses on behavior, priority in the first phase was given to those who were currently serving in the pastorate and fulfilled selection criteria related to performance in a pastoral role.¹⁸

Phase 2 of the Delphi panel used the same set of selection criteria. The panel of experts was initially comprised of 19 participants who meet at least two of the selection criteria and indicated a willingness to participate in all three iterations of the Delphi study.¹⁹ Experts who met the selection criteria were identified via: (1) literature review, (2) speaking directly with pastors and denominational leaders, (3) speaking directly with seminary or college faculty or administration, (4) web searches, (5) professional

to baptism ratio for the convention of approximately 51:1. Lifeway Christian Resources, "SBC Statistics by State Convention - 2014," June 8, 2015, accessed March 9, 2016, <http://lwnewsroom.s3.amazonaws.com/newsroom/files/2015/06/ACP2014-states.jpg>.

¹⁷Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 173.

¹⁸This includes selection criteria 1, 2, and 6.

¹⁹Nineteen participants completed iteration 1 of the Delphi panel, 17 participants completed iteration 2, and 15 participants completed all three iterations.

organizations, and (6) snowball sampling. All experts who participated in the study were vetted and their respective fulfillment of the selection criteria was verified. Experts on the panel were limited to those currently serving at a church, seminary, college, or denominational convention that is a member or affiliate of the Southern Baptist Convention.

Limitations of Generalization

The Southern Baptist Convention is the largest protestant denomination in the United States. Therefore, it is not unreasonable to expect broader application of this research to the greater evangelical world. However, the limitation of the research to Southern Baptist Pastors may limit its application. Pastors in other denominations may need or be expected to possess other competencies not germane to serving in a Southern Baptist context.

Additionally, the model is focused on revitalization situations. While research indicates this population makes up the majority of churches in the United States, the competency model may not be applicable to other pastoral roles, such as church planting or pastoring a healthy growing church.

Research Methods and Instrumentation

This research utilized a mixed method approach. Mixed methods are useful when the researcher needs insight into the questions to be asked. Mixed methods allow the researcher to use qualitative techniques to investigate a phenomenon in depth, and then use a quantitative method to determine if the qualitative data can be generalized.²⁰

The methodology used for the competency model is an exploratory sequential mixed method design. This design occurs in two distinct phases. The first phase gathers qualitative data, followed by a second quantitative phase designed to test or generalize

²⁰Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 9.

the initial findings. As Creswell and Plano Clark observe, “The intent of the two-phase exploratory design is that the results of the first, qualitative method can help develop or inform the second, quantitative method.”²¹ This design is used when exploration is needed because “(1) measures or instruments are not available, (2) the variables are unknown, or (3) there is no guiding framework or theory.”²² Furthermore, Creswell suggests this design is useful “to identify important variable to study quantitatively when the variable are unknown.”²³

Creswell also suggests that the exploratory sequential design often prioritizes the qualitative phase of the research. However, in the “instrument development variant,” the qualitative phase takes a secondary role and the quantitative phase is prioritized.²⁴ For the purposes of this study, the qualitative phase was used both to collect qualitative data and to gather information to inform the building of the Delphi instrument in the second, quantitative phase. Thus, the design of the study was for the results of the quantitative phase to take priority and for the qualitative results to be secondary.

Phase 1: Qualitative Interviews

Phase 1 of this study was a qualitative methodology using structured interviews. Creswell suggests a small purposeful sample in the first phase of a sequential exploratory design.²⁵ Eight participants that demonstrated superior performance in leading church revitalization and reflected a diversity of perspectives and contexts were purposefully

²¹John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage, 2013), 86.

²²Creswell, *Research Design*, 86.

²³Ibid.

²⁴Ibid., 90.

²⁵Ibid., 89.

selected for the interview protocol.²⁶ These interviews were conducted in person, over the phone, and using video conferencing software. The interviews were recorded and transcribed.

The protocol for the interview followed the BEI procedure as found in *Competence at Work*.²⁷ Spencer and Spencer suggest five methodological options for collecting data to generate a competency model. The preferred method is through the use of the BEI. They state, “The Behavioral Event Interview is at the heart of the Job Competency Assessment process. BEI data are the richest source of hypotheses about competencies that predict superior or effective job performance.”²⁸ The BEI is a structured interview technique derived from the Critical Event Interview. Research shows that people are often unaware of their actual attitudes, abilities, and motivations. Therefore, the BEI is designed to analyze what people do in critical incidents related to their jobs.

The BEI consists of five steps: (1) *Introduction and Explanation*, the interviewer introduces him or herself and explains the purpose and procedure of the interview (the interviewer may also optionally ask about education and work experience); (2) *Job Responsibilities*, the interviewee describes their most important job roles and responsibilities; (3) *Behavioral Events*, the interviewee describes in great detail three stories about a major success in his or her job role and three stories of failure; (4) *Characteristics Needed to Do the Job*, the interviewee describes their perception of what characteristics are necessary to effectively do the job, and (5) *Conclusion and Summary*, the interviewee is thanked for their time and the interview is summarized.²⁹

²⁶Creswell, *Research Design*, 174.

²⁷Spencer and Spencer, *Competence at Work*.

²⁸*Ibid.*, 114.

²⁹*Ibid.*, 119.

The overwhelming majority of the interview time is spent in step 3, the “Behavioral Events” portion.

Coding the data for content analysis was accomplished using the NVivo software package. Computer assisted qualitative data analysis software programs (CAQDAS), such as NVivo, are used by researchers to aid in analyzing large amounts of qualitative data.³⁰ Transcripts of the BEIs were uploaded into the software. The content was then divided into meaningful “chunks,” where the researcher examined and labeled each individual unit. The CAQDAS then allowed each coded unit to be grouped by theme, so that the researcher could easily compare the entirety of the document by the coded and emerging themes.

The transcripts of the interviews were coded using the competency dictionary found in Spencer and Spencer.³¹ However, it was expected that emerging codes would be developed from the interview material. The presence and frequency of competencies found through the structured interviews are reported in the results section of the study. Furthermore, these competencies comprised the preliminary list of competencies for the Delphic phase of the study.

Phase 2: Delphi Panel

Phase 2 of the study sought to develop a competency model using a modified Delphi technique. A panel of experts is one of the preferred methods Spencer and Spencer propose for the development of a competency model.³² The Delphi methodology, or Delphi panel, allows for quantitative study of “subjective judgments” by using a panel of

³⁰Nancy L. Leech and Anthony J. Onwuegbuzie, “Beyond Constant Comparison Qualitative Data Analysis: Using NVivo,” *School Psychology Quarterly* 26, no. 1 (March 2011): 74.

³¹Spencer and Spencer, *Competence at Work*, 17-90.

³²Spencer and Spencer, *Competence at Work*.

experts to reach consensus.³³ Numerous studies have used the Delphi methodology for competency studies.³⁴

The Classical Delphi study is characterized by (1) anonymity of participants, (2) iterations or rounds of questioning, (3) controlled feedback where the participants are given the opportunity to clarify or modify their position in light of the perspective of the rest of the group, and (4) quantitative statistical analysis and interpretation of survey data. Additionally, a major strength of the Delphi is its adaptability for specific research purposes. Researchers commonly modify the Delphi to meet the particular needs of the research question.³⁵

While the Delphi technique is very flexible, the design is typically characterized by multiple iterations of questionnaires with a panel of experts who are anonymous to one another.³⁶ The procedure is repeated until consensus is reached or no new data is generated from the questionnaire.³⁷ A typical Delphi design consists of a qualitative first iteration, with the subsequent iterations being a quantitative study of levels of agreement or levels of uncertainty between experts.³⁸

This study used a three-iteration Delphi methodology. Delphi questionnaires were administered electronically using email. Iteration 1 used open-ended questions to allow the panel to introduce new competencies. These competencies were combined with the competencies coded from the BEIs in phase 1. The qualitative responses to iteration 1

³³Harold A. Linstone and Murray Turoff, eds., *The Delphi Method: Techniques and Applications* (Reading, MA: Addison-Wesley, Advanced Book Program, 1975), 12.

³⁴Gliddon identifies and lists fifty-three competency studies conducted between 1975 and 2005 from various fields that use a Delphi methodology. Gliddon, "Forecasting a Competency Model," 38, table 3.2.

³⁵Gregory J. Skulmoski, Francis T. Hartman, and Jennifer Krahn, "The Delphi Method for Graduate Research," *Journal of Information Technology Education* 6 (January 2007): 2-3.

³⁶Garson, *The Delphi Method*, loc. 82.

³⁷Skulmoski, Hartman, and Krahn, "The Delphi Method," 4.

³⁸Linstone and Turoff, *Delphi Method*, 89, 217.

of the Delphi were analyzed using content analysis procedures. NVIVO software was used to analyze the responses to the open-ended questions.

Iterations 2 and 3 consisted of Likert style self-administered surveys based on the competencies coded through the phase 1 interviews and the open-ended questions in iteration 1 of the Delphi. These iterations were administered using Qualtrics software. In iterations 2 and 3, participants received a report comparing their answers to the answers of the group of experts. The group of experts remained anonymous, as to not influence the responses of others on the panel.

The second and third iteration of surveys included quantitative measures. Statistics were analyzed using SPSS, Microsoft Excel, and R coding. The second and third iterations of the Delphi survey used a Likert style instrument, thus the data is ordinal in nature. The limits of ordinal data present a problem in developing a measurement of consensus.

One of the common critiques of the Delphi Method is the lack of standards for how to establish consensus. Many researchers fail to clearly explain how consensus is determined. One meta-analysis of consensus metrics across published Delphi research determined that “standards for consensus in Delphi have never been rigorously established.”³⁹ Most common Delphi consensus measurements include (1) a predetermined number of rounds (i.e., proposing that three iterations develop consensus), (2) a particular number of agreement on a nominal (yes/no) scale, (3) some criteria related to measures of central tendency (mean, median, mode, or standard deviation), or (4) using parameters of interquartile range.⁴⁰

³⁹For a more exhaustive list of various techniques used to establish consensus in Delphi studies, as well as specific examples of research that uses each, see Heiko A. von der Gracht, “Consensus Measurement in Delphi Studies: Review and Implications for Future Quality Assurance,” *Technological Forecasting and Social Change* 79, no. 8 (October 1, 2012): 1528.

⁴⁰Ibid., 1529.

For the purposes of this study, level of consensus was calculated using the metric of consensus for ordinal data proposed by Tastle and Wierman. This metric was developed to determine level of agreement specifically using Likert scale ordinal data.⁴¹ The Tastle/Wierman measurement of consensus creates values between 0 and 1, with 0 indicating no consensus and 1 indicating perfect consensus. There is no established criteria for the Tastle/Wierman metric, so for the purpose of this study, the cut off criteria mirrors that of another nonparametric statistic for consensus, Kendall's W.⁴² Items with a W value of 0.5 were determined to indicate a moderate level of agreement and a W value of 0.7 or higher were deemed to have a strong level of consensus.

Statistical analysis also included central tendency measurements of mean, median, and mode, dispersion measurements of interquartile range, standard deviation, and variance. Interrater reliability was measured using Cronbach's alpha.

The statistical analysis yielded a competency model with some competencies categorized as (1) "expert competencies," or those competencies that differentiate superior performers from average performers, (2) "core competencies" or those which are necessary for the role of church revitalizer and (3) "supplemental competencies" which may be helpful but perhaps not necessary. The Delphi survey was completed using a Likert scale with values between 1 and 5, with 5 indicating the most important competencies and 1 indicating the least important competencies. Expert competencies included those competencies with a mean rating of 5 to 4.5, core competencies were those with mean

⁴¹W. J. Tastle and M. J. Wierman, "An Information Theoretic Measure for the Evaluation of Ordinal Scale Data," *Behavior Research Methods* 38, no. 3 (August 2006): 487-94.

⁴²Some Delphi studies use Kendall's W as a metric of consensus. For example, see Gliddon, "Forecasting a Competency Model." However the use of Kendall's W in this research is inappropriate as the statistic measures consensus in terms of rank order between raters of groups of raters. This statistic is unable to create a consensus metric of ratings within a single group. For further discussion on Kendall's W and nonparametric statistics in the Delphi, see Roy C. Schmidt, "Managing Delphi Surveys Using Nonparametric Statistical Techniques," *Decision Sciences* 28, no. 3 (Summer 1997): 767.

ratings of 4.4 to 3.5, and supplemental competencies were those with mean ratings of 3.4 to 1.5. Competencies with a mean rating below 1.5 are excluded from the model.⁴³

Ethics Committee Process

The methodology for this study was reviewed and approved by the ethics committee of The Southern Baptist Theological Seminary before any interviews or surveys were conducted with human participants. A risk assessment profile was created for research involving human subjects, as well as complete the assessment of risk to human subjects in research. All participants were provided with an informed consent statement before participating in the study.

Research Procedures

Phase 1: Behavioral Event Interviews

Phase 1 developed a set of competencies using the BEI technique of Spencer and Spencer. Eight participants were recruited for the study that meet no less than two converging performance effectiveness criteria as listed previously. Specifically for this phase of the study, participants were sought that satisfied at least one of the two quantifiable selection criteria related to effective performance in a church revitalization scenario and the selection criteria related to peer recommendation.

The nature of the BEI is to focus on actual behavior related to studied phenomenon (i.e. church revitalization), thus pastors deemed to have demonstrated “effective performance” were prioritized for this phase of the study. Criteria 1 and 2 are considered hard criteria in that they deal with quantifiable metrics of effective performance, namely annual baptism ratio and church attendance. The selection criteria related to hard metrics (criteria 1 and 2) were verified by the self-generated annual reports published by the Baptist state conventions.

⁴³These categories of analysis adapted from the methodology of Gliddon, “Forecasting a Competency Model,” 51.

Taking into account that much of what it means to be a successful pastor is difficult to measure numerically, the second selection criteria was recommendation from state level denominational leaders or seminary leaders. The classic competency model study allows for the use of nomination and peer ratings as a selection criteria when “hard criteria are not available.”⁴⁴ Furthermore, it is suggested that such ratings have “high criterion validity.”⁴⁵ Contacts for recommendation included the North American Mission Board and the individual state convention employee or employees responsible for church revitalization. These individuals were asked for recommendations of those pastors who have demonstrated a superior level of performance for church revitalization. Denominational employees yielded a small sample, so seminary faculty who serve as professors of church revitalization or church growth were also queried.

The sample was purposefully taken from those pastors who have been identified to match the criterion. Creswell suggests a sample size for case studies to range between 4 and 10 participants.⁴⁶ Purposeful sampling allowed the researcher to analyze a diversity of experiences and contexts in the qualitative phase. Purposeful sampling was used to represent a variety of church sizes, and contexts.⁴⁷ The following procedures were followed for phase 1:

1. Prospective participants were contacted by phone or email to request their participation in the study. Participants were informed of the purpose and format of the study. Additionally, participants were asked to provide suggestions for any other possible participants who meet the selection criteria.
2. Data was collected using the BEI. The interview was conducted using the protocol outlined in Spencer and Spencer.⁴⁸ Interviews were conducted in person, over the

⁴⁴Spencer and Spencer, *Competence at Work*, 96.

⁴⁵Ibid.

⁴⁶Creswell, *Research Design*, 174.

⁴⁷The zip code of the church as rural, suburban, or urban operationally defines context.

⁴⁸Spencer and Spencer, *Competence at Work*, 157-236.

phone, or through video conferencing software. The interviews were recorded and transcribed.

3. The data from the transcripts of the BEIs underwent thematic analysis to identify competencies for church revitalization. This was accomplished using NVivo software.
4. The responses were then be coded for competencies demonstrated by the revitalizer. The competency dictionary contained in Spencer and Spencer was used; however, competencies specific to the role of church revitalization were uncovered in the analysis of the data.⁴⁹

Phase 2: Delphi Panel

The second phase of the study sought to use a panel of experts to form a competency model. In the 50 Delphic competency models identified by Gliddon, the panel size ranged from 3 to 92 experts with the average being 24.⁵⁰ While there is no standard size for a Delphi panel, the literature suggests that accuracy increases as the panel approaches 11 members with 15-20 being an optimal number for a Delphi study.⁵¹ Brooks suggests that increasing the panel beyond 25 is unlikely to yield improved results.⁵² The goal of the study was to establish a panel of 11 to 25 participants who match the selection criteria using denominational recommendations and snowball sampling. The following procedures were be followed for phase 2:

1. Prospective participants were contacted by phone or email to request their participation in the study. Participants were informed of the purpose and format of the study.
2. Participants were provided with a description of the research and an informed consent statement to participate in the study.
3. Iteration 1 of the Delphi was sent to participants. Participants completed an open-ended questionnaire asking about the competencies needed for church revitalization from 5 categories (1) motives, (2) traits, (3) self-concepts, (4) knowledge, and (5) skills. Participants were given 10 days to respond.

⁴⁹Spencer and Spencer, *Competence at Work*, 157-236.

⁵⁰Gliddon, "Forecasting a Competency Model," 45-46.

⁵¹Garson, *The Delphi Method*, loc. 478.

⁵²Kenneth W. Brooks, "Delphi Technique: Expanding Applications," *North Central Association Quarterly* 53, no. 3 (1979): 63.

4. Open-ended responses were encoded and analyzed in Nvivo software using codebook from phase 1, and codifying any emerging competencies.
5. Iteration 2 survey developed based in the analysis on iteration one.
6. Participants received iteration 2 Delphi Likert style survey. Participants were given 10 days to respond.
7. Delphi iteration 2 responses were analyzed for consensus and competencies ranked as expert, core, or supplemental competencies.
8. Participants were given a report of the results of the expert panel from iteration 2 as well as their own answers.
9. Iteration 3 survey developed based in the analysis on iteration 2.
10. Participants received iteration 3 Delphi Likert style survey. Participants were given the opportunity to revise their responses to match consensus or defend their rational for staying out of consensus. Participants were again given 10 days to respond.
11. Delphi iteration 3 responses were analyzed for consensus and competencies ranked as expert, core, or supplemental competencies.
12. Final results were statistically analyzed.

CHAPTER 4

ANALYSIS OF FINDINGS

The purpose of this study was to develop a competency model for pastoral leadership serving in revitalization contexts. This chapter provides a detailed description of the research protocol, demographics of the research participants, and results of both the qualitative and quantitative phases of the research. Additionally, the relative strengths and weaknesses of the research design are addressed.

Compilation Protocol

The research design of this study was an exploratory sequential mixed methods study that used structured qualitative interviews in the first phase, followed by a Delphi study in the second phase. Data collection began by contacting all state-level and national SBC associations, introducing the research, and requesting recommendations for pastors who they would recommend as “exemplars” for church revitalization (see appendix 1).¹ In total, 44 SBC entities were contacted, including state conventions, the North American Mission Board, and Southern Baptist seminaries with faculty or centers explicitly focused on church revitalization.

From the initial inquiry, 9 SBC entities provided 59 recommendations. To participate in the expert group, participants met at least two of the following selection criteria: (1) serve as a lead or preaching pastor at a church that was plateaued or declined

¹Due to the nature of the SBC, there is a lack of uniformity of the specific offices and areas of responsibility within the various Southern Baptist entities. Each person contacted for a recommendation either was listed as the specific coordinator for the entity’s revitalization efforts, or was recommended as the primary staff member for church revitalization when the organization was contacted. Initial contacts were made by email if possible; however, several SBC entities were contacted via phone.

followed by a period of membership to baptism (or conversion) ratio of at least 35:1,² (2) serve as a lead or preaching pastor at a church that was plateaued or declined followed by a period of attendance growth of at least 10 percent annually for 2 to 5 years, (3) serve in a professorial role at a Southern Baptist seminary or college in a department or teaching a class specifically related to church revitalization and church growth, (4) have published three peer-reviewed articles or one book related to church revitalization, (5) serve as a state- or national-level denominational employee with the specific job title or job description of leading church revitalization, (6) be recommended by state- or national-level denominational leaders as an exemplar pastor.

Annual Church Profile (ACP) data was used to verify that the recommended churches met the numeric selection criterion for the study. The data gathered from ACP reports included primary worship attendance, total baptisms, resident membership, and total membership. Because of the nature of the Behavioral Event Interview (BEI) protocol, performance-based selection criteria were used. All participants in phase 1 met the three performance-based selection criteria of leading a church that experienced a period plateau or decline followed by (1) a membership to baptism ratio of at 35:1 or lower, (2) at least 10 percent annual growth for 2-5 years, and (3) were recommended by a state- or national-level denominational leader as a superior example of church revitalization. Of the 59 recommendations, 25 met all the selection criteria for the first phase of research.

²This membership to baptism ratio of 35:1 is taken from the selection criteria for “Comeback Churches,” in Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned around and Yours Can, Too* (Nashville: B & H, 2007), xiii. Thom Rainer suggests a much more ambitious goal of 1 baptism annually for every 8 persons in regular attendance. Thom S. Rainer, “Ten Rules of Thumb for Healthy Churches in America,” *ThomRainer.com*, March 4, 2013, accessed March 9, 2016, <http://thomrainer.com/2013/03/ten-rules-of-thumb-for-healthy-churches/>. The latest statistics from the SBC indicate that there were 15,499,173 members in 2014, and 305,301 total baptisms in SBC churches. This calculates to an average membership to baptism ratio for the convention of approximately 51:1. Lifeway Christian Resources, "SBC Statistics by State Convention - 2014," June 8, 2015, accessed March 9, 2016, <http://lwnewsroom.s3.amazonaws.com/newsroom/files/2015/06/ACP2014-states.jpg>.

Phase 1: Behavioral Event Interviews

In phase 1, 10 pastors who met the selection criteria were contacted, given a brief introduction to the nature of the research, and invited to participate in a BEI (see appendix 2).³ These participants were purposefully sampled from the 25 recommendations that met the selection criteria based on (1) superior performance metrics in annual growth rate of worship attendance and baptism to membership ratio,⁴ (2) to reflect a diversity of geographic region, and (3) to reflect a diversity of ministry context. Eight of 10 pastors invited to participate agreed and were interviewed using the BEI protocol.⁵

Each participant in phase 1 was provided with an overview of the BEI protocol (see appendix 3) and provided with an informed consent statement (see appendix 4). Three interviews were conducted in person, 4 interviews were conducted using a video conferencing platform, and 1 interview was conducted via telephone. All interviews were recorded. Interviews were transcribed and coded using Spencer and Spencer's competency dictionary for developing competency models.⁶ Additionally, emerging codes that were not contained within the 20 items in the model were identified and coded. Transcripts were coded using NVIVO qualitative data analysis software.

³The BEI protocol used for this study followed the instructions from Lyle M. Spencer and Signe M. Spencer, *Competence at Work: Models for Superior Performance* (New York: Wiley, 1993), 114-34. A full description of the BEI protocol is included in chap. 3.

⁴When possible, the baptism ratio was calculated using annual baptisms and resident membership. Because each church and state convention is an independent entity, annual reporting and reporting categories are not always consistent. In cases where resident membership was not available, total membership was used to calculate the membership to baptism ratio.

⁵Due to the nature of the BEI, the transcripts of the interviews are not provided in full form. The BEI protocol asks participants to recount in detail critical incidents in their particular role or job. The BEI asks participants to list the people involved, details of the situation, and what the interviewee thought, felt, and did. In context of revitalization, this information has the potential to violate the privacy and confidentiality of both the pastor and members of their congregation. To ensure participation and candidness from the participants, the interviews are not shared in full form. Excerpts from the interview are included throughout the following 2 chapters, however no stories are shared that contain potentially embarrassing or identifying information. Furthermore, potentially identifying information has been redacted.

⁶Spencer and Spencer, *Competence at Work*, 17-90.

To conclude each interview, participants were asked to provide what competencies they felt were essential for church revitalization. These responses were analyzed along with the data from iteration 1 of the Delphi panel.

Phase 2: Delphi Panel

Snowball sampling and late responses to the initial query to SBC entities yielded an additional 16 possible participants for phase 2 of the research. Thirty-two individuals were invited to participate by serving on the expert panel in phase 2 (see appendix 5).⁷ Twenty participants from 11 states initially agreed to participate on the Delphi panel.

The surveys for the Delphi panel were administered online using the Qualtrics research platform. Each participant was sent an anonymous link to the survey. The survey included protocol instructions as well as an informed consent statement (see appendix 6, see iteration 1 survey in appendix 7). Participants were given ten days to complete the survey. Iteration 1 of the study yielded 19 responses. Survey data in iteration 1 (the qualitative iteration) was analyzed using NVIVO software and responses were categorized into 109 unique competencies. These competencies were combined with 20 competencies from the competency dictionary to create a list of 129 competencies that were rated by the panel of experts in the following iterations.

In iteration 2, the 19 respondents from iteration 1 were invited to rate each of the 129 competencies from 1 to 5 on a Likert-type scale with “1” indicating a competency that was *not useful* and a “5” indicating an *essential* competency for church revitalization (see appendix 8 for the iteration 2 survey). Participants were given ten days to complete the survey. Iteration 2 was completed by 17 participants. The data from iteration 2 was

⁷Both phases of the study used the same selection criteria. Twenty five recommendations met the selection criteria for the first phase of the study. Nine participants were removed from the pool for the second phase of the study by their participation in the first phase. The lone recommendation who declined to participate in the first phase was invited to participate in the second phase, which left 16 participants from the sample pool in the first phase and 16 additional participants from late responses and snowball sampling.

analyzed using SPSS, and R programming language environment for calculating Tastle's consensus measurement.⁸

Iteration 3 invited the 17 participants who completed iteration 2, to support or revise their initial ratings from round 1. Each participant was given a report providing their ranking (see appendix 10), as well as the mean score of the group, on each item in the survey. For each item the respondents were given a recommended score that reflected the consensus of the panel. Each rater was given the choice to join consensus of the group or stay out of consensus and provide a rationale. Each item provided a text box to provide a rationale for breaking with consensus, or to clarify or qualify any answer. Participants were given ten days to complete the survey. The final round was completed by 15 participants. The data from iteration 3 was again analyzed using SPSS, and R programming language environment for calculating Tastle's consensus measurement.

Sample and Demographic Data

In the initial phase, 41 church revitalizers were identified that met the selection criteria for the study. Ten pastors were invited to participate in phase 1 of the research and 8 pastors completed the BEI protocol. In phase 2, 32 pastors were invited to participate on the panel of experts, and 20 pastors agreed to participate. Nineteen pastors finished iteration 1, 17 finished iteration 2, and 15 completed all iterations of the Delphi panel.

Phase 1

Phase 1 of the research used the BEI, which asks successful practitioners about specific situations and challenges faced throughout the revitalization process, the specific

⁸The measurement for consensus used in this study is taken from W. J. Tastle and M. J. Wierman, "An Information Theoretic Measure for the Evaluation of Ordinal Scale Data," *Behavior Research Methods* 38, no. 3 (August 2006): 487-94. This metric creates a measure of consensus for ordinal data from 0 (no consensus) to 1 (perfect consensus). A further discussion of this metric is found in chap. 3. Tastle's consensus metric was calculated using an R programming environment. R is a programming language for statistical computing and graphics.

behaviors and actions of the revitalizer in response to those situations and challenges, and the outcomes of those situations as perceived by the practitioner. Therefore, the participants invited to participate in phase 1 of the study were current pastors who were recommended as superior performers by a denominational leader and standouts in performance metrics related to church health and growth, specifically annual growth rate in worship attendance and membership to baptism ratio.

Ten pastors were invited to participate in phase 1 of the study and 32 pastors or denominational leaders were invited to participate in phase 2.⁹ Nine of 10 pastors agreed to participate in phase 1, and 8 pastors completed the interview protocol. Demographics of the 8 pastors who completed the qualitative interviews are found in tables 3-5.

Table 3. Phase 1 participant demographics

	Max	Min	Range	Mean	Median
Age	55	36	19	44.75	43.5
Tenure (years)	27	4	23	10.63	8.5
Total Growth	5573	45	5491	907.25	256
Total Growth %	7688.89%	77.67%	7611.22%	1158.82%	259.08%
Annual Growth %	295.73%	10.07%	285.66%	74.07%	26.11%
Members per Baptism	10.8	34.9	24.1	19.48	18.6

Table 4. Phase 1 church contexts

<i>Context</i>	<i>Count</i>	<i>Percent (%)</i>
Urban	3	37.5
Suburban	1	12.5
Rural	4	50

⁹One pastor was invited to participate in both phases, since he declined to participate in phase 1.

Table 5. Phase 1 pastor education level

Education Level	Count	Percent (%)
Some College	1	12.5
Bachelors	1	12.5
Masters	4	50
Doctorate	2	25

Phase 2

Phase 2 of the study utilized a panel of experts to generate and rate a set of competencies for church revitalization. Whereas the BEI protocol in phase 1 was limited to superior performers currently serving in a particular job or role, the protocol for using a panel of experts to generate a competency model, as Spencer and Spencer suggest, includes the use of “supervisors for the position being studied, superstar performers in the job, or outside experts, perhaps human resource professionals who know the job well.”¹⁰

Therefore, phase 2 of this study included current successful practitioners, as well as denominational leaders and academics. Each participant meets at least two selection criteria items. All participants in all phases have led a church to revitalization at some point in their respective ministries. The experts on the panel represent current pastors, denominational executives, seminary professors, and writers of several published works. However, specifics are not listed to ensure the anonymity and confidentiality of the participants.

Twenty of the 32 pastors and denominational leaders invited to join agreed to participate on the expert panel in phase 2 of the research. Nineteen participants completed iteration 1, 17 completed iteration 2, and 15 participants completed all iterations of the Delphi panel. See the tables 6-9 for demographics of the participants who completed all iterations of the Delphi protocol.

¹⁰Spencer and Spencer, *Competence at Work*, 99.

Table 6. Phase 2 participant selection criteria

Participant	35:1 Baptism Ratio	10% Annual Growth Rate	Seminary Professor	3 Peer Reviewed Articles or 1 Book	National or State Level Denominational Leader	Recommended by State or National Denominational Leader
1	✓	✓				✓
2			✓		✓	
3	✓	✓				
4	✓	✓				✓
5	✓	✓				
6	✓	✓				✓
7	✓	✓				✓
8	✓	✓				✓
9		✓				✓
10	✓	✓				✓
11	✓	✓				✓
12	✓	✓			✓	
13			✓	✓	✓	
14	✓	✓				✓
15		✓		✓		
16					✓	✓
17	✓	✓				✓
18	✓	✓				✓
19	✓	✓				✓

Note. All participants have served as a church revitalizer at some point. Also a few participants served as professors at Baptist affiliated colleges, but such a professorship is not included in this table. Participants 1-15 completed all iterations of the study. Participants 16-17 completed iterations one and two. Participants 18-19 only completed iteration 1.

Table 7. Phase 2 participant demographic data

	Max	Min	Range	Mean	Median
Age	84	29	55	44.08	38
Tenure (years)	20	5	15	9.61	9

Note. Tenure data only reflects those who are currently serving in a pastorate.

Table 8. Phase 2 church contexts

Context	Count	Percent (%)
Urban	0	0
Suburban	9	60
Rural	6	40

Table 9. Phase 2 expert education level

Education Level	Count	Percent (%)
No College	1	6.67
Some College	1	6.67
Bachelors	0	0
Masters	7	46.67
Doctorate	6	40

Findings

The findings are presented in two phases. Phase 1 consisted of qualitative interviews. The findings presented here show the relative frequencies of items from the coding dictionary as well as emerging codes of “unique” competencies. Additionally, qualitative data is shared demonstrating the unique competencies. Phase 2 produced a list of competencies generated by the qualitative iteration, and descriptive statistics and measures of consensus for the anonymous expert ratings of those competencies in iterations 2 and 3.

Phase 1: Behavioral Event Interviews

Phase 1 of the research was the qualitative interview phase. In this phase, 8 participants, who were selected based on superior performance metrics and to reflect a diversity of geographical area, context, church size, and pastor education level, were interviewed using the BEI protocol. These interviews yielded almost 12 hours of audio data, which were subsequently transcribed and coded. Interviews were initially coded using the competency dictionary produced by Spencer and Spencer.¹¹

This competency dictionary reflects the 20 most common competencies for any job or role. These competencies commonly make up 80-98 percent of a competency model for a position.¹² These 20 competencies, ranked by the relative frequency that each competency was coded in phase 1 is found in table 10.

¹¹Spencer and Spencer, *Competence at Work*, 17-90.

¹²Ibid., 20.

Table 10. Relative frequency of coded competencies in phase 1

Competency	Relative Frequency
(OA) Organizational Awareness	17.8%
(TL) Team Leadership	16.6%
(INT) Initiative	8.6%
(CT) Conceptual Thinking	8.0%
(INFO) Information Seeking	7.4%
(RB) Relationship Building	7.4%
(IU) Interpersonal Understanding	5.5%
(DEV) Developing Others	4.9%
(TW) Teamwork and Cooperation	3.7%
(CO) Concern for Order, Quality, and Accuracy	3.1%
(IMP) Impact and Influence	3.1%
(DIR) Directiveness, Assertiveness, and use of Positional Power	3.1%
(OC) Organizational Commitment	2.5%
(AT) Analytical Thinking	1.8%
(SCT) Self Control	1.8%
(ACH) Achievement Orientation	1.2%
(CSO) Customer Service Orientation	1.2%
(FLX) Flexibility	1.2%
(EXP) Technical Professional Experience	0.6%
(SCF) Self Confidence	0.6%

A list of emerging codes, or reoccurring themes in the interviews that were not found in the competency model, was compiled for the eight interviews. The emerging codes were then used to code the interviews. The ten most frequent emerging codes, as well as the relative frequency of the codes, are listed in table 11.

Table 11. Relative frequency of top ten emerging competencies in phase 1

Competency	Relative Frequency
Missional Focus	20.63%
Gospel Orientation	15.87%
Willingness to Confront/Church Discipline	14.29%
Building Momentum	9.52%
Getting members engaged	9.52%
Individual and Corporate Repentance	7.94%
Transparency	7.94%
Contextual Awareness and Planning	4.76%
Membership Standards and Accountability	4.76%
Optimism	4.76%

The following section discusses the top ten emerging competencies in phase 1 of the research. Themes are listed from greatest to least coding frequency. Qualitative data is presented to demonstrate each theme.

Missional focus. When asked to provide one account of a key win in the path to church revitalization, almost every pastor interviewed began with a story about establishing a culture of missional focus. Church revitalizers lead their churches to reclaim the mission of the church. As one pastor put it, “There was a building here that had lost its original mission . . . so I had to walk the church back [to the mission] of the original founders, that this particular gathering was to impact the people that surrounded it.”

Revitalization pastors were very intentional in developing a culture around the Great Commission. One pastor began,

[The first key win] was renewed missions emphasis. So, when I got here, because the church has been in survival mode for forever, missions giving was all but nonexistent. Missions going was even more nonexistent . . . as soon as we started emphasizing the culture of missions, there was a mental shift in the people that became very visible.

Another pastor recounted a story of an outreach event that he considered a huge early win for the church. To sum up the event he said, “It wasn’t just about reaching more people but it was an ethos of cultural change that I was trying to bring about that we don’t invite people to come to us, we go to them.”

Another story was about a church who sent out many of their people to plant a new church in the early stages of revitalization. Instead of killing momentum, the pastor said it helped develop a missional culture:

So we came together as a congregation, to not just talk about sacrificing, but to demonstrate it. That’s why we sent out 60 to 70 of our best people, we were only a church that point of about 200-230 people, so it was really incredible to send those people out. But we were walking by faith. And [establishing] that this is not about us, you know. We have a mission!

Gospel orientation. The second most frequent emerging code was gospel orientation. Again, a common theme was communicating the gospel clearly and rooting changes in the church’s culture and practice in faithfulness to the gospel. Several pastors

stressed the importance of not assuming a congregation holds a proper understanding of the gospel. One pastor said, “When I got here, I first wanted to make sure that everybody was on the same page as far as the gospel, and who Jesus is. So, we started going through the book of Mark.” Another noted, “Very early on we started with the proper orientation to the gospel. What does it mean to be saved? What does it mean to be truly born again?”

Another common element of gospel orientation was rallying around the centrality of the gospel as a way of forging unity within the congregation. One pastor expressed,

So some of the wins for us would be just gospel centered, gospel focus, letting people know “hey here’s what will fight over.” We will fight over the gospel. We will fight over Jesus. But we’re not going to fight over the color of the carpet, or painting a wall, or moving a chair. We are not unified over those things. We are going to have real reasons why we make changes. And, our preferences may not all lineup. But we will only fight over the gospel and his truth. . . . It was really aligning everyone, on here’s what we will die for, That’s the gospel. Beyond that, [everything] is preference, right?

Willingness to confront/exercise church discipline. The BEI protocol asks interviewees to list 2-3 key wins and 2-3 key failures or challenges as it relates to their particular job or role—in this case, leading the church to revitalization. Without fail, pastors listed at least one incident of conflict. Most listed more than one. Surprisingly, confrontations were often listed as a key win. Four pastors listed a confrontation incident as a key failure. Three of these incidents involved a paid staff person and one involved an elder.

Confrontations within the church body were almost always seen as a moment that led to a key win for the church. One pastor expressed,

And I’ve learned as a pastor, that sometimes you have to do that [confront a difficult situation]. That one sheep can destroy a flock, and a church’s mission. The Bible is really straightforward about biblical discipline. It has to happen. . . . The health of the congregation depends on lovingly disciplin[ing] the sheep.

Building momentum. Another common factor in the interviews was a pastor’s intentional and strategic effort to build momentum by generating small wins. Examples of these wins ranged from missions or outreach events, facility renovations, to just seeing

a single person come to faith in Christ. One pastor told the story, “I can just tell you one of the big wins early on was when we baptized the first neighbor who met the very first night we went out [doing community outreach. I will just never forget, our congregation just cheering.” Another pastor talked about the momentum built by investing personally in the youth ministry: “And so the trip was kind of momentum, [the youth] came back fired up. And they started coming to the altar almost every Sunday. If not for a decision, primarily they came forward to pray. To pray, and you know, that moved our people.”

Getting members engaged. Related to building momentum is the ability to get members engaged. Several pastors stressed the importance of understanding the congregation and removing barriers to engagement. One pastor explained the priority he puts on getting members engaged:

We develop what we call now participants or players in the kingdom of God. So I changed the culture. I’m not big on [using the term] “members,” because I looked, and “members” just don’t seem to do much. They kind of sit around and watch the staff minister. So we want players, we want participants, we want givers, we want teachers, we want lovers, we want caretakers.

A different pastor talked about intentionality in getting church members engaged:

So one of the things early on we had to figure out, was ‘how do we mobilize our church?’ . . . One of the challenges was, “okay how do we mobilize these people just to get out to the neighborhood?” . . . Because sometimes as churches, we set the bar too high. What I’ve learned along the way is that sometimes you have to set the bar so low, that it’s almost embarrassing for people not to jump in and take a step.

Another pastor shared a similar account: “[I was] trying to put cookies on the low shelf and help people take steps toward spiritual discipline.” As he went on to share the story of an outreach event that generated momentum, he stated, “They were fired up, they were serving. I mean some people, most people, can’t share the gospel. Or at least they think they can’t. But they can hand out a hot dog. They can do something with her hands. And then we start to celebrate people that came to faith.”

Individual and corporate repentance. The theme of repentance often went hand in hand with confrontation and church discipline. However, while the church

revitalizers certainly shared stories of calling individuals to repentance, they regularly demonstrated a value for personal and corporate repentance in their own lives. In recounting a story about conflict in the initial days of the pastorate, one interviewee said, “[In that conflict] I just had to humble myself before him and said, ‘I was wrong and I repent of that.’”

Another pastor told a story of what he felt like was a key turning point in the church, where in a membership meeting he called the congregation to repentance of past sins. He stated that he had meticulously researched the history of the church by interviewing people who had left, interviewing people in the community, and reading through the historical minutes of the church’s business meetings. He then said, “What I did, was I made a list of the sins of the church. And I did share with the church that I felt like God would not bless us with a new vision until we confessed how we had failed him or been unfaithful to him in the past.”

Transparency. While many of the interviewed church revitalizers stressed the importance of not pushing change too quickly, they also emphasized the importance of being upfront and honest with the congregation. Several pastors recounted stories of the process of being called to the church where they explicitly communicated the intention to lead the church to change their culture and practice. For example, one pastor stated,

We were honest from the front. . . . When I came I let the church know, “hey we’re not going to be the same as we are today. If that is what you’re wanting, if you’re here and you’re wanting us to stay the same, or to go back to the ‘good old days,’ were not doing either one of those.”

He continued to stress the importance of being transparent from the beginning:

So, I think that was helpful just being open, honest, and as we continue to say around here, just walking in the light with people. Saying “hey here’s what we feel like were going. We don’t have it all figured out, but we want to take the next step and have our ‘yes’ on the table to the Lord.”

Contextual awareness and planning. Another emerging theme was that successful church revitalizers show contextual awareness that influences their organization and methodological decision-making. One pastor emphasized this to the

point of suggesting that “the model of leadership that revitalizes a church, the first concern would be that is he a contextual expert to that particular congregation. . . . You must become a cultural expert to your dynamic.”

Interviewees reflected a keen awareness for their specific context. The pastors regularly made reference to the demographics and cultural dynamics of their particular church contexts when recounting stories in the BEI. This theme is admittedly hard to code for, as the coder is not familiar with the specific contexts of ministry, and thus may not identify every incident of contextual awareness.

Membership standards and accountability. This theme was often associated with both a willingness to confront and exercise church discipline, and getting the membership engaged. One of the interesting anecdotal observations in data collection is that for many of these churches, total membership goes down as worship attendance goes up. In fact, churches of three of the eight interviewees had significant membership decreases during their tenure, even though they all had significant growth in average worship attendance. One of the pastors whose church experienced a membership decrease stated,

[We are] kind of an odd bird in the area in that we actually do stress church membership. . . . [When I came] the rolls here had [a certain number of] members and obviously, there were not that many people attending the church. But I addressed from day one, just the fact that the practice of accepting members with an altar call invitation-type system and [always keeping them on the roll] . . . in my conscious I can't do that.

Optimism. The final emerging theme is optimism. When interviewing the participants, they were asked to recount 2-3 positive events and 2-3 negative events. Almost every pastor recounted 3 or more positive events and only 2 negative events. Additionally, the tendency was to spin the negative events in a positive light. The clearest expression of this is from a pastor who stated,

Yeah, and I'll say kind of to, it's can be hard for me to come up with the challenges, it's hard for me to come out with the failures. Although there are many of them, but our bent, our lean is positive. Right? And I think that's part of it, I think that might even be part of the characteristic that you're looking for. That you know, that, “well, yeah, that didn't go as well as I'd hoped. But awe man look at this one person.” You

know? Always being able to point to that one thing, and say “well that happened, that was good.” And we might not do that again. We might do it a different way. But would I do it differently? Well I don’t know. And so, I think there’s definitely, because ministry is hard anyway, there is a real advantage to leaning towards optimism, and being positive and let’s just learn and grow from this.

Phase 2

Phase 2 of the research invited 32 pastors, academics, and denominational leaders who met at least two of the selection criteria to participate on an expert panel using a Delphi methodology. The Delphi was conducted in three iterations. Iteration 1 collected open-ended qualitative data. Iterations 2 and 3 collected quantitative data on the opinions of the expert panel concerning the competencies from iteration 1 and the competency dictionary. Round 2 developed an initial rating and level of consensus for each competency. Round 3 allowed participants to compare their answers with the consensus of the group. If their answer was out of the group’s consensus, they were given the opportunity to either revise their initial rating, or provide a rationale for staying out of consensus.

Iteration 1. Iteration 1 asked participants 5 open-ended questions about the competencies the experts felt were important for a pastor who was leading a church to revitalization. These questions asked for pastors to list competencies needed for revitalization in five categories: motives, traits, self-concepts, knowledge, and skills. Additionally, iteration 1 collected basic demographic information about the participants. Nineteen of the 20 participants (95 percent) who agreed to participate on the Delphi panel completed iteration 1. The questionnaire used in iteration 1 can be found in appendix 7.

The qualitative data collected from iteration 1 of the Delphi was combined with the data gathered from the answers to the same questions during the 8 BEIs in phase 1. Iteration 1 yielded 622 responses, which were then categorized into 109 unique competencies from 5 categories. Coding of the qualitative data from iteration 1 was performed using NVIVO data analysis software. These competencies were combined with

the 20 competencies from Spencer and Spencer’s competency dictionary to create a list of 129 competencies.

The first category of competency in iteration 1 was motives. Motives were defined for the participant as “the things a person consistently thinks about or wants that cause action and drives their behavior toward certain actions or goals and away from others.”¹³ The motives category yielded 22 competencies (see table 12).¹⁴

Table 12. Motive competencies for church revitalization

Competency	Definition
Achievement Orientation	a concern for working well or for competing against a standard of excellence
Biblical Community	a love for bringing people together and seeing relationships built in the Body of Christ
Church Health	a motivating desire to see an unhealthy church restored to health
Concern for Order, Quality, and Accuracy	reflects an underlying drive to reduce uncertainty in the surrounding environment
Discipleship	a love for discipleship and a desire to see people mature in their faith
Evangelism	a passion for evangelism and a desire to see lost people come to Christ
Glory of God	a strong desire to see God’s glory and character displayed in a local church
Great Commission	a motivation to fulfill the Great Commission
Holiness	a strong desire for Christians to grow in Christ-likeness
Information Seeking	an underlying curiosity, a desire to know more about things, people, or issues
Love for Children	a love for and desire to serve Children
Love for God	a love for and desire to honor God
Love for People	a love for and desire to serve People
Love for the Bible	a love for and commitment to the authority of Scripture
Love for the Church (Universal)	a love for the whole of Christ’s church
Love for the Church (Individual)	a love for the specific church in which one serves
Love for the City/Community	a love for the city and/or community in which a church is located
Personal Growth	a desire to be challenged and grow personally
Preaching	a personal drive and passion to preach the Word
Repentance	a drive to lead the church to repentance
Replication	a desire to see the church replicating new churches
Service Orientation	a desire to help or serve others, to meet their needs

¹³Spencer and Spencer, *Competence at Work*, 9.

¹⁴Definitions were generated for each competency to reduce ambiguity for the raters in iteration 2 and 3.

The second category of competency in iteration 1 was traits. Traits were defined for the participant as “personal characteristics and consistent responses to situations.”¹⁵ The traits category yielded 26 competencies (see table 13).

Table 13. Trait competencies for church revitalization

Competency	Definition
Approachability	easy to meet or deal with
Charismatic	having a personal quality or appeal that inspires loyalty and enthusiasm from others
Compassionate	showing sympathetic consciousness of others’ distress as well as a desire to alleviate it
Contentment	feeling satisfaction with one’s current status or situation
Determination	firm or fixed intention to achieve a desired end
Directiveness, Assertiveness, and the Use of Positional Power	the individual’s intent to make others comply with his or her wishes
Driven	having a strong desire to achieve specific goals
Extrovert	gregarious and outgoing
Forgiving	shows grace and a willingness to forgive
Godly	seeks and models personal holiness
Honesty	truthfulness and straightforwardness
Humility	freedom from pride or arrogance
Innovative	inclined to develop and implement new ideas or methods
Lifelong Learner	engages in ongoing, voluntary, and self-motivated pursuit of knowledge
Longsuffering	patiently enduring lasting offense or hardship
Ministry Experience	has practical knowledge, skill, and abilities from previous vocational ministry
Patience	not hasty or impetuous
Perseverance	continued effort to do or achieve something despite difficulties, failure, or opposition
Prayerful	has an active and robust prayer life
Risk-Taker	a person who is willing to do things that involve danger or risk in order to achieve a goal
Self-Control	the ability to keep emotions under control and to restrain negative actions when tempted, when faced with opposition of hostility from others, or when working under conditions of stress
Sense of Humor	the ability to have fun and see the funny side of things
Support from Spouse	a wife who is on board with the mission of revitalization
Teachable	apt and willing to learn
Visionary	having foresight and imagination to see what could be
Work Ethic	has a set of values centered on the importance of doing work and reflected especially in a desire or determination to work hard

¹⁵Spencer and Spencer, *Competence at Work*, 10.

The third category of competency in iteration 1 was self-concepts. Self-concepts were defined for the participant as “a person’s attitudes, values, and self-image.”¹⁶ The self-concepts category yielded 31 competencies (see table 14).

Table 14. Self-concepts competencies for church revitalization

Competency	Definition
Authenticity	honest, genuine, sincere, and transparent
Calling to Individual Church	a strong sense of calling to a specific church
Calling to Ministry	a strong sense of calling to pastoral ministry
Church Discipline	a conviction to exercise church discipline in the local church
Commitment to Bible Centrality	a commitment to lead the church to hold the bible as ultimate authority for faith and practice
Commitment to Expositional Preaching	emphasis on expositional preaching
Commitment to Fasting	emphasis on personal fasting and leading the church to the practice of fasting
Commitment to Longevity	a personal commitment to stay at a church for an extended period of time
Commitment to Prayer	emphasis on personal prayer and leading the church to the practice of prayer
Commitment to Preaching	emphasis on preaching to drive the vision of the church
Dependence on Sovereignty of God	belief in the sovereignty of God in all things
Elder Led Polity	a commitment to elder led church leadership structure
Flexibility	the ability to adapt to and work effectively with a variety of situations, individuals, or groups
Identity in Christ	not defined by success but confident in their identity in Christ
Initiative	a preference for taking action.
Long-Term Perspective	the commitment to put individual incidents and decisions into context of a long-term vision or strategy
Missional Success Metrics	defines success in terms of faithfulness to the Great Commission
Organizational Commitment	the individual’s ability and willingness to align his or her own behavior with the needs, priorities, and goals of the organization
Positivity and Optimism	an inclination to be hopeful, positive, and expect good outcomes
Resolve	to continue resolutely and show determination in spite of opposition, importunity, or difficulty
Self-Confidence	a person’s belief in his or her own capability to accomplish a task
Shared Leadership	the belief that church leadership responsibility should be distributed to a team of individuals

¹⁶Spencer and Spencer, *Competence at Work*, 10.

Table 14 continued

Teamwork and Cooperation	a genuine intention to work cooperatively with others, to be part of a team, to work together as opposed to working separately or competitively
Thick-Skinned	impervious to criticism
Undershepherd Mentality	an understanding of leadership as something to be stewarded under the authority and as an extension of the leadership of Christ
Values Church Unity	holds a genuine concern for unity in Christ's church
Values Discipleship	sees discipleship as an essential function of the church
Values Membership	the belief that church membership requires commitment and accountability
Values People	does not see people as an obstacle or means to success, but rather values their spiritual health and growth
Values the Established Church	having value, appreciation, and respect for the established church
Willingness to Confront	is willing to be proactive in difficult interpersonal situations

The fourth category of competency in iteration 1 was knowledge. Knowledge was defined for the participant as “the information a person has in a specific content area.”¹⁷ The knowledge category yielded 20 competencies (see table 15).

The final category of competency in iteration 1 was skill. skill was defined for the participant as, “the ability to perform a certain physical or mental task.”¹⁸ The skill category yielded 30 competencies which can be found listed with definitions in table 16.

¹⁷Spencer and Spencer, *Competence at Work*, 10.

¹⁸Ibid., 11.

Table 15. Knowledge competencies for church revitalization

Competency	Definition
Analytical Thinking	understanding a situation by breaking down and organizing information in a systematic way
Biblical Ecclesiology	knowledge of theological doctrine related to the church, it's organization, and it's function
Biblical/Doctrinal/Theological Knowledge	knowledge and understanding of Scripture and Doctrine
Change Knowledge	knowledge of dynamics of organizational change
Church Growth Knowledge	knowledge of principles and methodology that leads to church growth
Church Health Knowledge	knowledge of what "a healthy church looks like"
Church Planting Knowledge	knowledge of principles and methodologies related to church planting
Community Engagement Knowledge	knowledge of how to engage the surrounding community with the gospel and how to connect the church members with that community
Community/Context Knowledge	knowledge and understanding of the context and community in which the church exists
Conceptual Thinking	understanding a situation by putting pieces together, seeing the large picture
Congregational Knowledge	a knowledge of the demographics, psychographics, values, attitudes, and perceptions of the members of the church
Knowledge of Church's History	knowledge of the history, events, and previous leadership of the plateaued or declining church
Knowledge of Church History	knowledge of the academic study of the Christian Church and it's development since its inception
Leadership Knowledge	knowledge related to how to lead
Missional Knowledge	knowledge of how to develop a missional church
Preaching Knowledge	knowledge of how to craft a sermon and effectively communicate the Word of God
Revitalization Leadership Knowledge	knowledge of leadership principles that are specific to the task of church revitalization as opposed to general organizational leadership
Revival Knowledge	knowledge of the principles of revival and renewal
Self	knowledge of one's own personality style, as well as personal strengths and weaknesses
Small Groups Knowledge	knowledge of small groups and how they function

Table 16. Skill competencies for church revitalization

Competency	Definition
Bible Teaching	has the ability to communicate clearly and apply Scripture to the individual contexts of the congregation
Broad Skill Set	the ability to do many things well
Conflict Resolution	the ability to influence positive outcomes in times of conflict between two or more parties or individuals
Contextual Skills	the ability to understand the pastoral context and adapt ministry to effective in a given context
Counseling	the ability to provide help and guidance to individuals with personal difficulties or making decisions
Cross-cultural Sensitivity	a special case of interpersonal understanding across cultural divides that includes considerable amounts of information seeking
Delegation	the ability to assign, equip, and empower others to take responsibility for performing a specific role or task, sometimes within an area of perceived weakness for the pastor
Develop Leadership	the ability to identify, develop, and deploy new leaders
Developing Others	the intent and ability to teach and foster the learning and development of others
Diplomacy	the ability to handle difficult situations without arousing unnecessary resistance and hostility
Empathy	the ability to be aware of and sensitive to the feelings, thoughts, and experiences of others
Encouragement	the ability to inspire others with courage, hope, or spirit
Evangelism	the ability to accurately and winsomely share the gospel
Impact and Influence	the intention and ability to persuade, convince, or influence others in order to get them to support the leader's agenda or to have a specific impact on others
Interpersonal Communication	the ability to clearly relate information, ideas, and emotions to a person or group of people
Interpersonal Understanding	the ability to hear accurately and understand the unspoken thoughts, feelings, and concerns of others
Leadership	the intention and ability to take a role as leader of a team or group
Motivation	the ability to communicate in such a way as to influence emotions and commitment
Networking	the ability to cultivate strategic relationships
Organizational Awareness	refers to the individual's ability to understand the power relationships in his or her organization and the position of the organization in the larger world
Organizational Communication	the ability to inform, persuade, and promote goodwill within an organization
Organizational Skills	skills to plan, prioritize, and systematize to achieve individual or organizational goals.
People Skills	the ability to work with or talk to other people in an effective and friendly way
Preaching	the ability to develop and deliver a sermon
Relationship Building	working to build and maintain friendly, warm relationships or networks of contacts with people who are, or might someday be useful in achieving goals

Table 16 continued

Strategic Planning	the ability to develop a church strategy and plan for the future
Technological Skills	the ability to use technology effectively
Timing	a sense of proper timing in leading change or undertaking new initiatives
Troubleshooting	the ability to identify and solve problems or difficulties
Vision Casting	the ability to communicate vision in such a way that others buy in to the vision

Iteration 2. In iteration 2 of the Delphi, the participants were provided with the 129 competencies generated in round 1, and asked to rate each competency using a 1-5 Likert-type scale. The scale given to the participants for ranking the competencies was as follows:

5 – Essential. These are the most important competencies. This competency is absolutely essential for the normal tasks, situations, and challenges of church revitalization. It would be hard for you to imagine someone being successful in revitalization if they did not possess this trait, skill, or characteristic.

4 – Important. These competencies are necessary for a pastor/revitalizer to effectively complete the tasks, situations, and challenges that a revitalizer faces on a regular basis.

3 – Helpful. These competencies are not necessary to be an effective pastor/revitalizer, but are helpful traits, skills, or characteristics to have for some of the normal tasks, situations, and challenges of revitalization.

2 – Somewhat Helpful. These competencies are not necessary to be an effective pastor/revitalizer, but may be helpful traits, skills, or characteristics to have in uncommon situations or very specific contexts.

1 – Not Useful. These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

Competencies were grouped according to the five competency categories used in iteration 1. The complete questionnaire used in iteration 2 can be found in appendix 8. Nineteen participants who completed iteration 1 were invited to participate in iteration 2. Seventeen of the 19 participants (89 percent) invited completed iteration 2.

Data from iteration 2 was collected using the Qualtrics research platform and analyzed using SPSS software for measures of central tendency and Cronbach’s alpha, and an R coding platform for calculating Tastle’s measurement of consensus. Cronbach’s

alpha in iteration 2 was calculated at 0.972, indicating a high level of internal reliability.¹⁹ Mean, standard deviation, and consensus metrics for the 129 competencies in iteration 2 can be found in tables 17-21. A full statistical report can be found in appendix 9.

Table 17. Iteration 2 descriptive statistics for motive competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q1.1	Achievement Orientation	3.88	4	4	0.70	0.82
Q1.2	Biblical Community	4.53	5	5	0.51	0.81
Q1.3	Church Health	4.59	5	5	0.51	0.81
Q1.4	Concern for Order, Quality, and Accuracy	3.82	4	4	0.64	0.80
Q1.5	Discipleship	4.71	5	5	0.47	0.84
Q1.6	Evangelism	4.82	5	5	0.39	0.89
Q1.7	Glory of God	4.82	5	5	0.39	0.89
Q1.8	Great Commission	4.59	5	5	0.62	0.79
Q1.9	Holiness	4.53	5	5	0.80	0.74
Q1.10	Information Seeking	3.24	3	3	0.90	0.71
Q1.11	Love for Children	3.35	3	3	0.93	0.68
Q1.12	Love for God	4.82	5	5	0.39	0.89
Q1.13	Love for People	4.53	5	5	0.62	0.78
Q1.14	Love for the Bible	4.71	5	5	0.59	0.82
Q1.15	Love for the Church (Universal)	3.94	4	4	0.90	0.71
Q1.16	Love for the Church (individual)	4.59	5	5	0.62	0.79
Q1.17	Love for the City/Community	4.24	4	4	0.75	0.74
Q1.18	Personal Growth	4.12	4	4	0.78	0.74
Q1.19	Preaching	4.29	4	5	0.77	0.73
Q1.20	Repentance	4.41	5	5	0.80	0.74
Q1.21	Replication	3.59	4	4	1.00	0.66
Q1.22	Service Orientation	3.71	4	3	0.92	0.67

¹⁹Cronbach's alpha is a measurement of reliability commonly used to test the internal consistency of a questionnaire. Scores range from 0 to 1. Scores from 0.7 to 0.8 are considered satisfactory for comparing groups and anything above 0.9 being considered high reliability. For further reading, see Douglas G. Bonett and Thomas A. Wright, "Cronbach's Alpha Reliability: Interval Estimation, Hypothesis Testing, and Sample Size Planning," *Journal of Organizational Behavior* 36, no. 1 (January 2015): 3; J. Martin Bland and Douglas G. Altman, "Statistics Notes: Cronbach's Alpha," *British Medical Journal* 314, no. 7080 (1997): 572; Lee J. Cronbach, "Coefficient Alpha and the Internal Structure of Tests," *Psychometrika* 16, no. 3 (September 1, 1951): 297-334.

Table 18. Iteration 2 descriptive statistics for trait competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q2.1	Approachability	3.94	4	4	0.56	0.86
Q2.2	Charismatic	3.35	3	3	0.49	0.82
Q2.3	Compassionate	3.71	4	4	0.77	0.75
Q2.4	Contentment	3.47	4	4	1.13	0.61
Q2.5	Determination	4.41	5	5	0.71	0.75
Q2.6	Directiveness, Assertiveness, and the Use of Positional Power	2.65	3	3	0.93	0.68
Q2.7	Driven	3.82	4	4	0.88	0.71
Q2.8	Extrovert	2.88	3	3	0.86	0.73
Q2.9	Forgiving	4.29	4	4	0.69	0.77
Q2.10	Godly	4.71	5	5	0.47	0.84
Q2.11	Honesty	4.76	5	5	0.44	0.86
Q2.12	Humility	4.71	5	5	0.59	0.82
Q2.13	Innovative	3.35	4	4	0.93	0.66
Q2.14	Lifelong Learner	3.94	4	4	0.90	0.71
Q2.15	Longsuffering	4.35	4	5	0.70	0.76
Q2.16	Ministry Experience	3.59	4	3	0.80	0.72
Q2.17	Patience	4.24	4	4	0.66	0.78
Q2.18	Perseverance	4.71	5	5	0.59	0.82
Q2.19	Prayerful	4.59	5	5	0.62	0.79
Q2.20	Risk-Taker	3.47	4	4	0.87	0.69
Q2.21	Self-Control	4.47	4	4	0.51	0.81
Q2.22	Sense of Humor	3.18	3	3	0.95	0.69
Q2.23	Support from Spouse	4.71	5	5	0.47	0.84
Q2.24	Teachable	4.35	4	4	0.79	0.74
Q2.25	Visionary	4.12	4	4	0.78	0.78
Q2.26	Work Ethic	4.59	5	5	0.62	0.79

Table 19. Iteration 2 descriptive statistics for self-concept competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q3.1	Authenticity	4.47	4	4	0.51	0.81
Q3.2	Calling to Individual Church	4.18	4	4	0.64	0.80
Q3.3	Calling to Ministry	4.53	5	5	0.72	0.75
Q3.4	Church Discipline	3.88	4	4	0.70	0.79
Q3.5	Commitment to Bible Centrality	4.82	5	5	0.39	0.89
Q3.6	Commitment to Expository Preaching	3.88	4	4	1.05	0.65
Q3.7	Commitment to Fasting	3.24	3	3	0.83	0.73
Q3.8	Commitment to Longevity	4.06	4	4	1.03	0.68
Q3.9	Commitment to Prayer	4.65	5	5	0.49	0.82
Q3.10	Commitment to Preaching	4.47	5	5	0.62	0.78
Q3.11	Dependence on Sovereignty of God	4.24	5	5	0.90	0.67
Q3.12	Elder Led Polity	3	3	4	1.41	0.45
Q3.13	Flexibility	3.88	4	4	0.99	0.69
Q3.14	Identity in Christ	4.41	5	5	0.71	0.75
Q3.15	Initiative	3.94	4	4	0.66	0.82
Q3.16	Long-Term Perspective	4.12	4	4	0.78	0.74
Q3.17	Missional Success Metrics	4.12	4	4	0.60	0.83
Q3.18	Organizational Commitment	3.65	4	4	0.79	0.73
Q3.19	Positivity and Optimism	3.71	4	4	0.77	0.75
Q3.20	Resolve	4.24	4	4	0.75	0.74
Q3.21	Self-Confidence	3.65	4	4	0.79	0.73
Q3.22	Shared Leadership	3.88	4	4	0.93	0.72
Q3.23	Teamwork and Cooperation	4	4	4	0.71	0.80
Q3.24	Thick-Skinned	4.18	4	4	0.39	0.89
Q3.25	Undershepherd Mentality	4.53	5	5	0.62	0.78
Q3.26	Values Church Unity	4.41	4	4	0.51	0.81
Q3.27	Values Discipleship	4.59	5	5	0.51	0.81
Q3.28	Values Membership	4.41	4	4	0.51	0.81
Q3.29	Values People	4.41	4	4	0.62	0.78
Q3.30	Values the Established Church	3.94	4	4	0.83	0.76
Q3.31	Willingness to Confront	4.06	4	4	0.75	0.77

Table 20. Iteration 2 descriptive statistics for knowledge competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q4.1	Analytical Thinking	3.41	3	3	0.51	0.81
Q4.2	Biblical Ecclesiology	4.35	4	4	0.51	0.81
Q4.3	Biblical/Doctrinal/Theological Knowledge	4.53	5	5	0.51	0.81
Q4.4	Change Knowledge	3.94	4	4	0.62	0.78
Q4.5	Church Growth Knowledge	3.53	3	3	0.83	0.76
Q4.6	Church Health Knowledge	4.24	4	4	0.75	0.77
Q4.7	Church Planting Knowledge	3.12	3	3	0.71	0.76
Q4.8	Community Engagement Knowledge	3.94	4	4	0.61	0.79
Q4.9	Community/Context Knowledge	4	4	4	0.51	0.81
Q4.10	Conceptual Thinking	3.71	4	4	0.83	0.76
Q4.11	Congregational Knowledge	4.18	4	4	0.80	0.72
Q4.12	Knowledge of Church's History	3.71	4	4	0.66	0.78
Q4.13	Knowledge of Church History	3.18	3	3	1.11	0.62
Q4.14	Leadership Knowledge	4.12	4	4	0.66	0.82
Q4.15	Missional Knowledge	4	4	4	0.71	0.80
Q4.16	Preaching Knowledge	4.18	4	4	0.77	0.75
Q4.17	Revitalization Leadership Knowledge	3.76	4	3	0.64	0.80
Q4.18	Revival Knowledge	3.53	3	3	0.59	0.80
Q4.19	Self	4.29	5	5	1.13	0.59
Q4.20	Small Groups Knowledge	3.35	3	3	0.60	0.83

Table 21. Iteration 2 descriptive statistics for skill competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q5.1	Bible Teaching	4.71	5	5	0.59	0.82
Q5.2	Broad Skill Set	3.82	4	3	0.81	0.72
Q5.3	Conflict Resolution	4.06	4	4	0.75	0.77
Q5.4	Contextual Skills	4.06	4	4	0.43	0.91
Q5.5	Counseling	3.18	3	3	0.73	0.76
Q5.6	Cross-cultural Sensitivity	3.18	3	3	0.81	0.75
Q5.7	Delegation	4	4	4	0.79	0.76
Q5.8	Develop Leadership	4.41	4	4	0.51	0.81
Q5.9	Developing Others	4.18	4	4	0.73	0.76
Q5.10	Diplomacy	4.12	4	4	0.60	0.83
Q5.11	Empathy	3.71	4	4	0.47	0.84
Q5.12	Encouragement	4	4	4	0.71	0.80
Q5.13	Evangelism	4.29	4	5	0.77	0.73
Q5.14	Impact and Influence	3.82	4	4	0.64	0.80
Q5.15	Interpersonal Communication	4.06	4	4	0.75	0.77
Q5.16	Interpersonal Understanding	3.88	4	4	0.78	0.77
Q5.17	Leadership	4.29	4	4	0.69	0.77
Q5.18	Motivation	4.06	4	4	0.83	0.76
Q5.19	Networking	3.47	4	4	0.80	0.72
Q5.20	Organizational Awareness	3.59	4	4	0.62	0.79
Q5.21	Organizational Communication	3.76	4	3	0.75	0.74
Q5.22	Organizational Skills	3.71	4	3	0.77	0.73
Q5.23	People Skills	4.24	4	4	0.75	0.74
Q5.24	Preaching	4.47	4	4	0.51	0.81
Q5.25	Relationship Building	4.12	4	4	0.70	0.79
Q5.26	Strategic Planning	4.18	4	4	0.73	0.76
Q5.27	Technological Skills	3	3	3	0.94	0.74
Q5.28	Timing	4.35	5	5	0.79	0.72
Q5.29	Troubleshooting	3.65	4	4	0.61	0.79
Q5.30	Vision Casting	4.24	4	5	0.83	0.70

Of the 129 competencies rated by the panel of experts in iteration 2, 112 had a consensus score greater than 0.7, indicating a strong level of consensus. Sixteen competencies had a consensus ranking of 0.5-0.7, indicating a moderate level of consensus. One competency had a consensus score less than 0.5, indicating a low level of consensus. No competencies had perfect consensus.²⁰

²⁰The consensus scoring is based on the Tastle measurement of consensus among ordinal data. This metric does not have established scoring ranges, so ranges had to be operationally defined for this study. The ranges here are based on similar metrics of consensus that range from 0 to 1, such as Kendall's W. For a full discussion of the statistics used, see chap. 3.

Iteration 3. In iteration 3 of the Delphi, the participants were again provided with the 129 competencies generated in iteration 1, and asked to rate each competency using the same 1-5 Likert-type scale used in iteration 2. However, in iteration 3, each participant was provided with a report containing their ratings from iteration 2, as well as the mean scores of the expert panel. An example of this report can be found in appendix 10.

Additionally, iteration 3 listed a recommended score for each competency based on the consensus of the panel. Recommended ratings were calculated using interquartile range, and median scores for each competency.²¹ If the interquartile range reflected a value less than or equal to 1.5, then the integer or integers found in the interquartile range were selected as a recommended ranking for the competency. If the interquartile range of a competency was found to be greater than 1.5, the recommended value was the median integer or integers and competency was flagged as a “controversial” competency. Additionally, any competency with a Tastle consensus rating (Cns) of 0.7 or below was flagged a “controversial” competency.

Participants were asked to either join consensus by selecting a recommended score for each competency, or to remain out of consensus and provide a rationale. The full iteration 3 questionnaire with instructions can be found in appendix 11.

Seventeen participants who completed iteration 1 were invited to participate in iteration 2. Fifteen of the 17 participants (88 percent) invited to participate completed iteration 2. Data from iteration 3 was collected using the Qualtrics research platform. Data was analyzed using SPSS software for measures of central tendency and Cronbach’s alpha, and an R coding platform for calculating Tastle’s measurement of consensus. Cronbach’s alpha in iteration 2 was calculated at 0.967, indicating a high level of internal reliability. Mean, standard deviation, and consensus metrics for the 129 competencies in iteration 2 can be found in tables 22-26. A full statistical report can be found in appendix 12.

²¹Interquartile range refers to the values which contain the middle 50 percent of the distribution. For more information, see Frederick J. Gravetter and Larry B. Wallnau, *Statistics for the Behavioral Sciences*, 10th ed. (Boston: Wadsworth, 2016), 106-7.

Table 22. Iteration 3 descriptive statistics for motive competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q1.1	Achievement Orientation	4.00	4	4	0.38	0.94
Q1.2	Biblical Community	4.67	5	5	0.49	0.83
Q1.3	Church Health	4.53	5	5	0.52	0.81
Q1.4	Concern for Order, Quality, and Accuracy	3.47	3	3	0.52	0.81
Q1.5	Discipleship	4.53	5	5	0.52	0.81
Q1.6	Evangelism	4.93	5	5	0.26	0.95
Q1.7	Glory of God	4.93	5	5	0.26	0.95
Q1.8	Great Commission	4.80	5	5	0.41	0.88
Q1.9	Holiness	4.53	5	5	0.52	0.81
Q1.10	Information Seeking	3.33	3	3	0.62	0.80
Q1.11	Love for Children	3.33	3	3	0.62	0.79
Q1.12	Love for God	5.00	5	5	0.00	1.00
Q1.13	Love for People	4.60	5	5	0.51	0.82
Q1.14	Love for the Bible	5.00	5	5	0.00	1.00
Q1.15	Love for the Church (Universal)	4.13	4	4	0.35	0.91
Q1.16	Love for the Church (individual)	4.73	5	5	0.46	0.85
Q1.17	Love for the City/Community	4.40	4	4	0.51	0.82
Q1.18	Personal Growth	4.33	4	4	0.62	0.79
Q1.19	Preaching	4.47	5	5	0.64	0.77
Q1.20	Repentance	4.40	4	4	0.51	0.82
Q1.21	Replication	3.73	4	4	0.59	0.81
Q1.22	Service Orientation	3.67	4	4	0.49	0.83

Table 23. Iteration 3 descriptive statistics for trait competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q2.1	Approachability	4.07	4	4	0.46	0.90
Q2.2	Charismatic	3.27	3	3	0.70	0.78
Q2.3	Compassionate	3.67	4	4	0.49	0.83
Q2.4	Contentment	3.53	4	4	0.52	0.81
Q2.5	Determination	4.40	4	4	0.63	0.78
Q2.6	Directiveness, Assertiveness, and the Use of Positional Power	2.47	2	2	0.64	0.78
Q2.7	Driven	3.73	4	4	0.59	0.81
Q2.8	Extrovert	2.93	3	2	0.88	0.69
Q2.9	Forgiving	4.60	5	5	0.51	0.82
Q2.10	Godly	4.93	5	5	0.26	0.95
Q2.11	Honesty	4.80	5	5	0.41	0.88
Q2.12	Humility	5.00	5	5	0.00	1.00
Q2.13	Innovative	3.73	4	4	0.70	0.76
Q2.14	Lifelong Learner	4.13	4	4	0.64	0.81
Q2.15	Longsuffering	4.47	4	4	0.52	0.81
Q2.16	Ministry Experience	3.27	3	3	0.70	0.76
Q2.17	Patience	4.33	4	4	0.62	0.79
Q2.18	Perseverance	4.87	5	5	0.35	0.91
Q2.19	Prayerful	4.73	5	5	0.46	0.85
Q2.20	Risk-Taker	3.67	4	4	0.49	0.83
Q2.21	Self-Control	4.40	4	4	0.51	0.82
Q2.22	Sense of Humor	3.40	4	4	0.74	0.74
Q2.23	Support from Spouse	4.73	5	5	0.46	0.85
Q2.24	Teachable	4.53	5	5	0.74	0.75
Q2.25	Visionary	4.33	4	4	0.62	0.79
Q2.26	Work Ethic	4.73	5	5	0.46	0.85

Table 24. Iteration 3 descriptive statistics for self-concept competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q3.1	Authenticity	4.47	5	5	0.64	0.77
Q3.2	Calling to Individual Church	4.40	4	4	0.63	0.78
Q3.3	Calling to Ministry	4.67	5	5	0.62	0.80
Q3.4	Church Discipline	3.80	4	4	0.68	0.78
Q3.5	Commitment to Bible Centrality	4.87	5	5	0.35	0.91
Q3.6	Commitment to Expository Preaching	3.87	4	4	0.92	0.73
Q3.7	Commitment to Fasting	3.20	3	3	0.56	0.83
Q3.8	Commitment to Longevity	4.33	4	4	0.82	0.73
Q3.9	Commitment to Prayer	4.73	5	5	0.46	0.85
Q3.10	Commitment to Preaching	4.67	5	5	0.49	0.83
Q3.11	Dependence on Sovereignty of God	4.40	5	5	0.74	0.74
Q3.12	Elder Led Polity	3.27	3	3	1.10	0.62
Q3.13	Flexibility	3.80	4	4	0.41	0.88
Q3.14	Identity in Christ	4.53	5	5	0.64	0.78
Q3.15	Initiative	3.87	4	4	0.35	0.91
Q3.16	Long-Term Perspective	4.40	5	5	0.74	0.74
Q3.17	Missional Success Metrics	4.07	4	4	0.46	0.90
Q3.18	Organizational Commitment	3.67	4	4	0.49	0.83
Q3.19	Positivity and Optimism	3.87	4	4	0.52	0.86
Q3.20	Resolve	4.33	4	4	0.49	0.83
Q3.21	Self-Confidence	3.53	4	4	0.52	0.81
Q3.22	Shared Leadership	4.13	4	4	0.35	0.91
Q3.23	Teamwork and Cooperation	4.13	4	4	0.35	0.91
Q3.24	Thick-Skinned	4.07	4	4	0.26	0.95
Q3.25	Undershepherd Mentality	4.67	5	5	0.49	0.83
Q3.26	Values Church Unity	4.33	4	4	0.49	0.83
Q3.27	Values Discipleship	4.80	5	5	0.41	0.88
Q3.28	Values Membership	4.53	5	5	0.64	0.78
Q3.29	Values People	4.73	5	5	0.46	0.85
Q3.30	Values the Established Church	4.00	4	4	0.38	0.94
Q3.31	Willingness to Confront	4.20	4	4	0.56	0.83

Table 25. Iteration 3 descriptive statistics for knowledge competencies

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q4.1	Analytical Thinking	3.60	4	4	0.51	0.82
Q4.2	Biblical Ecclesiology	4.33	4	4	0.62	0.79
Q4.3	Biblical/Doctrinal/ Theological Knowledge	4.73	5	5	0.46	0.85
Q4.4	Change Knowledge	3.87	4	4	0.52	0.86
Q4.5	Church Growth Knowledge	3.60	4	4	0.51	0.82
Q4.6	Church Health Knowledge	4.40	4	4	0.51	0.82
Q4.7	Church Planting Knowledge	3.40	3	3	0.63	0.79
Q4.8	Community Engagement Knowledge	4.00	4	4	0.38	0.94
Q4.9	Community/Context Knowledge	4.20	4	4	0.41	0.88
Q4.10	Conceptual Thinking	3.60	4	4	0.51	0.82
Q4.11	Congregational Knowledge	4.27	4	4	0.59	0.81
Q4.12	Knowledge of Church's History	3.67	4	4	0.62	0.79
Q4.13	Knowledge of Church History	3.00	3	3	0.65	0.88
Q4.14	Leadership Knowledge	4.00	4	4	0.53	0.89
Q4.15	Missional Knowledge	3.93	4	4	0.46	0.90
Q4.16	Preaching Knowledge	4.27	4	4	0.46	0.85
Q4.17	Revitalization Leadership Knowledge	4.00	4	4	0.53	0.89
Q4.18	Revival Knowledge	3.47	3	3	0.64	0.78
Q4.19	Self	4.47	5	5	0.64	0.77
Q4.20	Small Groups Knowledge	3.53	3	3	0.64	0.77

Table 26. Iteration 3 descriptive statistics for skill competencies.

Question	Competency	Mean	Mdn	Mode	SD	Consensus
Q5.1	Bible Teaching	4.87	5	5	0.35	0.91
Q5.2	Broad Skill Set	3.53	3	3	0.64	0.77
Q5.3	Conflict Resolution	4.33	4	4	0.49	0.83
Q5.4	Contextual Skills	3.93	4	4	0.26	0.95
Q5.5	Counseling	3.20	3	3	0.41	0.88
Q5.6	Cross-cultural Sensitivity	3.53	4	4	0.52	0.81
Q5.7	Delegation	4.07	4	4	0.59	0.85
Q5.8	Develop Leadership	4.53	5	5	0.52	0.81
Q5.9	Developing Others	4.47	4	4	0.52	0.81
Q5.10	Diplomacy	4.00	4	4	0.38	0.94
Q5.11	Empathy	3.60	4	3	0.63	0.78
Q5.12	Encouragement	4.00	4	4	0.38	0.94
Q5.13	Evangelism	4.67	5	5	0.49	0.83
Q5.14	Impact and Influence	3.80	4	4	0.68	0.78
Q5.15	Interpersonal Communication	4.33	4	4	0.62	0.79
Q5.16	Interpersonal Understanding	4.00	4	4	0.38	0.94
Q5.17	Leadership	4.60	5	5	0.51	0.82
Q5.18	Motivation	4.33	4	4	0.49	0.83
Q5.19	Networking	3.47	3	3	0.74	0.75
Q5.20	Organizational Awareness	3.53	3	3	0.64	0.77
Q5.21	Organizational Communication	3.73	4	4	0.70	0.76
Q5.22	Organizational Skills	3.73	4	4	0.59	0.81
Q5.23	People Skills	4.67	5	5	0.49	0.83
Q5.24	Preaching	4.67	5	5	0.49	0.83
Q5.25	Relationship Building	4.40	4	4	0.51	0.82
Q5.26	Strategic Planning	4.33	4	4	0.62	0.79
Q5.27	Technological Skills	3.00	3	3	0.38	0.94
Q5.28	Timing	4.27	4	4	0.59	0.81
Q5.29	Troubleshooting	3.80	4	4	0.41	0.88
Q5.30	Vision Casting	4.40	4	4	0.63	0.78

Iteration 3 yielded a high level of consensus. Consensus scores increased from round 2 to 3 on 114 of 129 items, and 127 of 129 competency items had consensus scores above 0.7, indicating a high level of consensus. The average consensus score for all items increased from 0.77 to 0.83. Three competency items had perfect consensus. Two items, extroversion and elder led polity, had a consensus score between 0.5 and 0.7, indicating a moderate level of consensus.²² No items scored below 0.5, indicating no competencies

²²Interestingly, the consensus score for extroversion fell from 0.73, high consensus, in iteration 2, to 0.69, moderate consensus, in iteration 3. Elder-led polity increased from 0.45, low consensus, in iteration 2 to 0.62, moderate consensus, in iteration 3.

presented a low level of consensus after iteration 3. Comments from iteration 3 concerning the two most controversial competencies are found in table 27. For a complete list of comments from iteration 3, see appendix 14.

Table 27. Iteration 3 comments on controversial competencies

Competency	Comments
Extroversion	<p>“Helpful.”</p> <p>“This is tough. I think an introvert can revitalize a church, I just haven’t seen that work well.”</p> <p>“I believe this is very important and have seen many places where an introverted person struggled.”</p> <p>“Love for people is more important than personality type.”</p>
Elder-Led Polity	<p>“The church leadership structure that brings the most unity during seasons of growth is the leadership structure that is outlined in the New Testament.”</p> <p>“This is a mixed word in the context of today. Biblical leadership is a multiplicity of leaders and I say yes.”</p> <p>“It is biblical for a reason. This is too hard a task to just ignore a gift that God has given us - multiple leaders.”</p> <p>“I am not sure if by saying ‘elder’ you mean pastor or more like a ‘board of elders’ system. I believe a church should be pastor/elder lead. Not by a ‘board.’”</p> <p>“Definition of Elder from a standpoint of a directive group of members drawn from the church body, or a group asked to serve on pastoral staff?”</p>

Summary of Research Findings

The findings of this study derived from a two-phase exploratory sequential mixed methods study. In the first phase of the research, 8 experts were interviewed using a BEI protocol. These experts were all recommended by denominational leaders and successfully led their churches to attendance growth and increased baptism numbers after the church had experienced a period of plateau or decline. During the interview, the participants were asked about important events, positive and negative, during the revitalization process. The interviewees were asked to give a detailed account of the situation, and specifically their thoughts, motivations, and actions in these situations.

These interviews were then coded using a competency dictionary. The coding produced a ranking of competencies for church revitalization was developed based on the frequency the competency was expressed in the qualitative interview. Additionally, emerging competencies not found in the competency dictionary were coded. Interviewees were also asked what motives, traits, self-concepts, knowledge, and skills they believed to be necessary for church revitalization. The answers to this question were analyzed with the first iteration of responses of phase 2.

Phase 2 used a three iteration Delphi panel to develop a competency model for church revitalization. The panel was composed of current pastors, denominational leaders, and academics, who had all led a church to revitalization at some point in their respective ministry. Iteration 1 asked open-ended questions about the motives, traits, self-concepts, knowledge, and skills they believed to be necessary for church revitalization. The responses from iteration 1 were analyzed along with the answers from the BEI interviews in phase 1. In all, 27 practitioner-experts provided 622 responses, which were categorized into 109 competencies.

These 109 competencies were then added to the 20 competencies in the competency dictionary, to develop a list of 129 competencies. In iteration 2, members of the expert panel were asked to rate each of the 129 competencies using a Likert-type scale from 1-5, with “1” being not helpful and “5” being essential. Iteration 2 data was analyzed for descriptive statistics and level of consensus.

Iteration 3 asked the same panel of experts to again rate each of the 129 competencies. This time members of the panel were given a list of their own scores from iteration 2, a report of the mean scores of the group on each item, as well as a recommended score based on the consensus of the group. Iteration 3 saw an increase in the level of consensus among the group. Phase 2 of the research resulted in a list of 127 competencies rated by a group of experts with a high level of consensus and 2

competencies with a moderate level of consensus. None of the rated competencies resulted in a low level of consensus after iteration 3.

Research Questions

Research Question 1: What knowledge, skills, motives, traits and self-concepts (competencies) are related to success in church revitalization?

The purpose of this research was to develop a competency model for church revitalization in SBC churches using successful practitioners of church revitalization. Thirty-eight Southern Baptist practitioner-experts were asked to contribute their assessment of the competencies needed to lead a church to revitalization. Every competency expressed through interview or qualitative survey is represented in the 129 competencies used in phase 2 of the research. These competencies, along with a brief description, are previously listed in table 12.

Research Question 2: Which competencies are considered “expert competencies,” “core competencies,” and “supplemental competencies?”

The statistical analysis of the Delphi portion of the study yielded a competency model that characterized some competencies as (1) “expert competencies,” or those competencies that differentiate superior performers from average performers, (2) “core competencies,” or those that are necessary for the role of church revitalizer and (3) “supplemental competencies,” which may be helpful but perhaps not necessary.

Expert competencies are those competencies with a mean final rating of 5 to 4.5. Thirty-six competencies had a mean rating that fell in the expert competency range. Core competencies are those with mean final ratings of 4.4 to 3.5. Seventy-one competencies had a mean rating that fell in the core competency range. Supplemental competencies are those with mean final ratings of 3.4 to 1.5. Twenty-two competencies had a mean rating that fell in the core supplemental range. No competencies had a mean final rating below 1.5 and needed to be excluded from the model. A final ranking and classification of competencies as expert, core, or supplemental can be found in tables 28-30.

Table 28. Expert competencies

Competency	Mean Rating
Love for God	5.00
Love for the Bible	5.00
Humility	5.00
Evangelism (motive)	4.93
Glory of God	4.93
Godly	4.93
Perseverance	4.87
Commitment to Bible Centrality	4.87
Bible Teaching	4.87
Great Commission	4.80
Honesty	4.80
Values Discipleship	4.80
Love for the Church (individual)	4.73
Prayerful	4.73
Support from Spouse	4.73
Work Ethic	4.73
Commitment to Prayer	4.73
Values People	4.73
Biblical/Doctrinal/Theological Knowledge	4.73
Biblical Community	4.67
Calling to Ministry	4.67
Commitment to Preaching	4.67
Undershepherd Mentality	4.67
Evangelism (skill)	4.67
People Skills	4.67
Preaching (skill)	4.67
Love for People	4.60
Forgiving	4.60
Leadership	4.60
Church Health	4.53
Discipleship	4.53
Holiness	4.53
Teachable	4.53
Identity in Christ	4.53
Values Membership	4.53
Develop Leadership	4.53

Table 29. Core competencies

Competency	Mean Rating
Preaching (motive)	4.47
Longsuffering	4.47
Authenticity	4.47
Self	4.47
Developing Others	4.47
Love for the City/Community	4.40
Repentance	4.40
Determination	4.40
Self-Control	4.40
Calling to Individual Church	4.40
Dependence on Sovereignty of God	4.40
Long-Term Perspective	4.40
Church Health Knowledge	4.40
Relationship Building	4.40
Vision Casting	4.40
Personal Growth	4.33
Patience	4.33
Visionary	4.33
Commitment to Longevity	4.33
Resolve	4.33
Values Church Unity	4.33
Biblical Ecclesiology	4.33
Conflict Resolution	4.33
Interpersonal Communication	4.33
Motivation	4.33
Strategic Planning	4.33
Congregational Knowledge	4.27
Preaching Knowledge	4.27
Timing	4.27
Willingness to Confront	4.20
Community/Context Knowledge	4.20
Love for the Church (Universal)	4.13
Lifelong Learner	4.13
Shared Leadership	4.13
Teamwork and Cooperation	4.13
Approachability	4.07
Missional Success Metrics	4.07
Thick-Skinned	4.07
Delegation	4.07
Achievement Orientation	4.00
Values the Established Church	4.00
Community Engagement Knowledge	4.00
Leadership Knowledge	4.00
Revitalization Leadership Knowledge	4.00
Diplomacy	4.00
Encouragement	4.00
Interpersonal Understanding	4.00
Missional Knowledge	3.93
Contextual Skills	3.93
Commitment to Expository Preaching	3.87

Table 29 continued

Initiative	3.87
Positivity and Optimism	3.87
Change Knowledge	3.87
Church Discipline	3.80
Flexibility	3.80
Impact and Influence	3.80
Troubleshooting	3.80
Replication	3.73
Driven	3.73
Innovative	3.73
Organizational Communication	3.73
Organizational Skills	3.73
Service Orientation	3.67
Compassionate	3.67
Risk-Taker	3.67
Organizational Commitment	3.67
Knowledge of Church's History	3.67
Analytical Thinking	3.60
Church Growth Knowledge	3.60
Conceptual Thinking	3.60
Contentment	3.53
Self-Confidence	3.53
Small Groups Knowledge	3.53
Broad Skill Set	3.53
Cross-cultural Sensitivity	3.53
Organizational Awareness	3.53

Table 30. Supplementary competencies

Competency	Mean Rating
Concern for Order, Quality, and Accuracy	3.47
Revival Knowledge	3.47
Networking	3.47
Sense of Humor	3.40
Church Planting Knowledge	3.40
Information Seeking	3.33
Love for Children	3.33
Charismatic	3.27
Ministry Experience	3.27
Elder Led Polity	3.27
Commitment to Fasting	3.20
Counseling	3.20
Knowledge of Church History	3.00
Technological Skills	3.00
Extrovert	2.93

Research Question 3: What specific competencies are unique to the role of pastoring a church revitalization?

Spencer and Spencer propose that their competency dictionary accounts for 80-98 percent of the competencies in a given model. However, the role of church revitalization is a unique position to study. Many of the competencies listed by the interviewees in phase 1 and the expert panel in phase 2 were grouped within one of the competencies listed in the dictionary. While more of the 109 emerging competencies might have been categorized within the competency dictionary, it was beneficial to parse out the competencies as much as possible.²³ The 109 unique competencies for church revitalization are listed in appendix 13.

Research Question 4: To what level does consensus exist among experts in regard to the necessary competencies for church revitalization and the relative importance of such competencies?

The Delphi panel was able to reach a very high level of consensus on the 129 items listed in the competency model. Of the 129 items, 127 scored better than 0.7 on Tastle's consensus metric indicating a high level of consensus. Two of the 129 scored between 0.5 and 0.7, indicating a moderate level of consensus. The average consensus score for all items after iteration 3 of the Delphi was 0.83. Three items had perfect consensus after iteration 3 and no items had a consensus score below 0.5.

Evaluation of the Research Design

This study followed an exploratory sequential mixed methods research design. This design is appropriate when there is no established model for the studied phenomenon. This design is often used for initial instrument and model development. Creswell and Clark suggest this type of research design is good for studies when “the researcher does

²³For example, many of the knowledge competencies might well be listed under the technical knowledge domain, however it was beneficial to allow the panel of experts to comment on what knowledge specifically is important for church revitalization.

not know what constructs are important to study, and relevant quantitative instruments are not available.”²⁴

David McClelland, the father of the competency model, proposed that competency model development requires that the researcher “makes no prior assumptions as to what characteristics are needed to perform the job well.”²⁵ Due to the lack of academic study on competencies specifically for church revitalization, and the recommendation that competency researchers start with no initial model, the exploratory sequential model was most appropriate.

Strengths

The primary strength of this research design is that the data for this study is derived directly from successful practitioners of church revitalization. The competency model movement was born out of the realization that commonly held assumptions of what makes a person successful in a job or role are often biased and do not actually predict performance or success.²⁶ Every participant in this study has at some point led a church to statistical revitalization.

Second, this study design combined elements from the two best methods for developing a competency model. The first phase used the BEI, which Spencer and Spencer propose generates the most valuable data for competency modeling.²⁷ The use of the Delphi methodology is also well established and serves in and of itself as an exploratory sequential mixed methods study.²⁸ Over fifty academic competency studies have used the

²⁴John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 2nd ed. (Thousand Oaks, CA: Sage, 2010), loc. 2047, Kindle.

²⁵David C. McClelland, introduction to Spencer and Spencer, *Competence at Work*, 7.

²⁶*Ibid.*, 3.

²⁷Spencer and Spencer, *Competence at Work*, 98.

²⁸Monica R. Geist, “A Methodological Examination of a Focus Group Informed Delphi: A Mixed Methods Investigation of Female Community College Science, Technology, Engineering, and

Delphi method in a variety of populations and contexts to create models for a diversity of roles.²⁹

Through using both qualitative interviews and an expert panel, this study provides competency data from both the behaviors and the opinions of successful practitioners. Interview data has been shown to create data that differs from other competency data collection methods.³⁰ The addition of qualitative interviews provides more data on situational behaviors displayed by revitalizers in critical events. The subsequent use of a panel of experts provides data on the perceptions and levels of consensus among successful church revitalizers.

Finally, this study used a diverse sample of pastors from different geographic regions, academic backgrounds, and serving in a variety of contexts. These pastors were purposefully sampled to reflect a diverse background as to broaden the application of the resulting model.

Challenges

The typical BEI protocol compares data from superior performers with data collected from average performers. For the purpose of this study, data was only gathered from superior performers. The nature of the church revitalization role made it difficult to define and identify participants who would be classified as both a church revitalizer and an average performer. The difficulty of collecting a research sample of church revitalizers made it impossible to separate them into two distinct groups. Additionally, it was thought that denominational leaders would be hesitant to recommend “average performers.”

Mathematics Students” (Ph.D. diss., University of Northern Colorado, 2008).

²⁹David G. Gliddon, “Forecasting a Competency Model for Innovation Leaders Using a Modified Delphi Technique” (Ph.D. diss., The Pennsylvania State University, 2006).

³⁰Spencer and Spencer, *Competence at Work*, 98.

Comparing revitalizers and non-revitalizers would have been two different groups and inappropriate for the initial model.

Giving priority to the panel in the development of the model creates an increased risk of so called “folklore” or “motherhood” items, which are “items [that] sound good and reflect the traditions of the organization but do not predict competent performance.”³¹ This tendency may be increased in an aspirational role, such as the pastoral office.

Another disadvantage of using the expert panel is the possibility of a lack of technical vocabulary and understanding of the competencies.³² Because the expert raters are experts in their particular technical fields, in this case pastoral ministry, they may not clearly understand or be able to express competencies. This may have particularly affected how the expert raters perceived and ranked the 20 competency dictionary items.

The limited pool of participants created a challenge for the research. A greater pool of participants would have allowed for a more controlled purposeful sample, as well as the possibility of differentiating levels of performance. Two factors may have contributed to the small sample pool. First, the population of study may not be that large. The research design for this study worked through denominational entities for recommendations, so data collection was limited to churches who were recommended by a state or national level denominational leader, or a superior performing church revitalizer. Second, the lack of participation and recommendations from state agencies also limited the ability to access possible participants.

Finally, changing demographic information in church communities may serve as a confounding variable. The sampling and criteria verifying procedure was not able to account for demographic changes in specific context. Churches in a community of rapid

³¹Spencer and Spencer, *Competence at Work*, 99.

³²*Ibid.*, 100.

population growth or decline may indicate false positives or negatives for a church making cultural and praxis changes that lead to growth relative to the community population.

Conclusion

This study collected qualitative and quantitative data from 27 practitioner-experts about which competencies are related to successfully leading a church to revitalization. The interview phase gathered qualitative data that examined the behavior of church revitalizers in critical situations. The Delphi portion of the study led to the creation of an initial model that rated 129 competencies for their importance to successful pastoral leadership for church revitalization. The model rated 36 competencies as expert competencies, 77 competencies as core competencies, and 16 competencies as supplemental competencies.

These findings represent the first major revitalization study to specifically examine competencies related to effective church revitalization leadership. The applications of this study influence models of selection, training, and assessment for church revitalization. Differences between interview and expert panel data, implications and applications of the research, and recommendations for further research are discussed in the following chapter.

CHAPTER 5

CONCLUSIONS

The purpose of this exploratory sequential mixed methods study was to use qualitative interviews and a panel of experts to create a competency model for pastors who are revitalizing churches in the Southern Baptist Convention that are plateaued or declining.

This model seeks to address the gap in the literature concerning leadership for church revitalization. Virtually every study investigating factors relating to revitalization determine that pastoral leadership is one of, if not the most important factor that leads a church to growth and health after a period of plateau or decline.¹

Previous revitalization research investigated specific personality traits found in revitalization pastors. For example, Malphurs and Penfold found that turnaround pastors were more likely to score higher on dominance and influence dimensions on the DiSC profile and were more likely to be extroverts.² These studies are a helpful and much-needed addition to revitalization research. However, trait only approaches to leadership modeling have been criticized for not linking specific traits to leadership outcomes, and for having limited usefulness in leadership training and development.³

¹For example, see Ed Stetzer and Mike Dodson, *Comeback Churches: How 300 Churches Turned Around and Yours Can, Too* (Nashville: B & H, 2007); C. Kirk Hadaway, "From Stability to Growth : A Study of Factors Related to the Statistical Revitalization of Southern Baptist Congregations," *Journal for the Scientific Study of Religion* 30, no. 2 (June 1991): 181-92.

²Aubrey Malphurs and Gordon E. Penfold, *Re:Vision: The Key to Transforming Your Church* (Grand Rapids: Baker, 2014), 11-13.

³Peter Guy Northouse, *Leadership: Theory and Practice*, 6th ed. (Thousand Oaks, CA: Sage, 2013), 31-32.

This research extends the current state of the literature by examining competencies from several categories found in revitalization pastors. Specifically, competencies of motive, trait, self-concepts, knowledge, and skill dimensions were in view. Examining a larger set of competency types expands the current research on leadership profiles for church revitalization and provides data on leadership competencies which are useful for developing models for assessment, selection, and training.

Research Implications

This study sought to generate a competency model for church revitalization. The research was completed in two phases. Phase 1 used BEIs to observe the frequency behaviors among church revitalizers in critical incidents. Phase 2 used a panel of practitioner-experts to develop a list and gauge consensus on competencies related to revitalization. Implications for the results of this study include (1) greater clarity on the specifics of effective revitalization leadership, (2) the priority of character-based qualifications, (3) the role of knowledge and skill competencies, and (4) the observed differences in reported behavior and perception.

Clarifies Leadership Specifics Related to Revitalization

Pastoral leadership is repeatedly cited as a vital component of church revitalization. However, the nature of that leadership is not well studied in the current literature. Simply saying “good leadership” is largely unhelpful. While most people have a vague idea of what leadership is, researchers have found it difficult to define. Northouse observes, “There are almost as many different definitions of leadership as there are people who have tried to define it.”⁴

⁴Northouse, *Leadership*, 2.

Additionally, researchers have long proposed that the effectiveness of various leadership expressions and styles is largely dependent on context.⁵ Leadership competencies that lead to positive outcomes in business or nonprofit applications may or may not prove to be relevant competencies for church revitalization. Furthermore, revitalization may require greater and fundamentally different types of leadership than a typical pastorate, church plant, or church replant. This research begins to develop a profile for effective pastoral leadership in a context of revitalization within a Southern Baptist Church.

Differences in Reported Perception and Reported Behavior

One interesting outcome of this study was the fact that there was little agreement between the frequency ranking of the dictionary competencies in the BEIs and the expert rankings in the Delphi panel regarding competency rank order. While the BEI protocol and panel protocol are the two most common methodologies for developing competency models, research has shown that findings from the two methods typically only show a moderate level of agreement.⁶ There are several possible reasons for this observed phenomenon.

First, it is possible that the competencies required for critical moments are different from the day-to-day operational competencies of a church revitalizer. The participants in the BEIs, as is standard protocol, were asked to provide stories of critical incidents. These incidents are key moments, positive or negative, that they feel were important to the process of revitalization.

Those serving on the panel were simply asked to rate the importance of each item. The participants in the Delphi panel may have focused more on the daily tasks and

⁵Ralph M. Stogdill, "Personal Factors Associated with Leadership: A Survey of the Literature," *The Journal of Psychology* 25, no. 1 (1948): 35-71.

⁶David C. McClelland, "Identifying Competencies with Behavioral-Event Interviews," *Psychological Science* 9, no. 5 (September 1998): 338.

responsibilities of church revitalization instead of the critical moments. Additionally, BEIs asked specifically about the behavior of the individual being interviewed. Panel participants, who were asked to rate importance of competencies, may have abstracted or idealized the question, thinking about their “ideal” of a church revitalizer instead of their own set of competencies. Spencer and Spencer suggest that aspirational roles are particularly likely to rate items highly that “sound good and reflect the traditions of the organization.”⁷

Additionally, there is a possibility that there were meaningful differences between the participant groups. First, the group of revitalizers who participated in the qualitative interviews represent a hyper-selected group. These individuals displayed the highest level of change in church growth and baptism rates in their churches.

The two groups also had slightly different backgrounds and contexts in which they were serving. The Delphi panel included current and past academics and denominational leaders, whereas the qualitative interviews were only conducted with pastors currently serving in a revitalization. Only 1 of the 8 pastors interviewed served in what he considered to be a suburban context. Alternately, the Delphi panel was made up of a majority of suburban pastors.

Finally, the results of the two methods may represent a lack of understanding about competencies or the revitalizers’ own behavior. One of the dangers of using a panel to define competencies is that the expert raters may not have a technical understanding of the competencies they are rating.⁸ Additionally, panel members may not have an accurate perception of their own strengths and weaknesses.

⁷For example, military officers rated “moral courage” as an important competency. However, having to make a moral or ethical choice was rarely mentioned in interviews. Lyle M. Spencer and Signe M. Spencer, *Competence at Work: Models for Superior Performance* (New York: Wiley, 1993), 99-100.

⁸Ibid., 100.

Developing a Model

The original methodological design proposed that the Delphic portion of the study be given priority, despite the fact that that qualitative component is typically given priority in a mixed methods exploratory sequential design.⁹ There are several reasons for this decision. First, the instrument development variant of the exploratory sequential design prioritizes the quantitative phase, and is commonly used to initially explore the important themes of a concept qualitatively, and then develop a model by gathering quantitative data.¹⁰

Second, a panel of experts is a commonly used and well established methodology for competency studies.¹¹ Using a panel of experts has been established as an efficient method for developing a competency model. The classic competency study protocol that utilizes qualitative interviews only requires a high level of resources, including large expenses and full access to the population to be studied.¹² The qualitative competency model study protocol is typically used with smaller populations such as upper level executives, whereas the panel protocol is typically used for analysis of jobs with larger numbers.¹³

Among other things, a fully qualitative study requires a sample that includes subgroups of outstanding and average performers. Outstanding performers typically

⁹John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 2nd ed. (Thousand Oaks, CA: Sage, 2010), 86.

¹⁰Ibid.

¹¹David G. Gliddon, "Forecasting a Competency Model for Innovation Leaders Using a Modified Delphi Technique" (Ph.D. diss., The Pennsylvania State University, 2006), 38.

¹²Spencer and Spencer, *Competence at Work*, 94-99.

¹³Ibid., 94.

represent the top 5 percent to 10 percent of the studied population,¹⁴ which creates several practical challenges for acquiring a study sample for church revitalization.¹⁵

Priority of BEI data

Over the course of this study, the data collected in the qualitative portion of the study proved to be the most valuable contribution to the model and the helpful addition to the current literature. The BEI is a well-established protocol for the creation of competency models. Spencer and Spencer suggest that the BEI protocol generates the most valuable data for validating competency models and discovering new competencies.¹⁶ Furthermore, the interview-based protocol for competency modeling was developed because many of the skills deemed crucial to job performance by a panel of experts were not strong predictors of job performance.¹⁷ In fact, Spencer and Spencer state, “The basic principle of the competency is that what people think or say about their motives or skills is not credible.”¹⁸

Panel and focus group based competency studies are useful because they are quicker, less costly, and require less resources to collect data.¹⁹ Many studies use a combination of BEI data and panel data. In such cases, it is suggested that BEI data be

¹⁴McClelland, “Identifying Competencies,” 332.

¹⁵Practically, it was believed that denominational leaders would be hesitant to recommend an “average” performer. Also, the sample pool of pastors who have successfully led a church to revitalization is already so small that creating subgroups is difficult. Definitionally, comparing a revitalizer with a pastor with no growth is comparing different groups. Since the term *revitalization* itself is so ill defined, how does one define an “average” vs. “superior” performing church revitalizer? Future studies may be well served in comparing pastors in churches who have seen growth with pastors at churches that have not experienced growth.

¹⁶Spencer and Spencer, *Competence at Work*, 98.

¹⁷Anntionette D. Lucia and Richard Lepsinger, *The Art and Science of Competency Models: Pinpointing Critical Success Factors in Organizations* (San Francisco: Pfeiffer, 1999), 16.

¹⁸Spencer and Spencer, *Competence at Work*, 115.

¹⁹Lucia and Lepsinger, *The Art and Science of Competency Models*, 71.

given more priority and be weighed more heavily.²⁰ There are four strengths of BEI data: (1) it has demonstrated strong predictive ability, (2) it is based on behavior of superior performers, (3) it has a smaller sample requirement, and (4) it focuses on critical incidents.

Predictive. The BEI method for creating competency models has demonstrated an ability to be a strong predictor of future job performance, effectively improve future performance, and predict turnover rate among executive positions.²¹ There is also much more data to support the BEI, as opposed to a panel or focus group study, as a valid predictor of executive performance.²²

Behavior based. Another strength of the BEI is the fact that data collected is based on the actual behavior of superior performers. George McClelland, the father of the competency model movement, developed the BEI protocol as an alternative to direct observation, which proved to be impractical and not cost-effective.²³ The BEI allows an interviewer to discover what competencies were expressed among individuals who do their job well. By focusing on the behavior of the interviewee, BEIs brings more clarity to specific competencies and allows competencies to be illustrated with concrete examples.²⁴

Sample requirements. Using the BEI requires a sample size high in quality but relatively low in quantity. Competency model researchers have determined that the quality of the persons interviewed is a more significant factor in conducting the research

²⁰Spencer and Spencer, *Competence at Work*, 151.

²¹McClelland, "Identifying Competencies," 335-37.

²²Ibid., 338.

²³David C. McClelland, introduction to Spencer and Spencer, *Competence at Work*, 5.

²⁴Michael A. Campion et al., "Doing Competencies Well: Best Practices in Competency Modeling," *Personnel Psychology* 64 (2011): 238.

than the number of people available to be interviewed.²⁵ Giving preference to quality sampling is particularly helpful in a context like church revitalization, where the population of successful revitalizers is relatively low, but the need for pastors who can lead a church revitalization is high.

Focused on critical moments. Data for the BEI is collected by asking outstanding performers in a job or task to recount “critical moments.” In these interviews, the interviewee shares stories with explicit detail as to the exact situation and context, what the interviewee thought and felt, what the interviewee actually did, and the ultimate outcome of the situation. By observing how superior performers handle the most important parts of their job, it is thought that the revealed competencies are necessary to do the job well. The BEI was adapted from Flanagan’s Critical Incident Technique, with an explicit focus on the behavior of the leader.²⁶ Flanagan argues that by observing critical incidents, this methodology places emphasis on observing facts regarding behavior instead of collecting “interpretations, ratings, and opinions based on general impressions.”²⁷

By collecting data from critical moments, the researcher is able to determine what competencies are expressed by the leader during the most important challenges of leadership. These pivotal moments have enormous potential to reveal and develop leadership and change the organization for better or worse.²⁸ The competencies needed for church revitalization are revealed by examining how effective leaders respond to the

²⁵David D. Dubois, *Competency-Based Performance Improvement: A Strategy for Organizational Change* (Amherst, MA: HRD Press, Amherst, 1993), 77.

²⁶McClelland, “Identifying Competencies,” 331.

²⁷John C. Flanagan, “The Critical Incident Technique,” *Psychological Bulletin* 51, no. 4 (July 1954): 355.

²⁸For a longer discussion of how critical moments develop leadership and influence the future of the organization, see Warren G. Bennis and Robert J. Thomas, “Crucibles of Leadership,” *Harvard Business Review* 80, no. 9 (September 2002): 39.

toughest and most important moments in revitalization.²⁹ These moments reveal the true character of the leader, and the outcomes of these moments have an enormous impact on a pastor's success, or lack thereof, in revitalization.

Limitations of Delphi Data

One of the primary limitations of the Delphi data is the fact that the model generated so many competencies. In the first phase of the Delphi study, 109 unique competencies were identified. These competencies were combined with the 20 competencies from the competency dictionary, for a total of 129 competencies that were rated by the panel of experts. All 129 competencies were rated relatively high. High ratings may be expected for competencies generated from the suggested competencies collected from church revitalizers. However, even 19 of the 20 items from the competency dictionary had an average rating of 3.27 level or better.³⁰

A large number of highly rated competencies may indicate that church revitalization requires a pastoral leader who has an extraordinary level of expertise in many areas. However, it may also indicate the presence of so-called "legacy items." These are items that reflect idealized values that are important to the culture and ethos of the organization but do not necessarily predict job performance.³¹

Another possible explanation for relatively high ratings across the model is due to "group-think" among panelists.³² This means that panelists may have been influenced by the opinion of other experts even though the participants were anonymous. Regardless

²⁹Spencer and Spencer, *Competence at Work*, 98.

³⁰The lone exception being directiveness, assertiveness, and the use of positional power, which was the lowest rated competency at 2.47.

³¹For example, military officers commonly cite "moral courage" as an important competency, yet in over one thousand collected critical incidents, Army and Navy officers rarely mentioned having to made a moral or ethical decision. Spencer and Spencer, *Competence at Work*, 99-100.

³²Lucia and Lepsinger, *The Art and Science of Competency Models*, 71.

of why so many items were rated as important, 129 distinct competencies have limited use in a model for selection or training. As popular leadership author Patrick Lencioni states, “If everything is important, then nothing is.”³³

Another limitation of the Delphi methodology is that the expert panel may not have clearly understood the individual competencies. Because of the lack of interaction between the researcher and the panelist, the interviewer is not able to ask for clarifying remarks or probe for additional details in the panelist’s answer. The panelist is also not able to ask the researcher for clarity or explanation on any of the competency items.³⁴

BEI implications

From the BEI protocol, 6 competencies were identified to have high frequency in the reported behavior of church revitalizers. These 6 competencies represent the 3 highest frequency competencies from the competency dictionary and 3 highest frequency unique competencies. The 3 most frequent competencies from the dictionary, organizational awareness, team leadership, and initiative, are among most common competencies that differentiate an “outstanding performer” from a “typical performer” in competency studies.³⁵

Organizational awareness. The most frequency displayed in the BEIs was organizational awareness. The importance of this competency may be one of the most significant developments from this research. An explicit discussion of organizational awareness is largely absent from current literature regarding church revitalization leadership. In fact, organizational awareness was not rated particularly high among the

³³Patrick M. Lencioni, *The Five Dysfunctions of a Team, Enhanced Edition: A Leadership Fable* (San Francisco: Jossey-Bass, 2011), 106.

³⁴Lucia and Lepsinger, *The Art and Science of Competency Models*, 71.

³⁵Five of the 6 most frequently coded competencies in this study are found on the list of 12 most common competencies that differentiate outstanding and typical performers. McClelland, “Identifying Competencies,” 332.

panel of experts in the Delphi portion of the study. However, this competency proved to be ubiquitous in the behavior of church revitalizers.

Organizational awareness has been identified as a key competency in contexts of organizational change.³⁶ Since revitalization, for the purpose of the study, is defined as a church that has experienced growth and health through organizational change in culture and practice, this competency may be what distinguishes a church revitalizer from a different pastoral role, such as a church planter or replanter. Whereas a church planter is generally tasked with building a church's culture and practice, and a pastorate in a healthy congregation is largely concerned with maintaining and growing an existing healthy culture, a church revitalizer's primary mission is leading organizational change in one capacity or another.³⁷

Spencer and Spencer define organizational awareness as

the individual's ability to understand the power relationships in his or her own organization or in other organizations (customers, suppliers, etc.), and at the highest levels, the position of the organization and the larger world. This includes the ability to identify who are the real decision-makers and individuals who can influence them; and to predict how new events or situations will affect individuals and groups within the organization, or the organization's position [in the broader world].³⁸

Organizational awareness was displayed at a high level by every revitalizer interviewed. These pastors displayed a keen understanding of the organizational dynamics within their church in almost every critical incident shared. These men were particularly adept at understanding how power dynamics worked within the church, anticipating how changes would be received, recognizing where change may produce friction, and showing awareness of how current practice and changes affected their position within the

³⁶Michael J. Arena, "Enhancing Organizational Awareness: An Analysis of Whole Scale (TM) Change," *Organization Development Journal; Chesterland* 22, no. 1 (Spring 2004): 9-20.

³⁷For the purpose of this study, *church revitalization* is defined as an intentional change of culture and praxis by members of a church community, after a period of church plateau or decline, that leads to greater church health and numerical growth. Since *revitalization* by definition requires a change in culture and practice, leading a church to revitalization require change leadership.

³⁸Spencer and Spencer, *Competence at Work*, 48.

community in which they served. This competency is heavily related to interpersonal understanding. Leaders who display organizational awareness show an understanding of the dynamics of an entire organization and not just specific individuals. In other models, the same competency has been referred to as “bringing others along,” or “political astuteness.”³⁹ Spencer and Spencer describe levels of organizational awareness, with “1” being the lowest level and “6” being the highest. Spencer and Spencer’s description of ascending levels of competence in organizational awareness is displayed in table 31.⁴⁰

Table 31. Organizational awareness scale

Competency Level	Description
-1	Misunderstands organizational structure—Makes blunders.
0	Nonpolitical—Focuses on doing one’s on job but ignores organizational dynamics.
1	Understands formal structure—Recognizes the explicit structure or “chain of command” within the organization.
2	Understands the informal structure—Being able to identify key influencers and decision-makers within the organization.
3	Understanding climate and culture—Showing an understanding of the unspoken dynamics within an organization, “what is and is not possible at certain times or in certain positions.” This also includes being able to identify and utilize the culture and language that will be best recieved by members of the organization.
4	Understanding organizational politics—The ability to recognize and use power and political dynamics within the organization.
5	Understanding underlying organizational issues—Demonstrating an understanding of the reasons for current organizational behavior and problems.
6	Understanding long-term underlying issues—Understanding and addressing long-term problems that influence how the organization interacts with the external world.

Other competencies linked to organizational awareness include information seeking and relationship building. Spencer and Spencer suggest that information seeking through observing, questioning, and seeking information through third parties is

³⁹Spencer and Spencer, *Competence at Work*, 48-49.

⁴⁰The content of table 31 is taken from Spencer and Spencer, *Competence at Work*, 49.

particularly critical for developing organizational awareness. Organizational awareness also supports team leadership, the second most frequent competency displayed in critical incidents to the BEI.⁴¹

Revitalization pastors displayed organizational awareness frequently and at high levels throughout the interviews. One pastor shared,

When I first got here I asked 11 people to meet with me. I asked around and found out who the most influential people in the church were. Whether it was good or bad. I just wanted to know who are the influencers and I wanted to bring them close. I figured if I could lead the leaders closely, then they in their circles could perpetuate what I was doing. So for 3 1/2 years, in the very beginning, we met every week at the church for lunch. There were so many of them that were such influencers not just within [the church], but they were influencers within the town itself. I was greatly, greatly served, and probably fast forwarded greatly as far as my assimilation into this community, understanding the culture of [the church], but also working through them, it really fast forwarded our growth and momentum.

This story illustrates how a pastor intentionally developed an understanding of the informal structure of the church, gauged the climate and culture of the church, and leveraged organizational politics to his advantage to change the organization and its position within the outside world.

Team leadership. Team leadership, as defined in the competency dictionary, is “the intention to take a role as leader of a team or other group. It implies a desire to lead others.”⁴² Team leadership is also commonly referred to as being in charge, having vision, group management and motivation, building a sense of purpose, or showing concern for subordinates.⁴³ Other competencies that are linked to successful and effective team leadership are relationship building, organizational awareness, and impact and influence. In fact, Spencer and Spencer argue that team leadership is an “elaboration of a particular

⁴¹Spencer and Spencer, *Competence at Work*, 50.

⁴²*Ibid.*, 64.

⁴³*Ibid.*

form of organizational influence.”⁴⁴

Like organizational awareness, team leadership also has a scale to describe the strength of leadership displayed. These behavioral descriptors provide tangible examples of how team leadership may be expressed within an organization. The levels of team leadership can be found in table 32.⁴⁵

Table 32. Team leadership scale

Competency Level	Description
-1	Abdicates—Refuses to, or fails to lead.
0	Not applicable—The job doesn’t require leadership.
1	Manages meetings—Is able to clearly articulate agendas and goals, designate assignments, and manage time.
2	Informs people—The ability to make people who are affected by decisions aware of what is happening, and give followers all necessary information.
3	Uses authority fairly—This includes using any formal authority fairly, and making effort to treat everyone fairly.
4	Promotes team effectiveness—This includes developing strategies to increase morale and productivity.
5	Takes care of the group—The leader protects members of the group and its reputation, and makes sure the practical needs of the group are met.
6	Positions self as the leader—The leader makes sure that followers buy into the leader’s mission and vision, and sets a good example by modeling expected behavior.
7	Communicates a compelling vision—This includes developing and communicating a vision that “generates excitement, enthusiasm, and commitment to the group mission.”

The following story about a pastor who led his church through a key moment of revitalization displays both organizational awareness and team leadership at a very high level:

One of the game changers that really influenced a of lot people, is when we were probably about seven or eight months into the revitalization. From the time I came and begin to see [new people coming to the church], the further you go you reach a point where you are about 50-50 with the legacy congregation, what I call the people that were there when you came, and those that are new. And even though on

⁴⁴Spencer and Spencer, *Competence at Work*, 66.

⁴⁵Table information taken from Spencer and Spencer, *Competence at Work*, 65.

the surface everybody's like "this is great," as a leader you got to know there's tension there. Because this church is changing. And I could sense it, just from some of the older folks who are here. It's not like they were angry in my case, but you could tell they were uncomfortable.

So, we just did one of the things that we used to do in youth ministry all the time. And we just went on a retreat. And I just think retreats can be so powerful. Something about getting away and watching God do something really unique with people. So, I decided that our whole church was going on the retreat. There were only six people that didn't go. Almost everybody went and we went together. And here's what we did. So, Friday night we had a simple schedule. On Friday night, we were all hanging out together and we just sat in a huge circle and I said here's what we want to do tonight. We want to celebrate what God has done throughout the history of this church. What we call it, kind of jokingly, [the church] 1.0. So I said hey we got to share stories of [the church]. We just talked about [the church] and what God has done. And literally we spent three hours just hearing stories of Sunday school teachers and baptisms and funny stories. Sad stories. And just listening. It was just kind of a sacred time. And here's how the 1.0 people felt. They felt honored. They felt loved. They felt encouraged. And I think it was just good for them. It was like "you guys do care about our history."

The next morning, we got back together in the room and I said to the other half, "now we talked about what God has done, I want you guys to share why you are here. Why are you excited to be a part of [the church]?" And you have to remember that churches if they're not angry, they're just insecure. Because they know their church hasn't been growing. They know their building is rough. And so, they need a lot of encouragement. So basically, allowing [the church] 2.0 to brag on why they just love [the church]. So, we spent the morning just letting them share why do we just love this church. Just imagine the love and what the Holy Spirit is doing. Right? He is knitting our hearts together. We are becoming one. And that's part of what this is doing. I knew we had to become one church. Love and encouragement, sharing stories, and just allowing God to do that. To just jell our hearts. And at about that point in the retreat we just fell in love with each other. That's what God did.

So, the last session, basically, I just said "look we've heard from [the church] 1.0, we have heard from [the church] 2.0, now we need to move forward as [the church] 3.0. We are a new church. God has brought us together. He is sovereign, and there's no accident that we are here. So, what I want to do this afternoon is to dream together about the future. What can we do together? What we imagine God doing incredibly through us?" And so one of the patriarchs of the church. He was one of the old deacons. And he's had my back since day one. He's the guy that when he talks people listen. I gave him a marker and a couple whiteboards and said, "hey! Start dreaming. Write things down." And it was just a blast sitting that afternoon dreaming and praying together. We came back together Sunday morning, that next day, and in a very unique way we were a different church.

Initiative. Initiative was the third most commonly cited behavior displayed by church revitalizers during critical incidents as reported in the BEIs. Initiative is simply a preference for taking action. It is further defined in the competency dictionary as "doing more than is required or expected in the job, doing things that no one has requested,

which will improve or enhance job results and avoid problems, or finding or creating new opportunities.”⁴⁶ Other terms used for initiative include being proactive, looking for opportunities, or having strategic future orientation.⁴⁷ The initiative scale includes both a time dimension and a self-motivation dimension. Table 33 contains the time dimension scale with descriptions for initiative.⁴⁸ Table 34 contains the self-motivation dimension scale and descriptions.⁴⁹

Table 33. Initiative: Time dimension scale

Competency Level	Description
-1	Thinks only of the past—Misses and/or fails to act on clear opportunities.
0	Does not take initiative
1	Shows persistence—Takes steps to overcome obstacles and/or rejection.
2	Addresses current opportunities or problems—Identifies and takes action on current opportunities and/or problems (usually within one or two days).
3	Is decisive in crisis—The leader acts quickly and decisively in crisis instead of waiting and hoping that the problem resolves itself.
4	Acts up to 2 months ahead—Creates opportunities or takes action to address problems concerning issues occurring 1 to 2 months in the future.
5	Acts 3-12 months ahead—Anticipates and prepares for opportunities and/or problems, and takes action on such items, occurring 3 to 12 months into the future.
6	Acts 1-2 years ahead—Anticipates and prepares for opportunities and/or problems, and takes action on such items, occurring 1 to 2 years into the future.
7	Acts 2-5 years ahead—Anticipates and prepares for opportunities and/or problems, and takes action on such items, occurring 2 to 5 years into the future.
8	Acts 5-10 years ahead—Anticipates and prepares for opportunities and/or problems, and takes action on such items, occurring 5 to 10 years into the future.
9	Acts more than 10 years ahead—Anticipates situations greater than 10 years into the future, and takes action to create opportunities and avoid problems.

⁴⁶Spencer and Spencer, *Competence at Work*, 31.

⁴⁷Ibid.

⁴⁸Table information taken from Spencer and Spencer, *Competence at Work*, 32.

⁴⁹Ibid.

Table 34. Initiative: Self-motivation scale

Competency Level	Description
-1	Avoids required work—Tries to get out of work.
0	Absent—Requires constant supervision.
1	Works independently—Is productive and completes tasks without supervision.
2	Extra effort—Works extra hours as needed to complete a task when not required to do so.
3	Does more than is required—Takes responsibility for tasks beyond stated job description.
4	Does much more than is required—Starts and carries out new projects and initiatives.
5	Makes extraordinary, heroic efforts—Acts without formal authority, takes risks, and challenges norms to get the job done.
6	Involves others—Gets others to do extra effort.

In the competency dictionary, the time span scale takes priority when rating initiative. Initiative is often demonstrated as persistence, recognizing and taking advantage of opportunities, superior performance, and seeking opportunities in addressing problems that are not obvious to others. Initiative supports several other competencies in the model, including team leadership.

Stetzer and Dodson found initiative to be an important dimension of leadership that led to comeback churches. They state, “[Comeback leaders] refused to be passive. They were willing to make changes.”⁵⁰ Likewise, Barna found two attributes of what he called “turnaround leaders” that correlate with the initiative competency scale. First, he found that turnaround pastors tended to be “workaholics.”⁵¹ Turnaround pastors in his study reported working 60-80 hour work weeks, and that such demands put stress on their work life balance.⁵² Anecdotally, a few pastors in the interview portion of the study shared that they felt they were working too hard at the expense of their families and needed to

⁵⁰Stetzer and Dodson, *Comeback Churches*, 39.

⁵¹George Barna, *Turnaround Churches: How to Overcome Barriers to Growth and Bring New Life to an Established Church* (Ventura, CA: Regal, 1997), 68.

⁵²Ibid.

“reign it in.” Revitalization pastors reported that they felt responsible for getting the job done. As one pastor said, “I’ve always tried to give the Lord my best. And [a mentor] told me, and I have the saying by the desk and office, ‘if you want to know the temperature of the church, pastor, stick the thermometer in your own mouth.’”

Barna also found that turnaround pastors tended to “take risks.” Taking risks to accomplish goals is a high level behavioral indicator of initiative. Many of the pastors interviewed discussed trying new models, and planning strategically for the future in their specific context.

One pastor in a rural area talked about taking risks and trying out new models for ministry:

We’re doing some things that I’ve never done before. And I really don’t know what I’m doing. (Laughing) We are looking for more staff, and at the same time we are looking at extending staff, and staff raising support. And we just started our first satellite campus, video campus, last fall. . . . But in many ways, I think in rural areas that’s the solution. And so, we are targeting more rural areas that have small colleges in them. Nobody is planting churches in small town America. And it’s actually pretty easy. It’s a whole lot easier. There is not as much competition so there’s some real advantages to it. At the same time, I think eventually, and some people are already doing it, the idea of video satellite is a great option for small churches who can’t afford pastors. But, you know another church can say “hey listen, we’re going to send a guy who’s in seminary. Or we’re going to send a guy who’s in undergrad and he’s going to be your care pastor. He’s going to pastor and will share some preaching responsibilities. But you won’t have to pay for a pastor. We are going to shepherd you. You know you’re on a fixed income. You’re not going to be able to hire somebody to move into your small town. But we’ll come to you.” So anyway, I see that as a real option with some viability in small town America.

Another pastor talked about shifting strategies to create a network plant and revitalize churches out of a small church:

Let me share one more high point. This is a little more unique to us. But, when you’re revitalizing a dying church, the question has to be “where is God taking us?” And I think too often we say that revitalization is getting this church back to a healthy point, whatever that is: financially stable, or whether it’s got a decent amount of folks on Sunday, or whether it’s that we have kids classes, or whatever. What I say, is that in fact I think that it’s the beginning of [what God is doing] now. Beginning to live on mission as a congregation. And now planting and replanting other congregations. Like, we are blessed to be a blessing. So in revitalization we shouldn’t be interested and content with, “well, we brought a dying church back to life.” We need to be getting the gospel out and planting churches. So now, currently, we have 13 churches that have been planted or replanted out of this church in the last seven years. But it starts with one. One church.

One pastor demonstrated evaluating long-term opportunities and challenges when he discussed a critical incident regarding changing church building plans at the last minute:

[So as we are discussing] there is another question it develops. I wonder [what the future economic reality will be like for the millennial generation]. I wonder how much resource is even going to be available for the church that ministers to millennials in the next 20 years. And what will happen when the maintenance costs of [new buildings] costs you more than you can keep up with? See this is the way we think here. This is how the culture thinks now.

The successful revitalizers interviewed for this study displayed long-term thinking and a willingness to take risks. The 8 churches represented in this study use various models for ministry, including multisite, planting, and revitalization networks, developing community centers and resources, and one church seriously considered selling its building and becoming portable. Pastors interviewed in the study demonstrated an ability to think strategically about the future, a willingness to take risks to fulfill the vision and mission of the church, and a tendency to be proactive in accomplishing that mission.

Emerging Competencies

The initial round of coding for the BEIs was completed using a competency dictionary. Subsequently, a list of emerging codes was developed based on reoccurring themes in the interviews that were not found in the competency dictionary. These emerging competencies were determined to be unique to the role of church revitalization. Three competencies accounted for over 50 percent of the frequency of all emerging competencies: missional focus, gospel orientation, and willingness to confront and/or exercise church discipline.⁵³

⁵³For qualitative data from the behavioral event interviews demonstrating these emerging competencies, see chap. 4.

Missional focus. Every interviewee recounted an event related to establishing missional focus as one of their critical incidents.⁵⁴ Stetzer and Dodson also found that an intentional focus on evangelism was a key factor related to church revitalization. They found that missional focus includes casting vision for outreach, training people to live missionally, and getting the congregation engaged in mission.⁵⁵ The pastors interviewed in this study prioritized establishing a missions focus for the church as one of their first orders of business on the revitalization effort. Not only did successful church revitalizers have a passion to see the church engage in mission, but they had a strategy and the ability to inspire and motivate the congregation to engage in meaningful missions to their community and beyond.

Gospel orientation. The second most frequent emerging competency was gospel orientation. Gospel orientation refers to aligning the culture and practice of the church in such a way that the gospel is of “first importance” as Paul says in 1 Corinthians 15:3. Similar to creating a missional focus, revitalization pastors intentionally led their church to focus on the core doctrine of the gospel to drive their mission and practice. Gospel orientation was cited as an influence in preaching, managing conflict, and leading organizational change.

Only 1 of 8 interviewees referred to any particular model or methodology as important to revitalization. Instead of focusing on methodology, they focused on returning church to gospel centrality. Ray Ortlund notes that gospel centrality is not merely a clear and accurate communication of the gospel message, but also includes demonstrating the gospel through the normal practice of the church: “If a church’s gospel culture has been

⁵⁴Several examples of missional focus are shared in the discussion of missional focus in chap. 4.

⁵⁵Stetzer and Dodson, *Comeback Churches*, 98-107.

lost, or was never built, the only remedy is found at the foot of Christ. . . . [That church] needs to prayerfully reconsider everything it believes and practices.”⁵⁶

As Harry Reeder puts it, “Jesus doesn’t say that we should [use new strategies and methodologies in] the church; He says that we should *reestablish* [the church]. He calls for return to the ‘first things’ that made the ministry great before, not for a whole new approach to ‘doing church.’”⁵⁷ Gospel centrality means focusing the message, mission, vision and ethos of the church on the good news that God saves sinners through the person and work of Jesus Christ. Successful church revitalizers use the gospel as an effective leadership tool to forge unity and establish direction, particularly in a time of difficult change for the church.

Willingness to confront. Perhaps the most surprising emerging competency was a willingness to confront. However, the reality of confrontation as a crucial component of church revitalization situation should come as no surprise. Paul states that one of the biblical qualifications for the pastorate is that

[a pastor] must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. (Titus 1:9-11)

Revitalization situations are particularly likely to have challenging and unhealthy dynamics within the church. The New Testament regularly calls church leaders to be on guard and confront others who are causing division and unhealthy church situations.⁵⁸ Additionally, the Bible gives instruction on how to approach confrontation as

⁵⁶Raymond C. Ortlund, *The Gospel: How the Church Portrays the Beauty of Christ* (Wheaton, IL: Crossway, 2014), 18.

⁵⁷Harry L. Reeder III, *From Embers to a Flame: How God Can Revitalize Your Church*, rev. and expanded ed. (Phillipsburg, NJ: P & R, 2008), 58.

⁵⁸See Acts 20:28-31; Gal 2:11-14; Titus 1:9-11.

a leader.⁵⁹ Furthermore, all believers are called to confront their brother or sister who is walking in open rebellion against God.⁶⁰

Every church revitalizer interviewed shared at least one, usually multiple, incidents of confrontation. A few even explained that they were proactive about confronting a difficult situation despite it being somewhat “out of character for them.” Even though these pastors stated that they “don’t really like confrontation,” successful revitalizers understand the importance of being willing to confront in critical situations.

All of the emerging competencies have both motivational and skill components. Pastors displayed a passion for missions, love for the gospel, and a desire to see purity and unity within the local body of the church, even if it meant enduring an uncomfortable situation. However, there is clearly a skill component as well. Not only did the successful church revitalization pastors have a passion for mission, they have the ability to lead their church in doing missions. Not only did they have a love for the gospel of Jesus Christ, but they have the ability to teach it, knowledge about it, and the ability to apply it to the practice of the church. Not only do these pastors love the church and their people enough to confront them in difficult situations, but they displayed tremendous ability to navigate conflict.

Summary of BEI data

The BEI data was gathered from successful church revitalizers through critical incidents, key wins, and challenges in the process of revitalization. The data from these interviews emphasize three competencies as critical to church revitalization: organizational awareness, team leadership, and initiative. It is no surprise that team leadership would be present in high frequency among church revitalizers. Virtually every study that examines factors associated with successful church revitalization lists pastoral

⁵⁹See 1 Tim 5:1-2; 1 Thess 5:14; Titus 3:10.

⁶⁰See Matt 18:15-17; Gal 6:1; 1 John 5:16.

leadership as one of, if not the most important factor that influences church revitalization.⁶¹

Organizational awareness and initiative have also been shown to support team leadership. In fact, there is a tremendous amount of relationship between the most frequent competencies observed in the BEI.

Organizational awareness was the most represented competency. Competency modeling studies suggest that this competency is supported by information seeking and relationship building, two competencies that tied for the fifth most frequency within the interviews.⁶² Team leadership, the second most frequently rated competency, supported by organizational awareness, initiative, and relationship building.⁶³ Initiative at high levels implies a certain level of conceptual thinking, which was the fourth most frequently observed competency in the interviews. The relationship between the top competencies from the coding dictionary is seen in figure 5.

These six most frequently observed competencies from the competency dictionary—organizational awareness, team leadership, initiative, conceptual thinking, information seeking, and relationship building—all support one another. The relationships between the top competencies suggest that these six competencies generally, and the top three competencies in particular, may prove to be of primary importance for training, selecting, and assessing successful church revitalizers.

In addition to the competencies from the competency dictionary, missional focus, gospel orientation, and a willingness to confront emerged as “unique competencies.” These competencies were observed in high levels in the reported behavior of successful revitalizers during critical incidents. These competencies are separate from the competency dictionary and are specific to the role of revitalization and pastoral ministry.

⁶¹See chap. 2, table 2.

⁶²Spencer and Spencer, *Competence at Work*, 58.

⁶³*Ibid.*, 33, 66.

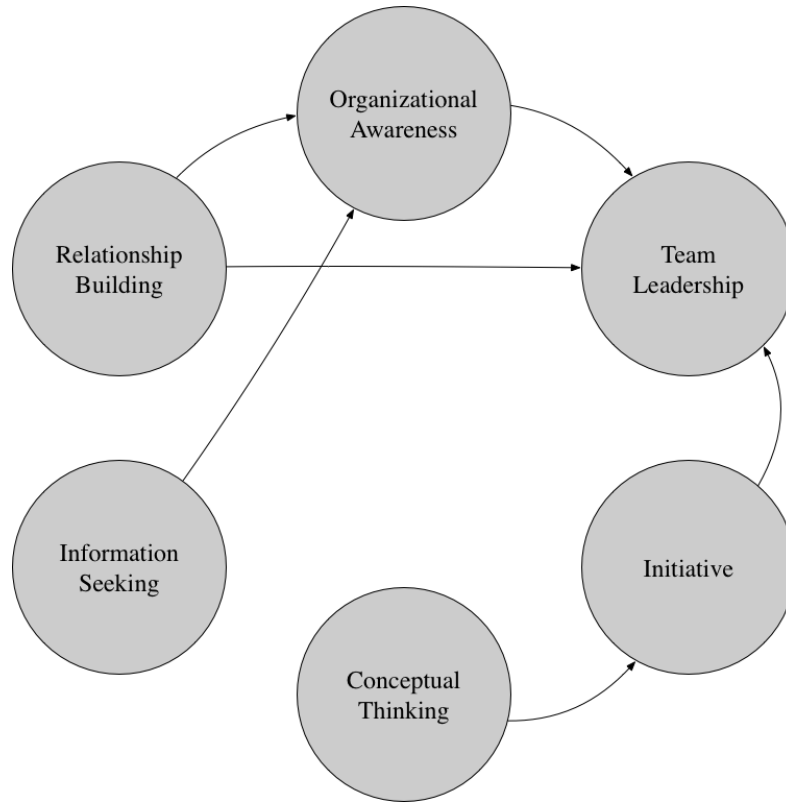


Figure 5. Relationships between most frequent BEI revitalization competencies

Delphi Implications

The Delphi method allows the researcher to make a quantitative evaluation of subjective data. The strength of the BEI protocol is that it uses personal narratives to examine the behavior of the superior performer. Meanwhile, the Delphi methodology allows the researcher to forge consensus among experts about their opinions. BEIs give researchers insight into what superior performers do, while the Delphi gives researchers insight into what superior performers think. Thus, this portion of the study is particularly helpful in determining the self-concepts and motivations held by church revitalizers.

Motives, traits, and self-concepts. One of the striking things about the biblical qualifications for the pastoral office is that skill and knowledge competencies are largely

absent. The major exception to this, of course, is that a pastor should hold to orthodox doctrine and be able to teach (Titus 1:9, 1 Tim 3:2).⁶⁴

The expert-practitioner ratings of competencies for church revitalization also prioritized character competencies over knowledge and skills. The “expert competencies,” those with the highest average rating from the panel of experts, heavily favor character-based competencies. Motives and self-concepts alone accounted for well over 50 percent of the competencies rated at the “expert” level of the model. Of the 36 competencies rated with an average score of 4.5 or better, 11 were motives (30.56 percent), 9 were traits (25 percent), and 9 were self-concepts (25 percent). These domains pertaining to personal motivations, traits, attitudes, and values make up 80.56 percent of the traits at the most important level of the model.

Knowledge and skill competencies. While formal training models have traditionally focused heavily on knowledge and skills, competencies from those domains are largely absent from the expert competencies listed in the model. Only one knowledge competency (2.78 percent) and 6 skill competencies (16.67 percent) had a mean rating from the panel of experts above 4.5, which means that knowledge and skills make up roughly 20 percent of the competencies at the expert level.

The knowledge and skill competencies are well represented in the “core competency” level. These are the competencies that experts rated with an average score between 4.49 and 3.5. Of 77 competencies rated core competencies, 16 are knowledge competencies (20.78 percent), and 21 are skill competencies (27.27 percent). The knowledge and skill competency domains make up 48.05 percent of the core competencies as opposed to just 19.45 percent of the expert competencies. The ratings suggest that knowledge and skills related to church revitalization remain important; however, they are not considered by experts to be the most important leadership factors for revitalization.

⁶⁴Benjamin Merkle, *40 Questions about Elders and Deacons* (Grand Rapids: Kregel, 2007), 109.

Combining Data to Propose a Model

The following model combines elements of three sources to create an initial competency model for church revitalization leadership. First, the biblical qualifications for the pastoral office is a requirement for anyone serving any church revitalization role. Commentators have noted that the biblical requirements for the pastoral office primarily, with the exception of being “able to teach,” consist of character qualities that all Christians should strive to embody.⁶⁵ Thus, the biblical qualifications for pastor make up the traits competencies of the model.

Second, the BEI is designed to analyze the actual behaviors of superior performers in a job role. Evaluating behaviors instead of opinions makes the BEI particularly suited to develop knowledge and skill competencies for the role of church revitalization. Therefore, the competencies identified as important by the BEI protocol are included in the knowledge and skill category of the model.

Finally, the Delphi phase of the study was a quantitative study of subjective opinions from successful church revitalizers. Since this protocol measures the opinions and values of successful practitioner–experts, the Delphi is particularly well-suited to develop a list of motives and values found in church revitalizers. The top competencies in the Delphi study are heavily skewed toward personal motives and values.

The following model combines these three sources, with the biblical text outlining traits of revitalizer, the BEIs providing relevant skills and knowledge, and the Delphi study providing primary motives and self-concepts.

The competencies in the trait category come from the qualifications for pastoral leadership found in both 1 Timothy 3:1-7 and Titus 1:5-9.⁶⁶ Two competencies from these texts, biblical knowledge and teaching ability, are listed in the knowledge and skills category. The prohibitions of pastoral leadership, drunkenness, violence, quarrelsomeness,

⁶⁵Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church* (Wheaton, IL: Crossway, 2012), 218.

⁶⁶Allison, *Sojourners and Strangers*, 212-18.

and greediness, are not listed here in the negative form, as the other pastoral qualifications preclude these practices.

Table 35. Proposed competency model for church revitalization in Southern Baptist Convention churches

Traits	Knowledge and Skills	Motives and Self-Concepts
Desires to be a pastor	Biblical Knowledge	Love for God
Above reproach	Teaching Ability	Love for the Bible
Husband of one wife	Organizational Awareness	Humility
Sober-minded	Team Leadership	Passion for Evangelism
Self-Control	Initiative	Glory of God
Respectable	Missional Focus	Godly
Hospitable	Gospel Orientation	Perseverance
Well-managed household	Church Discipline	Biblical Centrality

Other than biblical knowledge and teaching ability, the knowledge and skills competencies come from the three most frequent competency dictionary items and emerging competencies in the BEIs. These six competencies are the most frequently reported behaviors of successful church revitalizers during the most critical moments of leadership. The motives and self-concepts are derived from the top competencies as rated in the Delphi study.⁶⁷

Research Applications

Competency models generally have several applications for human resource experts. These models have become foundational for many human resource management systems and are helpful for organizations in selection, training, evaluating performance, and succession planning.⁶⁸ Likewise, there are numerous applications of this research to selection and training of pastors serving in church revitalization contexts. The number of

⁶⁷The Delphi study rated the ability to teach the Bible as a top competency; however, it is already included in the knowledge and skill category since it is on the biblical list of pastoral qualifications.

⁶⁸Lucia and Lepsinger, *The Art and Science of Competency Models*, 21.

such pastors and future pastors is not insignificant. According to the Association of Theological Schools, 12,251 students were enrolled in Southern Baptist Seminaries in the fall of 2016.⁶⁹ The Southern Baptist Convention reports from 2016 annual report data that there are 47,272 cooperating churches in the Southern Baptist Convention.⁷⁰ It is estimated that between 65-80 percent of these Southern Baptist churches are in plateau or decline.⁷¹

Identifying, training, and selecting leaders to effectively pastor these churches is one of the critical challenges of denominations, seminaries, and individual churches in the twenty-first century. This initial competency model aids the church in (1) understanding leadership demands in a rapidly changing culture, (2) developing training models for church revitalization, (3) identifying potential church revitalizers, (4) assessing readiness for revitalization leadership, and (4) succession planning.

Assess, Train, and Select

Competency researchers suggest that competencies should be prioritized based on the type of competency (i.e., how easy it is to train), if an applicant could be expected to have the competency, and how critical the competency is to success. If a competency is (1) not realistically available in the general population, (2) likely to cause trouble if the new hire lacks it, and (3) easily trained, then this competency should be a priority for entry-level training. If a competency (1) distinguishes superior performers from average performers, (2) can be hired for, and (3) is not easily trained, then this should be a priority for selection.

⁶⁹The Association of Theological Schools, "Denominational List," accessed September 22, 2017, <https://www.ats.edu/member-schools/denominational-search>.

⁷⁰The Southern Baptist Convention, "Fast Facts about The Southern Baptist Convention," accessed September 22, 2017, <http://www.sbc.net/BecomingSouthernBaptist/pdf/FastFacts2017.pdf>.

⁷¹Previous research indicated that 80 percent were in plateau or decline. Lillain Kwon, "Total U.S. Churches No Longer in Decline, Researchers Say," *Christian Post*, accessed November 24, 2014, <http://www.christianpost.com/news/45150/>. However, recent statistics suggest that the number may be closer to 65 percent in the Southern Baptist Convention. Thom S. Rainer, "Dispelling the 80 Percent Myth of Declining Churches," *ThomRainer.Com*, June 28, 2017, accessed October 5, 2017, <http://thomrainer.com/2017/06/dispelling-80-percent-myth-declining-churches/>.

If a competency (1) distinguished superior from average performer, (2) cannot be realistically hired for, and (3) can be trained, then this competency should be a priority for advanced training.⁷²

Meeting the Demands of Contextual Change

In today's rapidly changing culture, different skills are needed to meet the demands of leading an organization in a highly variable context. Competency models are a powerful tool to allow various stakeholders to determine what competencies are needed to meet the challenges of today's environment and for the future.⁷³ Statistics suggest that the current trajectory of the modern American evangelical church is not in a positive direction. Current pastoral training and assessment models were created in a different era, within a much different cultural change dynamic.

Using a competency model as a guiding influence on training and assessment structures allows leaders to challenge existing paradigms, and consider what an efficient and effective training model might look like if it were generated in today's context. Campion et al. observe that having the ability to train, assess, and select leaders that align with the initiatives and values of a desired future can "help speed organizations through transitions."⁷⁴

Training

Perhaps the most obvious application of this research is in pastoral training. Competency models have proven useful to make sure that training and development prioritizes skills, knowledge, and characteristics that have the greatest impact on

⁷²Spencer and Spencer, *Competence at Work*, 106.

⁷³Lucia and Lepsinger, *The Art and Science of Competency Models*, 13.

⁷⁴Campion et al., "Doing Competencies Well," 229.

effectiveness.⁷⁵ Knowledge and skill competencies are relatively easily developed, and should be a priority for training.⁷⁶ Core motive competencies can also be trained, albeit to a lesser extent.⁷⁷ However, it is much easier to simply select for motive and trait competencies.⁷⁸

Curriculum design. This research provides an initial model for evaluation and development of curriculum for training church revitalizers. Any formal or informal church revitalization training program must develop a set of experiences designed to develop pastors who can lead churches to change their culture and practice in such a way that leads to church health and growth. Dubois argues that organizations that develop curriculum without a guiding competency model often do so “randomly” and frequently, “lack unity, clarity, structure, and common goal.”⁷⁹ Using a competency model allows curriculum designers to either evaluate or develop programs that meet the equipping needs of church revitalizers.

The use of affective goals. One interesting findings was the lack of knowledge competencies on the expert competency list in the Delphic portion of the study. Formal education has largely focused on training students with academic knowledge, developing citizenship, and job skills.⁸⁰ *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook 1: Cognitive Domain*, better known simply as “Bloom’s taxonomy,” is perhaps the most influential educational work since its publication in

⁷⁵Lucia and Lepsinger, *The Art and Science of Competency Models*, 23.

⁷⁶Spencer and Spencer, *Competence at Work*, 11-12.

⁷⁷*Ibid.*, 286.

⁷⁸*Ibid.*, 12.

⁷⁹Dubois, *Competency-Based Performance Improvement*, 120-21.

⁸⁰Arthur K. Ellis, *Exemplars of Curriculum Theory* (Larchmont, NY: Routledge, 2003), 17.

1956.⁸¹ Because of Bloom’s influence, modern education and curriculum practice has framed education objectives primarily in terms of the cognitive domain.

However, less well known is the second volume in the series, *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*.⁸² As defined by Krathwohl, Bloom, and Masia, the cognitive domain is related to information and content knowledge, whereas the affective domain is related to attitudes and values.⁸³ The majority of the competencies rated at the expert level, and indeed in the model in general, fall more neatly into the affective domain than the cognitive domain. Therefore, it may be appropriate for churches and seminaries to explicitly state and work toward affective educational objectives within the curriculum.

Intentional partnerships for revitalization training. In addition to providing a framework for training, competency models also allow an organization to evaluate its ability to train certain competencies. It may be that a formal academic structure is not the best or most appropriate context for training many of the competencies in the model. Seminaries have a reputation for doing an excellent job training content knowledge, but falling short in developing leadership skills. Rick Kalal observes that, historically, the perception of seminary training is that the curriculum tends to “be more content-driven than character-building.”⁸⁴ A content only training paradigm is particularly problematic

⁸¹Robert J. Marzano and John S. Kendall, eds., *The New Taxonomy of Educational Objectives*, 2nd ed. (Thousand Oaks, CA: Corwin, 2006), 1-2; Benjamin S. Bloom, *Taxonomy of Educational Objectives: The Classification of Educational Goals* (New York: Longmans, Green, 1956).

⁸²David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia, *Taxonomy of Educational Objectives: The Classification of Educational Goals, Handbook II: Affective Domain*, repr. (New York: David McKay, 1964).

⁸³Izabela Savickiene, “Conception of Learning Outcomes in the Bloom’s Taxonomy Affective Domain,” *Quality of Higher Education* 7 (2010): 37.

⁸⁴Rick Kalal, “We’ve Got Trouble,” *Christian Education Journal* 3, no. 1 (March 1999): 55.

when character-based competencies make up the majority of the competency model and the biblical qualifications for pastoral leadership.

Researchers suggest that core motive and trait competencies, such as the ones listed in the biblical qualifications for eldership, are very difficult to train,⁸⁵ which is true. In fact, the biblical qualifications for the pastorate are not possible without the work of the Holy Spirit through spiritual disciplines and biblical community. While seminaries should certainly look to cultivate godly motives, attitudes, and values, the local church bears primary responsibility for developing men who meet the base qualifications for the pastorate.⁸⁶

Even though the church is charged with raising up pastors, seminaries are typically seen as the principal training entity for pastoral leadership. Ted Ward observes,

I doubt that many people in the church today, across the world, think seriously of institutions truly serving the church. They view the educational institution as a place where people go in order to get this or that competency, and when they graduate they are assumed to be eligible for church ministry. I find that, in most instances, churches presume that the pastor or other staff member will be "finished" when they get him or her, and there's nothing else to do. You just "get" the "finished product," put it in place, and it works. Theological schools are the institutions the church assigns to produce these competencies, and if the graduates are deficient in any way, then it's the institution's fault.⁸⁷

Ted Ward argues that without clear communication and cooperation, churches and seminaries can become "mutually confused about their respective purpose."⁸⁸ Kalal suggests that new paradigms for theological education need to be created, yet concedes the difficulty of such changes because "[neither churches nor seminaries] want to relinquish control of their pieces or change."⁸⁹

⁸⁵Spencer and Spencer, *Competence at Work*, 11.

⁸⁶Allison, *Sojourners and Strangers*, 218.

⁸⁷Ted Warren Ward and Linda M. Cannell, "Theological Education and the Church," *Christian Education Journal* 3, no. 1 (March 1999): 29.

⁸⁸*Ibid.*, 30.

⁸⁹Kalal, "We've Got Trouble," 77.

Competency models provide a guide for developing holistic strategies for pastoral training. Specifically for revitalization training, churches and seminaries who forge meaningful partnerships can use such a model to facilitate the developments of strategy and division of responsibility for developing these competencies. Partnerships such as these allow each entity to leverage their particular strengths for pastoral formation.

For example, the knowledge and skill competencies more easily developed, such as organizational awareness, leadership, church discipline, biblical knowledge, teaching skills, etc., should be a priority in the curriculum of formal training entities. However, motive, values, and trait competencies should still be expressed and cultivated. Alternately, churches should take leadership in developing trait, motive, and value competencies, but create space for knowledge and skill competencies to be expressed and developed in the context of the local church.

Assessment

In addition to training, competency models are helpful for assessing candidates that would be a good fit for the specific demands of church revitalization. Spencer and Spencer suggest that core motive and trait competencies are the hardest to assess and train; therefore, they should be selected.⁹⁰ Because of the difficulty of training for these types of competencies, it is easier and more efficient to choose people for these roles that already possess the given competency.

This model provides a framework for developing assessments for future pastors and ministry leaders. A competency-based assessment tool may help pastors, churches, and denominational leaders assess pastoral career-pathing and determine what context pastors may fit best based on their particular set of competencies. Additionally, pastoral readiness may be assessed using this model.

⁹⁰Spencer and Spencer, *Competence at Work*, 11.

Selection

Spencer and Spencer suggest, “The better the fit between the requirements of the job and the competencies of the job holder, the higher job performance and job satisfaction will be.”⁹¹ Fitting candidates to jobs in which they are likely to be successful requires a method for evaluating (1) the competencies of an individual, (2) competency model of the job or role, and (3) the extent to which those two are a good fit between the person and the job.⁹² Churches and denominations may use this model as a helpful resource for selecting from pastoral applicants. Using competency models and human resources has been shown to increase the likelihood that new hires will succeed in a job, minimize the investment in people who are unlikely to meet the expectations of the job, and help identify competencies that are trainable and those that are more difficult to develop and thus need to be selected.⁹³

One challenge for church revitalization is the high rate of turnover among pastors.⁹⁴ Change of culture and practice within a church takes an investment of time and resources of both pastoral leadership and members of the congregation. Thom Rainer observes that the average tenure of a pastor in a Southern Baptist Church is between three and four years.⁹⁵ Research conducted by the Barna Group reports similar numbers for mainline denominations.⁹⁶

⁹¹Spencer and Spencer, *Competence at Work*, 239.

⁹²Ibid.

⁹³Lucia and Lepsinger, *The Art and Science of Competency Models*, 23.

⁹⁴Thom S. Rainer, “Ten Roadblocks to Church Revitalization,” *ThomRainer.Com*, last modified July 17, 2017, accessed October 5, 2017, <http://thomrainer.com/2017/07/ten-roadblocks-church-revitalization/>.

⁹⁵Thom S. Rainer, “The Dangerous Third Year of Pastoral Tenure,” *ThomRainer.Com*, last modified June 18, 2014, accessed October 5, 2017, <http://thomrainer.com/2014/06/dangerous-third-year-pastoral-tenure/>.

⁹⁶The Barna Group, “Report Examines the State of Mainline Protestant Churches,” *Barna Group*, December 7, 2009, accessed June 29, 2014, <https://www.barna.com/research/report-examines-the-state-of-mainline-protestant-churches/>.

Using a competency model for selecting candidates for position has been shown to significantly reduce the turnover rate in certain contexts. One study found that executives hired without the use of a competency model had a turnover rate of 49 percent after 2 years. Meanwhile, those hired using a BEI-based competency model had only a 10 percent turnover rate after 2 years.⁹⁷ As Spencer and Spencer state, competency models help reduce turnover because “good performers need not be fired, and satisfied employees are less likely to quit.”⁹⁸

Succession Planning

If a church recognizes the need for revitalization, this model provides a leadership profile of pastors who have been able to lead a church to positive change. Competency models have been used to (1) provide a way to assess the candidate’s readiness, (2) focus training and development to address missing competencies, and (3) allow an organization to evaluate who has the potential to be a high-level performer.⁹⁹ Churches that anticipate a pastoral change may be able to use this model for succession planning, whether that be through selecting applicants, training a pastor-in-waiting, or assessing the readiness of a future pastor.

Research Limitations

This research serves as an initial competency model for church revitalization in Southern Baptist Convention churches. Several factors serve as limitations for the research.

First, all participants in this study were affiliated with the Southern Baptist Convention. While there certainly exists a level of application of this model within the greater evangelical world, some competencies would unquestionably be rated differently

⁹⁷McClelland, “Identifying Competencies,” 336-37.

⁹⁸Spencer and Spencer, *Competence at Work*, 240.

⁹⁹Lucia and Lepsinger, *The Art and Science of Competency Models*, 23.

if the study were conducted within a different faith tradition. The most obvious example of this is the item with the least consensus, elder-led church polity. In other denominational traditions, this competency would likely have a high level of consensus.

Second, leadership models are highly context specific. Competency studies have found that successful executives of the same type may display different competencies depending on the organizational context in which they thrive.¹⁰⁰ The population and sample for this study were intentionally broad to create a model that applied generally to more contexts. However, this study may be influenced by differences in demographics and have less application to a very specific context. For example, a successful church revitalizer in rural Arkansas may display markedly different competency traits than a revitalizer in Manhattan, even though they are both revitalizers in a SBC church. The model is by design very general and churches and pastors must modify the model to fit specific contexts.

The recommendations from denominational leaders may also serve as a confounding variable or have produced a subgroup of the population. Denominational leaders, intentionally or unintentionally, may have biased recommendations based on a variety of factors such as participation level within the association, theological perspective, education level, social media use, political perspective, etc.

Further Research

Five areas are recommended for further research:

1. Clarifying definitions and defining metrics.
2. Clarifying the initial model.
3. Comparing revitalization pastor competencies with planters/replanters/pastors.

¹⁰⁰McClelland, "Identifying Competencies," 333.

4. Forecasting for future revitalization competencies.
5. Evaluating current training models for effectiveness.

Clarifying Definitions and Defining Metrics

This study proposes to define church revitalization as an intentional change of culture and praxis by members of a church community, after a period of church plateau or decline, that leads to greater church health and numerical growth. The definition does not include any qualifying growth or health metrics. For the purpose of this study, the selection criteria for church growth and health was an average annual increase of 10 percent in primary worship attendance, and a membership to baptism ratio of at least 35:1 respectively. These criteria are admittedly arbitrary and based on metrics used in the precedent literature. Research is needed to develop defining metrics for church revitalization.

A possible starting point for this research would be to establish average growth rates and standard deviations across a denomination or subset of churches. More clarity concerning population statistics within the Southern Baptist Convention would allow for more meaningful selection of outstanding and average performers. For example, outstanding performers could be defined as 1 or 2 standard deviations above the mean growth rate among pastors, which would represent the 84.13 and 97.72 percentile respectively in a normal distribution.¹⁰¹

Additionally, developing defining metrics for church health in revitalization contexts would be helpful.¹⁰² Many of the traditional church metrics such as giving, worship, and Sunday school attendance are a woefully incomplete assessment of church

¹⁰¹Frederick J. Gravetter and Larry B. Wallnau, *Statistics for the Behavioral Sciences*, 10th ed. (Boston: Wadsworth, 2016), 166.

¹⁰²Ed Stetzer and Thom S. Rainer, *Transformational Church: Creating a New Scorecard for Congregations* (Nashville: B & H, 2010); Mark Dever, *Nine Marks of a Healthy Church* (Wheaton, IL: Crossway, 2013).

health.¹⁰³ The health metric used for this study, membership to baptism ratio, is difficult to accurately compare between churches because of differences in church practice regarding baptism and keeping membership. Furthermore, it is largely an evangelism metric, which is certainly indicative of church health, but an incomplete picture of a church's overall discipleship program. Developing and defining metrics of church growth and church health would be helpful to the future study of revitalization.

Clarifying the Initial Model

Several types of study could help clarify the initial model. The first would be to conduct a comparative study, where revitalizers could be grouped into superior performers and average performers. Church revitalization is so rare that it could be argued that all pastors who met the selection criteria are superior performers; however, the data from a comparative study would provide valuable insight into the competencies that really make superior performers stand out.

The classic competency model uses this protocol and the differences between star performers and average performers may serve to condense the competency list to fewer key factors that differentiate average performers and superior performers. Such a study might follow the quantitative or qualitative protocol of this study. A larger sample size might be possible if selection was completely based on church growth and/or health metrics and did not require participation of the state denominations.

The second area where this model could be further clarified is by performing 360-degree analyses on successful church revitalizers. Because of the disconnect between reported behavior and competency ratings, developing a protocol to assess competencies from pastors, denominational leaders, other pastors, and congregation members would yield helpful data in understanding pastoral competencies and perceptions.

¹⁰³Stetzer and Rainer, *Transformational Church*, 25-26.

Another area for exploration includes delving into specific dimensions of individual competency items. For example, “theological/doctrinal knowledge” or “leadership” certainly contain several distinct skill and knowledge items that would be helpful to study for the purposes of pastoral equipping. A researcher might make special priority to knowledge, skill, and self-concept competencies, as competency experts recommend these types of competencies for development. Furthermore, an analysis of these competencies might allow for “clustering” related competencies and creating a list of indicators for future study and assessment.

Additionally, future research could seek to create an instrument to assess revitalization competencies. Such an instrument would allow denominations, churches, and seminaries to evaluate readiness for ministry and effectiveness of training.

Finally, the model could be specifically applied to different contexts. Application of this model may be different in different contexts such as rural and urban which demonstrate significant and growing differences in cultural, social, and political perspectives.¹⁰⁴ Investigation of how these differences influence effective leadership would be helpful for practical application of this model.

Comparing Competency Studies

Another place for further research is a comparison of competencies for church revitalization with those of planters, replanters, or traditional pastorates. This data may help people called to ministry clarify the context in which God has best gifted and equipped them to serve. Additionally, it would allow for agencies and institutions to differentiate training and prepare a basic track based on the competencies held in common, and then differentiate instruction for specific contexts.

¹⁰⁴Joe Blankenau and Chuck Parker, “Assessing the Rural-Urban Divide in a Red State,” *Online Journal of Rural Research & Policy* 10, no. 3 (December 2015): 2.

Forecasting for Future Revitalization Competencies

Finally, research is needed to forecast future competencies for revitalization. The Delphi method used in phase 2 of this research is also a useful tool for forecasting. In fact, the protocol was developed to predict future realities that are impossible to measure.¹⁰⁵ One of the anecdotal discoveries in the interview portion of the study was that several of these pastors were experimenting with innovative models (such as building networks, video venues, forging strategic partnerships, etc.).

Hockey great Wayne Gretsky famously said, “I skate to where the puck is going to be, not where it has been.” As church leaders seek to meet the challenges of a rapidly changing culture, forecasting future competencies for church revitalization would be a powerful tool to prepare their organizations for future realities.

Investigate Current Training Models for Effectiveness

Research is also needed to investigate current pastoral training in light of the competency model. This research could take two major forms: (1) pastoral readiness, and (2) curriculum analysis. First, seminary graduates serving in the pastorate could report on their own perception of equipping in areas highlighted by the model. Additionally, an analysis of the competencies stated in the educational objectives in seminary or pastoral training curriculum would provide a comparison of what successful revitalizers do and say is important, and what academic institutions are planning in the stated curriculum.

¹⁰⁵The Delphi was developed by the RAND Corporation to forecast the effects that technology would have on future warfare so the government could prepare for the future reality. Norman Crolee Dalkey and Olaf Helmer-Hirschberg, “An Experimental Application of the Delphi Method to the Use of Experts,” July 1962, accessed June 29, 2014, https://www.rand.org/content/dam/rand/pubs/research_memoranda/2009/RM727.1.pdf.

Conclusion

Most Southern Baptist Churches are not growing.¹⁰⁶ The average church in North America has less than 100 people in weekly worship attendance, and thousands of churches close their doors each year.¹⁰⁷ The percentage of the population that describes themselves as Christian is falling rapidly while the percentage of “nones” (those who describe themselves as atheist, agnostic, or unaffiliated) is rising.¹⁰⁸

The task of church revitalization is not a niche discipline, it is the normal experience of pastors today. The current study is intended to continue an ongoing discussion about identifying and developing leadership for church revitalization in the North American church. This research provides a set of competencies that seeks to define the appropriate heart and skills for pastoral leadership in church revitalization contexts.

Interviews with successful church revitalizers indicate that organizational awareness, team leadership, and initiative are vital competencies for church revitalization. Likewise, these pastors demonstrated a missional focus, gospel orientation, and a willingness to proactively confront difficult situations. In the second part of the study, practitioner-experts overwhelmingly rated motives and values as the most essential competencies for revitalization. They indicated that a love for God, love for the Bible, humility, passion for evangelism, passion for the glory of God, personal holiness, biblical centrality and perseverance were crucial characteristics for revitalization.

What churches need is not new methods, but rather renewed leadership. Virtually every study that examines revitalization factors lists leadership as the key component to church revitalization. As churches, networks, denominations, and seminaries

¹⁰⁶Rainer, “Dispelling the 80 Percent Myth.”

¹⁰⁷Reeder, *From Embers to a Flame*, 7.

¹⁰⁸L. Street et al., “America’s Changing Religious Landscape,” *Pew Research Center’s Religion & Public Life Project*, May 12, 2015, accessed September 22, 2016, <http://www.pewforum.org/2015/05/12/americas-changing-religious-landscape/>.

seek to develop the next generation of pastoral leadership, church revitalization must be an integral part of the equation. God's people are blessed when they have leadership with "an upright heart" and "a skillful hand" (Ps 78:72).

APPENDIX 1

INITIAL DENOMINATIONAL CONTACT

Greetings [Recipient Name],

My name is Steve Hudson and I am a doctoral student at The Southern Baptist Theological Seminary. Over the next several months, I will be conducting research that seeks to develop a competency model for pastors in church revitalization contexts within the Southern Baptist Convention. The nature of my research involves recruiting successful practitioners of church revitalization who have been able to lead their churches to changes in culture and practice that have led to statistical growth and increased church health. The model will be developed by conducting interviews with successful church revitalization practitioners, as well as assembling a panel of experts in the field of church revitalization.

During my research I noted that, due to your role at [Denominational Entity Name], you are likely to have an interest in church revitalization. My initial question for you is whether you might be willing to recommend pastors within the [Denominational Entity Name] who may be good candidates for the study. I am looking for pastors who 1. serve at a church who sustained a period of plateau or decline either during their tenure or before they became the pastor, 2. led their church to increased worship attendance and baptism numbers, and 3. are recommended by you, as a denominational leader, as a successful practitioner of church revitalization.

Please let me know if you would be willing to share some names of the pastors and churches who might meet these criteria, or if you would be willing to possibly participate in the expert panel in phase two of the research. I am more than happy to provide much greater detail about the nature of the study and the commitment required for the study if you are indeed interested.

Thank you so much for your time and consideration. Have a great day.

Sincerely,

Steve Hudson

APPENDIX 2

INVITATION TO PARTICIPATE IN BEI

Greetings [Recipient Name],

My name is Steve Hudson and I am a doctoral student at The Southern Baptist Theological Seminary. Over the next several weeks, I will be conducting research that seeks to develop a competency model for pastors in church revitalization contexts within the Southern Baptist Convention. The nature of my research involves recruiting successful practitioners of church revitalization who have been able to lead their churches to changes in culture and practice that have led to statistical growth and increased church health.

The first step in developing this model includes conducting interviews with successful church revitalization practitioners, such as yourself. The purpose of these interviews is to determine what it takes to lead a church to revitalization. The way we determine this is to ask you, the ones who are actually leading their churches to revitalization, how you have done it. You have been recommended by [Recommender's Name] from the [Denominational Entity Name] as a pastor who would be helpful for this study.

I am asking if you would be willing to participate in an interview, in which I will ask you to describe some of the most important incidents you have encountered during the course of the revitalization process. In these interviews I will ask that you recount, in detail, five or six of the most important situations you have experienced in the course of leading your church to revitalization. Two or three of these situations should be major successes or key “wins” during the revitalization process and two or three should be difficult situations, or situations you might do differently if you had an opportunity. I will also ask you what characteristics you think are essential for a pastor to successfully lead a church to revitalization. The interview should take around an hour and a half.

Everything you say in this interview will be kept strictly confidential and will not be shared with anyone else. Your data will be transcribed and analyzed without your name or anyone else's attached and included with the data of everyone else I am interviewing. Participants in this study will remain anonymous to each other and in the dissertation text.

My initial question for you is whether you would be willing to participate in the interview portion of this research. If so, I am happy to coordinate the time and logistics of the interview that works at your convenience. I am more than happy to provide much greater detail about the nature of the study and the commitment required for the study if you are indeed interested. Please do not hesitate to contact me if you have any questions whatsoever.

I truly believe this research will be a valuable asset for training and evaluating future pastors who, statistically, will be serving in plateaued and declining churches. Thank you so much for your time and consideration. Have a great day.

Blessings,

Steve Hudson

APPENDIX 3
BEI DESCRIPTION

[Recipient Name],

The following paragraphs describe the interview process. We have found it helpful to allow interview participants to reflect on the questions beforehand.

The type of interview I will be using for this study is called a Behavioral Event Interview. I will first ask you some basic demographic questions which should only take a couple of minutes. I will then ask you to describe, in detail, the five or six most important situations you experienced in the course of leading your church to revitalization. The situations should include two or three high points, or major successes, and two or three low points, or key failures. For each event I will ask you: (1) What was the situation? What events led up to it? (2) Who was involved? (3) What did you think, feel, or want to do in the situation? (4) What did you actually do or say? and (5) What was the outcome? What happened? These 5-6 events will be the bulk of the interview.

Finally I will ask you simply to list key characteristics you feel are important to a pastor who needs to lead his church to revitalization. For our purposes we are defining revitalization as an intentional change of culture and practice by members of the church community that leads to increase church health and numerical growth. Feel free to jot down any thoughts you have for the interview. The interview should last about an hour and a half. If you have any questions please don't hesitate to let me know.

Thanks again and have a great day!

Blessings,

Steve Hudson

APPENDIX 4

BEI INFORMED CONSENT

[Recipient Name],

Thanks again for agreeing to participate in this research. I really do believe that this study will be beneficial for churches, pastors, and seminaries as they seek to train, assesses, and equip leaders for the challenges of pastoring in our modern context.

The research in which you are about to participate is designed to develop a competency model for church revitalization. This research is being conducted by Steve Hudson for purposes of dissertation research. In this research, you will participate in the interview as described in the following paragraphs of this email. 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.*

By your completion of this interview, you are giving informed consent for the use of your responses in this research.

Thanks again and have a great day!

Blessings,

Steve Hudson

APPENDIX 5

INVITATION TO PARTICIPATE ON DELPHI PANEL

Greetings [Recipient Name],

My name is Steve Hudson and I am a doctoral student at The Southern Baptist Theological Seminary. Over the next several weeks, I will be conducting research that seeks to develop a competency model for pastors in church revitalization contexts within the Southern Baptist Convention. The nature of my research involves recruiting successful practitioners of church revitalization who have been able to lead their churches to changes in culture and practice that have led to statistical growth and increased church health. You were recommended to me as a good participant in this study by [Recommender Name] at the [Denominational Entity Name].

I am requesting your participation in the second phase of this research, which will utilize a panel of experts to create a competency model for church revitalization. For the purpose of this study “experts” are successful practitioners of church revitalization; that is to say, the ones who are actually doing it. I am asking if you would be willing to participate on the expert panel. Your entire commitment to this research will consist of completing 3 surveys that should take no more than 15-30 minutes each.

In the first survey, I will ask you to list what characteristics, attitudes, knowledge, and skills you believe are essential for a pastor to successfully lead a church to revitalization. In the second and third survey, I will be asking you to rank and interact with characteristics listed by yourself, as well as from data collected from other participants through surveys and interviews. All the participants in the study will be revitalization experts, however, the members of the expert panel will remain anonymous to one another. All aspects of your participation in this research will be kept strictly confidential and will not be shared with anyone else.

If you have any further questions I am more than happy to provide much greater detail about the nature of the study if you are indeed interested. The brief time committed to this study will contribute to a clear gap in the literature regarding pastoral leadership in revitalization efforts. I truly believe this research will be a valuable asset for training and evaluating future pastors who, statistically, will be serving in plateaued and declining churches. Please let me know if you would be willing to participate by [Due Date].

Thank you so much for your time and consideration. Have a great day.

Blessings,

Steve Hudson

APPENDIX 6

DELPHI ITERATION 1 INSTRUCTIONS AND INFORMED CONSENT STATEMENT

[Recipient Name],

Thank you for your participation in this research that seeks to create a competency model for church revitalization. This research consists of three rounds of surveys. At the bottom of this email is the link for the round 1 survey. In this survey I will collect some demographic information from you and then ask you to respond to a series of open ended questions. These questions will ask you to list what personal attributes you feel are essential for a church revitalizer to be effective. Please answer as thoroughly and as candidly as possible. Remember your participation in this study is completely anonymous and all answers are confidential. This survey should take approximately 30 minutes to complete.

The research in which you are about to participate is designed to develop a competency model for church revitalization. This research is being conducted by Steve Hudson for purposes of dissertation research. In this research, you will complete a series of surveys designed to produce a competency model for church revitalization by forming consensus among a panel of experts. 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.

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Click the link below to start the survey.

[Survey Link]

If this link does not work paste the following URL into your web browser.

[Survey Link]

If you have any questions or any issues completing the survey please email me.

Blessings,

Steve Hudson

APPENDIX 7

ROUND 1 SURVEY

The research in which you are about to participate is designed to develop a competency model for church revitalization. This research is being conducted by Steve Hudson for purposes of dissertation research. In this research, you will complete a series of surveys designed to produce a competency model for church revitalization by forming consensus among a panel of experts. 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.*

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Demographics	
What is your name?	
What is your current age?	
What is your educational background? Please list any degrees obtained with institution.	
What jobs have you held before your current position? Please include both vocational ministry or secular job roles.	
How long have you been at your current church?	
What would you consider the context of your church?	<input type="radio"/> Rural <input type="radio"/> Suburban <input type="radio"/> Urban
Have there been any people, books, classes, experiences, or mentors that you feel have been particularly influential on how you approach revitalization or ministry in general?	

The following questions are open ended questions about what competencies you feel are important for a pastor who is trying to lead a church to revitalization. For the purpose of this survey, church revitalization is defined as an intentional change of culture and practice by members of a church community, after a period of church plateau or decline, that leads to greater church health and numerical growth.

For each question, please answer as thoroughly as possible. Feel free to simply list your answers, or to provide further explanation or clarification for some or all of your answers.

<p style="text-align: center;">Motives</p> <p>Motives are defined as the things a person consistently thinks about or wants that cause action and drives their behavior toward certain actions or goals and away from others.</p> <p>What, if any, <u>motives</u> do you think are needed by a pastor seeking to lead a successful church revitalization. If you were hiring or training a candidate to revitalize a church what <u>motives</u> would you be looking for?</p>	
<p style="text-align: center;">Traits</p> <p>Traits are defined as personal characteristics and consistent responses to situations.</p> <p>What, if any, <u>traits</u> do you think are needed by a pastor seeking to lead a successful church revitalization. If you were hiring or training a candidate to revitalize a church what <u>traits</u> would you be looking for?</p>	
<p style="text-align: center;">Self-Concepts</p> <p>Self-concepts are defined as a person's attitudes, values, and self-image.</p> <p>What, if any, <u>attitudes and values</u> do you think are needed by a pastor seeking to lead a successful church revitalization. If you were hiring or training a candidate to revitalize a church what <u>attitudes and values</u> would you be looking for?</p>	
<p style="text-align: center;">Knowledge</p> <p>Knowledge is defined as the information a person has in a specific content area.</p> <p>What, if any, <u>knowledge</u> do you think are needed by a pastor seeking to lead a successful church revitalization. If you were hiring or training a candidate to revitalize a church what <u>knowledge</u> would you be looking for?</p>	
<p style="text-align: center;">Skills</p> <p>Skills are defined as the ability to perform a certain physical or mental task.</p> <p>What, if any, <u>skills</u> do you needed by a pastor seeking to lead a successful church revitalization. If you were hiring or training a candidate to revitalize a church what <u>skills</u> would you be looking for?</p>	

APPENDIX 8

ROUND 2 SURVEY

Church Revitalization Expert Panel Survey Round 2

Thank you for your willingness to participate in round 2 of this research by rating the competencies needed for a successful church revitalizer. As you complete this survey, focus on the behaviors and characteristics that pastor would need in the process of leading a plateaued or declining church to change their culture and practice in such a way that resulted in numerical growth and greater church health. Please do not rate these characteristics in an idealized way, or based on what you think you "should" say. As the experts, ratings should be based on your personal experience and expertise.

The following are the list of competencies derived from interviews with successful revitalizers and round 1 of the expert panel survey. Analysis of the survey and interviews identified 129 distinct competencies in five domains: motives, traits, self-concepts, knowledge, and skills. Each competency has a brief definition that seeks to reflect the intent from the survey and the interview data.

Using the scale at the top of each page, rate each competency in terms of importance to church revitalization by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. This survey should take you no more than 30 minutes.

The scale for rating the competencies is as follows:

5 – Essential: These are the most important competencies. This competency is absolutely essential for the normal tasks, situations, and challenges of church revitalization. It would be hard for you to imagine someone being successful in revitalization if they did not possess this trait, skill, or characteristic.

4 – Important: These competencies are necessary for a pastor/revitalizer to effectively complete the tasks, situations, and challenges that a revitalizer faces on a regular basis.

3 – Helpful: These competencies are not necessary to be an effective pastor/revitalizer, but are helpful traits, skills, or characteristics to have for some of the normal tasks, situations, and challenges of revitalization.

2 – Somewhat Helpful: These competencies are not necessary to be an effective pastor/revitalizer, but may be helpful traits, skills, or characteristics to have in uncommon situations or very specific contexts.

1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

I have included this scale at the top of each page for your convenience.

Please provide your name (your information will be kept confidential and anonymous).	
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Informed Consent Statement:

The following survey is designed to develop a competency model for church revitalization. This research is being conducted by Steve Hudson for purposes of dissertation research. 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 completely voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Motives

Motives are defined as the things a person consistently thinks about or wants that cause action and drives their behavior toward certain actions or goals and away from others.

Please rate each motive in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Achievement Orientation – a concern for excellence, improvement, results, and competitiveness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Biblical Community – a love for bringing people together and seeing relationships built in the Body of Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Health – a motivating desire to see an unhealthy church restored to health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Concern for Order, Quality, and Accuracy - reflects an underlying drive to reduce uncertainty in the surrounding environment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Discipleship – a love for discipleship and a desire to see people mature in their faith	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Evangelism - a passion for evangelism and a desire to see lost people come to Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Glorify God - a strong desire to see God's glory and character displayed in a local church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Great Commission – a motivation to fulfill the Great Commission	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Holiness - a strong desire for Christians to grow in Christ-likeness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Information Seeking – an underlying curiosity, a desire to know more about things, people, or issues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for Children – a love for and desire to serve children	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for God – a love for and desire to honor God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for People – a love for and desire to serve people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for the Bible – a love for and commitment to the authority of Scripture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for the Church (Universal) – a love for the global community of Christ’s church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for the Church (individual) – a love for the specific church in which one serves	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Love for the City/Community – a love for the city and/or community in which a church is located	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Personal Growth – a desire to be challenged and grow personally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Preaching – a personal drive and passion to preach the Word	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Repentance – a drive to lead the church to repentance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Replication – a desire to see the church replicating new churches	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Service Orientation – a desire to help or serve others, to meet their needs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Traits

Traits are defined as personal characteristics and consistent responses to situations.

Please rate each trait in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Approachability – easy to meet or deal with	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Charismatic – having a personal quality or appeal that inspires loyalty and enthusiasm from others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Compassionate – showing sympathetic consciousness of others’ distress as well as a desire to alleviate it	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Contentment – feeling satisfaction with one’s current status or situation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Determination - firm or fixed intention to achieve a desired end	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Directiveness, Assertiveness, and the Use of Positional Power – the individual’s intent to make others comply with his or her wishes	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Driven – having a strong desire to achieve specific goals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Extrovert - gregarious and outgoing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Forgiving – shows grace and a willingness to forgive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Godly – seeks and models personal holiness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Honesty – truthfulness and straightforwardness	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Humility – freedom from pride or arrogance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Innovative – inclined to develop and implement new ideas or methods	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lifelong Learner – engages in ongoing, voluntary, and self-motivated pursuit of knowledge	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Longsuffering - patiently enduring lasting offense or hardship	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ministry Experience - has practical knowledge, skill, and abilities from previous vocational ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Patience – not hasty or impetuous	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Perseverance - continued effort to do or achieve something despite difficulties, failure, or opposition	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Prayerful – has an active and robust prayer life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Risk-Taker – a person who is willing to do things that involve danger or risk in order to	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

achieve a goal					
Self-Control – the ability to keep emotions under control and to restrain negative actions when tempted, when faced with opposition of hostility from others, or when working under conditions of stress	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sense of Humor - the ability to have fun and see the funny side of things	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Support from Spouse – a wife who is on board with and willing to sacrifice for the mission of revitalization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachable – apt and willing to learn	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Visionary – has foresight and imagination to see what could be	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Work Ethic – has a set of values centered on the importance of doing work and reflected especially in a desire or determination to work hard	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Self-Concepts

Self-concepts are defined as a person's attitudes, values, and self-image.

Please rate each competency in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Authenticity – honest, genuine, sincere, and transparent	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Calling to Individual Church – a strong sense of calling to a specific church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Calling to Ministry – a strong sense of calling to pastoral ministry	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Discipline – a conviction to exercise church discipline in the local church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Commitment to Bible Centrality – a commitment to lead the church to hold the Bible as ultimate authority for faith and practice	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Commitment to Expository Preaching – emphasis on expository preaching	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Commitment to Fasting - emphasis on personal fasting and leading the church to the practice of fasting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Commitment to Longevity – a personal commitment to stay at a church for an extended period of time	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Commitment to Prayer – emphasis on personal prayer and leading the church to the practice of prayer	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Commitment to Preaching - emphasis on preaching to drive the vision of the church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dependence on Sovereignty of God – a trust in the sovereignty of God in all things	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Elder Led Polity – a commitment to elder led church leadership structure	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Flexibility – the ability to adapt to and work effectively with a variety of situations, individuals, or groups	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Identity in Christ – not defined by success but confident in their identity in Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Initiative – a preference for taking action	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Long-Term Perspective – the commitment to put individual incidents and decisions into context of a long-term vision or strategy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Missional Success Metrics - defines success in terms of faithfulness to the Great Commission	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational Commitment – the individual’s ability and willingness to align his or her own behavior with the needs, priorities, and goals of the organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Positivity and Optimism – an inclination to be hopeful, positive, and expect good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

outcomes					
Resolve – to continue resolutely and show determination in spite of opposition or difficulty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self-Confidence – a person’s belief in his or her own capability to accomplish a task	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Shared Leadership – the belief that church leadership responsibility and authority should be distributed to a team of individuals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teamwork and Cooperation – a genuine intention to work cooperatively with others, to be part of a team, to work together as opposed to working separately or competitively	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Thick-Skinned – impervious to criticism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Undershepherd Mentality – an understanding of leadership as something to be stewarded under the authority and as an extension of the leadership of Christ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Values Church Unity – holds a genuine concern for unity in Christ’s church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values Discipleship – sees discipleship as an essential function of the church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values Membership – the belief that church membership requires commitment and accountability	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values People – does not see people as an obstacle or means to success, but rather values their spiritual health and growth	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Values the Established Church – having value, appreciation, and respect for the established church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Willingness to Confront – is willing to be proactive in difficult interpersonal situations	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Knowledge

Knowledge is defined as the information a person has in a specific content area. Please rate each type of knowledge in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Analytical Thinking – understanding a situation by breaking down and organizing information in a systematic way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Biblical Ecclesiology – knowledge of theological doctrine related to the church, it's organization, and it's function	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Biblical/Doctrinal/Theological Knowledge – knowledge and understanding of Scripture and theology	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Change Knowledge – knowledge of dynamics of organizational change	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Growth Knowledge – knowledge of principles and methodologies that correlate with numerical church growth	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Church Health Knowledge – knowledge of what “a healthy church looks like”	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Planting Knowledge – knowledge of principles and methodologies related to church planting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community Engagement Knowledge – knowledge of how to engage the surrounding community with the gospel and how to connect the church members with that community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community/Context Knowledge – knowledge and understanding of the context and community in which the church exists	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conceptual Thinking – understanding a situation by putting pieces together, seeing the large picture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Congregational Knowledge – a knowledge of the demographics, psychographics, values, attitudes, and perceptions of the members of the church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Knowledge of Church’s History – knowledge of the history, events, and previous leadership of the plateaued or declining church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Knowledge of Church History – knowledge of the academic study of the Christian Church and it’s historical development since its inception	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Leadership Knowledge – knowledge related to how to influence a group of people to achieve a common goal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Missional Knowledge – knowledge of how to develop a missional church	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Preaching Knowledge – knowledge of how to craft a sermon and effectively communicate the Word of God	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Revitalization Leadership Knowledge – knowledge of leadership principles that are specific to the task of church revitalization as opposed to general organizational leadership	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Revival Knowledge – knowledge of the principles of revival and renewal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self – knowledge of one’s own personality style, as well as personal strengths and weaknesses	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Small Groups Knowledge – knowledge of small groups and how they function	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Skills

Skills are defined as the ability to perform a certain physical or mental task.

Please rate each competency in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Bible Teaching – has the ability to communicate clearly and apply Scripture in a relevant way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Broad Skill Set – the ability to do many things well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conflict Resolution – the ability to influence positive outcomes in times of conflict between two or more parties or individuals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Contextual Skills – the ability to understand the pastoral context and adapt ministry to be more effective in a given context	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Counseling – the ability to provide help and guidance to individuals with personal difficulties or in decision making	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cross-cultural Sensitivity – a special case of interpersonal understanding across cultural divides that includes considerable amounts of information seeking	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Delegation – the ability to assign, equip, and empower others to take responsibility for performing a specific role or task, sometimes within an area of perceived weakness for the pastor</p>	○	○	○	○	○
<p>Develop Leadership – the ability to identify, develop, and deploy new leaders</p>	○	○	○	○	○
<p>Developing Others – the intent and ability to teach and foster the learning and development of others</p>	○	○	○	○	○
<p>Diplomacy – the ability to handle difficult situations without arousing unnecessary resistance and hostility</p>	○	○	○	○	○
<p>Empathy – the ability to be aware of and sensitive to the feelings, thoughts, and experiences of others</p>	○	○	○	○	○
<p>Encouragement – the ability to inspire others with courage, hope, or spirit</p>	○	○	○	○	○

<p>Evangelism – the ability to accurately and winsomely share the gospel</p>	○	○	○	○	○
<p>Impact and Influence – the intention and ability to persuade, convince, or influence others in order to get them to support the leaders agenda or to have a specific impact on others</p>	○	○	○	○	○
<p>Interpersonal Communication – the ability to clearly relate information, ideas, and emotions to a person or group of people</p>	○	○	○	○	○
<p>Interpersonal Understanding – the ability to hear accurately and understand the unspoken thoughts, feelings, and concerns of others</p>	○	○	○	○	○
<p>Leadership – the intention and ability to take a role as leader of a team or group</p>	○	○	○	○	○
<p>Motivation – the ability to communicate in such a way as to influence emotions and commitment</p>	○	○	○	○	○

Networking – the ability to cultivate strategic relationships	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational Awareness – refers to the individual’s ability to understand the power relationships in his or her organization and the position of the organization in the larger world	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational Communication – the ability to inform, persuade, and promote goodwill within an organization	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Organizational Skills - skills to plan, prioritize, and systematize to achieve individual or organizational goals.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People Skills – the ability to work with or talk to other people in an effective and friendly way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Preaching – the ability to develop and deliver a sermon	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Relationship Building – working to build and maintain friendly, warm relationships or networks of contacts with people who are, or might someday be useful in achieving goals	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Strategic Planning – the ability to develop a church strategy and plan for the future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Technological Skills – the ability to use technology effectively	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Timing – a sense of proper timing in leading change or undertaking new initiatives	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Troubleshooting - the ability to identify and solve problems or difficulties	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Vision Casting – the ability to communicate vision in such a way that others buy in to the vision	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Thank you for your willingness to participate in this research. I truly value your participation as an expert in church revitalization. The final survey will be distributed once all round 2 surveys have been collected and analyzed. In the round 3 survey you will be asked to rate the competencies again knowing the anonymous results from your peers on the panel from round 2. Please feel free to contact me if you have any further questions

Thanks again and have a great day!

APPENDIX 9

ROUND 2 STATISTICS

Table A1. Round 2 statistics

	<i>Competency</i>	<i>M</i>	<i>Mdn</i>	<i>Mode</i>	<i>Cns</i>	<i>25th</i>	<i>75th</i>	<i>STD</i>	<i>Var</i>
Q1.1	Achievement Orientation	3.88	4	4	0.82	4	4	0.70	0.49
Q1.2	Biblical Community	4.53	5	5	0.81	4	5	0.51	0.27
Q1.3	Church Health	4.59	5	5	0.81	4	5	0.51	0.26
Q1.4	Concern for Order, Quality, and Accuracy	3.82	4	4	0.80	3	4	0.64	0.40
Q1.5	Discipleship	4.71	5	5	0.84	4	5	0.47	0.22
Q1.6	Evangelism	4.82	5	5	0.89	5	5	0.39	0.15
Q1.7	Glory of God	4.82	5	5	0.89	5	5	0.39	0.15
Q1.8	Great Commission	4.59	5	5	0.79	4	5	0.62	0.38
Q1.9	Holiness	4.53	5	5	0.74	4	5	0.80	0.64
Q1.10	Information Seeking	3.24	3	3	0.71	3	4	0.90	0.82
Q1.11	Love for Children	3.35	3	3	0.68	3	4	0.93	0.87
Q1.12	Love for God	4.82	5	5	0.89	5	5	0.39	0.15
Q1.13	Love for People	4.53	5	5	0.78	4	5	0.62	0.39
Q1.14	Love for the Bible	4.71	5	5	0.82	4.5	5	0.59	0.35
Q1.15	Love for the Church (Universal)	3.94	4	4	0.71	3	5	0.90	0.81
Q1.16	Love for the Church (individual)	4.59	5	5	0.79	4	5	0.62	0.38
Q1.17	Love for the City/Community	4.24	4	4 ^a	0.74	4	5	0.75	0.57
Q1.18	Personal Growth	4.12	4	4	0.74	3.5	5	0.78	0.61
Q1.19	Preaching	4.29	4	5	0.73	4	5	0.77	0.60
Q1.20	Repentance	4.41	5	5	0.74	4	5	0.80	0.63
Q1.21	Replication	3.59	4	4	0.66	3	4	1.00	1.01
Q1.22	Service Orientation	3.71	4	3	0.67	3	4.5	0.92	0.85
Q2.1	Approachability	3.94	4	4	0.86	4	4	0.56	0.31
Q2.2	Charismatic	3.35	3	3	0.82	3	4	0.49	0.24
Q2.3	Compassionate	3.71	4	4	0.75	3	4	0.77	0.60
Q2.4	Contentment	3.47	4	4	0.61	3	4	1.13	1.27
Q2.5	Determination	4.41	5	5	0.75	4	5	0.71	0.51
Q2.6	Directiveness, Assertiveness, and the Use of Positional Power	2.65	3	3	0.68	2	3	0.93	0.87
Q2.7	Driven	3.82	4	4	0.71	3	4.5	0.88	0.78
Q2.8	Extrovert	2.88	3	3	0.73	2	3.5	0.86	0.74
Q2.9	Forgiving	4.29	4	4	0.77	4	5	0.69	0.47
Q2.10	Godly	4.71	5	5	0.84	4	5	0.47	0.22
Q2.11	Honesty	4.76	5	5	0.86	4.5	5	0.44	0.19
Q2.12	Humility	4.71	5	5	0.82	4.5	5	0.59	0.35

Table A1 continued

Q2.13	Innovative	3.35	4	4	0.66	2.5	4	0.93	0.87
Q2.14	Lifelong Learner	3.94	4	4	0.71	3	5	0.90	0.81
Q2.15	Longsuffering	4.35	4	5	0.76	4	5	0.70	0.49
Q2.16	Ministry Experience	3.59	4	3 ^a	0.72	3	4	0.80	0.63
Q2.17	Patience	4.24	4	4	0.78	4	5	0.66	0.44
Q2.18	Perseverance	4.71	5	5	0.82	4.5	5	0.59	0.35
Q2.19	Prayerful	4.59	5	5	0.79	4	5	0.62	0.38
Q2.20	Risk-Taker	3.47	4	4	0.69	3	4	0.87	0.77
Q2.21	Self-Control	4.47	4	4	0.81	4	5	0.51	0.27
Q2.22	Sense of Humor	3.18	3	3	0.69	3	4	0.95	0.90
Q2.23	Support from Spouse	4.71	5	5	0.84	4	5	0.47	0.22
Q2.24	Teachable	4.35	4	4 ^a	0.74	4	5	0.79	0.62
Q2.25	Visionary	4.12	4	4	0.78	4	5	0.78	0.61
Q2.26	Work Ethic	4.59	5	5	0.79	4	5	0.62	0.38
Q3.1	Authenticity	4.47	4	4	0.81	4	5	0.51	0.27
Q3.2	Calling to Individual Church	4.18	4	4	0.80	4	5	0.64	0.40
Q3.3	Calling to Ministry	4.53	5	5	0.75	4	5	0.72	0.52
Q3.4	Church Discipline	3.88	4	4	0.79	3	4	0.70	0.49
Q3.5	Commitment to Bible Centrality	4.82	5	5	0.89	5	5	0.39	0.15
Q3.6	Commitment to Expository Preaching	3.88	4	4	0.65	3	5	1.05	1.11
Q3.7	Commitment to Fasting	3.24	3	3	0.73	3	4	0.83	0.69
Q3.8	Commitment to Longevity	4.06	4	4	0.68	4	5	1.03	1.06
Q3.9	Commitment to Prayer	4.65	5	5	0.82	4	5	0.49	0.24
Q3.10	Commitment to Preaching	4.47	5	5	0.78	4	5	0.62	0.39
Q3.11	Dependence on Sovereignty of God	4.24	5	5	0.67	3	5	0.90	0.82
Q3.12	Elder Led Polity	3	3	4	0.45	1.5	4	1.41	2.00
Q3.13	Flexibility	3.88	4	4	0.69	3.5	4.5	0.99	0.99
Q3.14	Identity in Christ	4.41	5	5	0.75	4	5	0.71	0.51
Q3.15	Initiative	3.94	4	4	0.82	3.5	4	0.66	0.43
Q3.16	Long-Term Perspective	4.12	4	4	0.74	3.5	5	0.78	0.61
Q3.17	Missional Success Metrics	4.12	4	4	0.83	4	4.5	0.60	0.36
Q3.18	Organizational Commitment	3.65	4	4	0.73	3	4	0.79	0.62
Q3.19	Positivity and Optimism	3.71	4	4	0.75	3	4	0.77	0.60
Q3.20	Resolve	4.24	4	4 ^a	0.74	4	5	0.75	0.57
Q3.21	Self-Confidence	3.65	4	4	0.73	3	4	0.79	0.62
Q3.22	Shared Leadership	3.88	4	4	0.72	3.5	4.5	0.93	0.86
Q3.23	Teamwork and Cooperation	4	4	4	0.80	3.5	4.5	0.71	0.50
Q3.24	Thick-Skinned	4.18	4	4	0.89	4	4	0.39	0.15
Q3.25	Undershepherd Mentality	4.53	5	5	0.78	4	5	0.62	0.39
Q3.26	Values Church Unity	4.41	4	4	0.81	4	5	0.51	0.26
Q3.27	Values Discipleship	4.59	5	5	0.81	4	5	0.51	0.26
Q3.28	Values Membership	4.41	4	4	0.81	4	5	0.51	0.26

Table A1 continued

Q3.29	Values People	4.41	4	4 ^a	0.78	4	5	0.62	0.38
Q3.30	Values the Established Church	3.94	4	4	0.76	3.5	4.5	0.83	0.68
Q3.31	Willingness to Confront	4.06	4	4	0.77	3.5	5	0.75	0.56
Q4.1	Analytical Thinking	3.41	3	3	0.76	3	4	0.71	0.51
Q4.2	Biblical Ecclesiology	4.35	4	4	0.79	4	5	0.61	0.37
Q4.3	Biblical/Doctrinal/Theological Knowledge	4.53	5	5	0.81	4	5	0.51	0.27
Q4.4	Change Knowledge	3.94	4	4	0.76	3.5	4.5	0.83	0.68
Q4.5	Church Growth Knowledge	3.53	3	3	0.72	3	4	0.80	0.64
Q4.6	Church Health Knowledge	4.24	4	4	0.78	4	5	0.66	0.44
Q4.7	Church Planting Knowledge	3.12	3	3 ^a	0.62	2.5	4	1.11	1.24
Q4.8	Community Engagement Knowledge	3.94	4	4	0.82	3.5	4	0.66	0.43
Q4.9	Community/Context Knowledge	4	4	4	0.80	3.5	4.5	0.71	0.50
Q4.10	Conceptual Thinking	3.71	4	4	0.75	3	4	0.77	0.60
Q4.11	Congregational Knowledge	4.18	4	4	0.80	4	5	0.64	0.40
Q4.12	Knowledge of Church's History	3.71	4	4	0.80	3	4	0.59	0.35
Q4.13	Knowledge of Church History	3.18	3	3 ^a	0.59	2	4	1.13	1.28
Q4.14	Leadership Knowledge	4.12	4	4	0.83	4	4.5	0.60	0.36
Q4.15	Missional Knowledge	4	4	4	0.85	4	4	0.61	0.38
Q4.16	Preaching Knowledge	4.18	4	4	0.80	4	5	0.64	0.40
Q4.17	Revitalization Leadership Knowledge	3.76	4	3 ^a	0.69	3	4.5	0.90	0.82
Q4.18	Revival Knowledge	3.53	3	3	0.72	3	4	0.80	0.64
Q4.19	Self	4.29	5	5	0.69	3.5	5	0.85	0.72
Q4.20	Small Groups Knowledge	3.35	3	3	0.73	3	4	0.79	0.62
Q5.1	Bible Teaching	4.71	5	5	0.82	4.5	5	0.59	0.35
Q5.2	Broad Skill Set	3.82	4	3	0.72	3	4.5	0.81	0.65
Q5.3	Conflict Resolution	4.06	4	4	0.77	3.5	5	0.75	0.56
Q5.4	Contextual Skills	4.06	4	4	0.91	4	4	0.43	0.18
Q5.5	Counseling	3.18	3	3	0.76	3	4	0.73	0.53
Q5.6	Cross-cultural Sensitivity	3.18	3	3	0.75	3	4	0.81	0.65
Q5.7	Delegation	4	4	4	0.76	3	5	0.79	0.63
Q5.8	Develop Leadership	4.41	4	4	0.81	4	5	0.51	0.26
Q5.9	Developing Others	4.18	4	4	0.76	4	5	0.73	0.53
Q5.10	Diplomacy	4.12	4	4	0.83	4	4.5	0.60	0.36
Q5.11	Empathy	3.71	4	4	0.84	3	4	0.47	0.22
Q5.12	Encouragement	4	4	4	0.80	3.5	4.5	0.71	0.50
Q5.13	Evangelism	4.29	4	5	0.73	4	5	0.77	0.60
Q5.14	Impact and Influence	3.82	4	4	0.80	3	4	0.64	0.40
Q5.15	Interpersonal Communication	4.06	4	4	0.77	3.5	5	0.75	0.56

Table A1 continued

Q5.16	Interpersonal Understanding	3.88	4	4	0.77	3.5	4	0.78	0.61
Q5.17	Leadership	4.29	4	4	0.77	4	5	0.69	0.47
Q5.18	Motivation	4.06	4	4	0.76	4	5	0.83	0.68
Q5.19	Networking	3.47	4	4	0.72	3	4	0.80	0.64
Q5.20	Organizational Awareness	3.59	4	4	0.79	3	4	0.62	0.38
Q5.21	Organizational Communication	3.76	4	3 ^a	0.74	3	4	0.75	0.57
Q5.22	Organizational Skills	3.71	4	3	0.73	3	4	0.77	0.60
Q5.23	People Skills	4.24	4	4 ^a	0.74	4	5	0.75	0.57
Q5.24	Preaching	4.47	4	4	0.81	4	5	0.51	0.27
Q5.25	Relationship Building	4.12	4	4	0.79	4	5	0.70	0.49
Q5.26	Strategic Planning	4.18	4	4	0.76	4	5	0.73	0.53
Q5.27	Technological Skills	3	3	3	0.74	2.5	3.5	0.94	0.88
Q5.28	Timing	4.35	5	5	0.72	4	5	0.79	0.62
Q5.29	Troubleshooting	3.65	4	4	0.79	3	4	0.61	0.37
Q5.30	Vision Casting	4.24	4	5	0.70	3.5	5	0.83	0.69

APPENDIX 10

ROUND 2 SAMPLE REPORT

Participant ID:	A02	Question	Description	Your Score	Mean Score
	MOTIVES	Q1 1	Achievement Orientation	4	3.88
		Q1 2	Biblical Community	5	4.53
		Q1 3	Church Health	5	4.59
		Q1 4	Concern for Order, Quality, and Accuracy	4	3.82
		Q1 5	Discipleship	5	4.71
		Q1 6	Evangelism	5	4.82
		Q1 7	Glory of God	5	4.82
		Q1 8	Great Commission	4	4.59
		Q1 9	Holiness	5	4.53
		Q1 10	Information Seeking	3	3.24
		Q1 11	Love for Children	3	3.35
		Q1 12	Love for God	5	4.82
		Q1 13	Love for People	5	4.53
		Q1 14	Love for the Bible	5	4.71
		Q1 15	Love for the Church (Universal)	3	3.94
		Q1 16	Love for the Church (Individual)	4	4.59
		Q1 17	Love for the City/Community	3	4.24
		Q1 18	Personal Growth	4	4.12
		Q1 19	Preaching	3	4.29
		Q1 20	Repentance	4	4.41
		Q1 21	Replication	4	3.59
		Q1 22	Service Orientation	3	3.71
	TRAITS	Q2 1	Approachability	4	3.94
		Q2 2	Charismatic	4	3.35
		Q2 3	Compassionate	2	3.71
		Q2 4	Contentment	4	3.47
		Q2 5	Determination	4	4.41
		Q2 6	Directiveness, Assertiveness, and the Use of Positional	1	2.65

	Power		
	Q2 7 Driven	3	3.82
	Q2 8 Extrovert	3	2.88
	Q2 9 Forgiving	4	4.29
	Q2 10 Godly	5	4.71
	Q2 11 Honesty	5	4.76
	Q2 12 Humility	5	4.71
	Q2 13 Innovative	3	3.35
	Q2 14 Lifelong Learner	4	3.94
	Q2 15 Longsuffering	3	4.35
	Q2 16 Ministry Experience	4	3.59
	Q2 17 Patience	4	4.24
	Q2 18 Perseverance	5	4.71
	Q2 19 Prayerful	4	4.59
	Q2 20 Risk-Taker	4	3.47
	Q2 21 Self-Control	4	4.47
	Q2 22 Sense of Humor	4	3.18
	Q2 23 Support from Spouse	5	4.71
	Q2 24 Teachable	4	4.35
	Q2 25 Visionary	5	4.12
	Q2 26 Work Ethic	4	4.59
SELF	Q3 1 Authenticity	5	4.47
CONCEPTS	Q3 2 Calling to Individual Church	4	4.18
	Q3 3 Calling to Ministry	5	4.53
	Q3 4 Church Discipline	4	3.88
	Q3 5 Commitment to Bible Centrality	5	4.82
	Q3 6 Commitment to Expository Preaching	3	3.88
	Q3 7 Commitment to Fasting	3	3.24
	Q3 8 Commitment to Longevity	4	4.06
	Q3 9 Commitment to Prayer	4	4.65
	Q3 10 Commitment to Preaching	4	4.47
	Q3 11 Dependence on Sovereignty of God	5	4.24
	Q3 12 Elder Led Polity	1	3.00
	Q3 13 Flexibility	4	3.88
	Q3 14 Identity in Christ	5	4.41
	Q3 15 Initiative	4	3.94
	Q3 16 Long-Term Perspective	5	4.12
	Q3 17 Missional Success Metrics	4	4.12

	Q3 18	Organizational Commitment	3	3.65
	Q3 19	Positivity and Optimism	4	3.71
	Q3 20	Resolve	5	4.24
	Q3 21	Self-Confidence	3	3.65
	Q3 22	Shared Leadership	4	3.88
	Q3 23	Teamwork and Cooperation	4	4.00
	Q3 24	Thick-Skinned	4	4.18
	Q3 25	Undershepherd Mentality	5	4.53
	Q3 26	Values Church Unity	5	4.41
	Q3 27	Values Discipleship	5	4.59
	Q3 28	Values Membership	4	4.41
	Q3 29	Values People	5	4.41
	Q3 30	Values the Established Church	3	3.94
	Q3 31	Willingness to Confront	3	4.06
KNOW- LEDGE	Q4 1	Analytical Thinking	3	3.41
	Q4 2	Biblical Ecclesiology	4	4.35
	Q4 3	Biblical/Doctrinal/Theological Knowledge	4	4.53
	Q4 4	Change Knowledge	4	3.94
	Q4 5	Church Growth Knowledge	3	3.53
	Q4 6	Church Health Knowledge	4	4.24
	Q4 7	Church Planting Knowledge	3	3.12
	Q4 8	Community Engagement Knowledge	3	3.94
	Q4 9	Community/Context Knowledge	4	4.00
	Q4 10	Conceptual Thinking	4	3.71
	Q4 11	Congregational Knowledge	4	4.18
	Q4 12	Knowledge of Church's History	3	3.71
	Q4 13	Knowledge of Church History	2	3.18
	Q4 14	Leadership Knowledge	4	4.12
	Q4 15	Missional Knowledge	4	4.00
	Q4 16	Preaching Knowledge	3	4.18
	Q4 17	Revitalization Leadership Knowledge	3	3.76
	Q4 18	Revival Knowledge	3	3.53
	Q4 19	Self Knowledge	4	4.29
	Q4 20	Small Groups Knowledge	5	3.35
SKILLS	Q5 1	Bible Teaching	5	4.71
	Q5 2	Broad Skill Set	4	3.82

Q5 3	Conflict Resolution	3	4.06
Q5 4	Contextual Skills	4	4.06
Q5 5	Counseling	3	3.18
Q5 6	Cross-cultural Sensitivity	3	3.18
Q5 7	Delegation	5	4.00
Q5 8	Develop Leadership	4	4.41
Q5 9	Developing Others	4	4.18
Q5 10	Diplomacy	4	4.12
Q5 11	Empathy	3	3.71
Q5 12	Encouragement	3	4.00
Q5 13	Evangelism	3	4.29
Q5 14	Impact and Influence	4	3.82
Q5 15	Interpersonal Communication	4	4.06
Q5 16	Interpersonal Understanding	4	3.88
Q5 17	Leadership	5	4.29
Q5 18	Motivation	3	4.06
Q5 19	Networking	4	3.47
Q5 20	Organizational Awareness	4	3.59
Q5 21	Organizational Communication	5	3.76
Q5 22	Organizational Skills	4	3.71
Q5 23	People Skills	5	4.24
Q5 24	Preaching	4	4.47
Q5 25	Relationship Building	4	4.12
Q5 26	Strategic Planning	5	4.18
Q5 27	Technological Skills	3	3.00
Q5 28	Timing	4	4.35
Q5 29	Troubleshooting	4	3.65
Q5 30	Vision Casting	5	4.24

APPENDIX 11

ROUND 3 SURVEY

Church Revitalization Expert Panel - Final Round Survey

Thank you for your continued participation in this research to develop a competency model for church revitalization in Southern Baptist Convention churches. The following survey is the third and final round of this research. Please read the instructions carefully for this round of the survey.

You will again be rating the competencies needed for a successful church revitalizer. As before, focus on the behaviors and characteristics that pastor would need in the process of leading a plateaued or declining church to change their culture and practice in such a way that resulted in numerical growth and greater church health. Please do not rate these characteristics in an idealized way, or based on what you think you "should" say. As the experts, ratings should be based on your personal experience and expertise.

This round will include the same questions as the previous round. However, there are a few key differences:

- With each question I have included a “recommended score.” This score is based on the consensus of the panel from the second-round survey. **Please Note:** you do not have to join the consensus of your peers. If you still strongly disagree after seeing the consensus of the group, feel free to remain out of consensus.
- With each question I have included a dialog box. For any item that you choose to rate outside of consensus (the recommended score), please provide a rational. This may be as brief or exhaustive as you would like. Also for any item you may use the box to clarify or qualify your rating. You may do this for any item, whether your rating is within the consensus range or not.
- Any item that has an asterisk* after the recommended score indicates a "controversial" competency that has a low level of consensus among the expert panel in round two.

For example:

- An item with **(Recommended Score - 4)** would mean that the consensus of the panel is 4. You may choose to either join consensus by rating this item 4, or you may choose to stay out of consensus and provide a rational in the dialog box as to why you do not agree with the rest of the panel.
- An item with **(Recommended Score - 4-5)** would mean that the consensus of the panel is between 4 and 5. You may choose to join consensus by deciding whether

you rate this item a 4 or a 5, or you may choose to stay out of consensus and provide a rational in the dialog box as to why you do not agree with the rest of the panel.

- An item with **(Recommended Score - 4)*** would mean that the consensus of the panel is 4, however the asterisk* indicates that there is a relatively low level of agreement among the panel. You may choose to either join consensus by rating this item 4, or you may choose to stay out of consensus and provide a rational in the dialog box as to why you do not agree with the rest of the panel.
- You may also wish to use the dialog box to clarify or qualify an item that you feel is ambiguous.

Using the scale at the top of each page, rate each competency in terms of importance to church revitalization by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. This survey should take you no more than 30 minutes.

The scale for rating the competencies is as follows:

5 – Essential: These are the most important competencies. This competency is absolutely essential for the normal tasks, situations, and challenges of church revitalization. It would be hard for you to imagine someone being successful in revitalization if they did not possess this trait, skill, or characteristic.

4 – Important: These competencies are necessary for a pastor/revitalizer to effectively complete the tasks, situations, and challenges that a revitalizer faces on a regular basis.

3 – Helpful: These competencies are not necessary to be an effective pastor/revitalizer, but are helpful traits, skills, or characteristics to have for some of the normal tasks, situations, and challenges of revitalization.

2 – Somewhat Helpful: These competencies are not necessary to be an effective pastor/revitalizer, but may be helpful traits, skills, or characteristics to have in uncommon situations or very specific contexts.

1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer. I have included this scale at the top of each page for your convenience.

Please provide your name (your information will be kept confidential and anonymous).	
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Informed Consent Statement:

The following survey is designed to develop a competency model for church revitalization. This research is being conducted by Steve Hudson for purposes of dissertation research. 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 completely voluntary and you are free to withdraw from the study at any time.

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

Motives

Motives are defined as the things a person consistently thinks about or wants that cause action and drives their behavior toward certain actions or goals and away from others.

Please rate each motive in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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4 – Important: These competencies are necessary for a pastor/revitalizer to effectively complete the tasks, situations, and challenges that a revitalizer faces on a regular basis.

3 – Helpful: These competencies are not necessary to be an effective pastor/revitalizer, but are helpful traits, skills, or characteristics to have for some of the normal tasks, situations, and challenges of revitalization.

2 – Somewhat Helpful: These competencies are not necessary to be an effective pastor/revitalizer, but may be helpful traits, skills, or characteristics to have in uncommon situations or very specific contexts.

1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Achievement Orientation – a concern for excellence, improvement, results, and competitiveness (Recommended Score - 4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Biblical Community – a love for bringing people together and seeing relationships built in the Body of Christ (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Church Health – a motivating desire to see an unhealthy church restored to health (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Concern for Order, Quality, and Accuracy - reflects an underlying drive to reduce uncertainty in the surrounding environment (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Discipleship – a love for discipleship and a desire to see people mature in their faith (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Evangelism - a passion for evangelism and a desire to see lost people come to Christ (Recommended Score - 5)</p>	○	○	○	○	○
<p>Glory of God - a strong desire to see God's glory and character displayed in a local church (Recommended Score - 5)</p>	○	○	○	○	○
<p>Great Commission – a motivation to fulfill the Great Commission (Recommended Score - 4-5)</p>	○	○	○	○	○

<p>Holiness - a strong desire for Christians to grow in Christ-likeness (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Information Seeking – an underlying curiosity, a desire to know more about things, people, or issues (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Love for Children – a love for and desire to serve children (Recommended Score - 3-4)*</p>	○	○	○	○	○
<p>Love for God– a love for and desire to honor God (Recommended Score - 5)</p>	○	○	○	○	○
<p>Love for People – a love for and desire to serve people (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Love for the Bible – a love for and commitment to the authority of Scripture (Recommended Score - 5)</p>	○	○	○	○	○

<p>Love for the Church (Universal) – a love for the global community of Christ’s church (Recommended Score - 4)*</p>	○	○	○	○	○
<p>Love for the Church (individual) – a love for the specific church in which one serves (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Love for the City/Community – a love for the city and/or community in which a church is located (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Personal Growth – a desire to be challenged and grow personally (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Preaching – a personal drive and passion to preach the Word (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Repentance – a drive to lead the church to repentance (Recommended Score - 4-5)</p>	○	○	○	○	○

Replication – a desire to see the church replicating new churches (Recommended Score - 3-4)*	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Service Orientation – a desire to help or serve others, to meet their needs (Recommended Score -3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Traits

Traits are defined as personal characteristics and consistent responses to situations.

Please rate each trait in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Approachability – easy to meet or deal with (Recommended Score - 4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Charismatic – having a personal quality or appeal that inspires loyalty and enthusiasm from others (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Compassionate – showing sympathetic consciousness of others’ distress as well as a desire to alleviate it (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Contentment – feeling satisfaction with one’s current status or situation (Recommended Score - 3-4)*</p>	○	○	○	○	○
<p>Determination - firm or fixed intention to achieve a desired end (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Directiveness, Assertiveness, and the Use of Positional Power – the individual’s intent to make others comply with his or her wishes (Recommended Score - 2-3)*</p>	○	○	○	○	○
<p>Driven – having a strong desire to achieve specific goals (Recommended Score - 3-4)</p>	○	○	○	○	○

Extrovert - gregarious and outgoing (Recommended Score - 2-3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Forgiving – shows grace and a willingness to forgive (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Godly – seeks and models personal holiness (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Honesty – truthfulness and straightforwardness (Recommended Score - 5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Humility – freedom from pride or arrogance (Recommended Score - 5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Innovative – inclined to develop and implement new ideas or methods (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lifelong Learner – engages in ongoing, voluntary, and self-motivated pursuit of knowledge (Recommended Score - 4)*	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Longsuffering - patiently enduring lasting offense or hardship (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Ministry Experience - has practical knowledge, skill, and abilities from previous vocational ministry (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Patience – not hasty or impetuous (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Perseverance - continued effort to do or achieve something despite difficulties, failure, or opposition (Recommended Score - 5)</p>	○	○	○	○	○
<p>Prayerful – has an active and robust prayer life (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Risk-Taker – a person who is willing to do things that involve danger or risk in order to achieve a goal (Recommended Score - 3-4)*</p>	○	○	○	○	○
<p>Self-Control – the ability to keep emotions under control and to restrain negative actions when tempted, when faced with opposition of hostility from others, or when working under conditions of stress (Recommended Score - 4-5)</p>	○	○	○	○	○

Sense of Humor - the ability to have fun and see the funny side of things (Recommended Score - 3-4)*	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Support from Spouse – a wife who is on board with and willing to sacrifice for the mission of revitalization (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teachable – apt and willing to learn (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Visionary – has foresight and imagination to see what could be (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Work Ethic – has a set of values centered on the importance of doing work and reflected especially in a desire or determination to work hard (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Self-Concepts

Self-concepts are defined as a person's attitudes, values, and self-image.

Please rate each competency in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Authenticity – honest, genuine, sincere, and transparent (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Calling to Individual Church – a strong sense of calling to a specific church (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Calling to Ministry – a strong sense of calling to pastoral ministry (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Discipline – a conviction to exercise church discipline in the local church (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Commitment to Bible Centrality – a commitment to lead the church to hold the Bible as ultimate authority for faith and practice (Recommended Score - 5)</p>	○	○	○	○	○
<p>Commitment to Expositional Preaching – emphasis on expositional preaching (Recommended Score - 4)*</p>	○	○	○	○	○
<p>Commitment to Fasting - emphasis on personal fasting and leading the church to the practice of fasting (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Commitment to Longevity – a personal commitment to stay at a church for an extended period of time (Recommended Score - 4-5)*</p>	○	○	○	○	○
<p>Commitment to Prayer – emphasis on personal prayer and leading the church to the practice of prayer (Recommended Score - 4-5)</p>	○	○	○	○	○

<p>Commitment to Preaching - emphasis on preaching to drive the vision of the church (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Dependence on Sovereignty of God – a trust in the sovereignty of God in all things (Recommended Score - 4-5)*</p>	○	○	○	○	○
<p>Elder Led Polity – a commitment to elder led church leadership structure (Recommended Score - 3-4)*</p>	○	○	○	○	○
<p>Flexibility – the ability to adapt to and work effectively with a variety of situations, individuals, or groups (Recommended Score - 4)*</p>	○	○	○	○	○
<p>Identity in Christ – not defined by success but confident in their identity in Christ (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Initiative – a preference for taking action (Recommended Score - 4)</p>	○	○	○	○	○

<p>Long-Term Perspective – the commitment to put individual incidents and decisions into context of a long-term vision or strategy (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Missional Success Metrics - defines success in terms of faithfulness to the Great Commission (Recommended Score - 4)</p>	○	○	○	○	○
<p>Organizational Commitment – the individual’s ability and willingness to align his or her own behavior with the needs, priorities, and goals of the organization (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Positivity and Optimism – an inclination to be hopeful, positive, and expect good outcomes (Recommended Score - 3-4)</p>	○	○	○	○	○

<p>Resolve – to continue resolutely and show determination in spite of opposition or difficulty (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Self-Confidence – a person’s belief in his or her own capability to accomplish a task (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Shared Leadership – the belief that church leadership responsibility and authority should be distributed to a team of individuals (Recommended Score - 4)</p>	○	○	○	○	○
<p>Teamwork and Cooperation – a genuine intention to work cooperatively with others, to be part of a team, to work together as opposed to working separately or competitively (Recommended Score - 4)</p>	○	○	○	○	○

<p>Thick-Skinned – impervious to criticism (Recommended Score - 4)</p>	○	○	○	○	○
<p>Undershepherd Mentality – an understanding of leadership as something to be stewarded under the authority and as an extension of the leadership of Christ (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Values Church Unity – holds a genuine concern for unity in Christ’s church (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Values Discipleship – sees discipleship as an essential function of the church (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Values Membership – the belief that church membership requires commitment and accountability (Recommended Score - 4-5)</p>	○	○	○	○	○

Values People – does not see people as an obstacle or means to success, but rather values their spiritual health and growth (Recommended Score - 4-5)	○	○	○	○	○
Values the Established Church – having value, appreciation, and respect for the established church (Recommended Score - 4)	○	○	○	○	○
Willingness to Confront – is willing to be proactive in difficult interpersonal situations (Recommended Score - 4-5)	○	○	○	○	○

Knowledge

Knowledge is defined as the information a person has in a specific content area.

Please rate each type of knowledge in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Analytical Thinking – understanding a situation by breaking down and organizing information in a systematic way (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Biblical Ecclesiology – knowledge of theological doctrine related to the church, it’s organization, and it’s function (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Biblical/Doctrinal/Theological Knowledge – knowledge and understanding of Scripture and theology (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Change Knowledge – knowledge of dynamics of organizational change (Recommended Score - 4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Growth Knowledge – knowledge of principles and methodologies that correlate with numerical church growth (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Church Health Knowledge – knowledge of what “a healthy church looks like” (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Church Planting Knowledge – knowledge of principles and methodologies related to church planting (Recommended Score - 3-4)*</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p>Community Engagement Knowledge – knowledge of how to engage the surrounding community with the gospel and how to connect the church members with that community (Recommended Score - 4)</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p>Community/Context Knowledge – knowledge and understanding of the context and community in which the church exists (Recommended Score - 4)</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p>Conceptual Thinking – understanding a situation by putting pieces together, seeing the large picture (Recommended Score - 3-4)</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p>Congregational Knowledge – a knowledge of the demographics, psychographics, values, attitudes, and perceptions of the members of the church (Recommended Score - 4-5)</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p>Knowledge of Church's History – knowledge of the history, events, and previous leadership of the plateaued or declining church (Recommended Score - 3-4)</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p>Knowledge of Church History – knowledge of the academic study of the Christian Church and its historical development since its inception (Recommended Score - 3)*</p>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Leadership Knowledge – knowledge related to how to influence a group of people to achieve a common goal (Recommended Score - 4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Missional Knowledge – knowledge of how to develop a missional church (Recommended Score - 4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Preaching Knowledge – knowledge of how to craft a sermon and effectively communicate the Word of God (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Revitalization Leadership Knowledge – knowledge of leadership principles that are specific to the task of church revitalization as opposed to general organizational leadership (Recommended Score - 3-4)*	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Revival Knowledge – knowledge of the principles of revival and renewal (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Self – knowledge of one’s own personality style, as well as personal strengths and weaknesses (Recommended Score - 4-5)*	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Small Groups Knowledge – knowledge of small groups and how they function (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Skills

Skills are defined as the ability to perform a certain physical or mental task.

Please rate each competency in terms of importance by selecting a number between 1 and 5, with 5 being the most important and 1 being the least important. Please take the time to reflect on the importance of each item. The scale for rating the competencies is as follows:

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1 – Not Useful: These competencies are not particularly helpful, and are unnecessary for a pastor/revitalizer.

	1-Not Useful	2-Somewhat Helpful	3-Helpful	4-Important	5-Essential
Bible Teaching – has the ability to communicate clearly and apply Scripture in a relevant way (Recommended Score - 5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Broad Skill Set – the ability to do many things well (Recommended Score - 3-4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Conflict Resolution – the ability to influence positive outcomes in times of conflict between two or more parties or individuals (Recommended Score - 4-5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

<p>Contextual Skills – the ability to understand the pastoral context and adapt ministry to be more effective in a given context (Recommended Score - 4)</p>	○	○	○	○	○
<p>Counseling – the ability to provide help and guidance to individuals with personal difficulties or in decision making (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Cross-cultural Sensitivity – a special case of interpersonal understanding across cultural divides that includes considerable amounts of information seeking (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Delegation – the ability to assign, equip, and empower others to take responsibility for performing a specific role or task, sometimes within an area of perceived weakness for the pastor (Recommended Score - 4)*</p>	○	○	○	○	○
<p>Develop Leadership – the ability to identify, develop, and deploy new leaders (Recommended Score - 4-5)</p>	○	○	○	○	○

<p>Developing Others – the intent and ability to teach and foster the learning and development of others (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Diplomacy – the ability to handle difficult situations without arousing unnecessary resistance and hostility (Recommended Score - 4)</p>	○	○	○	○	○
<p>Empathy – the ability to be aware of and sensitive to the feelings, thoughts, and experiences of others (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Encouragement – the ability to inspire others with courage, hope, or spirit (Recommended Score - 4)</p>	○	○	○	○	○
<p>Evangelism – the ability to accurately and winsomely share the gospel (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Impact and Influence – the intention and ability to persuade, convince, or influence others in order to get them to support the leaders agenda or to have a specific impact on others (Recommended Score - 3-4)</p>	○	○	○	○	○

<p>Interpersonal Communication – the ability to clearly relate information, ideas, and emotions to a person or group of people (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Interpersonal Understanding – the ability to hear accurately and understand the unspoken thoughts, feelings, and concerns of others (Recommended Score - 4)</p>	○	○	○	○	○
<p>Leadership – the intention and ability to take a role as leader of a team or group (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Motivation – the ability to communicate in such a way as to influence emotions and commitment (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Networking – the ability to cultivate strategic relationships (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Organizational Awareness – refers to the individual’s ability to understand the power relationships in his or her organization and the position of the organization in the larger world (Recommended Score - 3-4)</p>	○	○	○	○	○

<p>Organizational Communication – the ability to inform, persuade, and promote goodwill within an organization (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>Organizational Skills - skills to plan, prioritize, and systematize to achieve individual or organizational goals (Recommended Score - 3-4)</p>	○	○	○	○	○
<p>People Skills – the ability to work with or talk to other people in an effective and friendly way (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Preaching – the ability to develop and deliver a sermon (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Relationship Building – working to build and maintain friendly, warm relationships or networks of contacts with people who are, or might someday be useful in achieving goals (Recommended Score - 4-5)</p>	○	○	○	○	○
<p>Strategic Planning – the ability to develop a church strategy and plan for the future (Recommended Score - 4-5)</p>	○	○	○	○	○

Technological Skills – the ability to use technology effectively (Recommended Score - 3)	○	○	○	○	○
Timing – a sense of proper timing in leading change or undertaking new initiatives (Recommended Score - 4-5)	○	○	○	○	○
Troubleshooting - the ability to identify and solve problems or difficulties (Recommended Score - 3-4)	○	○	○	○	○
Vision Casting – the ability to communicate vision in such a way that others buy in to the vision (Recommended Score - 4-5)	○	○	○	○	○

Thank you for your willingness to participate in this research. I truly value your participation as an expert in church revitalization. This concludes your participation on the expert panel. Please feel free to contact me if you have any further questions.

Thanks again and have a great day!

APPENDIX 12

ROUND 3 FULL STATISTICAL REPORT

Table A2. Round 3 statistical report

	<i>Competency</i>	<i>M</i>	<i>Mdn</i>	<i>Mode</i>	<i>Cns</i>	<i>25th</i>	<i>75th</i>	<i>STD</i>	<i>Var</i>
Q1.1	Achievement Orientation	4.00	4	4	0.94	4	4	0.38	0.14
Q1.2	Biblical Community	4.67	5	5	0.83	4	5	0.49	0.24
Q1.3	Church Health	4.53	5	5	0.81	4	5	0.52	0.27
Q1.4	Concern for Order, Quality, and Accuracy	3.47	3	3	0.81	3	4	0.52	0.27
Q1.5	Discipleship	4.53	5	5	0.81	4	5	0.52	0.27
Q1.6	Evangelism	4.93	5	5	0.95	5	5	0.26	0.07
Q1.7	Glory of God	4.93	5	5	0.95	5	5	0.26	0.07
Q1.8	Great Commission	4.80	5	5	0.88	5	5	0.41	0.17
Q1.9	Holiness	4.53	5	5	0.81	4	5	0.52	0.27
Q1.10	Information Seeking	3.33	3	3	0.80	3	4	0.62	0.38
Q1.11	Love for Children	3.33	3	3	0.79	3	4	0.62	0.38
Q1.12	Love for God	5.00	5	5	1.00	5	5	0.00	0.00
Q1.13	Love for People	4.60	5	5	0.82	4	5	0.51	0.26
Q1.14	Love for the Bible	5.00	5	5	1.00	5	5	0.00	0.00
Q1.15	Love for the Church (Universal)	4.13	4	4	0.91	4	4	0.35	0.12
Q1.16	Love for the Church (individual)	4.73	5	5	0.85	4	5	0.46	0.21
Q1.17	Love for the City/Community	4.40	4	4	0.82	4	5	0.51	0.26
Q1.18	Personal Growth	4.33	4	4	0.79	4	5	0.62	0.38
Q1.19	Preaching	4.47	5	5	0.77	4	5	0.64	0.41
Q1.20	Repentance	4.40	4	4	0.82	4	5	0.51	0.26
Q1.21	Replication	3.73	4	4	0.81	3	4	0.59	0.35
Q1.22	Service Orientation	3.67	4	4	0.83	3	4	0.49	0.24
Q2.1	Approachability	4.07	4	4	0.90	4	4	0.46	0.21
Q2.2	Charismatic	3.27	3	3	0.78	3	4	0.70	0.50
Q2.3	Compassionate	3.67	4	4	0.83	3	4	0.49	0.24
Q2.4	Contentment	3.53	4	4	0.81	3	4	0.52	0.27
Q2.5	Determination	4.40	4	4	0.78	4	5	0.63	0.40
Q2.6	Directiveness, Assertiveness, and the Use of Positional Power	2.47	2	2	0.78	2	3	0.64	0.41
Q2.7	Driven	3.73	4	4	0.81	3	4	0.59	0.35
Q2.8	Extrovert	2.93	3	2	0.69	2	4	0.88	0.78
Q2.9	Forgiving	4.60	5	5	0.82	4	5	0.51	0.26
Q2.10	Godly	4.93	5	5	0.95	5	5	0.26	0.07
Q2.11	Honesty	4.80	5	5	0.88	5	5	0.41	0.17

Table A2 continued

Q2.12	Humility	5.00	5	5	1.00	5	5	0.00	0.00
Q2.13	Innovative	3.73	4	4	0.76	3	4	0.70	0.50
Q2.14	Lifelong Learner	4.13	4	4	0.81	4	5	0.64	0.41
Q2.15	Longsuffering	4.47	4	4	0.81	4	5	0.52	0.27
Q2.16	Ministry Experience	3.27	3	3	0.76	3	4	0.70	0.50
Q2.17	Patience	4.33	4	4	0.79	4	5	0.62	0.38
Q2.18	Perseverance	4.87	5	5	0.91	5	5	0.35	0.12
Q2.19	Prayerful	4.73	5	5	0.85	4	5	0.46	0.21
Q2.20	Risk-Taker	3.67	4	4	0.83	3	4	0.49	0.24
Q2.21	Self-Control	4.40	4	4	0.82	4	5	0.51	0.26
Q2.22	Sense of Humor	3.40	4	4	0.74	3	4	0.74	0.54
Q2.23	Support from Spouse	4.73	5	5	0.85	4	5	0.46	0.21
Q2.24	Teachable	4.53	5	5	0.75	4	5	0.74	0.55
Q2.25	Visionary	4.33	4	4	0.79	4	5	0.62	0.38
Q2.26	Work Ethic	4.73	5	5	0.85	4	5	0.46	0.21
Q3.1	Authenticity	4.47	5	5	0.77	4	5	0.64	0.41
Q3.2	Calling to Individual Church	4.40	4	4	0.78	4	5	0.63	0.40
Q3.3	Calling to Ministry	4.67	5	5	0.80	4	5	0.62	0.38
Q3.4	Church Discipline	3.80	4	4	0.78	3	4	0.68	0.46
Q3.5	Commitment to Bible Centrality	4.87	5	5	0.91	5	5	0.35	0.12
Q3.6	Commitment to Expository Preaching	3.87	4	4	0.73	4	4	0.92	0.84
Q3.7	Commitment to Fasting	3.20	3	3	0.83	3	4	0.56	0.31
Q3.8	Commitment to Longevity	4.33	4	4	0.73	4	5	0.82	0.67
Q3.9	Commitment to Prayer	4.73	5	5	0.85	4	5	0.46	0.21
Q3.10	Commitment to Preaching	4.67	5	5	0.83	4	5	0.49	0.24
Q3.11	Dependence on Sovereignty of God	4.40	5	5	0.74	4	5	0.74	0.54
Q3.12	Elder Led Polity	3.27	3	3	0.62	3	4	1.10	1.21
Q3.13	Flexibility	3.80	4	4	0.88	4	4	0.41	0.17
Q3.14	Identity in Christ	4.53	5	5	0.78	4	5	0.64	0.41
Q3.15	Initiative	3.87	4	4	0.91	4	4	0.35	0.12
Q3.16	Long-Term Perspective	4.40	5	5	0.74	4	5	0.74	0.54
Q3.17	Missional Success Metrics	4.07	4	4	0.90	4	4	0.46	0.21
Q3.18	Organizational Commitment	3.67	4	4	0.83	3	4	0.49	0.24
Q3.19	Positivity and Optimism	3.87	4	4	0.86	4	4	0.52	0.27
Q3.20	Resolve	4.33	4	4	0.83	4	5	0.49	0.24
Q3.21	Self-Confidence	3.53	4	4	0.81	3	4	0.52	0.27
Q3.22	Shared Leadership	4.13	4	4	0.91	4	4	0.35	0.12
Q3.23	Teamwork and Cooperation	4.13	4	4	0.91	4	4	0.35	0.12
Q3.24	Thick-Skinned	4.07	4	4	0.95	4	4	0.26	0.07
Q3.25	Undershepherd Mentality	4.67	5	5	0.83	4	5	0.49	0.24
Q3.26	Values Church Unity	4.33	4	4	0.83	4	5	0.49	0.24
Q3.27	Values Discipleship	4.80	5	5	0.88	5	5	0.41	0.17

Table A2 continued

Q3.28	Values Membership	4.53	5	5	0.78	4	5	0.64	0.41
Q3.29	Values People	4.73	5	5	0.85	4	5	0.46	0.21
Q3.30	Values the Established Church	4.00	4	4	0.94	4	4	0.38	0.14
Q3.31	Willingness to Confront	4.20	4	4	0.83	4	5	0.56	0.31
Q4.1	Analytical Thinking	3.60	4	4	0.82	3	4	0.51	0.26
Q4.2	Biblical Ecclesiology	4.33	4	4	0.79	4	5	0.62	0.38
Q4.3	Biblical/Doctrinal/Theological Knowledge	4.73	5	5	0.85	4	5	0.46	0.21
Q4.4	Change Knowledge	3.87	4	4	0.86	4	4	0.52	0.27
Q4.5	Church Growth Knowledge	3.60	4	4	0.82	3	4	0.51	0.26
Q4.6	Church Health Knowledge	4.40	4	4	0.82	4	5	0.51	0.26
Q4.7	Church Planting Knowledge	3.40	3	3	0.79	3	4	0.63	0.40
Q4.8	Community Engagement Knowledge	4.00	4	4	0.94	4	4	0.38	0.14
Q4.9	Community/Context Knowledge	4.20	4	4	0.88	4	4	0.41	0.17
Q4.10	Conceptual Thinking	3.60	4	4	0.82	3	4	0.51	0.26
Q4.11	Congregational Knowledge	4.27	4	4	0.81	4	5	0.59	0.35
Q4.12	Knowledge of Church's History	3.67	4	4	0.79	3	4	0.62	0.38
Q4.13	Knowledge of Church History	3.00	3	3	0.88	3	3	0.65	0.43
Q4.14	Leadership Knowledge	4.00	4	4	0.89	4	4	0.53	0.29
Q4.15	Missional Knowledge	3.93	4	4	0.90	4	4	0.46	0.21
Q4.16	Preaching Knowledge	4.27	4	4	0.85	4	5	0.46	0.21
Q4.17	Revitalization Leadership Knowledge	4.00	4	4	0.89	4	4	0.53	0.29
Q4.18	Revival Knowledge	3.47	3	3	0.78	3	4	0.64	0.41
Q4.19	Self	4.47	5	5	0.77	4	5	0.64	0.41
Q4.20	Small Groups Knowledge	3.53	3	3	0.77	3	4	0.64	0.41
Q5.1	Bible Teaching	4.87	5	5	0.91	5	5	0.35	0.12
Q5.2	Broad Skill Set	3.53	3	3	0.77	3	4	0.64	0.41
Q5.3	Conflict Resolution	4.33	4	4	0.83	4	5	0.49	0.24
Q5.4	Contextual Skills	3.93	4	4	0.95	4	4	0.26	0.07
Q5.5	Counseling	3.20	3	3	0.88	3	3	0.41	0.17
Q5.6	Cross-cultural Sensitivity	3.53	4	4	0.81	3	4	0.52	0.27
Q5.7	Delegation	4.07	4	4	0.85	4	4	0.59	0.35
Q5.8	Develop Leadership	4.53	5	5	0.81	4	5	0.52	0.27
Q5.9	Developing Others	4.47	4	4	0.81	4	5	0.52	0.27
Q5.10	Diplomacy	4.00	4	4	0.94	4	4	0.38	0.14
Q5.11	Empathy	3.60	4	3	0.78	3	4	0.63	0.40
Q5.12	Encouragement	4.00	4	4	0.94	4	4	0.38	0.14
Q5.13	Evangelism	4.67	5	5	0.83	4	5	0.49	0.24
Q5.14	Impact and Influence	3.80	4	4	0.78	3	4	0.68	0.46
Q5.15	Interpersonal Communication	4.33	4	4	0.79	4	5	0.62	0.38

Table A2 continued

Q5.16	Interpersonal Understanding	4.00	4	4	0.94	4	4	0.38	0.14
Q5.17	Leadership	4.60	5	5	0.82	4	5	0.51	0.26
Q5.18	Motivation	4.33	4	4	0.83	4	5	0.49	0.24
Q5.19	Networking	3.47	3	3	0.75	3	4	0.74	0.55
Q5.20	Organizational Awareness	3.53	3	3	0.77	3	4	0.64	0.41
Q5.21	Organizational Communication	3.73	4	4	0.76	3	4	0.70	0.50
Q5.22	Organizational Skills	3.73	4	4	0.81	3	4	0.59	0.35
Q5.23	People Skills	4.67	5	5	0.83	4	5	0.49	0.24
Q5.24	Preaching	4.67	5	5	0.83	4	5	0.49	0.24
Q5.25	Relationship Building	4.40	4	4	0.82	4	5	0.51	0.26
Q5.26	Strategic Planning	4.33	4	4	0.79	4	5	0.62	0.38
Q5.27	Technological Skills	3.00	3	3	0.94	3	3	0.38	0.14
Q5.28	Timing	4.27	4	4	0.81	4	5	0.59	0.35
Q5.29	Troubleshooting	3.80	4	4	0.88	4	4	0.41	0.17
Q5.30	Vision Casting	4.40	4	4	0.78	4	5	0.63	0.40

APPENDIX 13

UNIQUE COMPETENCIES FOR REVITALIZATION

Table A3. Unique competencies for revitalization

<i>Count</i>	<i>Unique Competency</i>
1	Approachability
2	Authenticity
3	Bible Teaching
4	Biblical Community
5	Biblical Ecclesiology
6	Biblical/Doctrinal/Theological Knowledge
7	Broad Skill Set
8	Calling to Individual Church
9	Calling to Ministry
10	Change Knowledge
11	Charismatic
12	Church Discipline
13	Church Growth Knowledge
14	Church Health
15	Church Health Knowledge
16	Church Planting Knowledge
17	Commitment to Bible Centrality
18	Commitment to Expository Preaching
19	Commitment to Fasting
20	Commitment to Longevity
21	Commitment to Prayer
22	Commitment to Preaching
23	Community Engagement Knowledge
24	Community/Context Knowledge
25	Compassionate
26	Conflict Resolution
27	Congregational Knowledge
28	Contentment
29	Contextual Skills
30	Counseling
31	Cross-cultural Sensitivity
32	Delegation
33	Dependence on Sovereignty of God
34	Determination
35	Develop Leadership
36	Diplomacy
37	Discipleship
38	Driven
39	Elder Led Polity

Table A3 continued

40	Empathy
41	Encouragement
42	Evangelism
43	Evangelism
44	Extrovert
45	Forgiving
46	Glory of God
47	Godly
48	Great Commission
49	Holiness
50	Honesty
51	Humility
52	Identity in Christ
53	Innovative
54	Interpersonal Communication
55	Knowledge of Church History
56	Knowledge of Church's History
57	Leadership Knowledge
58	Lifelong Learner
59	Long-Term Perspective
60	Longsuffering
61	Love for Children
62	Love for God
63	Love for People
64	Love for the Bible
65	Love for the Church (individual)
66	Love for the Church (Universal)
67	Love for the City/Community
68	Missional Knowledge
69	Missional Success Metrics
70	Motivation
71	Networking
72	Organizational Communication
73	Organizational Skills
74	Patience
75	People Skills
76	Perseverance
77	Personal Growth
78	Positivity and Optimism
79	Prayerful
80	Preaching
81	Preaching
82	Preaching Knowledge
83	Repentance
84	Replication
85	Resolve
86	Revitalization Leadership Knowledge
87	Revival Knowledge
88	Risk-Taker
89	Self
90	Sense of Humor

Table A3 continued

91	Shared Leadership
92	Small Groups Knowledge
93	Strategic Planning
94	Support from Spouse
95	Teachable
96	Technological Skills
97	Thick-Skinned
98	Timing
99	Troubleshooting
100	Undershepherd Mentality
101	Values Church Unity
102	Values Discipleship
103	Values Membership
104	Values People
105	Values the Established Church
106	Vision Casting
107	Visionary
108	Willingness to Confront
109	Work Ethic

APPENDIX 14

COMMENTS FROM DELPHI ITERATION 3

Table A4. Comments from Delphi iteration 3

<i>Competency</i>	<i>Comments</i>
Biblical Community	Essential since you are leading and not just managing, but you must lead people not just processes.
Concern for Order, Quality, and Accuracy	Leading change is like surgery, sometimes you have to feel worse before you feel better.
Holiness	Without this quality one can become as nasty as those who may oppose your leadership toward health.
Information Seeking	The leader of a church revitalization must always be teachable and hungry for more knowledge because the church is going to follow the model set by him.
Love for Children	The leader of a church revitalization must always be teachable and hungry for more knowledge because the church is going to follow the model set by him.
Love for People	This depends on what one means by "serve." Assuming this means giving people what they most need even if that means they don't recognize it as such.
Personal Growth	You lead and teach/preach from the overflow of the Lord in your life. Or you cup runs empty.
Preaching	Preaching in the pulpit, or preaching on a smaller scale. I have a passion to teach the Word, but not necessarily to preach from a pulpit.
Repentance	Healthy church discipline is essential to the health of the local church.
Approachability	Critical so you don't become isolated and you can work with others as you mentor and disciple others.
Charismatic	Helpful but not essential. It is important that a revitalizer be able to inspire and lead people, otherwise things are unlikely to change. I do think that "charisma" can be over-rated. Christian leadership is not quite the same thing as what the world means by "charismatic".

Table A4 continued

Contentment	<p>To feel a desire to improve but not too restless.</p> <p>If you are not content you will leave too early. Contentment will drive guys out of the pastorate.</p> <p>I think good leaders have a sense of "holy discontentment" (i.e. they are not satisfied with the status quo). But I'm not sure if that's the kind of "contentment" described here. I'm assuming (and this is how I'll be answering) it means content with staying in one place and not looking over the fence at "greener grass."</p>
Determination	Grit is the difference in accomplishing hard goals or tasks as in spiritual warfare and physical war.
Directiveness, Assertiveness, and the Use of Positional Power	Important to realize in all organizations power is used and to use it godly and wisely is to obtain it from others and not hold it but pass along to leaders. Empowerment.
Driven	<p>It is this drive that will keep you pressing forward when God calls you to implement something that is not popular.</p> <p>The leader must focus upon the big picture often and empower other leaders to focus upon the specifics to not be too controlling.</p>
Extrovert	<p>Helpful.</p> <p>This is tough. I think* an introvert can revitalize a church, I just haven't seen that work well.</p> <p>I believe this is very important and have seen many places where an introverted person struggled.</p> <p>Love for people is more important than personality type.</p>
Forgiving	Essential and critical since change leaders can often offend and essential to forgive and receive forgiveness to reflect humility.
Innovative	<p>This is where the team of leaders contributes at times a leader has innovative other times he hears those who do.</p> <p>The church is broken usually because they have been doing it the same way for so long. A guy needs to look at things in a fresh light.</p>
Lifelong Learner	It is an absolute must that the leader remains teachable because everyone else is going to follow that model. @@ You always have to keep learning and growing. If the leader stops growing, the church will stop growing.
Ministry Experience	I had little to no ministry experience, prior to pastoring my Church, but I had a willing heart.
Authenticity	People are looking for real.

Table A4 continued

Church Discipline	<p>This is a necessary element for church health. But it is also an element that is most often left out.</p> <p>You have to disciple and this leads to discipline. To focus upon the exercise of church discipline without the foundation of discipleship can be seen as cruel.</p>
Commitment to Expositional Preaching	<p>People need the word to grow, not the latest pop culture.</p> <p>I preach expository sermons, but I see no reason this would be essential at all times in the life or revitalization of a church. There is no biblical mandate for expository preaching, and there is much wisdom in the early life of a church to preach through the mission and vision of the church.</p>
Commitment to Fasting	<p>I think the only reason I'm not giving this a five is because it is an area I struggle with.</p>
Commitment to Longevity	<p>To stay for the time the Lord has designated.</p>
Dependence on Sovereignty of God	<p>I do believe in the sovereignty of God. Just don't allow that to be an excuse for laziness or ineffectiveness.</p> <p>There can be no hope for the future if God is not sovereign over it.</p>
Elder Led Polity	<p>The church leadership structure that brings the most unity during seasons of growth is the leadership structure that is outlined in the New Testament.</p> <p>This is a mixed word in the context of today. Biblical leadership is a multiplicity of leaders and I say yes.</p> <p>It is biblical for a reason. This is too hard a task to just ignore a gift that God has given us - multiple leaders.</p> <p>I am not sure if by saying "elder" you mean pastor or more like a "board of elders" system. I believe a church should be pastor/elder lead. Not by a "board."</p> <p>Definition of Elder from a standpoint of a directive group of members drawn from the church body, or a group asked to serve on pastoral staff?</p>
Long-Term Perspective	<p>This is good to have but can be gained along the way as well.</p>
Missional Success Metrics	<p>The health of a local church is not measured by at seating capacity. It is measured by sending capacity.</p>
Positivity and Optimism	<p>A global survey by Kouzes and Posner found the one primary characteristics demanded in all cultures of a leader is HOPE.</p> <p>I think this is an under appreciated trait. It's hard to follow someone who doesn't think the endeavor is going to succeed.</p>

Table A4 continued

Shared Leadership	<p>As a church grows, the pastor must make a transition from shepherd to rancher and spend more time on leadership development.</p> <p>I believe the pastor is responsible and the primary leader in a local church. But I also know he can't do it alone. A pastor should delegate responsibility and equip the saints to lead.</p>
Thick-Skinned	Good elders need tender hearts and thick skin.
Analytical Thinking	Big picture thinker and willingness to join with others who can help elevate the collective IQ of a team.
Community Engagement Knowledge	Exegete the community helps not only the leader/pastor but the congregation better know who they are reaching out to.
Community/Context Knowledge	In order to properly carry out the great commission, one must know his context and contextualize his ministry.
Knowledge of Church History	Every church planter / revitalizer is standing on the shoulders of spiritual fathers and mothers who have paved the way before them. It is the height of hubris to discount the legacy and investment of the church that precedes us. A good grasp of church history is essential for a good grasp of the church future. A church planter is not so much starting something new, as he is continuing in something ancient that preceded him and by God's grace will outlast him.
Leadership Knowledge	I spend a lot of time reading business leadership books because there are a lot of principles that apply to leading a local church.
Small Groups Knowledge	The bigger a church gets, the smaller as to become. This is essential in keeping people connected.
Broad Skill Set	You can always hire to your weaknesses
Delegation	<p>Proper delegation will prevent burnout.</p> <p>The best way to expand and grow.</p>
Impact and Influence	Influence is a much better leadership style than power or authority being asserted.
Organizational Communication	People will be down on what they are not up on.
People Skills	The #1 reason for many conflicts and forced terminations is the lack of people skills in a pastor/leader.
Strategic Planning	Someone else can assist with this and you can learn this.

APPENDIX 15

COMPETENCIES SORTED BY LEVEL OF CONSENSUS

Table A5. Competencies sorted by level of consensus

<i>Competency</i>	<i>Mean</i>	<i>Consensus</i>
Love for God	5.00	1.00
Love for the Bible	5.00	1.00
Humility	5.00	1.00
Evangelism (motive)	4.93	0.95
Glory of God	4.93	0.95
Godly	4.93	0.95
Thick-Skinned	4.07	0.95
Contextual Skills	3.93	0.95
Achievement Orientation	4.00	0.94
Values the Established Church	4.00	0.94
Community Engagement Knowledge	4.00	0.94
Diplomacy	4.00	0.94
Encouragement	4.00	0.94
Interpersonal Understanding	4.00	0.94
Technological Skills	3.00	0.94
Love for the Church (Universal)	4.13	0.91
Commitment to Bible Centrality	4.87	0.91
Initiative	3.87	0.91
Shared Leadership	4.13	0.91
Teamwork and Cooperation	4.13	0.91
Bible Teaching	4.87	0.91
Perseverance	4.87	0.91
Approachability	4.07	0.90
Missional Success Metrics	4.07	0.90
Missional Knowledge	3.93	0.90
Leadership Knowledge	4.00	0.89
Revitalization Leadership Knowledge	4.00	0.89
Knowledge of Church History	3.00	0.88
Great Commission	4.80	0.88
Honesty	4.80	0.88
Flexibility	3.80	0.88
Values Discipleship	4.80	0.88
Community/Context Knowledge	4.20	0.88
Counseling	3.20	0.88
Troubleshooting	3.80	0.88
Positivity and Optimism	3.87	0.86
Change Knowledge	3.87	0.86
Love for the Church (individual)	4.73	0.85
Prayerful	4.73	0.85

Table A5 continued

Support from Spouse	4.73	0.85
Work Ethic	4.73	0.85
Commitment to Prayer	4.73	0.85
Values People	4.73	0.85
Biblical/Doctrinal/Theological Knowledge	4.73	0.85
Preaching Knowledge	4.27	0.85
Delegation	4.07	0.85
Commitment to Fasting	3.20	0.83
Willingness to Confront	4.20	0.83
Biblical Community	4.67	0.83
Service Orientation	3.67	0.83
Compassionate	3.67	0.83
Risk-Taker	3.67	0.83
Commitment to Preaching	4.67	0.83
Organizational Commitment	3.67	0.83
Resolve	4.33	0.83
Undershepherd Mentality	4.67	0.83
Values Church Unity	4.33	0.83
Conflict Resolution	4.33	0.83
Evangelism (skill)	4.67	0.83
Motivation	4.33	0.83
People Skills	4.67	0.83
Preaching (skill)	4.67	0.83
Love for People	4.60	0.82
Love for the City/Community	4.40	0.82
Repentance	4.40	0.82
Forgiving	4.60	0.82
Self-Control	4.40	0.82
Analytical Thinking	3.60	0.82
Church Growth Knowledge	3.60	0.82
Church Health Knowledge	4.40	0.82
Conceptual Thinking	3.60	0.82
Leadership	4.60	0.82
Relationship Building	4.40	0.82
Lifelong Learner	4.13	0.81
Church Health	4.53	0.81
Concern for Order, Quality, and Accuracy	3.47	0.81
Discipleship	4.53	0.81
Holiness	4.53	0.81
Contentment	3.53	0.81
Longsuffering	4.47	0.81
Self-Confidence	3.53	0.81
Cross-cultural Sensitivity	3.53	0.81
Develop Leadership	4.53	0.81
Developing Others	4.47	0.81
Replication	3.73	0.81
Driven	3.73	0.81
Congregational Knowledge	4.27	0.81
Organizational Skills	3.73	0.81
Timing	4.27	0.81
Information Seeking	3.33	0.80

Table A5 continued

Calling to Ministry	4.67	0.80
Love for Children	3.33	0.79
Personal Growth	4.33	0.79
Patience	4.33	0.79
Visionary	4.33	0.79
Biblical Ecclesiology	4.33	0.79
Knowledge of Church's History	3.67	0.79
Interpersonal Communication	4.33	0.79
Strategic Planning	4.33	0.79
Church Planting Knowledge	3.40	0.79
Church Discipline	3.80	0.78
Impact and Influence	3.80	0.78
Charismatic	3.27	0.78
Determination	4.40	0.78
Calling to Individual Church	4.40	0.78
Empathy	3.60	0.78
Vision Casting	4.40	0.78
Directiveness, Assertiveness, and the Use of Positional Power	2.47	0.78
Identity in Christ	4.53	0.78
Values Membership	4.53	0.78
Revival Knowledge	3.47	0.78
Preaching (motive)	4.47	0.77
Authenticity	4.47	0.77
Self	4.47	0.77
Small Groups Knowledge	3.53	0.77
Broad Skill Set	3.53	0.77
Organizational Awareness	3.53	0.77
Innovative	3.73	0.76
Ministry Experience	3.27	0.76
Organizational Communication	3.73	0.76
Teachable	4.53	0.75
Networking	3.47	0.75
Sense of Humor	3.40	0.74
Dependence on Sovereignty of God	4.40	0.74
Long-Term Perspective	4.40	0.74
Commitment to Longevity	4.33	0.73
Commitment to Expository Preaching	3.87	0.73
Extrovert	2.93	0.69
Elder Led Polity	3.27	0.62

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ABSTRACT

A COMPETENCY MODEL FOR CHURCH REVITALIZATION IN SOUTHERN BAPTIST CONVENTION CHURCHES: A MIXED METHODS STUDY

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The need for revitalization in the modern American church is well documented. In the Southern Baptist Convention alone, 1,000 churches close their doors every year. Despite an increase in the overall number of churches in the SBC due to church planting, attendance and membership numbers continue to fall. The number of total baptisms is declining at an even greater pace than attendance and membership. These numbers suggest that church revitalization situations are not the exception in the United States; rather, they are the norm.

This reality has led to a steady increase in church revitalization writing since the term was first used in a ministry context in 1976. However, much of the literature remains anecdotal and based on case studies. Furthermore, most revitalization literature is focused on methodologies or factors that lead to church revitalization. These studies consistently show that pastoral leadership is one of, if not the most important factor that leads to church revitalization.

While some studies have looked at personality characteristics or leadership styles of church revitalizers, no study to date has generated a complete competency model for church revitalization. The purpose of this study was to create a competency model for church revitalization based on the knowledge, skills, and characteristics found in successful practitioners. This study used an exploratory sequential mixed method

design consisting of both a set of qualitative interviews with successful church revitalizers as well as an empirical analysis of a Delphi panel of revitalization experts.

The interview portion of the study found organizational awareness, team leadership, initiative, missional focus, gospel orientation, and a willingness to confront and exercise church discipline as frequent competencies demonstrated in critical incidents of church revitalization. The Delphic portion of the study yielded 129 distinct competencies that were rated for importance by a panel of experts.

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