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REVISING THE PASTORAL THEOLOGY PROGRAM
AT SHEPHERDS THEOLOGICAL SEMINARY
IN CARY, NORTH CAROLINA

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Presented to
the Faculty of
The Southern Baptist Theological Seminary

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REVISING THE PASTORAL THEOLOGY PROGRAM
AT SHEPHERDS THEOLOGICAL SEMINARY
IN CARY, NORTH CAROLINA

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Defense Date: February 10, 2023

For the glory of God,

Through the encouragement and support of my beloved wife, Miriam.

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PREFACE

Many contributed to this work, and they should not be overlooked. First, I would like to thank the triune God. In his grace, he chose me through the plan of the Father, purchased me through the blood of the Son, and worked in me through the power of the Holy Spirit. He rescued me, forgave my sin, and gave me a new heart that has driven me now to love him, live for him, and equip others to do the same.

Second, I would like to thank my precious wife, Miriam, who allowed me time away to work on this project that she can never have back. Miriam's faithfulness to love and serve her Lord and Savior as well as our family cannot be measured. I spent many hours away from her to finish this doctoral program. I marvel at her willingness to serve and portray Christlikeness. My love for Miriam grows ever deeper each passing year.

Third, I wish to express my profound gratitude to Dr. Ronald Manahan of Grace College and Theological Seminary in Winona Lake, Indiana. He has been my academic and personal mentor for forty-nine years and his pursuit of truth, holiness, and love over all these years have been a shining example to me.

Fourth, the support and encouragement of my partners in ministry at Shepherds Theological Seminary and The Shepherd's Church, and especially Pastor Stephen Davey, have meant so much to me in this work. Special thanks must be given to my faculty colleagues Dr. Tim Sigler, Dr. Thomas Pittman, and Dr. Andrew Burggraff, who were so generous with their time and expert counsel.

Fifth, I have leaned heavily on the wisdom and support of several members of the academic community. At The Southern Baptist Theological Seminary, Dr. Matthew Haste befriended and counseled me at the very beginning, and I am profoundly grateful for him. Then during my challenges in Project Methodology, Mr. Ben Hussung and

Dr. Joseph Harrod skillfully directed me in the way I should proceed. Throughout the final efforts of my doctoral work, Dr. Justin Irving was there as my supervisor, advisor, and friend. I have grown to love Dr. Irving and I am thankful that in God's sweet providence he was my faculty supervisor. Men from other educational institutions assisted me in my doctoral pursuit as well. Marshall University professor Dr. Charles Bethel and Grace Theological Seminary professor Dr. Rock LaGioia gave me great support at crucial times in my work and I am thankful. Ronald Thompson of Frontier School of the Bible has mentored me in pastoral ministry since I was twenty years old, a lifelong relationship that has greatly informed my philosophy of pastoral ministry.

Achievements in ministry are never accomplished alone. Ministry is about partnerships, collaboration, cooperation, networking, interdependence, sharing and teamwork and working together. My doctoral work gives testimony to this truth, and I am profoundly grateful for all my ministry partners.

Les Lofquist

Cary, North Carolina

May 2023

CHAPTER 1

INTRODUCTION

There is need for a seminary education today with a curriculum that involves meticulous academic study as well as practical instruction in caring for the members of the church flock. This practical instruction is often called pastoral theology and is an important component in the training of a pastor. This project carefully considered the Pastoral Theology department's curriculum of the Shepherds Theological Seminary. A ministry project with this purpose had benefit for the students in the seminary as well as congregations worldwide where graduates will serve.

Context

Shepherds Theological Seminary (STS) was founded in 2003 and is fully accredited by The Association of Theological Schools (ATS). In the fall 2022 semester, STS student enrollment reached 286 students (for credit students and auditors). The school is hosted by The Shepherd's Church, a conservative, independent, Baptist church that has over 2,500 people in attendance each Sunday. STS also has two other teaching sites in Laramie, Wyoming and in Bryan, Texas.

One clear strength of STS is the philosophy of being a seminary for the local church in a local church. Being embedded in a local church allows students the opportunity both to study in an academic setting and to learn practical ministry skills and real-world lessons inside a vibrant church. Another strength of STS is its commitment to train pastors and Christian leaders to become expositors of God's Word through rigorous academic training, emphasizing Bible languages, Bible exposition, Bible backgrounds, hermeneutics, and systematic theology. A third strength of STS is the leadership team and faculty.

These men reject the philosophy of ministry where an autocratic leader stifles dissent and resists inconvenient questions regarding perceived inefficiencies. This particular strength is relevant to the project because it provided a foundation for the faculty to collaborate in curricular discussions.

While there are many strong points at STS, there were two shortcomings. First, the faculty members in the Pastoral Theology Department had not collaborated to compile a definitive list of core pastoral competencies that graduates of STS should possess at the completion of their program. Second, the faculty had not identified nor articulated what the program learning outcomes (PLOs) should be for the Pastoral Theology program at STS. One explanation for these shortcomings is that the department was originally founded by one professor who had a great deal of experience and wisdom and who developed the course content on his own. But over the years, new professors were added with new course offerings, all done with minimal purposeful inner-department coordination.

Senior administrators in the seminary had carefully considered the scope and sequence of curricular development in support of the various degree programs, with input from the faculty and monitored by the ATS. There was a deliberately designed curriculum for all degrees with specific goals structured to progressively develop intellectual, spiritual, moral, and ministry capabilities consistent with the purpose of each degree.

However, there was no definitive list of core pastoral competencies that graduates of STS should possess at the completion of their program, nor was there an articulated list of PLOs for the Pastoral Theology program at STS. Without an objective comprehensive study, no one knew whether there were gaps and unintended omissions in the curricular content of the Pastoral Theology Department compared to the desired end of preparing Master of Divinity students for effective church ministry.

Many times, deficiencies within ministry teams are related to a breakdown in interpersonal relationships. It is true that disharmony and personal animus between team

members will negatively cripple the work of a team. However, there was no tension among faculty members related to their interpersonal relationships; there were quite warm and affirming relations among all the faculty. This was not the root of the problem.

The basic weakness of the STS Pastoral Theology Department was that the department simply had not made curricular determinations based on a definitive list of core pastoral competencies that graduates of STS should possess when they complete their program. Each professor in the Pastoral Theology Department had individual conversations with the Chief Academic Officer as they reviewed the course description of their individual class. But the Pastoral Theology Department professors had never all together and comprehensively discussed the issue of core pastoral competencies. There were short, cursory conversations about course content and textbooks in quick, private meetings between two individual faculty members, but that was the extent of deliberate collaboration on the subject of core pastoral competencies.

The main deficiency in the STS Pastoral Theology Department was that its curriculum and course content had not been based on a collaboratively determined, definitive list core pastoral competencies. But this deficiency also represented an opportunity.

Rationale

Significant factors indicated that STS had a genuine need for this project to be implemented. First, this project was necessary for STS to become more consistent with its stated purpose and educational philosophy. The purpose statement of STS articulates its central mission and it reads as follows: “Shepherds Theological Seminary exists to equip servant leaders for life and ministry by strategically shaping both intellect and character through biblical scholarship and pastoral mentoring.”¹ The phrase “strategically

¹ Shepherds Theological Seminary, *2020-2021 Academic Catalog* (Cary, NC: Shepherds Theological Seminary, 2020), 16.

shaping both intellect and character” indicates the stated intention of purposeful planning and forethought to coordinate the process of educating students. Furthermore, in the educational philosophy of STS, the following statement is given: “STS intentionally and strategically endeavors to shape Christian intellect, character, and spiritual awareness according to the model of our Lord and Savior Jesus Christ.”² The key words “intentionally and strategically” again point to purposeful planning and forethought. This project was necessary for STS to become more consistent with its stated purpose and educational philosophy.

Second, implementing this project created a theoretical foundation for a more holistic and beneficial curriculum for the students. A solid biblical education in training future pastors for local church ministry was already taking place in the Master of Divinity degree. On one hand, Master of Divinity students are introduced to the exegetical tools and theological framework needed for productive life-long teaching. While on the other hand, Master of Divinity students are provided with practical training in an attempt to bridge the gap between the work of exegesis and the work of pastoral ministry. STS has become even more effective in training pastors for local church ministry by more carefully developing the goals for our efforts in the Pastoral Theology Department and improving on an already outstanding education.

Third, Scripture points to the need for competency in a pastor’s ministry, providing the biblical qualifications for elders and pastors (e.g., 1 Tim 3:1-7; 2 Tim 2:1, 15). According to Bruce Ware, the apostle Paul was deeply concerned about the church’s need for “capable and competent church leaders.”³ Yet there was no STS agreed-upon definition of pastoral competency nor was there a specific profile for what these

² Shepherds Theological Seminary, *2020-2021 Academic Catalog*, 17.

³ Bruce A. Ware, “Putting It All Together: A Theology of Church Leadership,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 284.

competencies and characteristics entail. The STS Pastoral Theology Department needed to-intentionally define core pastoral competencies and Program Learning Objectives in its curriculum.

Purpose

The purpose of this project was to revise the Pastoral Theology program at Shepherds Theological Seminary of Cary, North Carolina.

Goals

The following three goals were established to help achieve the purpose. The three goals for the project were as follows:

1. The first goal was to evaluate the pastoral theology programs of other seminaries that would be considered peers of STS.
2. The second goal was to determine significant pastoral competencies as defined by the STS faculty to identify and articulate what the Program Learning Outcomes should be for the Pastoral Theology program at STS.
3. The third goal was to develop a Program Revision Proposal establishing Program Learning Outcomes for the Pastoral Theology Program at STS and a curriculum plan.

Definitive research methods measured when these three goals were accomplished. The research methods and instruments used to measure the success of each goal are detailed in the following section.

Research Methodology

Three goals determined the effectiveness of this project. The first goal was to evaluate the pastoral theology programs of other seminaries that would be considered peers of STS. This goal was accomplished by the review of academic catalogs and syllabi of other seminaries. I determined fifteen seminaries that would be considered similar to STS based on confessional overlap and denominational affiliation (not necessarily similar in enrollment size, faculty composition, or geography). The curricula at these fifteen seminaries were examined to ascertain approaches to pastoral theology and associated

program learning outcomes. This goal was considered successful when a common list was compiled of pastoral theology components.

The second goal was to determine significant pastoral competencies as defined by the STS faculty. This goal was accomplished by a mixed method. The qualitative method was utilized to conduct an interview of a select focus group composed of five elders and two elders' wives, with two of the elders serving on the pastoral staff of The Shepherd's Church. The purpose of this interview was to listen for dominant themes regarding pastoral competencies.⁴ This information was then used to produce a focused survey to be given to nineteen STS faculty members for the quantitative method. This goal was considered successful when at least fifteen faculty members responded to the survey and, from their responses, a list of pastoral competencies was developed as an instrument to revise STS Pastoral Theology Department.

The third goal was to develop a Program Revision Proposal establishing Program Learning Outcomes for the Pastoral Theology Program at STS and a curriculum plan. This goal was accomplished by articulating the PLOs for the Pastoral Theology program at STS and developing a revised curriculum plan, including course titles, descriptions, and sequence. This goal was measured by a panel consisting of three seminary professors.⁵ The expert panel utilized a rubric to measure the clarity, biblical warrant, and pedagogical coherence of the PLOs.⁶ This goal was successfully met when the proposal was submitted to the provost of STS.

⁴ See appendix 1, "Focus Group Interview Questions." All of the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

⁵ See appendix 22 for the profile of these experts. Two professors were from seminaries other than STS and the third professor, who is now at STS as a faculty member, was hired while this project was being implemented.

⁶ See appendix 23, "STS Program Revision Proposal."

Definitions and Limitations/Delimitations

Certain terms used throughout this ministry project are defined below to aid the reader's understanding of the subject.

Pastor. The presupposition of this project is that the words *elder*, *overseer*, and *pastor* all refer to the same office. This view is represented by Benjamin L. Merkle, William D. Mounce, Phil A. Newton, Mark Dever, and Shawn D. Wright among others.⁷ The ministry of a pastor is perceived differently as determined by each church context due to the nature of staff roles in various church contexts. The Association of Religion Data Archives reported in their 2018-2019 study that 89.4 percent of conservative, evangelical, or fundamentalist congregations are fewer than 250 people in number.⁸ In light of these numbers, this project addresses pastoral competencies in the context of a solo pastor of a church under 250 people in number, with no other full-time paid pastoral staff members, which would be the majority of churches in America.

Pastoral theology. *Pastoral theology* is a subset of practical theology, with a narrower focus on the role of local church elders and pastors. Thomas Oden states, "Pastoral theology is a special form of practical theology because it focuses on the practice of ministry, with particular attention to the systematic definition of the pastoral office and its function."⁹

Competencies. Bernhard Ott asserts that *competencies* refer to "the cognitive skills and abilities that an individual possesses or can acquire in order to solve problems,

⁷ Benjamin L. Merkle, *The Elder and Overseer: One Office in the Early Church* (New York: Peter Lang, 2003); William D. Mounce, "The Noble Task: Leadership in the Pastoral Epistles," in *Biblical Leadership*, ed. Benjamin K. Forrest and Chet Roden (Grand Rapids: Kregel, 2017), 438-51; Phil A. Newton and Mark Dever, *Elders in the Life of the Church: Rediscovering the Biblical Model for Church Leadership*, rev. ed. (Grand Rapids: Kregel, 2014); Shawn D. Wright, "Baptists and a Plurality of Elders," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 249-81.

⁸ The Association of Religion Data Archives, "Size of Congregation by Religious Tradition," accessed February 12, 2021, https://www.thearda.com/ConQS/qs_6.asp.

⁹ Thomas C. Oden, *Pastoral Theology: Essentials of Ministry* (San Francisco: Harper, 1982), x.

as well as the motivational, volitional and social willingness and ability to apply these solutions successfully and responsibly in a variety of situations.”¹⁰

Pastoral competency is the ability of an elder or pastor to carry out his duties among the church flock with godly wisdom and excellence. This definition of pastoral competency includes both abilities and character qualities. For this definition, *abilities* refer to observable outward actions, and *character qualities* refer to observable inward character traits.

Program Learning Outcomes. PLOs are statements that describe the essential learning that students have achieved and can reliably demonstrate at the end of their three-year program. Outcomes are achieved results, specifying particular affections, character qualities, realms of knowledge, and skills that students must have learned through various learning activities.¹¹

Three limitations applied to this project. First, several other individuals in STS’s leadership administer the seminary’s curricular scope and sequence and a STS professor cannot operate outside of the STS protocols. To mitigate this limitation, the project conformed to STS protocols. Second, the accuracy of the survey was dependent upon the willingness of the interview respondents to be honest about their understanding of pastoral core competencies. To mitigate this limitation, the respondents’ surveys were completed anonymously. Third, the time frame when the project could be implemented was limited by the seminary’s academic year. To mitigate this limitation, the project was narrowly focused on a single degree program.

Three delimitations were placed on the project. The first delimitation regarded the fifteen seminaries I studied. These seminaries were confined to ATS member schools that self-identify as evangelical. In addition, I determined fifteen evangelical seminaries

¹⁰ Bernhard Ott, *Understanding and Developing Theological Education*, trans. Tom Keefer (Carlisle, UK: Langham, 2016), 263.

¹¹ Ott, *Understanding and Developing*, 294-300.

that would be considered similar to STS based on confessional overlap and denominational affiliation.

The second delimitation involved syllabi from other seminaries. I anticipated that I would not be able to secure syllabi from the Pastoral Theology departments of all fifteen selected seminaries. Therefore, this aspect of the project was limited to a study of the syllabi from the seminaries that provided a syllabus for the project's study.

The third delimitation was that this project was confined to a twenty-week timeframe, which gave adequate time for implementation.

Conclusion

The purpose of this project was to revise the Pastoral Theology program at Shepherds Theological Seminary. Because there is need for a seminary education that provides practical instruction in caring for the members of the church flock, such a purpose was important. The practical instruction in a seminary is often called pastoral theology and it is an important component in the training of a pastor. Chapter 2 of this project will outline the biblical and theological foundations for seminary training in pastoral theology.

CHAPTER 2
BIBLICAL AND THEOLOGICAL SUPPORT
FOR AN UNDERSTANDING OF
PASTORAL COMPETENCIES

“Leadership is a critical aspect of the organizational life of the church.”¹ Those simple words represent a profound reality, but they do raise further questions, such as, since leadership is so critical, what abilities are needed for effective and competent pastoral leaders? How do abilities relate to character? What are the core component requisite skills of pastoral ministry? And, how does one determine significant pastoral competencies from the teaching of the Bible?

The purpose of this chapter is to research the issue of pastoral competencies and ultimately come to some conclusions regarding how the Bible informs the subject. The New Testament provides sufficient instruction and modeling regarding pastoral competencies. In this chapter, pastoral competency will first be defined and the limitations on pastoral competency will be noted. Second, the relationship of being, knowing, and doing will be observed with respect to pastoral competency, followed by a proposal of ten essential pastoral ministry activities deemed essential for consideration relative to pastoral competencies. Third, three New Testament passages will be examined that help inform the subject of pastoral competencies: 1 Timothy 3:1-7, 1 Timothy 4:6-16, and 2 Timothy 2:1-6. Fourth, careful reference will be given to the importance of shepherding and pastoral competencies because the shepherd-leader motif as used throughout Scripture provides insight into the nature and role of spiritual leadership and helps inform a profile of competencies for a model pastor. Finally, one key adjective related to pastoral

¹ Craig Van Gelder, *The Essence of the Church* (Grand Rapids: Baker, 2000), 180.

competency and nineteen key Greek words in the New Testament related to pastoral ministry will be observed and then categorized in their relationship to pastoral competencies.

Definition of and Limitations of Pastoral Competency

In this section, *professional competency* will be defined, and that definition will be used to inform the definition of *pastoral competency*. Then, the limitations in the definition will be considered when seeking to understand pastoral competencies.

Definition of Pastoral Competency

According to Bruce A. Ware, the apostle Paul was deeply concerned about the church's need for "capable and competent church leaders."² Assuming that to be the case, discussion of pastoral competency becomes useful for gaining a big picture of the essential skills and abilities for effective pastoral leadership. Furthermore, it provides a framework from which to view and evaluate a pastor's overall performance in ministry. But to do all this, one must first determine the definition of *competency*.

Ronald M. Epstein and Edward M. Hundert pose the following definition of *professional competence*: "The habitual and judicious use of communication, knowledge, technical skills, clinical reasoning, emotions, values, and reflection in daily practice for the benefit of the individual and community being served."³ They describe dimensions of competence in seven categories: cognitive, technical, integrative, contextual, relational, affective/moral, and habits of mind. They add, "Professional competence is developmental,

² Bruce A. Ware, "Putting It All Together: A Theology of Church Leadership," in *Shepherding God's Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 284.

³ Ronald M. Epstein and Edward M. Hundert, "Defining and Assessing Professional Competence," *Journal of the American Medical Association* 287, no. 2 (2002): 226.

impermanent, and context-dependent.”⁴ In their definition, they also assert that a definition of *professional competence* is only as useful as it is measurable.⁵

Bernhard Ott asserts that competencies refer to “the cognitive skills and abilities that an individual possesses or can acquire in order to solve problems, as well as the motivational, volitional and social willingness and ability to apply these solutions successfully and responsibly in a variety of situations.”⁶ Both of the definitions provided by Epstein and Hundert, as well as Ott’s assertion, are useful theoretical foundations when considering pastoral competencies. For the purposes of this study, *pastoral competency* is the ability of an elder or pastor to carry out his duties among the church flock with godly wisdom and excellence.

Limitations on Pastoral Competency

Certain limitations must be noted when considering pastoral competencies. For example, some character qualities and skills listed in the qualifications for elders in 1 Timothy 3 and Titus 1 are eminently observable (hospitable, able to teach, not a drunkard, not violent, not quarrelsome, manage his own household well), while other qualifications and skills are observable and measurable in less obvious ways.

It is important to note that Paul specifies only two required competencies for elders in 1 Timothy 3:1-7: elders must be “able to teach” (1 Tim 3:2) and they must be capable managers of their own households and the church (1 Tim 3:4-5). All the other qualifications listed by Paul focus on the character of elders and are qualities that should

⁴ Epstein and Hundert, “Defining and Assessing Professional Competence,” 226.

⁵ Epstein and Hundert, “Defining and Assessing Professional Competence,” 227.

⁶ Bernhard Ott, *Understanding and Developing Theological Education*, trans. Tom Keefer (Carlisle, UK: Langham, 2016), 263.

be evident in the lives of all Christians. As D. A. Carson states, “Almost every entry is mandated elsewhere of *all* believers.”⁷

Also important is the fact that abilities and competencies must not be seen as an end in themselves for a pastor. Colin Marshall and Tony Payne argue, “Skills and competencies are not irrelevant . . . skills must never be separated from the gospel—from the truth of sound doctrine, and the godly character that accords with it. It’s very easy to get carried away with ‘competencies’—to think that if only we get the skills and techniques right then everything will fall into place.”⁸ Marshall and Payne warn that it is easy to focus on pastoral skills as an end in themselves, putting too much trust in them.⁹

Competencies and abilities, which refer to observable outward actions, differ from the spiritual qualities that refer to inward character traits that should ultimately define the elder. The inward character traits are primary for pastors, as Phil Newton asserts, “Without exaggerating, character is everything when it comes to the pastor / elder.”¹⁰ In regard to the essential qualities that must be present in a pastor, character is essential because without godly character, competencies, abilities, and skills mean nothing. Newton further argues, “Without evidence of the character described in 1 Timothy 3:1-7 and Titus 1:5-9, a pastor exercises his ministry as a hypocrite, causing far more harm than good for the body of Christ. . . . No amount of oratorical, leadership, or administrative skills can compensate for a lack of godly character.”¹¹ Spiritual character must form the foundation

⁷ D. A. Carson, “Church, Authority in the,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell (Grand Rapids: Baker, 2001), 249.

⁸ Colin Marshall and Tony Payne, *The Trellis and the Vine: The Ministry Mind-Shift That Changes Everything* (Kingsford, Australia: Matthias, 2009), 78.

⁹ Marshall and Payne, *The Trellis and the Vine*, 78.

¹⁰ Phil A. Newton, *40 Questions about Pastoral Ministry* (Grand Rapids: Kregel, 2021), 37.

¹¹ Newton, *40 Questions about Pastoral Ministry*, 37.

of a pastor's ministry before pastoral competencies are considered. Leadership for a pastor cannot be merely reduced to abilities, skills, and competencies.

Paul referred to these matters when he wrote in 2 Corinthians 3:5-6: "Not that we are sufficient (*hikanoi*) in ourselves to claim anything as coming from us, but our sufficiency (*hikanotēs*) is from God, who has made us sufficient (*hikanōsen*) to be ministers of a new covenant."¹² The words in this passage, *hikanos* and *hikanoō*, relate "not only to a human aptitude that makes a person worthy, up to the task at hand, but is also a divine enabling."¹³ The very capability with which a pastor serves is from God, and as such, it is ultimately spiritual in nature and requires deeply spiritual character qualities.

Being, Knowing, Doing, and Pastoral Competencies

In this section, the importance of character in the personal life of a pastor will be first considered along with the question of *being* compared to what a pastor should *know* and the activity of *doing* in pastoral ministry. Being, knowing, and doing become intertwined in the matter of describing pastoral ministry and competencies. Second, the New Testament's teaching of what the pastor needs to do will be summarized as it informs pastoral competencies.

Godly Character, Biblical Knowledge, and Ministry Skills

Marshall and Payne argue that the characteristics God requires of prospective pastors are those of conviction (being), character (being), and competency (doing).¹⁴ Many others use similar language and concepts to describe the requirements of a pastor. For example, Irvin Busenitz has written that a man should possess "godly character (what

¹² All Scripture quotations are from the English Standard Version, unless otherwise noted.

¹³ Ceslas Spicq, *Theological Lexicon of the New Testament*, trans. James D. Ernest (Peabody, MA: Hendrickson, 1994), s.v. "ἰκανός."

¹⁴ Marshall and Payne, *The Trellis and the Vine*, 143.

a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to do).”¹⁵ Dennis P. Hollinger asserts that pastors should be trained in their hearts, heads, and hands and these describe the necessary components of effective Christian ministry leaders.¹⁶ The goal for training a pastor is for the man to possess a variety of traits and skills, organized into three categories: godly character (what a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to do).

What Does a Pastor Need to Do?

It is no understatement that the activities of pastors/elders require a good degree of competency to accomplish their work. In fact, one document published by Beeson Divinity School, entitled “Competencies for Healthy Christian Ministry,” lists 72 competencies to measure a pastor’s ministry.¹⁷ With such a daunting set of competencies to master, the pastor needs to begin with this question: what are the basic tasks that pastors need to be able to do?

In the New Testament, it may be demonstrated that pastoral leadership is involved in (at the very minimum) ten ministry activities. These activities could be summarized as follows:

1. Loving: caring for God’s flock with tender affection (John 13:35; 15:17; 1 Pet 5:3; Eph 4:15)
2. Praying: humbly beseeching God’s blessings upon the ministry (Acts 6:4)
3. Feeding: teaching and preaching the Bible (Acts 6:4; Titus 1:9; 1 Tim 5:17; Heb 13:7)

¹⁵ Irvin Busenitz, “Training for Pastoral Ministry,” in *Pastoral Ministry: How to Shepherd Biblically*, ed. John MacArthur (Nashville: Thomas Nelson, 2005), 93.

¹⁶ Dennis P. Hollinger, *Head, Heart, and Hands: Bringing Together Christian Thought, Passion, and Action* (Downers Grove, IL: InterVarsity, 2005).

¹⁷ Beeson Divinity School, “Competencies for Healthy Christian Ministry,” accessed February 2, 2021, <https://www.beesondivinity.com/files/competencies-for-healthy-christian-ministry.pdf>.

4. Leading: providing spiritual oversight by directing and admonishing (1 Thess 5:12; 1 Tim 5:17; 1 Pet 5:2; Heb 13:17)
5. Guarding: protecting the flock from sin and error (Acts 20:28-31; Titus 1:9)
6. Mentoring: recruiting, training, and appointing other leaders (2 Tim 2:2; Titus 1:5; Acts 14:23)
7. Equipping: preparing believers to serve in the ministry (Eph 4:11-12)
8. Evangelizing: sharing the Good News with unbelievers (2 Tim 4:5)
9. Restoring: exercising spiritual discipline with the view of restoration to fellowship with God (Matt 18:15-17; Gal 6:1-2)
10. Unifying: keeping the unity of the Spirit in the bond of peace (Eph 4:3)¹⁸

These ten pastoral ministry activities are essential for consideration relative to pastoral competencies. In light of the ministry activities of a pastor, Eric Geiger and Kevin Peck propose seven competencies as absolutely essential for pastoral and ministry leaders: (1) Discipleship: theological and spiritual development, (2) Vision: preferred future, (3) Strategy: plan or method for the preferred future, (4) Collaboration: ability to work with others, (5) People development: contributing to the growth of others, (6) Stewardship: overseeing resources within one's care, (7) Ministry Specific Competencies: unique skills within a ministry area.¹⁹

Gregg R. Allison also synthesizes ministry activities into a shorter and more helpful list. He argues that the ministry responsibilities for men who serve as pastors/elders involve four components: teaching, leading, praying, and shepherding.²⁰

Busenitz's three categories of godly character (what a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to

¹⁸ This list is my own compilation and adaptation from many sources, including John MacArthur, "What Is a Pastor to Be and Do?," in MacArthur, *Pastoral Ministry*, 25-26; Richard L. Mayhue, "Rediscovering Pastoral Ministry," in MacArthur, *Pastoral Ministry*, 11-12; James F. Stitzinger, "Pastoral Ministry in History," in MacArthur, *Pastoral Ministry*, 31; Brian Croft, *The Pastor's Ministry: Biblical Priorities for Faithful Shepherds* (Grand Rapids: Zondervan, 2015).

¹⁹ Taken from Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H, 2016), 194.

²⁰ Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church*, Foundations of Evangelical Theology Series (Wheaton, IL: Crossway, 2012), 219.

do), along with Allison’s list of the four responsibilities of pastors, will serve as the template to organize pastoral competencies in this chapter. All three of Busenitz’s categories and Allison’s four responsibilities are informed by Paul in his two letters to Timothy. Three passages in First and Second Timothy are particularly important and should be given focused exegetical attention.

What a Pastor Should Be: Exegesis of 1 Timothy 3:1-7

Paul’s two letters to Timothy were addressed to that one man, but the letters were clearly intended for local churches. In 1 Timothy 6:21 and 2 Timothy 4:22, Paul utilized “you” as a plural rather than “you” as a singular, no doubt because he assumed a congregation would corporately read and apply the epistle. Furthermore, several of Paul’s instructions to Timothy obviously envision some kind of congregation (1 Tim 2:8-12, 3:15; 2 Tim 2:2). The letters provide, in Andreas J. Köstenberger’s words, “authoritative and relevant apostolic guidance not only for the original recipients but also for the governance of the church at any place and time.”²¹

Paul anticipated false teaching in the church, so he directed Timothy to remain in Ephesus (1 Tim 1:3). The church in Ephesus had been established much earlier but was having difficulties with false teaching and immorality in a city well-known for immoral living. I. Howard Marshall notes that Paul “is dealing throughout the letter with the problem of heresy and heretical teachers in the church. He has just dealt with the undesirability of women teaching, very probably because of their association with the heresy, and he now passes to the right kind of church leaders who will promote sound teaching rather than heresy.”²²

²¹ Andreas J. Köstenberger, *Commentary on 1-2 Timothy & Titus*, Evangelical Biblical Theology Commentary (Bellingham, WA: Lexham, 2020), 8.

²² I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles*, International Critical Commentary (London: T & T Clark, 2004), 473.

In 1 Timothy 3:1-7, Paul instructed Timothy that the elders of the church should meet certain prescribed qualifications of the office so that they would provide godly leadership for the church. He wanted to equip Timothy, who was dispatched by the apostle with the letters, to establish and maintain proper church governance in conjunction with the false teaching in Ephesus.²³ This becomes an important concept when returning to the issue of pastoral competencies later in this chapter.

Paul began 1 Timothy 3 with the words, “If anyone aspires to the office of overseer, he desires a noble task [*kalou ergou*]” (v. 1). The task described by these words indicates actual work. Eldering is hard work and those who work hard at preaching and teaching (1 Tim 5:17) are worthy of double honor. Continuing this concept, Paul used three metaphors in 2 Timothy 2 about pastoral ministry that figuratively convey the reality of strenuous labor: the soldier, the farmer, and the athlete. Robert W. Yarbrough observes, “What Paul modeled and counseled in his letters to Timothy and Titus reflects an embrace of arduous labor at many times and in many ways. The PE [Pastoral Epistles] are a fertile resource for restoring . . . a healthy regard for regular and rigorous work as an effect of the grace the Pauline gospel announced.”²⁴ Although this is not usually considered a competency, old-fashioned hard work is essential for pastors.

One of the essential competencies of elders, and the chief difference between the qualifications of the elder compared to the deacon (1 Tim 3:8-13), is that they must be “able to teach” (1 Tim 3:2). William D. Mounce notes that the translation “able to teach” seemingly allows for someone to be able—but not actually be doing—any teaching: “This same idea may be reflected in 1 Timothy 5:17, which may hold out the possibility of

²³ Köstenberger, *Commentary on 1-2 Timothy & Titus*, 1.

²⁴ Robert W. Yarbrough, *The Letters to Timothy and Titus*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2018), 30.

nonteaching elders.”²⁵ The word used in 1 Timothy 5:17 for “teach” is *didaskalia*. Other forms from the same root used in the New Testament are the words “teach” (*didaskō*) and “teaching” (*didachē*). This word *didaskalia* is in the Pastoral Epistles, where Paul uses it fourteen of the twenty-one times it is used in the New Testament.²⁶

It is interesting that in 1 Timothy 3:2 Paul does not use one of the words that would mean “to preach,” such as *kēryssō*, *kēryx*, *kērygma* as he used in 2 Timothy 4:2 and many other places in the New Testament. Instead, he used *didaktikon*, which means “skillful in teaching” or “able to teach.”²⁷ The implication is clear: Paul did not require every pastor to be gifted to “preach” but to “be able to teach.”

There are four aspects to the elder’s calling as a teacher. First, the elder must know the Bible, or as Paul refers to it in 1 Timothy 5:17, the “teaching” (*didaskalia*). Mounce explains, “This does not mean that the elder must have a PhD, or that he be able to teach the minutia of scholarship. But it does mean that the elder must know how to read the Bible intelligently, lead Bible studies, and (I believe) know the church’s statement of faith.”²⁸

Second, the elder must be “emotionally committed to the Bible, holding ‘firm to the trustworthy word’ as he has been taught. It is not enough to know it; he must be fully committed to it in all aspects of his life.”²⁹

²⁵ William D. Mounce, “The Noble Task: Leadership in the Pastoral Epistles,” in *Biblical Leadership*, ed. Benjamin K. Forrest and Chet Roden (Grand Rapids: Kregel, 2017), 448.

²⁶ See 1 Tim 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Tim 3:10, 16; 4:3; Titus 1:9; 2:1, 10.

²⁷ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., ed. Frederick William Danker (Chicago: University of Chicago Press, 2001), 240. Hereinafter referred to as BDAG. Interestingly, Paul only used this word two times in the New Testament, in 1 Tim 3:2 and 2 Tim 2:24.

²⁸ Mounce, “The Noble Task,” 447.

²⁹ Mounce, “The Noble Task,” 447.

Third, the elder must be able to teach. Mounce asserts, “This does not mean he must be able to stand in front of large crowds and teach for hours, but it does mean he has to have the basic skills of putting a talk together for a Bible study, or perhaps a new members’ class in church.”³⁰

Fourth, the elder must be willing to fight for the faith (Titus 1:9-16; Jude 3). He must teach sound doctrine,³¹ “to rebuke those who contradict the teaching of Scripture. This means the elder must have some awareness of what is being taught in secular society, what are the current attacks on the Bible and the faith, and how to respond.”³²

It is interesting to note in the qualifications listed in 1 Timothy 3:1-7 that “only two of the specific qualities point to activities: that the supervisor [overseer / elder] be hospitable and an apt teacher.”³³ This speaks to the supreme importance of the personal character for the elder. However, in contrast to Luke Timothy Johnson, who only highlights two activities in 1 Timothy 3:1-7, the competency to “manage (*proïstamenon*: present middle participle from *proïstēmi*) his household well” (1 Tim 3:4) is another measure of the elder’s ability to “manage (*proïstēnai*—aorist active infinitive from *proïstēmi*) God’s household” (1 Tim 3:5). Mounce notes that the elder’s children must be submissive and that the elder maintains his personal dignity in the process of managing his home.³⁴ Johnson concludes, “It is the capacity to ‘preside well’ over a household that is expected to be applied to the life of the church.”³⁵

³⁰ Mounce, “The Noble Task,” 447.

³¹ See Yarbrough, *The Letters to Timothy and Titus*, 504-8, and his entire section on Paul’s charge to Titus and the need for correct doctrine.

³² Mounce, “The Noble Task,” 447.

³³ Luke Timothy Johnson, *The First and Second Letters to Timothy*, Anchor Yale Bible Commentaries, vol. 35a (New York: Doubleday, 2001), 223.

³⁴ William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 177.

³⁵ Johnson, *The First and Second Letters to Timothy*, 223.

Managing one's household displays the crucial leadership abilities that are vital for elders and demonstrate leadership ability in the most basic social unit: the family. The effective elder leader will manage his home "well" (*kalōs* 1 Tim 3:4). The same standard of assessing the potential leader's family is also used in regard to deacons, with the same Greek construction (1 Tim 3:12). Managing is amplified by *epimeleomai* in Paul's question: "for if someone does not know how to manage (*proistēmi*) his own household, how will he care for (from the root *epimeleomai*) God's church?" (1 Tim 3:5). The word *epimeleomai* expands the meaning of *proistēmi* beyond a sort of efficient management to genuine and warm-hearted attention. Ceslas Spicq observes, "This term [*epimeleomai*] was used especially for the care and devotion shown by parents or nurses to children."³⁶

The tenderness implied by *epimeleomai* is the kind of attention demonstrated in its usage in the parable of the Good Samaritan (Luke 10:34-5):

[The Samaritan] went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care (*epimeleomai*) of him. And the next day he took out two denarii and gave them to the innkeeper, saying, "Take care (*epimeleomai*) of him, and whatever more you spend, I will repay you when I come back."

The same kind of care and concern is seen in Acts 27:3 where the noun form is used: "And Julius treated Paul kindly and gave him leave to go to his friends and be cared for (*epimeleias*)."

First Timothy 3:1-7 demonstrates that the pastor must have a reputation for godly character. However, this does not mean he is, nor can he be, perfect. Allison writes, "Perfection in each of these areas is not possible, but men who exhibit these characteristics in high and increasing measure should be leaders who fill the office of elder."³⁷ Mounce provides a fitting conclusion to this passage: "It cannot mean that an overseer must be

³⁶ Spicq, *Theological Lexicon*, s.v. "ἐπιμελέομαι."

³⁷ Allison, *Sojourners and Strangers*, 218.

free from any sin, internal or visible, but the emphasis is on the type of external personal reputation that would be a credit to the church.”³⁸

What a Pastor Should Know: Exegesis of 1 Timothy 4:6-16

First Timothy 3:1-7 describes the godly character a pastor should have. In addition, 1 Timothy 4:6-16 describes the kind of biblical knowledge a pastor should have. Since elders/pastors are to lead the church, and the church is the “pillar and buttress of truth” (1 Tim 3:15), it is essential that pastors are grounded in biblical knowledge.

The passage in 1 Timothy 4:6-16 contains seven references to biblical knowledge and doctrinal stability: “words of faith” (v. 6); “good doctrine” (v. 6, *didaskalia*); “command and teach these things” (v. 11); “speech” (v. 12); “teaching” (v. 13, *didaskalia*); “practice these things, immerse yourself in them” (v. 15); “keep a close watch on yourself and on the teaching” (v. 16, *didaskalia*). It is important to note in the structure of this passage that *didaskalia* is used three times (vv. 6, 13, 16). As pointed out, *didaskalia* is an important word in the Pastoral Epistles—Paul used it fourteen times in 1 and 2 Timothy and Titus out of the twenty-one times it is used in the New Testament. It refers to the teaching that forms accurate, precise doctrinal truth, which should be of utmost importance to a pastor.

Paul writes in 1 Timothy 4:6, “If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.” The word for “being trained” (*entrephomenos*) is only used here in the New Testament and the ESV opts for the sense of training. Though, the root word *entrephō* means “to nourish”³⁹ and the present participle stresses the

³⁸ Mounce, *Pastoral Epistles*, 170.

³⁹ Köstenberger, *Commentary on 1-2 Timothy & Titus*, 145. See also Jerome D. Quinn and William C. Wacker, *The First and Second Letters to Timothy*, Eerdmans Critical Commentary (Grand Rapids: Eerdmans, 2000), 367.

ongoing nature of the nourishment.⁴⁰ When contrasted with 2 Timothy 1:5 and 3:15, which address Timothy’s past upbringing, both George W. Knight III and Philip H. Towner believe this verse speaks of Timothy’s daily spiritual routine of nourishment from the Scriptures.⁴¹ No matter their age, God’s servants must continually nourish themselves in the Bible so they are able to nourish others.⁴²

In verse 11, “these things” references back to verse 6, “which refers to Paul’s instruction in response to the asceticism advocated by the false teachers. From his position of delegated apostolic authority, Timothy must not only teach but even command (παράγγελλε) acceptance of Paul’s teaching (cf. 1:3; see also 5:7; 6:13,17).”⁴³

In verse 15, “practice these things,” the ESV opts for a less dramatic translation, whereas the New American Standard gives *meleta* its more dramatic sense: “take pains.” This is a legitimate understanding of the word according to Cleon Rogers, Jr., and Cleon Rogers III.⁴⁴ Timothy, as an example for all pastors who followed him, was to give himself unreservedly and wholly to the truth of the Scriptures and to keep close watch (v. 16) on his life and his doctrine (*didaskalia*). This was for his sake as well as the benefit of the congregation.

Marshall explains that this passage “constitutes a personal appeal to Timothy to be courageous, active and diligent in the task of teaching, ignoring his disadvantage of youth and relying on the power of the Spirit. The concentration of imperatives (ten!) is

⁴⁰ Quinn and Wacker, *The First and Second Letters to Timothy*, 367.

⁴¹ George W. Knight III, *The Pastoral Epistles*, The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992), 194. Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 304.

⁴² Köstenberger, *Commentary on 1-2 Timothy & Titus*, 145.

⁴³ Köstenberger, *Commentary on 1-2 Timothy & Titus*, 150.

⁴⁴ Cleon L. Rogers Jr. and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 495.

remarkable.”⁴⁵ Since elders/pastors are to lead the church, and the church is the “pillar and buttress of truth” (1 Tim 3:15), it is essential that pastors are grounded in biblical knowledge.

What a Pastor Should Be Able to Do: Exegesis of 2 Timothy 2:1-6

Pastors must be men of godly character (what a man should be), biblical knowledge (what a man should know), and ministry skills (what a man should be able to do), with a particular emphasis on pastoral competencies. The first passage examined was from the New Testament that deals with pastoral character (1 Tim 3:1-7). The second passage examined dealt with biblical knowledge (1 Tim 4:6-16). The next passage to be examined deals with the key ministry skill, the most basic competency that pastors must possess.

Paul wrote the letter of 2 Timothy to Timothy during his second imprisonment in Rome, shortly before his death (2 Tim 4:6-8). In this setting Paul knew his time was short, and he wanted to give Timothy one last call to continue the work he had begun. This work involved identifying men of character to continue to teach the truth, the true gospel, the same gospel Timothy had received from Paul. Earlier in this letter, he urged Timothy, “Follow the pattern of sound words that you have heard from me, in the faith and love that are in Christ Jesus” (2 Tim 1:13). In this passage, Paul expected that Timothy would be competent to teach others the truth, who would continue the process.

Timothy had received the truth of Christ from Paul and now it was of prime importance for him to seek other faithful men (*pistoi anthrōpōis*). These men contrasted with false teachers who oppose the truth or who turn away from it. These men will be “faithful,” known and worthy of trust. To these men Timothy should “entrust” (from the root word *paratithēmi*) the truth. The verb *paratithēmi* is crucial in Paul’s letters to

⁴⁵ Marshall and Towner, *The Pastoral Epistles*, 597.

Timothy (1 Tim 1:18; 6:20; 2 Tim 1:12, 14; 2:2). It refers to literal as well as figurative property entrusted to another.⁴⁶

Donald A. Carson, Douglas J. Moo, and Leon Morris explain that in this passage there “is a ‘given’ about the Christian faith; it is something inherited from the very beginning of God’s action for our salvation, and it is to be passed on as long as this world lasts.”⁴⁷ The treasure of God’s precious truth has been entrusted to believers and it must be guarded (1 Tim 6:20; 2 Tim 1:14) and faithfully passed along (2 Tim 2:2). “God has said and done certain things, and Christians must stand by those things whatever the cost.”⁴⁸ There must be a level of competence in identifying “faithful men” and in “entrusting” the deposit of truth to those who can do the same, and this is exactly what this passage commands.

Competency is seen in the phrase “entrust to faithful men who will be able (*hikanos*) to teach others also.” The ability to teach (“entrust”) on Timothy’s part involved competency, which is a requirement for elders in 1 Timothy 3:2, and the word *hikanos* defines competency in those faithful men Timothy was training. *Hikanos* “means ‘capable of’ in speaking of persons and ‘sufficient’ in speaking of things. . . . It is Philo who fleshed out the sense of *hikanos* as ‘capable of’ in applying it to people; he gave it to the nuances of being apt, particular to (Spec. Laws 4.188), equal to (*To Gaius* 257), gifted for.”⁴⁹

Johnson carries through with this idea of competency, translating “able to teach others” (*hoitines hikanoi esontai*) as “competent enough to teach others” in order to retain the sense of *hikanos*, which he asserts means “qualified.”⁵⁰ He continues, “The use of the

⁴⁶ Köstenberger, *Commentary on 1-2 Timothy & Titus*, 392.

⁴⁷ Donald A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1995), 380.

⁴⁸ Carson, Moo, and Morris, *An Introduction to the New Testament*, 380.

⁴⁹ Spicq, *Theological Lexicon*, s.v. “ἱκανός”.

⁵⁰ Johnson, *The First and Second Letters to Timothy*, 365.

future *esontai* makes clear that the personal character of being faithful is not the same as the skill to teach others; for that task, these people need to become *hikanos* (competent). The phrasing neatly combines the classic Hellenistic convictions concerning the teacher: the truth is witnessed to both through deeds and in words.”⁵¹

In this passage, there are four important components in the process Paul outlines. First, the content of the deposit which has been entrusted to Paul and Timothy is in view. This content is the truth of the gospel, and this truth must be guarded by men who know it and are able to teach it and defend it. Second, Paul’s careful and competent delivery of the deposit to Timothy is part of the process. Paul received the truth on deposit from Christ and he in turn passed it on to Timothy. Third, the identity of those to whom the deposit should be entrusted is specified: “faithful men” with competency to teach. Fourth, those “faithful men” are to identify “others also” to entrust with the deposit of truth.

This process that Paul outlined for Timothy is overseen and empowered by God and his grace. The letter began with such a reference, noting it is because of this grace that Timothy was given “grace, mercy, and peace from God the Father and Christ Jesus our Lord” (2 Tim 1:2). And the letter ends with grace: “Grace be with you” (2 Tim 4:22). It is powerful to reflect on the fact that these are the last recorded words of Paul, which should inform and motivate the pastoral ministry.

Following the exegetical summary of the three previous passages, careful reference will now be given to the importance of shepherding and pastoral competencies. The shepherd-leader motif as used throughout Scripture provides insight into the nature and role of spiritual leadership and helps inform a profile of competencies for a model pastor. Shepherding embodies all three dimensions of being (heart), knowing (head), and doing (hands). When considering pastoral competencies, the image of shepherding must be considered.

⁵¹ Johnson, *The First and Second Letters to Timothy*, 365.

Shepherd Imagery and Pastoral Competencies

In the ancient Near East, the shepherd was one of the most frequently invoked images of ideal leadership for God's people found in the Bible. Nathan Gunter writes, "Shepherd imagery is found from the earliest chapters of Genesis and soon is established as the central metaphor for describing leadership in ancient Israel."⁵² From Moses and David, through the Prophets Isaiah, Jeremiah, Ezekiel, and Zechariah, the Old Testament carries forth the shepherd motif for leaders.⁵³

The New Testament continues with the imagery of a shepherd as leader. In the Gospels, Jesus is portrayed as the Good Shepherd. Particularly in John 10, the Good Shepherd calls his sheep by name and leads them in and out of the pen (v. 4), saves his sheep from thieves and robbers (vv. 8-9), lays down his life for the sheep (v. 11), knows his sheep through means of relationship (vv. 14-15), and pursues those sheep who have wandered from the flock (v. 16).

Paul uses shepherding language to describe the function of faithful elders in the life of the church. From Paul's farewell to the Ephesian elders in Acts 20, Timothy Z. Witmer explains: "When called to summarize the work of the elders in these final moving words, he returns to the imagery of shepherding. The elders are to be vigilant in 'watching over' (*prosechō*) not only themselves but also the believers at Ephesus."⁵⁴ In verse 28, these church leaders are also described as overseers (*episkopous*). The action to which elders/overseers must be committed is "to shepherd the church of God" (Acts 20: 28), underscoring the vital nature of church leaders as shepherds. Benjamin L. Merkle

⁵² Nathan H. Gunter, "The Shepherd-Leader Motif as a Pastoral Model for a Globalizing Church," *Perichoresis* 16, no 3 (2018): 91.

⁵³ Timothy S. Laniak, *Shepherds after My Own Heart: Pastoral Traditions and Leadership in the Bible* (Leicester: Apollos, 2006), 117-68.

⁵⁴ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P & R, 2010), 38-39.

concludes that Paul’s use of shepherd language indicates his primary concern was to describe the proper function of leadership rather than its proper title.⁵⁵

The shepherd-leader motif as used throughout Scripture provides insight into the nature and role of spiritual leadership and helps inform a profile of competencies for a model pastor. Several have noted this and categorized the practical competencies associated with biblical descriptions of shepherd leadership. Timothy Laniak outlines the roles of Moses and David as human representatives of God’s care for Israel and summarized their key shepherding tasks as courageous protection, compassionate provision, and competent guidance.⁵⁶ Elsewhere, Laniak presents three critical elements that comprise a biblical shepherd-leader: calling, character, and competence.⁵⁷ Witmer presents the shepherd’s primary responsibilities as knowing, feeding, leading, and protecting the sheep.⁵⁸ Andrew Davis calls for shepherd leaders who will exercise patience in instigating needed change within a flock, model faithfulness before the flock, intentionally develop other shepherd leaders for the flock, intercede for the sheep in prayer, and evaluate the ongoing ministry of the church.⁵⁹

It is apparent that shepherding literal sheep in the field and spiritual sheep in the local church requires a complex skill set of competencies. Laniak writes, “Shepherd is a felicitous metaphor for human leadership because both occupations have a comparable variety of diverse tasks that are constantly negotiated. . . . Shepherds had to combine broad

⁵⁵ Benjamin L. Merkle, “The Pattern of Leadership in Acts and Paul’s Letters to the Churches,” in Merkle and Schreiner, *Shepherding God’s Flock*, 85.

⁵⁶ Laniak, *Shepherds after My Own Heart*, 77-114. See also Timothy Laniak, “Spiritual Transformation and Servant Leadership: Shepherding After God’s Heart” (class lecture—DM801, Shepherds Theological Seminary, October 16, 2020).

⁵⁷ Timothy S. Laniak, “Shepherds after My Own Heart: A Survey of Biblical Leadership,” in *Leadership in the 21st Century* (Charlotte, NC: Center for the Development of Evangelical Leadership, 2001).

⁵⁸ Witmer, *The Shepherd Leader*, 107-92.

⁵⁹ Andrew M. Davis, “Leading the Church in Today’s World: What It Means Practically to Shepherd God’s Flock,” in Merkle and Schreiner, *Shepherding God’s Flock*, 313-34.

competencies in animal husbandry with capacities for scouting, defence [sic], and negotiation.”⁶⁰

Merkle provides a fitting summary of the shepherding role for elders: “Thus, the elders lead the people of God as a shepherd leads a flock of sheep. This is a significant analogy. Church leaders are not cowboys who drive the sheep. Rather, they are caring shepherds who lead and protect the sheep. Furthermore, the shepherd’s primary task is not to run an organization but to care for people’s souls.”⁶¹

Concept Study: Key Greek Words and Pastoral Competencies

It is essential to understand key Greek words used in the New Testament when considering pastoral competencies. Yet as Rick Brannan observes, “The notion of ‘word studies’ is viewed derisively in some circles.”⁶² However, J. Scott Duvall and J. Daniel Hays argue, “Words . . . fit together to form a story or a paragraph in a letter (i.e., the big picture). Until you know the meaning of certain words, you will not be able to grasp the meaning of the whole passage.”⁶³ And Gordon D. Fee notes, “In any piece of literature, words are the basic building blocks for conveying meaning.”⁶⁴ Donald A. Hagner also asserts, “One of the most fruitful areas of study for exegesis is the study of the exceptionally rich vocabulary of the NT.”⁶⁵

⁶⁰ Laniak, *Shepherds after My Own Heart*, 40.

⁶¹ Benjamin L. Merkle, *Why Elders? A Biblical and Practical Guide for Church Members* (Grand Rapids: Kregel, 2009), 46.

⁶² Rick Brannan, *First Timothy*, Lexical Commentaries on the Pastoral Epistles (Bellingham, WA: Appian Way, 2016), vi.

⁶³ J. Scott Duvall and J. Daniel Hays, *Grasping God’s Word*, 2nd ed. (Grand Rapids: Zondervan, 2005), 132.

⁶⁴ Gordon Fee, *New Testament Exegesis: A Handbook for Students and Pastors*, 3rd ed. (Louisville: Westminster John Knox, 2002), 79.

⁶⁵ Donald A. Hagner, *New Testament Exegesis and Research: A Guide for Seminarians* (Pasadena, CA: Fuller Seminary Press, 1999), 10.

Lexical studies are necessary and important in regard to the information they provide. As related to the many words associated with 1 and 2 Timothy, Brannan argues, “To responsibly exegete the text of the Pastoral Epistles, one must become familiar with the vocabulary.”⁶⁶

However, it is also important to acknowledge the limitations of lexical studies. For example, there is no exact one-to-one correlation between any Greek word and the English word “competency” in the context of leadership. One adjective is close and deserves special study: *hikanos* “sufficient, capable.”⁶⁷ The New Testament demonstrates that there are a number of competencies a pastor needs to have, and those competencies can be accounted for in a lexical study of Greek words.

Limitations of Greek Word Study for Pastoral Competencies

Many expositors seem to forget, or perhaps have never understood, that an exact one-to-one correlation of a Greek word to an English word does not correspond to reality. Robert Stacy explains, “Words do not have ‘meanings’ in the strictest sense; they only have uses.”⁶⁸ Stacy makes an important point that must be acknowledged by students and exegetes: “Words are merely symbols matched to referents, sometimes logically and obviously, sometimes arbitrarily and inscrutably. . . . Moreover, the referents to which words are matched are more complex than frequently realized.”⁶⁹

Carson made the same argument in his seminal book *Exegetical Fallacies*, where he listed “a collection of common fallacies that repeatedly crop up when preachers

⁶⁶ Brannan, *First Timothy*, vii.

⁶⁷ Spicq, *Theological Lexicon*, s.v. “ικανός.”

⁶⁸ Robert Wayne Stacy, “A Concept Study: Leadership in New Testament Greek,” in Forrest and Roden, *Biblical Leadership*, 289.

⁶⁹ Stacy, “Leadership in New Testament Greek,” 290.

and others attempt word studies of biblical terms, and to provide some examples.”⁷⁰

These fallacies include:

1. The root fallacy
2. Semantic anachronism
3. Semantic obsolescence
4. Appeal to unknown or unlikely meanings
5. Careless appeal to background material
6. Verbal parallellomania
7. Linkage of language and mentality
8. False assumptions about technical meaning
9. Problems surrounding synonyms and componential analysis
10. Selective and prejudicial use of evidence
11. Unwarranted semantic disjunctions and restrictions
12. Unwarranted restriction of the semantic field
13. Unwarranted adoption of an expanded semantic field
14. Problems related to the Semitic background of the Greek New Testament
15. Unwarranted neglect of distinguishing peculiarities of a corpus
16. Unwarranted linking of sense and reference⁷¹

Stacy explains that “words appear in contexts, and meaning is typically created by the interplay between the semantic associations words typically carry and the contexts in which those words appear. In the exchange of meaning created by this interplay, context is king.”⁷²

⁷⁰ D. A. Carson, *Exegetical Fallacies* (Grand Rapids: Baker, 1984), 26. Also, consideration must be given Moisés Silva’s strong caution regarding “word studies” in *Biblical Words and Their Meaning* (Grand Rapids: Zondervan, 1994). Both books should be weighed when engaging in the lexical work involved in exegesis.

⁷¹ Carson, *Exegetical Fallacies*, 26-65.

⁷² Stacy, “Leadership in New Testament Greek,” 290.

Acknowledging the legitimate concerns, and recognizing the limitations they point out, there is still value in considering Greek lexical studies when studying pastoral competencies in the New Testament. Therefore, this study will investigate a key adjective related to pastoral competency, six key words with greater significance for pastoral competency, and thirteen words with lesser significance for pastoral competency.

A Key Adjective Related to Pastoral Competency

One key adjective is related to pastoral competency: *hikanos*. This word is the closest equivalent to the English word “competent” and as such, it is a most important word to carefully study regarding pastoral competencies. In 2 Timothy 2:2, the word *hikanos* defines the necessary competency in those faithful men that Timothy should identify and train. As noted, Spicq asserts that *hikanos* “means ‘capable of’ in speaking of persons and ‘sufficient’ in speaking of things. . . . It is Philo who fleshed out the sense of *hikanos* as ‘capable of’ in applying it to people; he gave it to the nuances of being apt, particular to (Spec. Laws 4.188), equal to (*To Gaius* 257), gifted for.”⁷³ In Classical Greek, when the word is used of persons, it means “sufficient, competent to do a thing.”⁷⁴

The New Testament semantic domains that Johannes Louw and Eugene Nida place *hikanos* are Domain 75 “Adequate, Qualified: pertaining to being adequate for something,”⁷⁵ Domain 78A “Degree—Much, Little: a relatively high point on a scale of extent,”⁷⁶ and Domain 78D “Degree—Completely, Enough: a degree which is sufficient,

⁷³ Spicq, *Theological Lexicon*, s.v. “ἱκανός.”

⁷⁴ Henry George Liddell et al., *A Greek-English Lexicon*, 9th ed. (Oxford: Clarendon, 1996), 825.

⁷⁵ Johannes P. Louw, Eugene A. Nida, and Rondal B. Smith, *Greek-English Lexicon of the New Testament Based on Semantic Domains* (New York: United Bible Societies, 1989), 1:679.

⁷⁶ Louw, Nida, and Smith, *Greek-English Lexicon*, 1:686.

enough.”⁷⁷ The *New International Dictionary of New Testament Theology and Exegesis* asserts *hikanos* means “enough, worthy, able, competent, qualified.”⁷⁸

In the *Theological Dictionary of the New Testament*, Karl Heinrich Rengstorf has this to say about *hikanos*: “Of the 40 occurrences of *ικανός* in the NT, 3 are in Mt., 3 in Mk., 6 in Pl. [Paul] (also 2 Tim. 2:2), 27 in the Lucan writings, and none in the Catholic Epistles, Hb. or the Johannine literature.”⁷⁹ In *Exegetical Dictionary of the New Testament*, Peter Trummer writes that *hikanos* takes on special significance in 2 Corinthians 2:16-3:6: “Over against the self-commendation and the use of letters of recommendation by his opponents, Paul emphasizes that the capacity for thinking (judgment) and ministry comes not from us; instead our *sufficiency* is from God, who has made us *sufficient* as ministers of a new covenant.”⁸⁰

Words with Greater Significance Regarding Pastoral Competencies

When viewed in context, six words seem to have greater significance in the discussion regarding pastoral competencies. Also, thirteen words have significance regarding pastoral competencies, but theirs is lesser significance than the key six. The words with greater significance are as follows.

⁷⁷ Louw, Nida, and Smith, *Greek-English Lexicon*, 1:692.

⁷⁸ Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids: Zondervan, 2014), s.v. “*ικανός*.”

⁷⁹ Karl Heinrich Rengstorf, “*ικανός*,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, G. W. Bromiley, and Gerhard Friedrich (Grand Rapids: Eerdmans, 2006), 3:293.

⁸⁰ Peter Trummer, “*ικανός*,” in *Exegetical Dictionary of the New Testament*, ed. Horst Balz and Gerhard Schneider (Grand Rapids: Wm. B. Eerdmans, 1994), 2:185, emphasis original.

Didaskō. This word is used in 2 Timothy 2:2 and it is the common verb for “teach.”⁸¹ The verb *didaskō* is used regarding teaching in formal and informal settings.⁸² Of the ninety-five occurrences of this verb, forty-seven refer to Jesus’ teaching.⁸³ Roy B. Zuck notes that, almost without exception, “*didaskō* refers to the teaching of groups. Only three of the almost one hundred occurrences of *didaskō* appear to be exceptions to this observation that this verb refers to the teaching of groups: John 8:28 (‘As my Father taught me’); Romans 2:21 (‘Thou . . . teachest another’); and Revelation 2:14 (‘Balaam . . . taught Balak’).”⁸⁴ In 1 Timothy 3:2, the word “able to teach” (*didaktikos*) gives the only competency listed for elders not also listed for deacons. The ability to teach is a non-negotiable competency for elders (1 Tim 3:2), most especially since, as Allison explains, “teaching refers to the communication of sound doctrine and the Christlike practice that flows from it.”⁸⁵

Kēryssō. This important word is used in references such as Romans 10:14, 15 and 2 Timothy 4:2 with direct relevance to pastoral competency. It is translated “to preach” and it means “to make an official announcement . . . as an official entrusted with a proclamation.”⁸⁶ The reference is “to herald, broadcast, announce.”⁸⁷ It is used sixty-one

⁸¹ BDAG, 191.

⁸² BDAG, 241.

⁸³ Roy B. Zuck, *Teaching as Jesus Taught* (Grand Rapids: Baker, 1995), 29.

⁸⁴ Roy B. Zuck, “Greek Words for Teach,” *Bibliotheca Sacra* 122, no. 486 (April-June 1965): 158.

⁸⁵ Allison, *Sojourners and Strangers*, 219.

⁸⁶ BDAG, 543.

⁸⁷ Robert Beekes and Lucien van Beek, *Etymological Dictionary of Greek* (Leiden: Brill, 2016), s.v. “κηρύσσω.”

times in the New Testament regarding the proclamation of a message by a herald.⁸⁸ The entry by Gustav Friedrich in *Theological Dictionary of the New Testament* is most instructive, where he writes that heralds were to deliver the exact message given to them since they were bound by the person who commissioned them and the message did not originate with them: “The herald does not express his own views. He is the spokesman for his master.”⁸⁹

Proïstēmi. This word is used two times in 1 Timothy 3:4-5: “He must manage [*proïstamenon*] his own household well, with all dignity keeping his children submissive, for if someone does not know how to manage [*proïstēnai*] his own household, how will he care for God’s church?” It means “be at the head of, rule, direct . . . manage, conduct”⁹⁰ and is also used in other key passages related to elders (1 Tim 5:17; Rom. 12:8; 1 Thess 5:12). It encompasses several managing functions (e.g., administrative, concern, direction) summarized well by “leading.”⁹¹ This pastoral competency is first demonstrated in the home, then in the church.

Epimeleomai. This word is also used in 1 Timothy 3:4-5 in Paul’s question: “For if someone does not know how to manage his own household, how will he care for [*epimeleomai*] God’s church?” (1 Tim 3:5). The word *epimeleomai* expands the meaning of *proïstēmi* beyond a sort of efficient management to genuine and warm-hearted attention. As Spicq notes about *epimeleomai*: “This term was used especially for the care and

⁸⁸ Otto Merk, “κηρύσσω,” in Balz and Schneider, *Exegetical Dictionary of the New Testament*, 2:288.

⁸⁹ Gustav Friedrich, “κήρυξ,” in Kittel, Bromiley, and Friedrich, *Theological Dictionary of the New Testament*, 3:687.

⁹⁰ BDAG, 713.

⁹¹ Marshall and Towner, *The Pastoral Epistles*, 331-32, 480.

devotion shown by parents or nurses to children.”⁹² The tenderness implied by *epimeleomai* is the kind of attention demonstrated in its usage in the parable of the Good Samaritan (Luke 10:34-35).

Poimainō. This word is rich with meaning drawn from the pastoral life so well known in the Near Eastern agricultural culture. It means “to serve as the tender of sheep.”⁹³ The shepherd reference in Ezekiel 34, echoed by Jesus in John 10, forms the background to this important word also used by Paul in his farewell message to the Ephesian elders in Acts 20:28 and Peter used in 1 Peter 5:2. In its noun form, it is also used in that important passage in Ephesians 4: “The idea of the shepherd as nurturing guide is retained in New Testament Greek in the usage of the word *poimen* in Ephesians 4:11, which most English versions translate ‘pastor,’ but could just as easily, and more literally, be rendered ‘shepherd.’”⁹⁴ Allison writes that the elder shepherds feed the flock “by providing sound doctrine, warning against and rebuke of wrong belief and practice, steering in the correct direction, and training in righteousness so that the members of the church are adequately prepared for every good work to which God calls them (2 Tim 3:16-17).”⁹⁵

Proseuchomai. This word means to pray, “to petition a deity,”⁹⁶ and it is a pastoral competency often overlooked because it is an activity frequently assumed to be happening, but often is not. It involves more than an individual pastor’s spiritual discipline—it involves the corporate work of the elders together, making it a priority to

⁹² Spicq, *Theological Lexicon*, s.v. “ἐπιμελέομαι.”

⁹³ BDAG, 842.

⁹⁴ Stacy, “Leadership in New Testament Greek,” 303.

⁹⁵ Allison, *Sojourners and Strangers*, 222.

⁹⁶ BDAG, 879.

pray for the needs of the congregation (see Acts 6:4 where the noun form of *proseuchomai* is used). It is also used in James 5:17 regarding the elders' prayer for the sick. Certainly, all Christians are expected to pray (Matt 6:7-15; Luke 11:1-4; John 14:12-14), but elders have a particular responsibility to pray above and beyond that of an individual Christian. Therefore, *proseuchomai* must be considered an important pastoral competency—a pastor who is competent to lead the church's leaders to be faithful in their corporate praying.

Words with Lesser Significance Regarding Pastoral Competencies

To be clear, the following thirteen words represent nuances of vital and essential pastoral competencies and therefore are not less significant in value or worth. However, when compared to the six previous words, the following thirteen words can be classified within the activities of the previous words.

Euangelizō. This word is used 52 times in the New Testament, and it emphasizes the nature of the pastor's teaching and preaching as declaring the message of good news of salvation in Christ. It means "to bring good news, to announce good news."⁹⁷ Of course, this is one of the ultimate goal of preaching and teaching.

Dialegomai. This word is used 13 times in the New Testament "to engage in speech interchange . . . exchange of opinions."⁹⁸ It is regarding a presentation of reasoned discourse, involving a discussion for the purpose of pondering and it is used regarding Paul in Acts 17:2,17 and 18:4,19.

⁹⁷ BDAG, 402.

⁹⁸ BDAG, 232.

Antilegō. This word means “to speak against, contradict, object to.”⁹⁹ It is a strong word meaning to refute, and it is used regarding an elder needing to speak against incorrect teaching (Titus 1:9).

Elegchō. This word means “to scrutinize or examine carefully, bring to light, expose . . . to bring a person to the point of recognizing wrong-doing . . . to reprove, penalize, punish.”¹⁰⁰ This is a sharp rebuke (Titus 1:9,13; 2:15) for the purpose “that they may be sound in the faith” (Titus 1:13). It is no surprise that this “word group is found esp[ecially] in hortatory passages.”¹⁰¹

Noutheteō. This word means to confront, “to admonish, to warn”¹⁰² and is used in Acts 20:31, 2 Thessalonians 3:15, and Colossians 1:28. Spicq notes that it means “to instruct, lecture, admonish, reprimand . . . with [the idea of] corporal punishment as an element of child-rearing.”¹⁰³

Parrēsiazomai. This word means to “speak freely, openly, fearlessly.”¹⁰⁴ It refers to the pastor’s boldness and courage in expressing his message freely (Acts 9:27; 13:46; 14:3; 18:26; 19:8; Eph 6:20).

⁹⁹ Silva, *New International Dictionary*, s.v. “ἀντιλέγω.”

¹⁰⁰ BDAG, 315.

¹⁰¹ Silva, *New International Dictionary*, s.v. “ἐλέγχω.”

¹⁰² Beekes and van Beek, *Etymological Dictionary of Greek*, s.v. “νουθετέω.”

¹⁰³ Spicq, *Theological Lexicon*, s.v. “νουθετέω.”

¹⁰⁴ BDAG, 782.

Ektiithēmi. This word means “to explain, expose”¹⁰⁵ in the sense of “convey information by careful elaboration.”¹⁰⁶ It is used regarding Paul’s witness while under house arrest in Acts 28:23.

Peithō. Some of the places where this word is used include Acts 13:43; 18:4; 19:8,26; Galatians 1:10; and 2 Corinthians 5:11. The idea behind this word is “to persuade, win over, prevail upon.”¹⁰⁷ It can also be used in an unfavorable sense, as in “cajole, mislead.”¹⁰⁸ This seems to indicate there are times that call for passionate and persuasive preaching, which some could possibly mistake for negatively persuasive.

Kybernēseis. This word is used regarding administration (1 Cor 12:28) and comes from the nautical world for the one who steers a ship. He is the “one who is responsible for the management of a ship; one who directs the destiny of humans, a pilot.”¹⁰⁹

Katartismos. This word means “preparation . . . equipping,”¹¹⁰ in the sense of causing the saints to be “fully prepared” to do the work of the ministry (Eph 4:12). Interestingly, it comes from the medical world in the sense of “setting a bone.”¹¹¹

¹⁰⁵ Balz and Schneider, “ἐκτίθημι,” in *Exegetical Dictionary of the New Testament*, 1:422.

¹⁰⁶ BDAG, 310.

¹⁰⁷ BDAG, 791.

¹⁰⁸ BDAG, 791.

¹⁰⁹ BDAG, 574.

¹¹⁰ BDAG, 526.

¹¹¹ BDAG, 526.

Prosechō. Paul used this word with the Ephesian elders in Acts 20:28: “Pay careful attention to yourselves and the flock.” The idea behind it is “to have in close proximity . . . to turn one’s mind to . . . to be in a state of alert.”¹¹²

Agrypneō. This word means to “be vigilant in awareness of threatening peril . . . to keep watch”¹¹³ and it is used regarding watching out for the souls of the congregation (Heb 13:17). It is also used regarding to keep alert with all perseverance in prayer “for all the saints” (Eph 6:18).

Strateuomai. There is a military background to this word: “to serve as a soldier, to wage battle,”¹¹⁴ “to engage in a conflict.”¹¹⁵ Paul charges Timothy to “wage [*strateuomai* – verb] the good warfare [*strateia* – noun]” (1 Tim 1:18).

This section investigated the key adjective related to pastoral competency, provided the word studies to key words with greater significance for pastoral competency and to key words with lesser significance for pastoral competency. It is now appropriate to attempt to categorize the words regarding pastoral competencies.

Attempting to Categorize the Words Regarding Pastoral Competencies

Allison’s list of the four responsibilities of pastors will serve as the template to organize the nineteen Greek words that relate to pastoral competencies. These are summarized in table 1.

¹¹² BDAG, 879.

¹¹³ BDAG, 16.

¹¹⁴ Silva, *New International Dictionary*, s.v. “στρατεύομαι.”

¹¹⁵ BDAG, 947.

Table 1. Key Greek words related to pastoral competencies

Competency	Greek word
Teaching	<i>didaskō</i> (to teach) <i>kēryssō</i> (to preach, to herald) <i>euangelizō</i> (to announce good news) <i>dialegomai</i> (to present a reasoned discourse) <i>antilegō</i> (to refute, speak against) <i>parrēsiazomai</i> (to speak boldly) <i>ektithēmi</i> (to explain) <i>peithō</i> (to seek to persuade)
Leading	<i>epimeleomai</i> (to care for with warm-hearted attention) <i>proistēmi</i> (to manage, direct, be at the head of) <i>kybernēseis</i> (to direct like the navigator on a ship) <i>katartismos</i> (to equip) <i>strateuomai</i> (to wage battle)
Praying	<i>proseuchomai</i> (to pray)
Shepherding	<i>pomainō</i> (to shepherd) <i>prosechō</i> (to pay close attention, be on alert) <i>agrypneō</i> (to be vigilant in the face of danger) <i>elegchō</i> (to reprove sharply, to penalize) <i>noutheteō</i> (to warn)

The Value of Greek Word Study for Pastoral Competencies

It is essential to understand the key Greek words used in the New Testament when considering pastoral competencies. The many nuances of the Greek words used in the context of pastoral competencies demonstrate the wide range of meaning related to pastoral competencies as presented in the New Testament. Fee asserts, “In any piece of literature, words are the basic building blocks for conveying meaning.”¹¹⁶ Also, Hagner makes the point, “One of the most fruitful areas of study for exegesis is the study of the exceptionally rich vocabulary of the NT.”¹¹⁷

Lexical studies are important in regard to the information they provide. As related to the many words associated with pastoral competencies in 1 and 2 Timothy, Brannan argues, “To responsibly exegete the text of the Pastoral Epistles, one must become

¹¹⁶ Fee, *New Testament Exegesis*, 79.

¹¹⁷ Hagner, *New Testament Exegesis and Research*, 10.

familiar with the vocabulary.”¹¹⁸ This supports the value of studying the nuances of meaning in the nineteen Greek words to describe pastoral competencies, which was useful data in informing this project.

Summary and Conclusion

The purpose of this chapter was to research the issue of pastoral competencies and ultimately come to some conclusions regarding how the Bible informs the subject. The New Testament provides sufficient instruction and modeling regarding pastoral competencies. To demonstrate this, pastoral competency was first defined and the limitations on pastoral competency were noted. Second, the relationship of being and doing to pastoral competency was observed, especially as it informs what a pastor needs to do as defined in the New Testament and then ten pastoral ministry activities were presented as essential for consideration relative to pastoral competencies. Pastors must be men of godly character (what a man should be), men with a level of biblical knowledge (what a man should know), and men who possess a certain kind of ministry skills (what a man should be able to do).

Third, three New Testament passages were examined that help inform the subject of pastoral competencies. The first passage examined was a key passage dealing with pastoral character (1 Tim 3:1-7). The second passage examined was a sample passage dealing with biblical knowledge (1 Tim 4:6-16). The third passage examined was a sample passage dealing the key ministry skill of teaching others, which is the most basic competency pastors must possess (2 Tim 2:1-6).

Fourth, careful reference was given to the importance of shepherding and pastoral competencies. The shepherd-leader motif as used throughout Scripture provides insight into the nature and role of spiritual leadership and helps inform a profile of competencies for a model pastor.

¹¹⁸ Brannan, *First Timothy*, vii.

All the above culminated in a series of Greek lexical studies on pastoral competencies in the New Testament. This involved one key adjective related to pastoral competency, six key words with greater significance for pastoral competency, and thirteen words with lesser significance for pastoral competency. Then, all nineteen words were categorized regarding pastoral competencies.

Shepherding a spiritual flock is a demanding task requiring a number of skills. The standards are high and not everyone can meet the requirements and yet, with the responsibilities of leading a congregation comes the potential for great blessing.

CHAPTER 3

THEORETICAL SUPPORT FOR AN UNDERSTANDING OF PASTORAL COMPETENCIES

Competencies delineated in education models can be synthesized with the process of theological education to inform the desired core of competencies for graduating students in the Pastoral Theology Department of Shepherds Theological Seminary. This chapter will first examine the theory and practice of competency-based models with an emphasis on education. Second, the theory and various proposed competencies from competency-based models will be synthesized with Christian theological education. Third, competencies delineated in Christian theological education will be integrated into lists of hypothetical core pastoral competencies that will inform the project of revising the Pastoral Theology Department of Shepherds Theological Seminary.

Theory and Practice of Competency-Based Models

Because of the growing awareness of their critical significance, competency models and measurement have become an important research field related to a wide variety of applications in education, healthcare, human resource management, business management, and leadership studies as well as a number of science, engineering, and technical fields.¹ The growing importance of understanding the application of competencies is demonstrated in a review of competency modeling literature, beginning with Ralph Stogdill in 1948: “Stogdill was a professor of management at Ohio State University. In 1948, Stogdill published a meta-analysis of over 100 research studies,

¹ For a good overview of the development of the competency movement, see Sylvia Horton, “The Competency Movement,” in *Competency Management in the Public Sector: European Variations on a Theme*, ed. Sylvia Young, Annie Hondeghem, and David Farnham (Brussels, Belgium: IOS, 2002), 3-15.

examining nearly 30 leadership traits. His focus was on ‘studies in which some attempt has been to determine the traits and characteristics of leaders.’”² The trend toward competency-based models continued in 1966 with business management experts Blake Root and Ray Roberts, as well as management consultant J. M. Dornan in 1972, and Harvard psychologist David C. McClelland at his new consulting company McBer and Company in 1973.³ Kim Kanaga writes, “Early competency models, developed by social psychologist David McClelland and colleagues, focused on identifying competencies for specific jobs. . . . In recent years the demand for leadership competency models has grown rapidly as their value to individuals and organizations has become more widely understood.”⁴ By 2004, nearly 75 percent of businesses used competencies in

² Robert R. Drov Dahl and Galen Jones, “The Times They Are a-Changin’: Christian Leadership Over the Last 40 Years,” *Christian Education Journal* 17, no. 3 (December 2020): 583.

³ Blake S. Root and R. Ray Roberts describe the competencies needed for training directors in “Competencies Needed by Training Directors,” *Training and Development Journal* 20, no. 6 (June 1966): 2-13. J. M. Dornan outlines five competency areas for business managers to develop in “Individual Development Process,” *Training & Development Journal* 26, no. 8 (1972): 28-29. See also David C. McClelland, “Testing for Competence Rather than for ‘Intelligence,’” *American Psychologist* 28, no. 1 (1973): 1-14. The following are examples of competency studies, listed in chronological order. Thomas F. Gilbert, *Human Competence: Engineering Worthy Performance* (New York: McGraw-Hill, 1978); Richard E. Boyatzis, *The Competent Manager: A Model of Effective Performance* (New York: John Wiley, 1982); David D. Dubois, *Competency-Based Performance Improvement: A Strategy for Organizational Change* (Boston: HRD, 1993); Lyle M. Spencer and Signe M. Spencer, *Competence at Work: Models for Superior Performance* (New York: John Wiley, 1993); M. R. Kerr, “Tacit Knowledge as a Predictor of Managerial Success: A Field Study,” *Canadian Journal of Behavioural Science* 27, no. 1 (1995): 36-51; Richard S. Mansfield, “Building Competency Models,” *Human Resource Management* 35 (1996): 718; Anntoinette D. Lucia and Richard Lepsinger, *The Art and Science of Competency Models* (San Francisco: Jossey-Bass, 1999); Kenneth C. Cooper, *Effective Competency Modeling and Reporting* (New York: American Management Association, 2000); Elizabeth A. Jones and Richard A. Voorhees, with Karen Paulson, *Defining and Assessing Learning: Exploring Competency-Based Initiatives* (Washington, DC: US Department of Education, National Center for Education Statistics, 2002); L. H. Markus, H. D. Cooper-Thomas, and K. N. Allpress, “Confounded by Competencies? An Evaluation of the Evolution and Use of Competency Models,” *New Zealand Journal of Psychology* 34, no. 2 (2005): 117-26; Denise Jackson, “Profiling Industry-Relevant Management Graduate Competencies: The Need for a Fresh Approach,” *International Journal of Management Education* 8, no. 1 (2009): 85-98; Corey Seemiller and Michael Cook, *The Student Leadership Competencies Guidebook: Designing Intentional Leadership Learning and Development* (San Francisco: Jossey-Bass, 2014); Seema Sanghi, *The Handbook of Competency Mapping: Understanding, Designing and Implementing Competency Models in Organizations* (Thousand Oaks, CA: SAGE, 2019); Wesley E. Donahue, *Unlocking Lean Six Sigma: A Competency-Based Approach to Applying Continuous Process Improvement Principles and Best Practices* (State College, PA: Centrestar Learning, 2021).

⁴ Kim Kanaga, “Designing an Effective Competency Model,” *Leadership in Action Journal* 27, no. 4 (September/October 2007): 8.

management and training.⁵ By 2009, the competence-based model was commonplace in business organizations.⁶

Competencies and Professional Competence

As cited in chapter 2, Ronald M. Epstein and Edward M. Hundert assert that professional competence is “the habitual and judicious use of communication, knowledge, technical skills, clinical reasoning, emotions, values, and reflection in daily practice for the benefit of the individual and community being served.”⁷ According to one study from the Krannert Graduate School of Management at Purdue University, “competency models refer to collections of knowledge, skills, abilities, and other characteristics (KSAOs) that are needed for effective performance in the jobs in question. . . . The individual KSAOs or combinations of KSAOs are the competencies, and the set of competencies are typically referred to as the competency model.”⁸ They describe dimensions of competence in seven categories: cognitive, technical, integrative, contextual, relational, affective/moral, and habits of mind. In addition, “professional competence is developmental, impermanent, and context-dependent.”⁹

In his assessment of the competency-based model, John Robert Burt asserts, “Vocational technical schools first introduced competencies for organizational purposes. The goal of educators in the field of technology was to produce graduates who could

⁵ J. A. Conger and D. A. Ready, “Rethinking Leadership Competencies,” *Leader to Leader* 32 (2004): 41-47.

⁶ Shorlette Ammons-Stephens et al., “Developing Core Leadership Competencies for the Library Profession,” *Library Leadership & Management* 23, no. 2 (Spring 2009), <http://journals.tdl.org/llm/index.php/llm/article/view/1769/1044>.

⁷ Ronald M. Epstein and Edward M. Hundert, “Defining and Assessing Professional Competence,” *Journal of the American Medical Association* 287, no. 2 (2002): 226.

⁸ Michael Campion et al., “Doing Competencies Well: Best Practices in Competency Modeling,” *Personnel Psychology* 64 (2011): 226.

⁹ Epstein and Hundert, “Defining and Assessing Professional Competence,” 226.

accomplish specific tasks repeatedly and efficiently.”¹⁰ Fermín Sánchez Carracedo argues that professional competencies should be distinguished from technical competencies:

The term “professional competencies” is used to refer to competencies that graduate students will need to acquire for their profession beyond the technical knowledge required (known as “technical competencies”). While technical competencies guarantee the acquisition of knowledge in each area, professional competencies enforce transversal skills and practices that are appropriate for most areas and can be applied to a variety of jobs, situations, or tasks. As an example, programming is a technical competency while teamwork is a professional one.¹¹

Bob Mansfield makes the point that “views of competence vary—for some it is a broad concept which has to do with occupational roles. For others it is narrowly focused on the routine aspects of work activity.”¹² he concludes, “Competence is about performance.”¹³ Alison Wolf asserts that the essence of competence is “the ability to perform: in this case, to perform at the standards expected of employees. Thus, the standards incorporated in a statement of competence are there to specify the nature of the particular, performable occupational roles or roles.”¹⁴

Ever Developing Lists of Core Competencies

Specifying lists of core competencies followed the early years of theoretical discussion of competencies, and countless numbers of these lists have appeared through the years. For example, in 1987, James Kouzes and Barry Z. Posner published the first

¹⁰ John Robert Burt, “Competencies for Ministers of Senior Adults in Southern Baptist Churches” (PhD diss., New Orleans Baptist Theological Seminary, 2009), 14.

¹¹ Fermín Sánchez Carracedo, “Competency Maps: An Effective Model to Integrate Professional Competencies across a STEM Curriculum,” *Journal of Science Education and Technology* 27, no. 5 (October 2008): 448.

¹² Bob Mansfield, “Competence and Standards,” in *Competency Based Education and Training*, ed. John W. Burke (Bristol, PA: Falmer, 1989), 27.

¹³ Mansfield, “Competence and Standards,” 28.

¹⁴ Alison Wolf, “Can Competence and Knowledge Mix?,” in Burke, *Competency Based Education and Training*, 40.

edition of *The Leadership Challenge*.¹⁵ It has sold over two million copies, with the sixth edition released in 2017; the influence of the book has been significant representing a competency approach.¹⁶ Kouzes and Posner’s research involved a broad range of organizations and leadership applications, with thousands of interviews and seventy-five thousand responses. Based on their research, Kouzes and Posner identified five behavioral patterns of exemplary leaders: they modeled the way, inspired a shared vision, challenged organizational processes, enabled others to act, and encouraged people’s hearts. Fifteen years later, using even more specific competency-based language, in 2002 Kouzes and Posner argued that “leadership is an observable set of skills and abilities that are useful wherever you are.”¹⁷ Without using all of the precise language of previous competency advocates, Kouzes and Posner helped popularize the competency-based model.

In 1990, Anthony Patrick Carnevale, Leila J. Gainer, and Ann S. Meltzer identified seven competencies that employers want for graduates:

1. Learning to learn
2. Competence in reading, writing, and computation
3. Communication skills: listening and oral communication
4. Adaptability: creative thinking and problem solving
5. Personal management: self-esteem, motivation, and goal setting
6. Group effectiveness: interpersonal skills, negotiation, and teamwork
7. Influence: organizational effectiveness¹⁸

¹⁵ James M. Kouzes and Barry Z. Posner, *The Leadership Challenge: How to Get Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1987).

¹⁶ Drov Dahl and Jones, “The Times They Are a-Changin’,” 583.

¹⁷ James M. Kouzes and Barry Z. Posner, *Christian Reflections on the Leadership Challenge* (San Francisco: Jossey-Bass, 2004), 4.

¹⁸ Anthony Patrick Carnevale, Leila J. Gainer, and Ann S. Meltzer, *Workplace Basics: The Essential Skills Employers Want* (San Francisco: Jossey-Bass, 1990), 17-36.

Another example in 1998, Frederick T. Evers, James C. Rush, and Iris Berdrow distilled their list of competencies for employees down to four. “The essential competencies needed by college graduates for the workplace are Managing Self, Communicating, Managing People and Tasks, and Mobilizing Innovation and Change.”¹⁹ But one year later in 1999, human resource consultants Edward J. Cripe and Richard S. Mansfield expanded their list of competencies to thirty-one “to make yourself irresistible for any company,”²⁰ as their book’s subtitle asserts.

Another example of listing competencies is the University of Minnesota College of Liberal Arts Undergraduate Students, which has identified nine core career competencies upon which their liberal arts curriculum is based. Their nine core competencies are: “Analytical and Critical Thinking; Applied Problem Solving; Ethical Reasoning and Decision Making; Innovation and Creativity; Oral and Written Communication; Teamwork and Leadership; Engaging Diversity; Active Citizenship and Community Engagement; Digital Literacy.”²¹

Others grouped their application of competencies into clusters of broad domains. According to one study commissioned by the National Academy of Sciences and published in 2012, there are

three broad domains of competence—cognitive, intrapersonal, and interpersonal. The cognitive domain involves reasoning and memory; the intrapersonal domain involves the capacity to manage one’s behavior and emotions to achieve one’s goals (including learning goals); and the interpersonal domain involves expressing ideas, and interpreting and responding to messages from others.²²

¹⁹ Frederick T. Evers, James C. Rush, and Iris Berdrow, *The Bases of Competence* (San Francisco: Jossey-Bass, 1998), 16.

²⁰ Edward J. Cripe and Richard S. Mansfield, *The Value-Added Employee: 31 Skills to Make Yourself Irresistible for Any Company*, 2nd ed. (London: Routledge, 2011).

²¹ University of Minnesota, “Career Readiness,” accessed February 19, 2022, <https://cla.umn.edu/undergraduate-students/career-planning/career-readiness/career-readiness>.

²² James W. Pellegrino and Margaret L. Hilton, *Education for Life and Work: Developing Transferable Knowledge and Skills in the 21st Century* (Washington, DC: National Academies, 2012), 3.

As an example of an extremely large listing of competencies, in 2020, Dutch business consultant Bert Bakker expanded his list all the way to ninety-five potential competencies for consideration.²³ Establishing lists of core competencies has been a popular pursuit by many over the last three decades, whether seven competencies, four competencies, or thirty-one competencies, or three broad domains of competencies, ninety-five competencies, or any other number of listing of competencies. However, has this pursuit of listing competencies been universally embraced?

According to Mary L. Connerly and Paul B. Pederson, not everyone has embraced the concept of competency lists: “Many have shared their frustration with the competency list phenomenon and feel that there must be more to leadership than a list of competencies. . . . Trying to define a leader’s job by reading lists of competencies is unfulfilling.”²⁴ J. A. Conger and D. A. Ready argue that there are too many competencies to master and there may be contradictions between competencies.²⁵ George P. Hollenbeck argues that there are not enough competencies to cover the complexity of leadership and that “the competency movement is based on a set of questionable assumptions . . . using competency models as the foundation for human resource (HR) systems means those systems are built on sand.”²⁶ Richard Bolden and Jonathan Gosling argue that competencies cannot take into account specific situations.²⁷ Connerly and Pederson conclude, “The best development strategy may simply be to teach people the basics and

²³ Bert Bakker, *Upscaling Life* (Charleston, SC: CreateSpace, 2020), 168-78.

²⁴ Mary L. Connerly and Paul B. Pederson, *Leadership in a Diverse and Multi-Cultural Environment* (Thousand Oaks, CA: SAGE, 2005), 74.

²⁵ Conger and Ready, “Rethinking Leadership Competencies,” 46.

²⁶ George P. Hollenbeck, Morgan W. McCall Jr., and Robert F. Silzer, “Leadership Competency Models,” *The Leadership Quarterly* 17 (2006): 398.

²⁷ Richard Bolden and Jonathan Gosling, “Leadership Competencies: Time to Change the Tune?,” *Leadership* 2, no. 2 (2006): 151.

help them ‘learn how to learn.’”²⁸ Despite these questions, a strong argument can be made that there is value in considering what competencies are needed for successful leadership and listing those competencies helps to inform, train, evaluate, and motivate others.

Competencies and Education

The competency-based education model became a growing discussion in the 1970s and one of the motivating factors was the growing level of criticism against the entire testing movement in education.²⁹ Questions increased regarding the legitimacy of intelligence tests and standardized aptitude tests and regarding the validity of grades as accurate predictors of knowledge gained.³⁰ In 1973, David L. McClelland argued that testing was “doing the worst damage in that area by falsely leading people to believe that doing well in school means that people are more competent and therefore more likely to do well in life because of some real ability factor.”³¹ Over forty years later in 2017, Rose L. Colby continued the same argument: “Grading systems are designed to tell us whether a student knows something on the day of a test, but fail to tell us whether the student can actually put the knowledge to use.”³²

The dissatisfaction as exemplified in the movement for competency-based education was aimed at the standard model for education, which consists of “students grouped into age-based cohorts; days divided into a series of class periods; classes combined into year-long courses; progress determined by grades; course grades determined by attendance and academic performance—and graduation based on accumulation of

²⁸ Connerly and Pederson, *Leadership in a Diverse and Multi-Cultural Environment*, 74.

²⁹ McClelland, “Testing for Competence,” 1-14.

³⁰ McClelland, “Testing for Competence,” 1.

³¹ McClelland, “Testing for Competence,” 13.

³² Rose L. Colby, *Competency-Based Education* (Cambridge, MA: Harvard Education Press, 2018), 1.

credits, earned for each course with a passing grade.”³³ Competency-based education offered a fundamentally different approach than that traditional model: “Advocates generally cite the fact that students are expected to demonstrate mastery of increasingly challenging material from a comprehensive set of learning objectives, or ‘competencies,’ aligned with state standards.”³⁴

The United States Department of Education aggressively pursued competency-based models of education, among other educational initiatives, after the No Child Left Behind Act was enacted during the George W. Bush administration. This act was signed into law on January 8, 2002, as a comprehensive update to the Elementary and Secondary Education Act of 1965. The No Child Left Behind Act created new standards and goals for our nation’s public education and implemented strong corrective measures for schools that failed to meet those standards and goals. Later in 2002, the National Center for Education Statistics, US Department of Education published their study *Defining and Assessing Learning: Exploring Competency-Based Initiatives*.³⁵ Also in 2002, the Association of American Colleges and Universities published their own statement regarding educational reforms, including the need for competency-based education.³⁶

The competency-based educational movement spread throughout the nation. For one example, Rose L. Colby led the movement to establish the competency-based learning systems in her home state of New Hampshire. She writes, “Because of new state policies enacted in 2005, high school students could only earn credits for a course by showing that they met course competencies. This new requirement opened the

³³ Cecilia Le, Rebecca E. Wolfe, and Adria Steinberg, *The Past and the Promise: Today’s Competency Education Movement*, Students at the Center: Competency Education Research Series (Boston: Jobs for the Future, 2014), 1.

³⁴ Le, Wolfe, and Steinberg, *The Past and the Promise*, 1.

³⁵ Jones, Voorhees, and Paulson, *Defining and Assessing Learning*.

³⁶ *Greater Expectations: A New Vision for Learning as a Nation Goes to College. National Panel Report* (Washington, DC: Association of American Colleges and Universities, 2002).

opportunity to go beyond the classical Carnegie unit, which is defined by seat time.”³⁷ According to Colby, competency-based education may be defined as any pace, any place, anytime learning where education is perceived as learner-centered, not time-centered: “Time is the barrier that has shackled education into a traditional mode of teaching and learning.”³⁸ Colby applies competency to education in this way: “Competency is the ability of a student to apply or transfer content and skills in or across content areas. . . . The ability of students to apply content and skills to use strategic or extended thinking in the learning opportunity is at the heart of competency.”³⁹

Because of the growing awareness of their critical significance, competency models and measurement became an important research field related to a wide variety of applications in education, healthcare, human resource management, business management, and leadership studies as well as a number of science, engineering, and technical fields. The importance of understanding the application of competencies is demonstrated in a review of competency modeling literature. Understanding the competence-based model as applied to education is an important theoretical foundation for this project of revising the Pastoral Theology Department of Shepherds Theological Seminary.

Competency-Based Models in Christian Theological Education

As the competency-based education model developed in the 1970s, the application to the field of Christian education was inevitable. The seminal early application of the competency model in theological education came when the Association of Theological Schools in the United States and Canada (ATS) initiated the Readiness for

³⁷ Colby, *Competency-Based Education*, ix.

³⁸ Colby, *Competency-Based Education*, xi.

³⁹ Colby, *Competency-Based Education*, 6.

Ministry Project in 1973. The results of the project were then published in 1975,⁴⁰ with the assessment of the results published in 1976,⁴¹ and the interpretation published in 1980.⁴²

The ATS Readiness for Ministry Project

The Readiness for Ministry Project was the response by ATS to the shift in philosophy of some seminaries to define the qualities of graduating seminarians based on competencies as opposed to simply completing courses of study in a prescribed curriculum. According to Douglass Lewis,

Readiness for Ministry, one of the most ambitious ministry projects ever undertaken in North America, sought a way of assessing the readiness of graduating seminarians to enter the professional ministry. Funded by the Lilly Endowment, conceived and run through the Association of Theological Schools in cooperation with Search Institute, the Readiness Project involved over 12,000 people, 5000 of whom participated in formulating the categories for understanding contemporary ministry and the qualities and skills needed to perform such ministry. *Ministry in America*, written by the directors of the Project, is the definitive work that recounts the development of the project and its aims, lays out its presuppositions, carefully explains its research methodology, and describes in detail the results.⁴³

The book *Ministry in America* interprets the results and describes the methodology of the ATS team and how they moved from 1,200 general descriptions of ministry to identify specific actions involved in Christian ministry. Finally, through cluster

⁴⁰ David S. Schuller, Merton P. Strommen, and Milo Brekke, eds., *Criteria*, vol. 1, *Readiness for Ministry* (Vandalia, OH: Association of Theological Schools in the United States and Canada, 1975).

⁴¹ David S. Schuller, Merton P. Strommen, and Milo Brekke, eds., *Assessment*, vol. 2, *Readiness for Ministry* (Vandalia, OH: Association of Theological Schools in the United States and Canada, 1976).

⁴² David S. Schuller, Merton P. Strommen, and Milo Brekke, eds., *Ministry in America: A Report and Analysis, Based on an in-Depth Survey of 47 Denominations in the United States and Canada, with Interpretation by 18 Experts* (San Francisco: Harper & Row, 1980).

⁴³ Douglass Lewis, review of *Ministry in America: A Report and Analysis, Based on an in-Depth Survey of 47 Denominations in the United States and Canada, with Interpretation by 18 Experts*, by David S. Schuller, Merton P. Strommen, and Milo Brekke, *Religious Research* 24, no. 2 (December 1982): 172.

and factor analysis, the data demonstrated 64 dimensions of ministry (core clustered items) grouped into 11 areas of ministry (organization of dimensions into factors).⁴⁴

One of the key assumptions underlying the Readiness for Ministry project was that seminary professors, church officials, and church congregants do make judgments about ministers' readiness, and these are based on criteria often unarticulated and inconsistently applied.⁴⁵ This assumption seemed to point to the need for an articulated and consistently applied set of core competencies for pastors.

In his interpretation of the project's data, then Associate Director of ATS in the United States and Canada David S. Schuller asserts, "The ministry utilizes a specialized body of knowledge that undergirds and informs its practice. It also involves a particular set of skills that can be taught and practiced under supervision."⁴⁶ Schuller further argues the need "to define as sharply as possible the competencies demanded in contemporary ministry. . . . The new question becomes 'What are the specific competencies needed to meet the demands of contemporary ministry as these are actually experienced in the field?'"⁴⁷ Thus, Schuller argues regarding the Readiness for Ministry Project that the "statement of competencies becomes the basis for specific educational programs, evaluation, and assessment."⁴⁸

Despite the massive imprint left by the Readiness for Ministry Project on theological education, the project was not without its critics. The harshest criticism asserted that the project was proposing a new model for ministry preparation based on empiricism and pragmatism, seeking to make surveys and popular opinion about ministry

⁴⁴ Lewis, review of *Ministry in America*, 172.

⁴⁵ Lewis's interpretation comments on 8-9. Lewis, review of *Ministry in America*, 172.

⁴⁶ David S. Schuller, "Basic Issues in Defining Ministry," in Schuller, Strommen, and Brekke, *Ministry in America*, 5.

⁴⁷ Schuller, "Basic Issues in Defining Ministry," 5.

⁴⁸ Schuller, Strommen, and Brekke, *Ministry in America*, 5.

determinative for establishing the curriculum of seminaries.⁴⁹ Critics asserted that the danger is the project's resultant data would ultimately become primary not preliminary. Some seriously questioned the methodology, whether the concept of ministry training can be developed inductively from surveys of opinion rather than deductively from Scripture alone.⁵⁰

It would seem that those serious questions have some merit regarding the influence of empiricism and pragmatism on the methodology of adopting the competency model in the development of the curriculum at a seminary. Nearly five decades of experience and perspective since the Readiness for Ministry Project intuitively demonstrate as much. Yet, it seems there is still value in seminaries articulating and consistently applying a set of core competencies for pastors when establishing the curriculum for training seminarians and this is an assumption made in my project. There are at least three benefits.⁵¹ First, clearly articulated competencies facilitate assessment of students' learning. Second, faculty, students, donors, future ministry employers, and accrediting agencies will understand the learning goals of the curriculum. Third, competencies will guide the design of the overall curriculum, specific courses, and learning experiences. These three benefits demonstrate the value in seminaries articulating and consistently applying a set of core competencies for pastors when establishing the curriculum for training seminarians.

Synthesis: Competencies in Education Models and Theological Education

It is legitimate and helpful to synthesize the competency model in education with theological education, which has been done for decades. Burt concluded that the

⁴⁹ Lewis, review of *Ministry in America*, 173.

⁵⁰ Lewis, review of *Ministry in America*, 173.

⁵¹ These three benefits come from Jones, Voorhees, and Paulson, *Defining and Assessing Learning*, vii. They were not addressing seminaries in particular but all postsecondary institutions in their report to the Council of the National Postsecondary Education Cooperative Working Group on Competency-Based Initiatives, US Department of Education. However, these three benefits can legitimately be applied to seminary education.

1973 Readiness for Ministry Project “firmly established the development of competencies as a significant factor in preparation for ministry.”⁵² This conclusion is demonstrated in the official interpretation of the Readiness for Ministry Project *Ministry in America: A Report and Analysis, Based on an in-Depth Survey of 47 Denominations in the United States and Canada, with Interpretation by 18 Experts*.⁵³ Thirteen chapters of the book were written by various educational leaders of denominational groups, each advocating a theological education for ministers that is concerned with pastoral competencies.⁵⁴

Other denominational groups joined the competency movement for training pastors. In 1991, John H. Aukerman did his doctoral research on the competencies needed for effective ministry by beginning pastors in Church of God (Anderson) congregations in the United States.⁵⁵ Also, the Seventh-Day Adventists advocated for a competence-based assessment of pastors.⁵⁶

Stephen A. Boersma noted that more Christian leaders were paying attention to the burgeoning field of leadership studies as applied to Christian education and pastoral ministry:

Ministers began flocking to management and leadership courses and reading books on “Christian leadership.” In addition, many large churches started their own “how-to-do-it” courses. Newsletters about leadership and other related topics also began to find acceptance in Christian circles. And a number of management associations, foundations, institutes and centers of management and organizational development, all oriented towards Christian organizations, now exist.⁵⁷

⁵² Burt, “Competencies for Ministers of Senior Adults,” 16.

⁵³ Schuller, Strommen, and Brekke, *Ministry in America*.

⁵⁴ These thirteen denominational groups are Anglican-Episcopal, American-Canadian Baptists, Southern Baptists, Christian Church (Disciples of Christ), Orthodox Church, Evangelical Churches, Free Church family, Lutherans, Methodists, Presbyterian-Reformed, Roman Catholics, United Church of Christ, and United Church of Canada.

⁵⁵ John H. Aukerman, “Competencies Needed for Effective Ministry by Beginning Pastors in Church of God Congregations in the United States” (EdD diss., Ball State University, 1991).

⁵⁶ David VanDenburgh, “The Competent Pastor,” *Ministry*, February 1999, 5-8.

⁵⁷ Stephen A. Boersma, “Managerial Competencies for Church Administration as Perceived by Seminary Faculties, Church Lay Leaders, and Ministers” (PhD diss., Oregon State University, 1988), 22.

However, Boersma noted that at the time of his research in 1988, ministerial competencies had been researched and identified, yet little effort had been made toward a competency-based model for managerial competencies regarding pastoral administration:

For all the research and writing conducted on such issues as the conceptual framework of ministry, the role of the pastor, the identification of ministerial competencies, and even the role of theological education in the professional training of ministers, little effort has been made to consider what specific managerial competencies pastors might need to help them effectively oversee the organizational side of the church.⁵⁸

According to Boersma, applications of the competency-based model had been made toward ministerial competencies but not toward managerial competencies in the ministry and he argued this should change.

The movement for competency-based theological education spread worldwide. One example is seen in Australia.⁵⁹ In 1993, the “Statement of Competencies for Theologising at an Introductory Level” was developed under the direction of the Course Development Advisory Committee at an Australian theological institute. The competencies were endorsed by a group of practicing theologians from the Anglican, Uniting, and Roman Catholic Churches, all of whom had experience in college or seminary education. The competencies formed the basis for the training package in its present form. The Uniting Church of Australia developed a comprehensive document entitled “The Ministry of Pastor—Core Competencies. Guidelines for Assessing Competency,” released in 2009. The document contains seven core competencies and 177 performance criteria.⁶⁰

⁵⁸ Boersma “Managerial Competencies for Church Administration,” 24.

⁵⁹ Joshua Reichert, “Competent to Minister: A Case Study of Competency-Based Vocational Ministry in International Contexts,” *Biblical Higher Education Journal* 5 (Winter 2010): 79.

⁶⁰ The Uniting Church of Australia, “The Ministry of Pastor—Core Competencies. Guidelines for Assessing Competency,” accessed February 22, 2022, <http://assembly.uca.org.au/images/corecompetenciesperformancecriteria.pdf>.

Another example of the global movement toward competency-based theological training is in South Africa.⁶¹ James K. Mwangi and Ben J. DeKlerk of the Department of Practical Theology, Potchefstroom Campus, North-West University described their Integrated Competency-Based Training Model in much the same way other seminary professors and Christian educators across the world described them.

Competencies delineated in education models can be synthesized with the process of theological education to inform the desired core of competencies for graduating students in the Pastoral Theology Department of Shepherds Theological Seminary. This was first developed by examining the theory and practice of competency-based models with an emphasis on education. Then, the theory and various proposed competencies from competency-based models were synthesized with Christian, theological education. In the next section, competencies delineated in Christian theological education will be integrated into lists of hypothetical core pastoral competencies that will inform the project of revising the Pastoral Theology Department of Shepherds Theological Seminary.

Identifying Hypothetical Core Pastoral Competencies

Regarding theological education in the Association for Biblical Higher Education, Gregory L. Linton advocated a similar approach as many others: “To undertake an intentional, strategic process of identifying, defining, and assessing the core competencies that students should acquire during their course of study.”⁶² In the process of integrating competencies in Christian theological education, curricular design becomes an essential subject to address. Steven A. Hardy, writing for the International Council for Evangelical Theological Education, argues for a competency-based curriculum in training pastors: “Our purpose is to prepare our students for life and ministry. For us to develop a

⁶¹ James K. Mwangi and Ben J. De Klerk, “An Integrated Competency-Based Training Model for Theological Training,” *HTS Teologiese Studies/Theological Studies* 67, no. 2 (2011): 123-32.

⁶² Gregory L. Linton, “Developing Core Competencies,” *Biblical Higher Education Journal* 4 (Winter 2009): 12.

curricular plan for them, we need to understand what specific knowledge and competencies they will require to be effective in the ministry roles they will assume.”⁶³

Competency, Theological Education, Curriculum Design

Regarding the issue of competency, theological education, and curriculum design, Fritz Deininger asserts, “Students need to be educated in all areas that build competency into their lives, so that they are well prepared for ministry.”⁶⁴ Competency is the goal; curriculum is one of the means to the goal.

Hardy further explains the purpose of curriculum with an appropriate analogy. He argues that the purpose of curriculum design and plan is found in the meaning of the word itself, from the Latin *currere* “to run a race.”⁶⁵ The word suggests “a path with a beginning and an end. A curriculum is a process that will succeed in taking people somewhere, helping them to reach their educational goals.”⁶⁶ Continuing with this analogy, Hardy writes, “Curriculum is what happens to people as they run the course . . . laying out the course, as well as developing learning and equipping activities that will help runners to successfully get to the end of the course.”⁶⁷

Christian educator LeRoy Ford carries the explanation of curriculum even farther. He argues that curricular design is “a statement of and an elaboration of the institutional goals and objectives for learners, scope, contexts, methodology, and

⁶³ Steven A. Hardy, *Excellence in Theological Education: Effective Training for Church Leaders* (Carlisle, UK: Langham, 2016), 94.

⁶⁴ Fritz Deininger, “Foundations for Curriculum Design in Theological Education,” in *Leadership in Theological Education*, ed. Fritz Deininger and Orbelina Eguizabal (Carlisle, UK: Langham, 2016), 2:30.

⁶⁵ Steven A. Hardy, “Steps for Curriculum Design in Theological Education,” in Deininger and Eguizabal *Leadership in Theological Education*, 2:58.

⁶⁶ Hardy, “Steps for Curriculum Design,” 2:58.

⁶⁷ Hardy, “Steps for Curriculum Design,” 2:60.

instructional and administrative models involved in an educational effort.”⁶⁸ In distinction from curricular design, “a curricular plan is a blueprint or system for implementing a design.”⁶⁹

However, Bernhard Ott issues this reminder about trying to acquire competencies by curricular design or merely talking about them on the theoretical level in a classroom: “Skills are not acquired by talking about them. . . . *theoria* [theory] is important and can and should be praxis-relevant. But no amount of thought or talk about church ministry can take the place of actually doing church ministry.”⁷⁰ Ott suggests that during the course of theological education there must be some opportunity to actively do ministry tasks—or at least, understand this need and explain this to prospective students: “Theological training institutions must clarify what they want to accomplish, and what they don’t intend to accomplish. . . . False hopes should not be raised.”⁷¹ Ott argues for a clear definition of what will be accomplished, and what will not, in terms of practical vocational training for pastors:

It is not uncommon to encounter unrealistic expectations for the study of practical theology which are based on misunderstandings. . . . Practice in exercising intellectual competencies is provided—skills that will be used in pastoral ministry. But practical theology does not aim to be vocational training for all of pastoral *poiesis* [skills].⁷²

This caution is important to keep in mind for Christian, theological education.

⁶⁸ LeRoy Ford, *A Curriculum Design Manual for Theological Education: A Learning Outcomes Focus* (1991; repr., Eugene, OR: Wipf and Stock, 2003), 34.

⁶⁹ Ford, *A Curriculum Design Manual*, 34.

⁷⁰ Bernhard Ott, *Understanding and Developing Theological Education*, trans. Tom Keefer (Carlisle, UK: Langham, 2016), 268.

⁷¹ Ott, *Understanding and Developing Theological Education*, 259.

⁷² Ott, *Understanding and Developing Theological Education*, 261.

Selected Leadership Competencies as Appropriate for Ministry Practice

Certain selected leadership competencies are appropriate for ministry practice and should be the focus of Christian theological education. Justin A. Irving and Mark L. Strauss have focused on providing some description around servant leadership practices in light of the biblical roots. With this in mind, they present the servant leader key practices in light of three macro clusters and nine practices.⁷³ Although they do not use the term competencies, their description helps inform the issue of pastoral competencies:

Cluster 1 – Beginning with Authentic Leaders

- Practice 1: Modeling what Matters
- Practice 2: Engaging in Honest Self-Evaluation
- Practice 3: Fostering Collaboration

Cluster 2—Understanding the Priority of People

- Practice 4: Valuing and Appreciating
- Practice 5: Creating a Place for Individuality
- Practice 6: Understanding Relational Skills

Cluster 3—Helping Followers Navigate toward Effectiveness

- Practice 7: Communicating with Clarity
- Practice 8: Supporting and Resourcing
- Practice 9: Providing Accountability

Aubrey Malphurs and William F. Mancini assert that four core leadership competencies must be developed by each leader at every level of leadership: character (being), knowledge (knowing), emotions (feeling), and skills (doing): “The church’s aim should be to train as many leaders as possible and to have competent leadership at every level.”⁷⁴ However, the model proposed by Malphurs and Mancini is overly simplistic if applied to seminary education. Keith R. Krispin Jr. explains that Malphurs and Mancini “provide a helpful overview of many essential areas of leader development. The difficulty

⁷³ Justin A. Irving and Mark L. Strauss, *Leadership in Christian Perspective* (Grand Rapids: Baker, 2019), 12-13.

⁷⁴ Aubrey Malphurs and William F. Mancini, *Building Leaders* (Grand Rapids: Baker, 2004), 4.

with their framework is the overlapping and interconnected categories it includes, reflecting a need for a more integrated approach.”⁷⁵

James David Coggins researched Southern Baptist ministry professionals’ perceptions of vocational ministry leadership competencies. The purpose of his study was to analyze the perceptions of ministry professionals to determine the character qualities and competencies that ministry leaders should possess. Coggins divided the competencies into four clusters: character qualities, knowledge competencies, behavior competencies, and transfer of skills competencies. The following lists contain the practices that the respondents determined to be the top ten practices in each of the four areas of competency for ministry leaders.⁷⁶

In the area of character qualities, the responding ministry professionals selected the following practices as the top ten from among the options on Coggins’ survey instrument:

1. A strong faith
2. Assurance of calling
3. Possessing integrity
4. Having a love for people
5. Leading by example
6. Being authentic
7. If married, having a healthy and growing marriage
8. Being a personal disciple
9. Being a person of prayer
10. Exhibiting the fruit of the Spirit⁷⁷

In the area of knowledge competencies, the responding ministry professionals selected the following practices as the top ten from among the options on Coggins’ survey instrument:

⁷⁵ Keith R. Krispin Jr., “Christian Leadership Development: An Outcomes Framework,” *Christian Education Journal: Research on Educational Ministry* 17, no. 1 (2020): 21.

⁷⁶ James David Coggins, “A Comparative Analysis of Leadership Competencies and Characteristics for Vocational Ministry Leaders” (EdD diss., The Southern Baptist Theological Seminary, 2004), 160-62.

⁷⁷ Coggins, “Leadership Competencies and Characteristics,” 160.

1. Knowledge of God's Word
2. God-centered / Biblical ministry
3. Spiritual disciplines
4. How to relate faith to the modern world
5. The process of leading change
6. Knowledge of the people being served
7. Knowledge of self
8. Team ministry dynamics
9. His personal limitations
10. Basic leadership principles and theory⁷⁸

In the area of behavior competencies, the responding ministry professionals selected the following practices as the top ten from among the options on Coggins' survey instrument:

1. Being evangelistic
2. Communicating effectively
3. Relationship skills
4. Preaching to change lives
5. Being able to cast vision
6. Leading by serving others
7. Developing others for ministry
8. Practicing accurate interpretation of biblical material
9. Developing and leading from a shared vision
10. Building an effective ministry team⁷⁹

In the area of concern of transfer of skills competencies, the responding ministry professionals selected the following practices as the top ten from among the options on Coggins' survey instrument:

1. Having a teachable spirit
2. Being a self-starter
3. Being willing to assume responsibility
4. Being flexible
5. Being a motivator
6. Being cooperative with others
7. Possessing healthy self confidence
8. Being adaptable to varying situations
9. Being a problem solver
10. Being a willing team member instead of a team leader⁸⁰

This comprehensive list of competencies for ministry leaders as developed by Coggins following his survey of Southern Baptist ministry professionals is a most useful

⁷⁸ Coggins, "Leadership Competencies and Characteristics," 160-61.

⁷⁹ Coggins, "Leadership Competencies and Characteristics," 161.

⁸⁰ Coggins, "Leadership Competencies and Characteristics," 161-62.

model for informing my project to revise the Pastoral Theology Department of Shepherds Theological Seminary. However, not all of the forty competencies are actual competencies in the regular sense of the word and as such, not all forty would be considered for curriculum development.

In light of the ministry activities of a pastor, Eric Geiger and Kevin Peck propose seven competencies as absolutely essential for pastoral and ministry leaders: (1) Discipleship: theological and spiritual development, (2) Vision: preferred future, (3) Strategy: plan or method for the preferred future, (4) Collaboration: ability to work with others, (5) People development: contributing to the growth of others, (6) Stewardship: overseeing resources within one's care, and (7) Ministry Specific Competencies: unique skills within a ministry area.⁸¹ This list of seven competencies for ministry leaders as delineated by Geiger and Peck is a somewhat useful model for informing my project to revise the Pastoral Theology Department of Shepherds Theological Seminary. However, the over generalized nature of their seven competencies is not specific enough for curriculum development.

Austin Stone Church of Austin, Texas is where Kevin Peck serves as Lead Pastor. Under his leadership, Austin Stone Church has developed a list of four requirements for all their elders, along with twelve elder competencies (Short List of Competencies) and a longer list of eighty-one Observable Micro-Competencies clustered under the twelve competencies.⁸²

There are four requirements listed for elders at Austin Stone Church, but “these are not competencies in the regular sense of the word.”⁸³ The first two requirements are

⁸¹ Taken from Eric Geiger and Kevin Peck, *Designed to Lead* (Nashville: B & H, 2016), 194.

⁸² Kevin Peck, “Austin Stone Elder Competencies” (unpublished document presented at The Southern Baptist Theological Seminary School of Church Ministries Professional Doctoral Studies Seminar 80803 Biblical and Contemporary Models of Christian Leadership, Louisville, Kentucky, July 13-16, 2021).

⁸³ Peck, “Austin Stone Elder Competencies.”

clustered under Calling: (1) Calling clarity, (2) Calling commendation. The second two requirements are clustered under Culture and Chemistry: (1) Ministry Framework, (2) Elder Team Dynamics.

There is a short list of twelve competencies for elders at Austin Stone Church, organized into three clusters. The first cluster is Qualified Character, with four competencies: (1) Spiritual Vitality, (2) Marriage and Family Life, (3) Relationships, and (4) Maturity and Self-Leadership. The second cluster is Doctrine, with two competencies: (5) Theological Clarity, and (6) Able to Teach. The third cluster is Skill, with six competencies: (7) Prayer, (8) Bible Study and Interpretation, (9) Care, Counseling, Compassion, (10) Leadership, (11) Church Discipline, and (12) Disciple-Making.

Austin Stone Church has developed a list of eighty-one “micro competencies” for elders, organized under the twelve Short List of Competencies. These eighty-one competencies are organized into twelve competency clusters under the Short List of Competencies. This comprehensive list of “micro competencies” for elders at Austin Stone Church is most useful for informing my project, but it seems to present an unwieldy model for the Pastoral Theology Department of Shepherds Theological Seminary. Eighty-one competencies are likely an inordinate number to consider for curriculum development.

Gregg R. Allison also synthesizes ministry activities into a shorter, but still helpful, list. He argues that the ministry responsibilities for men who serve as pastors/elders involve four components: teaching, leading, praying, and shepherding.⁸⁴ Allison’s list of four elder competencies is useful for informing my project, but it is an insufficient number to consider for curriculum development of the Pastoral Theology Department of Shepherds Theological Seminary.

⁸⁴ Gregg R. Allison, *Sojourners and Strangers: The Doctrine of the Church*, Foundations of Evangelical Theology Series (Wheaton, IL: Crossway, 2012), 219.

Compiling the lists of pastoral competencies presented from Coggins’ survey, Austin Stone Church, and Allison’s *Sojourners and Strangers* significantly informs my project to revise the Pastoral Theology Department of Shepherds Theological Seminary. The following table presents the findings.

Table 2. Comparing lists of pastoral competencies

Coggins	Austin Stone	Allison
A strong faith	Spiritual Vitality	
Assurance of calling		
Possessing integrity		
Having a love for people	Care, Counseling, Compassion	Shepherding
Leading by example	Leadership	Shepherding
Being authentic		
If married, having a healthy and growing marriage	Marriage and Family Life	
Being a personal disciple		
Being a person of prayer	Prayer	Praying
Exhibiting the fruit of the Spirit	Spiritual Vitality	
Knowledge of God’s Word	Theological Clarity	
God-centered / Biblical ministry		
Spiritual disciplines	Spiritual Vitality	
How to relate faith to the modern world		
The process of leading change	Leadership	Leading
Knowledge of the people being served		Shepherding
Knowledge of self	Maturity and Self-Leadership	
Team ministry dynamics	Leadership	Leading
His personal limitations	Maturity and Self-Leadership	
Basic leadership principles and theory	Leadership	Leading
Being evangelistic		
Communicating effectively	Able to Teach	Teaching
Relationship skills	Relationships	Shepherding
Preaching to change lives	Able to Teach	Teaching
Being able to cast vision	Leadership	Leading
Leading by serving others	Leadership	Leading
Developing others for ministry	Leadership	Leading
Practicing accurate interpretation of biblical material	Bible Study and Interpretation	Teaching

Summary and Conclusion

Understanding the competence-based model as applied to education is an important theoretical foundation for this project of revising the Pastoral Theology Department of Shepherds Theological Seminary. The importance of understanding the application of competencies is demonstrated in a review of competency modeling literature.

Competencies delineated in education models can be synthesized with the process of theological education in order to inform the desired core of competencies for graduating students in the Pastoral Theology Department of Shepherds Theological Seminary. This was first developed by examining the theory and practice of competency-based models with an emphasis on education. Second, the theory and various proposed competencies from competency-based models were synthesized with Christian theological education. Third, competencies delineated in Christian theological education were integrated into lists of hypothetical core pastoral competencies that will inform the project of revising the Pastoral Theology Department of Shepherds Theological Seminary.

Eighty-one pastoral competencies from Austin Stone's "micro competencies" for elders are too many for the curriculum of the Pastoral Theology Department of Shepherds Theological Seminary and the four pastoral competencies from Allison's *Sojourners and Strangers* are too few. Following the data presented in chapter 4, a conclusion will be drawn regarding the appropriate number of pastoral competencies to include in the proposed revision of the Pastoral Theology Department of Shepherds Theological Seminary.

There is value in seminaries articulating and consistently applying a set of core competencies for pastors when establishing the curriculum for training seminarians and this is an assumption made in my project. There are at least three benefits. First, clearly-articulated competencies facilitate assessment of students' learning. Second, faculty, students, donors, future ministry employers, and accrediting agencies will understand the

learning goals of the curriculum. Third, competencies will guide the design of the overall curriculum, specific courses, and learning experiences.

CHAPTER 4

DETAILS AND DESCRIPTION OF THE PROJECT

This chapter will provide an overview and description of the project of revising the Pastoral Theology Department of Shepherds Theological Seminary of Cary, North Carolina. The three goals presented in chapter 1 provided the instructions for this project and became the basic outline for this chapter. The three goals for the project were as follows:

1. The first goal was to evaluate the pastoral theology programs of other seminaries that would be considered peers of STS.
2. The second goal was to determine significant pastoral competencies as defined by the STS faculty to identify and articulate what the Program Learning Outcomes should be for the Pastoral Theology program at STS.
3. The third goal was to develop a Program Revision Proposal establishing Program Learning Outcomes for the Pastoral Theology Program at STS and a curriculum plan.

There were four steps in implementing the project to achieve the project's three goals. This chapter will describe those four steps. The first step is described by summarizing the research process involved in and the conclusions drawn from evaluating fifteen seminaries' pastoral theology departments. The second step is described by summarizing the research process that led the STS faculty to determine significant pastoral competencies and the conclusions drawn will be presented. The third step is described by summarizing the process involved in identifying and articulating the Program Learning Outcomes for the Pastoral Theology program at STS. The fourth step is described by summarizing the process utilized in developing a Program Revision Proposal for the STS Pastoral Theology department and a revised curriculum plan, including course titles, descriptions, and sequence.

Step 1: Evaluate Seminaries' Pastoral Theology Departments

The first step of this project began by identifying the schools to include in the study. I determined fifteen seminaries that would be considered similar to STS based on confessional overlap and denominational affiliation. Importantly, all these seminaries self-identify as evangelical, as does Shepherds Theological Seminary.

Once the seminaries to include in the study were identified, I began collecting the necessary data as provided in the published academic catalogs of each seminary. In appendix 1, the fifteen seminaries selected for this study are listed with the required number of credit hours and concentrations in the Master of Divinity (MDiv) degree. This data provided important information when this step in the project moved toward interpretation and findings.

I collected further data regarding the pastoral theology departments at the selected fifteen seminaries and then examined their course offerings, required courses, course descriptions, curricula, and textbooks in an attempt to ascertain approaches to pastoral theology and associated program learning outcomes. This goal was accomplished by a careful review of the academic catalogs and syllabi of the selected seminaries. Appendix 2 lists the required courses in the Pastoral Theology departments of the fifteen seminaries and the credit hours for each course.

I secured syllabi for twelve pastoral theology courses taught at eleven of the seminaries; the eleven seminaries represent 73.33 percent of the fifteen seminaries studied. The twelve syllabi came from the pastoral theology departments of the following seminaries:

1. Bethel Seminary (two pastoral theology courses)
2. Dallas Theological Seminary
3. Gordon-Conwell Seminary
4. Grace Theological Seminary
5. Grand Rapids Theological Seminary

6. Moody Seminary
7. New Orleans Baptist Theological Seminary
8. Phoenix Seminary
9. Reformed Theological Seminary
10. The Southern Baptist Theological Seminary
11. Tyndale Seminary (Toronto)

Data that informed the study also included textbooks listed in the syllabi. Appendix 3 lists all the textbooks used at the seminaries that provided a syllabus for review in this study. Appendix 4 lists the textbooks used in more than one of the fifteen seminaries.

After analyzing all the course offerings, required courses, course descriptions, curricula, and textbooks at the fifteen seminaries in the study, several major themes began to emerge that appeared to define essential competencies for a man preparing for pastoral ministry. Repetitive themes became the means by which I identified nine core curricular components. These repeated themes included: (1) course requirements for the MDiv programs, (2) similar sounding, if not identical, course titles, (3) similar language observed in course descriptions, and (4) similar, if not identical, textbooks. However, in all fifteen seminaries, I also observed that three core curricular components are offered by other departments than the pastoral theology department: (1) biblical content and theology, (2) biblical languages, and (3) hermeneutics. These three core curricular components are vitally important for training pastors but are covered elsewhere in the curriculum of these seminaries, not in the pastoral theology departments.

This means that in the fifteen seminaries involved in the project's research, these six core components addressed in the curriculum of the pastoral theology departments were identified:

1. Preaching
2. Principles of Leadership

3. Church Governance
4. Spiritual Vitality, Self-leadership
5. Counseling
6. Outreach, Disciple Making

The first goal of the project was considered successfully achieved when this list of core curricular components was identified in the study of fifteen other seminaries. These core components were identified through the research data collected and evidence-informed analysis.

Step 2: Determine STS Pastoral Competencies

The next step in my project was to identify the pastoral competencies that the STS faculty considered essential to include in the curriculum of the STS Pastoral Theology department. This aspect of the project research methodology utilized a mixed method, beginning with the qualitative method—an interview of a select focus group. The purpose of this interview was to listen for dominant themes that would become a list of pastoral competencies in the opinion of the group members. This data would then be used to produce a focused survey instrument to be administered to nineteen STS faculty members, utilizing the quantitative method.

Focus Group Interview: Pastoral Competencies

At this stage, the project required collecting data by means of conducting a semi-structured group interview. The research method this project utilized for employing focus groups in qualitative research was prescribed by Paul D. Leedy and Jeanne Ellis Ormrod, and also Richard A. Kreuger.¹ According to Kreuger, the groups involved in a focus group interview typically have five characteristics: “(1) a small group of people,

¹ Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research: Planning and Design*, 9th ed. (Boston: Pearson, 2010), 148-63; Richard A. Kreuger, *Focus Groups: A Practical Guide for Applied Research*, 5th ed. (Thousand Oaks, CA: Sage, 2015), 6.

who (2) possess certain characteristics, (3) provide qualitative data (4) in a focused discussion (5) to help understand the topic of interest.”²

The select focus group was composed of five elders and two elders’ wives, with two of the elders serving on the pastoral staff of The Shepherd’s Church. Appendix 5 shows the basic demographic information for the seven research participants in the group interview. All seven of the research participants were caucasian, varying in age from 41 years to 71 years. The average age of the research participants was 59.7 years. The research participants were in their current ministry position for a total of 116 years, with the median of that number being 16.0 years in their current ministry position. Two research participants had terminal degrees, four had master’s degrees, and one had an associate’s degree.

To prepare for the group interview, I took note of what Kreuger asserts is the role of the researcher in a focus group study: “The researcher serves several functions in the focus group: moderator, listener, observer, and eventually analyst.”³ I also noted that Leedy and Ormrod cautioned the moderator not to “put words in people’s mouths,”⁴ nor should the moderator lead participants toward preferred responses “hinting that they give a particular answer.”⁵

This aspect of the project conformed to the standard ethical principles for qualitative research. Karin Klenke explains, “Among the most important ethical principles the qualitative researcher has to adhere to are informed consent, voluntary participation, confidentiality, protection from harm, and maintenance of the well-being of the

² Kreuger, *Focus Groups*, 6.

³ Kreuger, *Focus Groups*, 7.

⁴ Leedy and Ormrod, *Practical Research*, 149.

⁵ Leedy and Ormrod, *Practical Research*, 151.

participants.”⁶ To comply with these principles, an Informed Consent Form was provided to each participant three weeks before the group interview was conducted. This form explained the nature, purpose, and potential benefits and possible risks associated with participation in this research.⁷

The semi-structured interview was conducted in person and lasted one hour forty-nine minutes.⁸ The interview was recorded with the videoconferencing platform Zoom that also generated an initial written transcript of the interview. After the group interview was completed, I carefully reviewed the video recording two times and verified the transcribed responses to become familiar with the participants’ responses as summarily transcribed in Appendix 8. Virginia Braun and Victoria Clarke assert that familiarization with the actual transcript is key to ruling out false interpretations and correctly analyzing the group interview model of quantitative research.⁹

There were 95 discrete responses given during the group interview, with 44 character qualities mentioned and 51 abilities mentioned.¹⁰ Thematic analysis was used to interpret the data collected during the interview, which involved a careful study of the transcribed responses for analysis. In this thematic analysis, I made informed decisions regarding the initial code creation, theme searching, and then naming the pastoral competencies mentioned by the participants.

⁶ Karin Klenke, *Qualitative Research in the Study of Leadership* (Bingley, UK: Emerald, 2015), 51.

⁷ See appendix 6 for the Informed Consent Form.

⁸ See appendix 7 for the interview questions asked of the focus group.

⁹ V. Braun and V. Clarke, “Using Thematic-Analysis in Psychology,” *Qualitative Research in Psychology* 32, no. 2 (2006): 77-101.

¹⁰ See appendix 9 for all 95 coded responses; appendix 10 for the 44 coded responses that mention character qualities; and appendix 11 for the 51 coded responses that mention abilities.

Synthesis: Further Defining Pastoral Competencies

Based on my informed decisions, I synthesized the data collected from the focus group interview with my analysis of the New Testament instruction on pastoral competencies (chap. 2) and the study on competencies and education (chap. 3), along with the data from my research on fifteen other seminaries' pastoral theology departments. All this research data was used to design a focused survey that was administered to the nineteen members of the STS faculty to determine their understanding of pastoral competencies.¹¹

STS Faculty Survey: Defining Pastoral Competencies

The STS Faculty Survey on Perceptions Regarding Pastoral Competencies contained forty statements of competencies for church pastors, and each faculty member was asked to indicate the level of importance he would attach to each of the competency items. The survey utilized the six-point Likert scale. The following key was used for the choices:

Strongly Disagree: This competency is unimportant for the effectiveness of a pastor.

Disagree: This competency is of little importance for the effectiveness of a pastor.

Disagree Somewhat: This competency is moderately important for the effectiveness of a pastor.

Agree Somewhat: This competency is important for the effectiveness of a pastor.

Agree: This competency is very important for the effectiveness of a pastor.

Strongly Agree: This competency is indispensable and a pastor could not function in any way in his ministry role without this competency.

The accuracy of the survey was dependent upon the willingness of the interview respondents to be honest about their understanding of pastoral competencies. To mitigate this limitation, the respondents' surveys were completed anonymously.

¹¹ See appendix 12 for the STS Faculty Survey on Perceptions Regarding Pastoral Competencies.

At an STS faculty meeting held before distributing the survey, I introduced the background to my study, and I carefully explained the protocols they should follow in responding to the survey. After the meeting, I sent an email to all nineteen faculty members repeating the background and the protocols they should follow in responding to the survey. Prominently featured in the email was a link to the survey, which was administered electronically as a Google Form. The format of this online survey instrument did not allow anyone to determine who submitted a form, thereby guaranteeing complete anonymity.

Fifteen of the nineteen faculty members (78.95%) responded to the survey.¹² In interpreting the results of this survey, it must be acknowledged that the sample size of responses (fifteen responses out of nineteen surveys sent out) was relatively small. Therefore, it seemed prudent to consider the median scores rather than the average scores when interpreting the survey scores. With that acknowledgement, the median scores reveal thirty-nine out of forty competencies listed were scored as “important” or “very important” or “indispensable.” The two highest median scores were 5.92 “ability to discern truth from error” (scored 5.92) and “solid understanding of sound hermeneutical method” (scored 5.85). The two lowest median scores were “ability in counseling” (4.00) and “ability to receive a graduate theological degree” (3.92). The second-lowest median score (ability in counseling) still values that competency as “important for the effectiveness of a pastor.”

The evidence from this survey indicates thirty-nine pastoral competencies are important to include in the STS Pastoral Theology Department proposed revision. The one competency among the forty in the survey that did not score as “important” or “very

¹² See appendix 13 for the scores of the survey, with each survey question and both average scores and median scores presented. See appendix 14 for the survey responses arranged by descending average scores. See appendix 15 for the survey responses arranged by descending median scores.

important” or “indispensable” was the ability to receive a graduate theological degree, which scored 3.80 (average) and 3.92 (median). This competency was excluded from the STS Pastoral Theology Department proposed revision, leaving thirty-nine competencies.

Factoring in the data from the in-depth study of fifteen other seminaries, six core curricular components for a Pastoral Theology department were identified. For the purposes of this project, these six core curricular components became the six STS core pastoral competencies. And after the focus group interview and the STS faculty survey, thirty-nine pastoral competencies were identified as important. But three of those thirty-nine pastoral competencies are not offered in the Pastoral Theology Department: biblical content and theology, biblical languages, hermeneutics. The remaining thirty-six pastoral competencies became STS micro-competencies categorized under the six core pastoral competencies. Micro-competencies deal with knowledge, skills, abilities and content specific outcomes divided into small units or micro-measures, typically identified for assessment.¹³

The data collected in the project identified six core pastoral competencies and thirty-six micro-competencies that STS MDiv graduates should be able to understand, remember, and apply upon graduation. This list of six core pastoral competencies and thirty-six micro-competencies is presented in table 2 and served as an instrument to inform the revision of the STS Pastoral Theology Department.

¹³ Huda A. Makhluf, “Precision Education: Engineering Learning, Relevancy, Mindset, and Motivation in Online Environments,” in *Exploring Online Learning Through Synchronous and Asynchronous Instructional Methods*, ed. Cynthia Mary Sistik-Chandler (Hershey, PA: IGI, 2019), 202-24.

Table 3. Core competencies and micro competencies

Core Competencies	Micro Competencies
Preaching, Teaching	1. Ability to preach expositionally
	2. Ability to teach
	3. Ability to study rigorously
	4. Ability to tactfully challenge views that oppose what the Bible says
Leadership	1. Effective interpersonal communication skills
	2. Creative thinker
	3. Good listening skills
	4. Ability to handle criticism
	5. Ability to strategically plan and articulate vision
	6. Ability to address and resolve conflict
	7. Ability to mentor
	8. Ability to hold difficult conversations sensitively but truthfully
	9. Ability to make wise decisions
	10. Ability to discern truth from error
	11. Ability to oversee resources, both personal and congregational
	12. Ability to improvise, adapt, and solve problems
Church Governance	1. Ability in pastoral leadership
	2. Ability to implement change
	3. Administrative/management skills
	4. Ability to recruit and develop leaders
	5. Ability to lead volunteers
	6. Ability to administer the ordinances of baptism and the Lord's table
	7. Ability to build an effective ministry team
	8. Ability to develop spiritual vitality in others
	9. Ability to inspire and lead in corporate prayer
	10. Ability to exercise church discipline, from gentle questions and confrontation all the way to excommunication
Spiritual Vitality/ Self-Leadership	1. Ability to maintain personal spiritual vitality
	2. Ability to balance ministry and family
	3. A strong marriage and family
	4. Ability to live a self-disciplined life
	5. Ability to manage time and responsibilities
	6. Ability to keep appropriate confidences
Counseling	1. Counseling
	2. Ability to empathize with care and compassion
Outreach, Disciple Making	1. Ability in outreach and discipleship
	2. Great Commission passion/evangelism skills

Step 3: Identify and Articulate PLOs for the STS Pastoral Theology Department

The third step of my project was to identify and articulate PLOs for the STS Pastoral Theology Department. To begin this portion of my project, I needed first to examine the existing documents that define the desired STS institutional outcomes for the MDiv core and be certain these statements informed any of the project's interpretations. Second, I needed to further study the subject of PLOs and clarify what they are. Once this preparation was complete, I was then ready to synthesize the data analysis and articulate what the PLOs should be for the Pastoral Theology program at STS.

Examine STS MDiv Learning Outcomes

Previous to this project, STS had already defined the seminary's institutional learning outcomes for the MDiv core. The STS institutional learning outcomes for the MDiv core contain six statements that describe general outcomes that a student who completes a MDiv degree at STS is expected to have upon graduation.¹⁴ Three of these statements have direct bearing upon this project: Statement 3 "To exemplify Holy Spirit-controlled servant leadership following the model of Jesus Christ;" statement 4 "To exemplify Christ-like service in both private and public contexts;" and statement 6 "To apply theology as expressed in the seminary's doctrinal statement in vocational and non-vocational roles in teaching and preaching, discipling, counseling, etc."

Define Program Learning Outcomes

Having examined the STS institutional learning outcomes for the MDiv core, I needed to study the subject of PLOs and clarify how they are defined. PLOs are statements that describe the essential learning that students have achieved and can reliably demonstrate at the end of their degree program. Outcomes are achieved results, specifying particular

¹⁴ Shepherds Theological Seminary, *2021-2022 Academic Catalog* (Cary, NC: Shepherds Theological Seminary, 2021), 52. See appendix 16 for these institutional learning outcomes.

affections, character qualities, realms of knowledge, and skills that students must have learned through various learning activities.¹⁵

In the ATS Commission on Accrediting *Self-Study Handbook*, ten educational principles are articulated that provide a broad basis for better understanding the standards of accreditation.¹⁶ Two of the ten educational principles articulated by the ATS Commission on Accrediting relate to the subject of developing learning outcomes. These two principles are as follows.

Principle 2 states that theological education prioritizes student learning and formation. Graduate theological education demonstrates sound pedagogy and appropriate student learning outcomes in the context of a cohesive curriculum, and sees formation, even transformation, as central to students' educational experience and to their vocational calling.¹⁷

Principle 9 states that theological education demonstrates careful institutional planning and evaluation. Graduate theological education builds from a clear sense of purpose, is undertaken through intentional processes of planning, is enacted through careful instructional and organizational design, and is evaluated in light of the mission and context of each school.¹⁸

The Assessment of Higher Education Learning Outcomes is a study group established by the Organisation for Economic Co-operation and Development in Paris, an intergovernmental forum with 38 member countries, founded in 1961, and designed to

¹⁵ Bernhard Ott, *Understanding and Developing Theological Education*, trans. Tom Keefer (Carlisle, UK: Langham, 2016), 294-300.

¹⁶ ATS Commission on Accrediting, *Self-Study Handbook* (Pittsburgh: The Association of Theological Schools in the United States and Canada, 2020), 5-6. These ten educational principles may be reviewed in appendix 17.

¹⁷ ATS Commission on Accrediting, *Self-Study Handbook*, 6.

¹⁸ ATS Commission on Accrediting, *Self-Study Handbook*, 6.

stimulate economic and social progress.¹⁹ This Assessment of Higher Education Learning Outcomes concluded,

Learning outcomes are indeed key to a meaningful education, and focusing on learning outcomes is essential to inform diagnosis and improve teaching processes and student learning. While there is a long tradition of learning outcomes' assessment within institutions' courses and programmes, emphasis on learning outcomes has become more important in recent years.²⁰

Although often used synonymously, there is a difference between learning objectives and learning outcomes. As explained by the DePaul University Department of Education:

These terms are often used interchangeably and they are related to the teaching and learning that is expected to take place in the classroom. However, the difference between goals or objectives and outcomes lies in the emphasis on who will be performing the activities. Learning goals and objectives generally describe what an instructor, program, or institution aims to do, whereas, a learning outcome describes in observable and measurable terms what a student is able to do as a result of completing a learning experience (e.g., course, project, or unit).²¹

I arrived at a conclusion regarding the definition of PLOs. PLOs are statements that describe the essential learning that students have achieved and can reliably demonstrate at the end of their degree program. Outcomes are achieved results, specifying particular affections, character qualities, realms of knowledge, and skills that students must have learned through various learning activities.²²

¹⁹ Organisation for Economic Co-operation and Development, "About: Who We Are," accessed August 20, 2022, <https://www.oecd.org/about/>.

²⁰ Karine Tremblay, Diane Lalancette, and Deborah Roseveare, *Assessment of Higher Education Learning Outcomes Feasibility Study Report* (Paris: OECD Directorate for Education), 9.

²¹ DePaul University, Teaching Commons, "Teaching Guides: Course Objectives & Learning Outcomes," accessed August 20, 2022, <https://resources.depaul.edu/teaching-commons/teaching-guides/course-design/Pages/course-objectives-learning-outcomes.aspx>.

²² Ott, *Understanding and Developing Theological Education*, 294-300.

Articulate STS Program Learning Outcomes

After clarifying what PLOs were, these findings informed the synthesis of all the project's research data. This synthesis became the basis for articulating the STS PLOs for the Pastoral Theology department, which are as follows.

At the end of the STS Pastoral Theology program, the student will understand the core pastoral competencies and micro-competencies associated with the following PLOs.

1. Students will demonstrate proficiency in expository preaching and teaching.
2. Students will demonstrate proficiency in understanding the essential principles of leadership.
3. Students will demonstrate proficiency in understanding their role as a pastor in church governance.
4. Students will demonstrate proficiency in significant knowledge of spiritual vitality and self-leadership.
5. Students will demonstrate proficiency in understanding the principles of biblical counseling.
6. Students will demonstrate proficiency in understanding their role as pastor in outreach and disciple making.

Step 4: Develop the STS Program Revision Proposal

Four steps in implementing the project were used to achieve the project's three goals. The third goal of the project was accomplished by articulating the PLOs for the Pastoral Theology program at STS (see above) and then developing a revised curriculum plan based on those PLOs (see below). This revised curriculum plan includes course titles, descriptions, and sequence. The fourth step in implementing the project will now be described.

Revise the Curriculum Plan

Revising the STS curriculum plan first required a study of the current STS curriculum plan and then a comparison for any possible revisions being considered. For the purposes of comparison, appendix 18 lists the current required courses for all STS

MDiv students and the current required courses for STS MDiv students in the pastoral/church ministry concentration. Appendix 19 lists the proposed courses in the revised curriculum plan for all STS MDiv students and the proposed courses in the STS MDiv pastoral/church ministry concentration. Then, appendix 20 lists all the proposed course numbers, proposed course descriptions, and proposed course credit hours for the required courses in the revised curriculum plan—for all STS MDiv students and for STS MDiv students in the pastoral / church ministry concentration.

In the revised curriculum plan, each of the six core pastoral competencies and thirty-six micro-competencies are addressed. The specific course where each core pastoral competency and each micro-competency is covered is presented in appendix 21.

To summarize the revised curriculum plan for all STS MDiv students, four of the required courses remain the same. One of the required courses for all STS MDiv students was retitled and the course description was revised.

To summarize the revised curriculum plan for the STS MDiv pastoral/church ministry concentration, one of the current required courses was dropped and one course remained the same. Also, two of the current courses were folded into one course and one of the current courses was renumbered and expanded in scope.

The revised curriculum plan kept four required courses in pastoral theology for all STS MDiv students, totaling twelve credit hours. But the revised curriculum plan for the STS MDiv pastoral/church ministry concentration is changed from six courses totaling twelve hours to four courses totaling eleven hours.

Measure the Revised Curriculum Plan

The goal of developing a Program Revision Proposal, establishing PLOs for the Pastoral Theology Program at STS, and revising the curriculum plan for the Pastoral Theology Program at STS was measured by a panel consisting of three seminary

professors.²³ The expert panel utilized a rubric to measure the clarity, biblical warrant, and pedagogical coherence of the Program Revision Proposal.²⁴ This goal was successfully met when the proposal was submitted to the provost of STS.

Conclusion

This chapter described the four steps in implementing the project, which were used to achieve the project's three goals. The first step was described by summarizing the research process involved in and the conclusions drawn from evaluating fifteen other seminaries' pastoral theology departments. The second step in implementing the project was described by summarizing the research process that led the STS faculty to determine significant pastoral competencies and the conclusions that were drawn was presented. The third step in implementing the project was described by summarizing the process involved in identifying and articulating the PLOs for the Pastoral Theology program at STS. The fourth step in implementing the project was described by summarizing the process utilized in developing a Program Revision Proposal for the STS Pastoral Theology Department and a revised curriculum plan, including course titles, descriptions, and sequence.

²³ See appendix 22 for the profile of these experts. Two professors were from seminaries other than STS and the third professor, who is now at STS, was hired as this project was being implemented.

²⁴ See appendix 23 for the expert panel's evaluations.

CHAPTER 5

EVALUATION OF THE PROJECT

In this chapter I will evaluate the project's purpose, goals, strengths, and weaknesses. Then, I will review what I would do differently if I were to conduct this same project in the future. I will conclude with my theological and personal reflections as this project comes to an end.

Evaluation of the Project's Purpose

The purpose of this project was to revise the Pastoral Theology program at Shepherds Theological Seminary of Cary, North Carolina. This was a timely project, with the seminary growing at a rapid pace. The school was founded in 2003, and in fall 2020, when the project was in its earliest stages, there were 171 students (for credit students and auditors). Two years later, as the project was being implemented in the fall 2022 semester, STS student enrollment reached 286 students (for credit students and auditors).

As noted in chapter 1, while there are many points of strength at STS, there were at least two shortcomings. First, the faculty members in the Pastoral Theology department had not officially collaborated to compile a list of core pastoral competencies that graduates of STS should possess upon completion of their program. Second, the faculty had not identified nor articulated what the PLOs should be for the Pastoral Theology program. These two shortcomings were addressed by this project.

First, the STS faculty officially collaborated through the project's survey, which was administered to the faculty to compile a list of core pastoral competencies that graduates should possess. This collaboration took the form of numerous informal discussions generated by the implementation of my project and one formal discussion during a faculty meeting where the survey was introduced. As the project was being

implemented, several times the provost of the seminary commented to me how important this project was, especially considering the ATS Recertification site visit scheduled five months after the project concluded. The STS Recertification Self-Study was bolstered by the data collected during the project's implementation. And at the faculty meeting where the survey was introduced, the president commented how "absolutely crucial" this survey was to inform the seminary's curriculum and programs.

Second, as part of my project, PLOs were proposed for the Pastoral Theology program at STS. The PLOs then became the basis for developing a revised curriculum plan, including course titles, descriptions, and sequence for the Pastoral Theology program. The project successfully achieved this aspect of its purpose

Upon conclusion of the project, I was even more passionate about the project's purpose than I was at the beginning. The more I studied and collected data, the more I realized how crucial this project was for the seminary. I became even more motivated when I realized the ATS Recertification site visit would occur around the same time as my doctoral defense. This project accomplished its purpose of revising the Pastoral Theology program at Shepherds Theological Seminary.

Evaluation of the Project's Goals

Three goals helped achieve the project's purpose. The first goal was to evaluate the pastoral theology programs of other seminaries that would be considered peers of STS. The second goal was to determine significant pastoral competencies as defined by the STS faculty to identify and articulate what the Program Learning Outcomes should be for the Pastoral Theology program at STS. The third goal was to develop a Program Revision Proposal establishing Program Learning Outcomes for the Pastoral Theology Program at STS and a curriculum plan.

Goal 1

The first goal of the project was to evaluate the pastoral theology programs of fifteen other seminaries that would be considered peers of STS. I began by determining fifteen seminaries that would be considered similar to STS in confessional overlap and denominational affiliation. Once the seminaries to include in the study were identified, I began collecting the necessary data as provided in the published academic catalogs of each seminary. I examined the course offerings, curricula, syllabi, and textbooks in an attempt to ascertain approaches to pastoral theology and associated PLOs. After collecting and interpreting the data, I made informed decisions about what the data indicated. Nine core curricular components were identified.

Three of the nine core curricular components (biblical content and theology, biblical languages, and hermeneutics) are not offered through the pastoral theology departments of the seminaries studied. This means that in the fifteen seminaries involved in the project's research, six core components addressed in the curriculum of the pastoral theology departments were identified:

1. Preaching
2. Principles of Leadership
3. Church Governance
4. Spiritual Vitality, Self-leadership
5. Counseling
6. Outreach, Disciple Making

The first goal of the project was successfully achieved when this list of core curricular components was identified in the study of fifteen other seminaries. These core components were identified through the research data collected and evidence-informed analysis.

Goal 2

The second goal of the project was to determine significant pastoral competencies as defined by the STS faculty to identify and articulate what the Program Learning Outcomes should be for the Pastoral Theology program at STS. This aspect of my project research methodology utilized a mixed method, beginning with the qualitative method—an interview of a select focus group. The purpose of this interview was to listen for dominant themes that would become a list of pastoral competencies in the opinion of the group members. This data would then be used to produce a focused survey instrument to be administered to nineteen STS faculty members, utilizing the quantitative method.

The semi-structured focus group interview was an effective means of collecting data about perceptions regarding pastoral competencies from five godly, mature elders and two godly, mature elders' wives. There were 95 discrete responses given during the group interview, with 44 character qualities mentioned and 51 abilities mentioned. I coded all 95 responses, and then interpreted the data by thematic analysis. In this thematic analysis, I made informed decisions regarding the initial code creation, theme searching, and then naming the pastoral competencies mentioned by participants.

Based on my informed decisions, I synthesized the data collected from the focus group interview with my analysis of the New Testament instruction on pastoral competencies (chap. 2) and the study on competencies and education (chap. 3), along with the data from my research on other seminaries' pastoral theology departments. All of this research data was used to design a focused survey that was administered to the nineteen members of the STS faculty to determine their understanding of pastoral competencies that would inform the STS Pastoral Theology curriculum.

The evidence from this survey of the STS faculty indicated thirty-nine pastoral competencies would be considered important to include in the STS Pastoral Theology department proposed revision. However, three of those thirty-nine pastoral competencies (biblical content and theology, biblical languages, and hermeneutics) are taught in other departments of STS and are not part of the Pastoral Theology department. Therefore, those

three pastoral competencies were excluded for consideration in the revision of the Pastoral Theology department.

Factoring in the data from the in-depth study of fifteen other seminaries, six core curricular components for a Pastoral Theology Department had been previously identified. For the purposes of this project, these six core curricular components became the six STS core pastoral competencies. The thirty-six pastoral competencies became STS micro-competencies categorized under the six core pastoral competencies. This list of six core pastoral competencies and thirty-six micro-competencies were used to inform the goal 3, which was to identify and articulate the PLOs for the STS Pastoral Theology Department. The second goal of the project was successfully achieved.

Goal 3 of the Project

The third goal of the project was to develop a Program Revision Proposal establishing Program Learning Outcomes for the Pastoral Theology Program at STS and a curriculum plan. The first part of the third goal of the project was successfully achieved when the PLOs for the STS Pastoral Theology Department were identified and articulated. These PLOs are as follows:

1. Students will demonstrate proficiency in expository preaching and teaching.
2. Students will demonstrate proficiency in understanding the essential principles of leadership.
3. Students will demonstrate proficiency in understanding their role as a pastor in church governance.
4. Students will demonstrate proficiency in significant knowledge of spiritual vitality and self-leadership.
5. Students will demonstrate proficiency in understanding of the principles of biblical counseling.
6. Students will demonstrate proficiency in understanding their role as pastor in outreach and disciple making.

After the PLOs for the Pastoral Theology program at STS were identified and articulated, a revised curriculum plan including course titles, descriptions, and sequence

was developed. A panel consisting of three seminary professors measured the Program Revision Proposal (PRP). The expert panel utilized a rubric to measure the clarity, biblical warrant, and pedagogical coherence of the PLOs.

In measuring the project's PRP, Seminary Professor 1 wrote in his comments, "Viewed through an objective lens, the benefits of the PRP are evident." Seminary Professor 2 scored as exemplary the three categories "PRP sufficiently represents a biblical pedagogical methodology," "The PRP clearly details the expected outcomes," and "The components of the PRP are understandable." And Seminary Professor 3 wrote, "The PRP provides a clear scope of courses so that each pastoral competency and micro-competency is adequately addressed. I believe the 4-step process of research that has led to the PRP is thorough and represents an excellent mixed-method approach to research."

The third goal of the project was considered successfully met when the proposal was submitted to the provost of STS. Therefore, after submitting the proposal to the provost, the third goal of the project was successfully achieved.

Strengths of the Project

This project showed four strengths. The first strength was the theological foundation upon which it is based. Chapter 2 demonstrated that the New Testament provides sufficient instruction and modeling regarding pastoral competencies. Three New Testament passages are particularly informative regarding the subject of pastoral competencies: 1 Timothy 3:1-7, 1 Timothy 4:6-16, and 2 Timothy 2:1-6. Also, the shepherd-leader motif as used throughout Scripture provides insight into the nature and role of spiritual leadership and helps inform a profile of competencies for a model pastor. In addition, one key adjective (*hikanos*) related to pastoral competency and nineteen key Greek words in the New Testament related to pastoral ministry were observed and then categorized in their relationship to pastoral competencies. Competency is seen in the phrase from 2 Timothy 2:2: "entrust to faithful men who will be able [*hikanos*] to teach others also." Paul referred also to competency when he wrote in 2 Corinthians 3:5-6: "Not

that we are sufficient [*hikanoi*] in ourselves to claim anything as coming from us, but our sufficiency [*hikanotēs*] is from God, who has made us sufficient [*hikanōsen*] to be ministers of a new covenant.” The words in this passage, *hikanos* and *hikanoō*, relate “not only to a human aptitude that makes a person worthy, up to the task at hand, but is also a divine enabling.”¹ The very capability with which a pastor serves is from God, and as such, it is ultimately spiritual in nature and requires deeply spiritual character qualities. This theological foundation is a strength of the project.

The second strength of this project was that it addressed a significant need at STS. Senior administrators in the seminary had carefully considered the scope and sequence of curricular development in support of the various degree programs, with input from the faculty and monitored by ATS. There was a deliberately designed curriculum for all degrees with specific goals structured to progressively develop intellectual, spiritual, moral, and ministry capabilities consistent with the purpose of each degree. However, there was no definitive list of core pastoral competencies that graduates of STS should possess at the completion of their program, nor was there an articulated list of PLOs for the Pastoral Theology program at STS. Without an objective comprehensive study, no one knew whether there were gaps and unintended omissions in the curricular content of the Pastoral Theology department compared to the desired end of preparing MDiv students for effective church ministry. My project addressed this significant need at STS, demonstrating a real strength of the study.

The third strength of this project was the careful study of the Pastoral Theology departments of fifteen other seminaries. Data was collected regarding the pastoral theology departments at the selected seminaries and then examined regarding their course offerings, curricula, and textbooks in an attempt to ascertain approaches to pastoral theology and associated PLOs. Carefully reviewing the selected seminaries’ academic catalogs and

¹ Ceslas Spicq, *Theological Lexicon of the New Testament*, trans. James D. Ernest (Peabody, MA: Hendrickson, 1994), s.v. “ικανός.”

syllabi became a true strength of this project and one of the more professionally enlightening and personally enriching parts of my study.

The fourth strength of this project involved the people who participated in the study. The seven research participants in the focus group interview demonstrated great wisdom and godly perceptiveness regarding pastoral competencies; they provided incredibly useful research data for the project. The STS faculty gave thoughtful input in the months of preparation before the project was implemented, and they provided vital and timely responses on the STS Faculty Survey on Perceptions Regarding Pastoral Competencies. As the project came to its conclusion, the expert panel of three seminary professors gave me great encouragement on a personal level and provided expert and essential evaluation of the PRP. The focus group participants, the STS faculty members, and the expert panel of three seminary professors were a real strength of this project, and I am profoundly grateful for all of these people.

Weaknesses of the Project

There are three known weaknesses of this project. The first weakness involves the syllabi provided by eleven of the fifteen seminaries studied. In chapter 1, I anticipated that I would not be able to secure syllabi from the Pastoral Theology departments of all fifteen selected seminaries, and this was listed as one of the project's delimitations in chapter 1. Therefore, this aspect of the project was limited to a study of the syllabi from the seminaries that provided a syllabus for the project's study or who posted the relevant syllabus online. It did indeed prove difficult to receive these syllabi, especially since that aspect of the project was implemented during the summer months when many faculty members were on break. Additionally, these syllabi were not as revealing as I anticipated they would be. Useful data was collected from the syllabi—just not as useful as I thought before the project was implemented.

The second known weakness of the project involves the fact that only one focus group interview was conducted. Ideally, it would have been better if at least two

focus groups were conducted or maybe even three. The data collected in the qualitative method of a semi-structured focus group interview would have been more definitive and conclusive if there would have been more than one focus group. However, one of the project's delimitations in chapter 1 was that this project was confined to a twenty-week timeframe. This timeframe would not allow for more than one focus group interview. But the incredibly useful research data collected from that single focus group demonstrated to me the value of such a research method. It is a weakness of the project that only one focus group was utilized in research.

The third known weakness of the project involves the sample size of the STS Faculty Survey on Perceptions Regarding Pastoral Competencies. There are a total of nineteen faculty members on the STS faculty, which is more than an adequate number to provide a quality graduate level theological education for the size of our seminary. However, this number is not a large sample size for the purposes of research, which becomes more of an issue when considering that fifteen faculty members actually responded to the survey. The data collected in the STS faculty survey was important, but the sample size is a weakness of this project.

What I Would Do Differently

There are three things I would do differently if I were to do the project again. First, I would be more focused in my thinking that Paul specifies only two required competencies for elders in 1 Timothy 3:1-7: elders must be "able to teach" (1 Tim 3:2), and they must be capable managers of their own households and the church (1 Tim 3:4-5). All the other qualifications listed by Paul in 1 Timothy 3:1-7 focus on the character of elders. At times during the project's many months of preparation, and then during its implementation, my study of pastoral competencies caused me to exaggerate somewhat in my mind the outward skills and abilities of a pastor and underemphasize the importance of inward character traits. Competencies and abilities, which refer to observable outward actions, differ from the spiritual qualities that refer to inward character traits that should

ultimately define the elder. Spiritual character must form the foundation of a pastor's ministry before pastoral competencies are considered. If I were doing this project again, I would seek to be more mindful of the fact that leadership for a pastor cannot be merely reduced to abilities, skills, and competencies.

The second thing I would do differently if I were to do the project again is that I would survey the alumni of our seminary to research how they would view pastoral competencies. As I was planning the project's research methodology at the beginning stage of the project, my advisors at The Southern Baptist Theological Seminary suggested I may want to survey the alumni of STS who are serving in local pastoral ministry. Because our seminary is so young, having been founded only sixteen years before I enrolled in my doctoral program, I knew the number of alumni who were pastors was not a large number. I also considered that many of the alumni were relatively young and lacked years of pastoral experience. Therefore, I dismissed the advice to research the STS alumni. Looking back, I would give greater consideration to surveying the STS alumni—as the project has come to an end, I recognize that valuable data could have been collected for my research. This became quite apparent while I listened to two of our alumni share their perceptive insights during the seven-person focus group interview. Also, during the STS faculty meeting that was held before distributing the faculty survey, I fielded questions from the faculty. Several faculty members asked if I would also be surveying the STS alumni to research how they would view pastoral competencies. I had a flashback to the suggestion from my advisors at The Southern Baptist Theological Seminary and realized I should have followed their advice. Interestingly, the Director of Alumni (who also serves as an STS faculty member) has already begun planning with me a survey to research alumni on a wide variety of topics.

The third thing I would do differently if I were to do the project again involves collecting data from other seminaries. I previously noted that the syllabi were not as revealing as I anticipated they would be. Useful data was collected from the syllabi—just

not as useful as I thought before the project was implemented. But carefully reviewing the academic catalogs of fifteen seminaries was extremely useful and one of the more professionally enlightening and personally enriching parts of my study. It would have been even more useful to expand my research to include twenty or twenty-five seminaries rather than limiting the number to fifteen. And, after my interaction with the three seminary professors on the expert panel, I realize my project would have been greatly enhanced by somehow incorporating into my research personal interviews of professors at other seminaries. Personal interviews of professors may be beyond the scope of this project, but it is something I would try to do differently if I were to do the project again.

Theological Reflections

Throughout my experience while working on this project, I can point to three significant recurring theological reflections. The first significant theological reflection begins with the amazing reality that the Lord of creation has saved me from my sin, called me and equipped me to serve Him, and continues to empower me in His service. These facts overwhelmed me with indescribable gratitude a number of times during the project. These facts also compelled me to reflect on my response of obedience. While preparing for and implementing this project, I have been reminded that the single most crucial element of pastoral leadership is for the pastor to first be an obedient follower of Jesus Christ. Michael Wilder and Timothy Paul Jones write, “We are not called to lead like Jesus in the sense of attempting to imitate his precise practices of management or administration; instead, we are called to lead as followers of Jesus. In fact, in one sense, the people we lead should not be following us at all.”² The pastor should first and foremost be a

² Michael S. Wilder and Timothy Paul Jones, *The God Who Goes Before You* (Nashville: B & H, 2018), 21.

humble, obedient Christ-follower. Timothy Laniak notes, “He is a leader *because* he is a follower [italics his].”³ This is a significant truth I reflected on often during my project.

The second theological reflection involves the complexity of the job of a pastor and the need for a number of core competencies. Laniak writes, “Shepherd is a felicitous metaphor for human leadership because both occupations have a comparable variety of diverse tasks that are constantly negotiated. . . . Shepherds had to combine broad competencies in animal husbandry with capacities for scouting, defence [sic], and negotiation.”⁴ Apart from the gifting and empowerment of the Holy Spirit, no man is up to the challenges he will face as a local church pastor. Thankfully, Romans 12:8 teaches that “one who leads” does so because of a spiritual gift from God. First Corinthians 12:28 refers to the spiritual gift of administration, using the Greek word *kubernēseis* that literally refers to the skill with which a pilot guides a ship, or the helmsman who was the responsible decision-maker on a ship.⁵ James E. Plueddemann notes that while all believers have spiritual gifts, some “have a specialized gift to focus, harmonize and coordinate the giftedness of other believers.”⁶ This gifting of the Spirit is an important consideration for pastors. In 2 Corinthians 3:5-6, Paul writes, “Not that we are sufficient [*hikanoi*] in ourselves to claim anything as coming from us, but our sufficiency [*hikanotēs*] is from God, who has made us sufficient [*hikanōsen*] to be ministers of a new covenant.” Ceslas Spicq asserts that the words in this passage, *hikanos* and *hikanoō*, relate “not only to a human aptitude that makes a person worthy, up to the task at hand, but is also a divine

³ Timothy S. Laniak, *Shepherds after My Own Heart* (Downers Grove, IL: InterVarsity, 2006), 22.

⁴ Laniak, *Shepherds after My Own Heart*, 40.

⁵ Timothy Friberg, Barbara Friberg, and Neva F. Miller, *Analytical Lexicon of the Greek New Testament* (Grand Rapids: Baker, 2000), 239.

⁶ James E. Plueddemann, *Leading across Cultures* (Downers Grove, IL: IVP, 2009), 173.

enabling.”⁷ The complexity of the job of a pastor and the need for a number of core competencies became a recurring theological reflection during this project.

The third theological reflection I have had during this project involves the struggle and sacrifice that are very much a part of pastoral ministry. It is hard being a pastor, and in some ways training pastors is even harder. How can a seminary fully equip a man to enter into pastoral ministry upon graduation? What curriculum can be designed to address every competency necessary for pastoral ministry, and then prepare a man for the struggle involved in being a pastor? The answer is that seminaries cannot completely prepare future pastors in every competency they will need for pastoral ministry. Pastoral theology classes can never do enough to fully train a competent pastor, which points back to the supernatural gifting and supernatural empowerment to conduct the supernatural ministry of shepherding the souls of men and women and children. This theological truth can never be minimized.

Personal Reflections

Throughout this doctoral project, I have had three recurring personal reflections as I considered what I learned about myself. The first personal reflection I have is in regard to the discipline of academic research and writing. This project refined my own academic discipline as I slowly ascended up the mountain of preparation and then implementation of my project. This was a protracted and tedious task that seemed to never end; over the last three years, there was hardly a day that went by when the project was not on my mind. This unrelenting academic pressure challenged me in ways I have not experienced in many years. But the experience exponentially expanded my base of knowledge and sharpened my own competence as a seminary professor and pastor. I am profoundly grateful for the experience, and I am profoundly grateful that it has finally reached the conclusion.

⁷ Spicq, *Theological Lexicon*, s.v. “ἱκανός.”

The second recurring personal reflection I have as I look back on this project involves a deepened appreciation for my brother pastors. This project broadened my understanding of the role of a pastor and the core competencies needed for a pastor to shepherd well, which increased my love for the men in the brotherhood of pastors. Reflecting on the number of core pastoral competencies and micro competencies needed for pastoral ministry caused me many times to shake my head in sympathy for the men in pastoral ministry. I remember the profound, final comment given at the end of the focus group interview. The group had spent nearly two hours discussing their perceptions of pastoral competency. They provided 95 discrete responses, with 44 character qualities mentioned and 51 abilities/competencies mentioned. One pastor, with thirty years of highly successful experience as pastor in the same church, made this final comment: “It’s discouraging because we pastors are so lacking. I remember hearing in seminary ‘you need to do these 3 things’ and then the next guy would say ‘you need to do these 5 things’ and the guy after him said ‘you have to do these four things.’ There were so many things we were told to do, it was discouraging; pastors have an impossible task.” I love that man for persisting in godly pastoral ministry, and I love all the men like him. This project strengthened my appreciation for my brother pastors.

The third recurring personal reflection I have as this project comes to an end involves the kindness and generosity of the professional colleagues with whom I have interacted along the way. I find it an interesting irony that for three years, in solitude while seated at my keyboard, I was never really alone—so many people came by my side and assisted me, encouraged me, challenged me, and instructed me. My Shepherds Theological Seminary faculty colleagues were supportive, patient, and generous with their professional advice while I stumbled through the dark corridor of a long doctoral pursuit. The professors I interacted with at The Southern Baptist Theological Seminary were always helpful and eager to answer every question in the most affirming way, which was exactly what I needed from them. So many of the faculty members of other seminaries

demonstrated the kind of collegial spirit with a fellow pastoral theology professor that it touched me deeply. Although this project was administered by me, it could not have been accomplished without the collaboration of my professional colleagues, and that is exactly how all pastoral ministry should be done.

Conclusion

This project successfully completed its three goals. It evaluated the pastoral theology departments of fifteen other seminaries and made informed conclusions regarding their approaches to pastoral theology and associated program learning outcomes. By means of a mixed method of research, this project led the STS faculty to determine significant pastoral competencies that would be utilized to identify and articulate what the Program Learning Outcomes should be for the Pastoral Theology program at STS. This project successfully developed a Program Revision Proposal establishing Program Learning Outcomes for the Pastoral Theology Program at STS and a curriculum plan.

A variety of secondary successes came as a result of this project. The faculty was forced to consider the issue of pastoral competencies, and this helped to inform the lectures in their classes not in the STS Pastoral Theology department. The Director of Alumni was inspired to administer a survey of the STS alumni during our twentieth anniversary as the means to inform our administration on a wide range of subjects. In light of the ATS Recertification site visit scheduled five months after my project concluded, the STS Recertification Self-Study was bolstered by the data collected during my project's implementation. And the project refined my own academic discipline, which has only benefited my competency as a professor and pastor.

Scripture points to the need for competency in a pastor's ministry. According to Bruce Ware, the apostle Paul was deeply concerned about the church's need for "capable

and competent church leaders.”⁸ This project addressed that need. My closing prayer is for God to add His richest blessings on the Pastoral Theology department of Shepherds Theological Seminary as we seek to train men who are competent for pastoral ministry.

⁸ Bruce A. Ware, “Putting It All Together: A Theology of Church Leadership,” in *Shepherding God’s Flock: Biblical Leadership in the New Testament and Beyond*, ed. Benjamin L. Merkle and Thomas R. Schreiner (Grand Rapids: Kregel, 2014), 284.

APPENDIX 1

SEMINARIES STUDIED, TOTAL CREDIT HOURS, AND CONCENTRATIONS IN MDIV DEGREE

Fifteen seminaries were studied as part of this project. The following table lists the names of the fifteen seminaries. This table also lists the total credit hours required for the Master of Divinity degree in each seminary and the concentrations each seminary offers as part the Master of Divinity degree program.

Table A1. Total credit hours, and concentrations in Master of Divinity degree

Name of Seminary	# of credits	Concentrations
Seminary 1: Bethel Seminary	78	Biblical Studies, Children's and Family Ministry, Christian Thought, Post-Christian Ministry, Theological & Historical Studies, Transformational Leadership
Seminary 2: Columbia International Seminary	72	Bible Exposition, Care & Counseling, Chaplaincy, Ministry Studies, Missiological Studies, Muslim Studies, Teaching English As Second Language Studies, Youth Ministry
Seminary 3: Gordon Conwell Seminary	90	Pastoral / Christian Ministry, Urban Ministry
Seminary 4: Grace Theological Seminary	75	Pastoral, Exegetical Studies, Intercultural Studies, Pastoral Counseling, Chaplaincy, General Studies, Women's Leadership, Christian Ministry
Seminary 5: Grand Rapids Theological Seminary	94	Pastoral, Small Group & Discipleship Ministries, Chaplaincy, Formation & Soul Care Ministries, Intercultural, Academic Specialization, Student & Family Ministries
Seminary 6: Moody Theological Seminary	87	Pastoral, Ministry Leadership, Interdisciplinary Studies, Biblical Spiritual Formation & Discipleship, Teaching English As Second Language Studies
Seminary 7: New Orleans Baptist Theological Seminary	84	Biblical Languages, Biblical Studies, Chaplaincy / Pastoral Care, Christian Apologetics, Christian Education, Christian Leadership, Christian Theology, Christian Thought, Church Music, Church Planting, Collegiate Ministry, Counseling, Evangelistic Church Growth, Expository Preaching, International Church Planting, Islamic Studies, Marriage/Family Counseling, Mentoring, Ministry to Women, Pastoral Ministry, Philosophy, Urban Missions, Worship Ministries
Seminary 8: Phoenix Seminary	92	Biblical & Theological Studies, Counseling & Families, Christian Studies, Leadership & Administration, Spiritual Formation
Seminary 9: Reformed Theological Seminary	104	Biblical Exegesis (Jackson), Counseling (Jackson), Reformed Campus Ministry (Charlotte), Church Planting (Charlotte)
Seminary 10: The Southern Baptist Theological Seminary	88	Apologetics, Biblical and Theological Studies, Biblical Counseling, Biblical Spirituality, Christian Ministry, Evangelism & Missions, Ethics & Philosophy, Great Commission Studies, Islamic Studies, Leadership & Discipleship, Missions & Bible Translation, Missions & Biblical Counseling, Pastoral Studies, Worship, Leadership, Advanced Master of Divinity
Seminary 11: Talbot Theological Seminary	79	Pastoral & General Ministries, Pastoral Care & Counseling, Evangelism & Discipleship, Messianic Jewish Studies, Missions & Intercultural Studies, Spiritual Formation

Table A1 continued

Seminary 12: Trinity Evangelical Divinity School	87	Church & Parachurch Ministry, Academic Ministry
Seminary 13: The Master's Seminary	98	No concentrations are prescribed by TMS as all MDiv students are in the pastoral track
Seminary 14: Tyndale Seminary of Toronto	81	Biblical Studies, Christian Ed. & Discipleship, Counseling, Global Mission, Pastoral Ministry, Pastoral Thanatology, Spiritual Formation, Theological Studies, Urban Ministry, Youth & Family Ministry
Seminary 15: Westminster Theological Seminary	93	Pastoral Ministries, General Ministries

APPENDIX 2

REQUIRED PRACTICAL THEOLOGY COURSES AND CREDIT HOURS PER COURSE IN MDIV DEGREE

Fifteen seminaries were studied as part of this project. The following table lists the names of the fifteen seminaries. This table also lists the required practical theology courses for the Master of Divinity degree in each seminary and the number of credit hours each required course receives.

Table A2. Required practical theology courses and credit hours

Name of Seminary	# of credit hrs/class	Practical Theology Courses
Seminary 1: Bethel Seminary 24 hours	3	Intro to Preaching
	3	Organizational Leadership & Church Governance
	3	Introduction to Transformational Leadership
	3	Intro to Pastoral Care & Counseling
	3	Intro to Spiritual & Personal Formation
	1.5	Spiritual & Personal Formation II: Relational Spirituality
	3	Global, Cultural, and Contextual Ministry
	1.5	Discipleship in Community
	1.5	Missional Outreach & Evangelism
	1.5	Leading Worship in the Christian Life Cycle
Seminary 2: Columbia Theological Seminary 12 hours	3	Foundations of Biblical Preaching
	3	Transformational Bible Teaching
	3	Leadership and Ministry Skills
	3	Foundations of Spiritual Formation
Seminary 3: Gordon Conwell Seminary 21 hours	3	Preaching: Principles & Practices
	3	Preaching for Modern Listeners
	3	Intro. to Pastoral Counseling
	3	Spiritual Formation for Ministry
	3	Pastoral Ministry
	3	Pastoral Skills Elective
	3	Practical Theology Elective
Seminary 4: Grace Theological Seminary 12 hours	3	Expository Preaching & Teaching
	3	Leadership in the Local Church
	3	Spiritual Formation
	3	Practical Ministry Apprenticeship
Seminary 5: Grand Rapids Theological Seminary 15 hours	3	Homiletics I
	3	Homiletics II
	3	Organizational Leadership
	3	Christian Spiritual Formation
	3	Pastoral Competencies
Seminary 6: Moody Theological Seminary 18 hours	3	Communication of Biblical Truth
	3	Narrative Preaching
	3	Essentials for Excellence in Ministry Leadership
	3	Spiritual Formation & Lab
	3	Pastoral Counseling
Seminary 7: New Orleans Baptist Theological Seminary 26 hours	3	Pastoral Ministry or Christian Ministry (choose 1)
	3	Proclaiming the Bible or Teaching the Bible (choose 1)
	2	Preaching Practicum or Teaching Practicum (choose 1)
	3	Church Leadership and Administration
	3	Worship Leadership
	3	Christian Missions
	2	Church Evangelism
	2	Discipleship Strategies
	2	Interpersonal Relationship Skills
	2	Counseling in Ministry
	1	Introduction to Spiritual Formation

Table A2 continued

Name of Seminary	# of credit hrs/class	Practical Theology Courses
Seminary 8: Phoenix Seminary 14 hours	3	Homiletics: Principles of Preaching
	3	Leadership and Pastoral Competencies
	3	Intro to Pastoral Counseling
	2	Living in God's Presence
	3	Foundations of Intimacy
Seminary 9: Reformed Theological Seminary 24 hours	4	Communication I & Preaching Lab
	4	Communication II & Preaching Lab
	3	Pastoral Counseling
	2	Pastoral Ministry
	2	Leadership & Discipleship
	2	Evangelism
	2	Missions
	2	Worship
	1	Church Polity
	1	Personal Sanctification
Seminary 10: The Southern Baptist Theological Seminary 28 hours	3	Christian Preaching (men) / Christian Teaching (women)
	3	Preaching Practicum (men) / Worshiping Church (women)
	3	Pastoral Ministry (men) or Discipleship & Family (women)
	3	Christian Apologetics
	3	Personal Evangelism
	3	Personal Spiritual Disciplines
	3	Christian Leadership
	3	Intro to Missiology
	3	Intro to Biblical Counseling
	1	Applied Ministry Theology
Seminary 11: Talbot Theological Seminary* (there is no MDiv core curriculum—this is the Pastoral & General Ministries concentration) 24 hours	3	Expository Preaching
	3	Contemporary Biblical Preaching
	3	Biblical Leadership & Management
	3	Pastoral Ministry
	3	The Church and Society
	2	Foundations of Pastoral Care & Counseling
	3	Intro to Spiritual Theology & Formation
	3	Personal Foundations for Spiritual Formation
	1	Spiritual Formation, Vocation, & the Disciplines
Seminary 12: Trinity Evangelical Divinity School 26 hours	3	Theology & Methodology of Biblical Preaching + Lab
	1	Preaching from the Old Testament
	3	Educational Ministries and Leadership
	3	Christian Worship & Pastoral Practices
	2	Foundations of Christian Mission
	2	Foundations of Evangelism
	2	Christian Faith and Contemporary Challenges
	2	Understanding Social & Cultural Contexts of Ministry
	2	Spiritual Formation for Ministry
	2	Intro to Counseling Ministries
1	Issues in Counseling Ministries	

Table A2 continued

Name of Seminary	# of credit hrs/class	Practical Theology Courses
Seminary 13: The Master's Seminary 22 hours	1	Foundations of Expository Preaching
	1	History of Expository Preaching
	2	Mechanics of Preaching
	3	Expository Preaching Workshop
	3	Expository Preaching Lab
	2	Foundations of Pastoral Ministry
	3	Pastoral Counseling
	3	Apologetics & Evangelism
	2	Ordination Preparation
	2	Prayer and the Pastor
Seminary 14: Tyndale Seminary (Toronto) 21 hours	3	The Theology and Practice of Ministry
	3	Introduction to Preaching
	3	Worship: Liturgy and Life
	3	Leadership Dynamics in Congregational Life
	3	Leadership Development
	3	Gospel, Church & Culture
	3	Spiritual Formation
Seminary 15: Westminster Theological Seminary 24 hours	2	Theology and Practice of Preaching
	2	Expository Preaching from the New Testament
	2	Expository Preaching from the Old Testament
	2	Exposition and Sermon Delivery in Pastoral Ministry
	2	Foundations for Leadership in the Local Church
	2	Practices of Leadership in the Local Church
	2	Intro to Pastoral Theology and Ministry
	2	Intro to Pastoral Counseling
	2	Marriage Counseling in the Local Church
	2	Peacemaking Pastor
	2	Theology of Evangelism & Missions
	2	Evangelism & Missions in the Local Church

APPENDIX 3

PASTORAL THEOLOGY TEXTBOOKS USED

In reviewing the syllabi received from the seminaries involved in this study, the textbooks used in the pastoral theology departments revealed some of the emphases deemed significant in the course of study for pastoral ministry. The textbooks are listed in this appendix. Dallas Theological Seminary Pastoral Theology Department is included in this aspect of the study even though they do not offer a Master of Divinity degree but instead offer the Master of Theology degree.

Bethel Seminary Course: Organizational Leadership and Church Governance (Fall 2014)

Addington, T. J. *High-Impact Church Boards: How to Develop Healthy, Intentional, and Empowered Church Leaders*. Colorado Springs: NavPress, 2010.

Cowan, Steven B. *Who Runs the Church? 4 Views on Church Government*. Grand Rapids: Zondervan, 2004.

Leas, Speed B. *Discover Your Conflict Management Style*. Rev. ed. Herndon, VA: Alban Institute, 1998

Herrington, J., M. Bonem, and J. H. Furr. *Leading Congregational Change: A Practical Guide for the Transformational Journey*. San Francisco: Jossey-Bass, 2000.

Kotter, John. "Leading Change: Why Transformation Efforts Fail." *Harvard Business Review* 73, no. 2 (1995): 59-67.

Bethel Seminary Course: Theology and the Practice of Pastoral Ministry (Spring 2015)

Barrett, C. K. *Church, Ministry, and Sacraments in the New Testament*. Eugene, OR: Wipf & Stock, 2005.

St. Gregory the Great. *The Book of Pastoral Rule*. Popular Patristics Series, Book 34. Translated by George E. Demacopoulos. Crestwood, NY: St. Vladimir's Seminary Press, 2007.

Herbert, George. *The Complete English Poems*. Edited by John Tobin. London: Penguin, 2004.

Oden, Thomas C. *Pastoral Theology: Essentials of Ministry*. San Francisco: Harper & Row, 1983.

Peterson, Eugene H. *The Contemplative Pastor: Returning to the Art of Spiritual Direction*. Grand Rapids: Wm. B. Eerdmans, 1993.

**Dallas Theological Seminary Course: Introduction to Pastoral Theology
(Fall 2020)**

Atkinson, David J., David F. Field, and Arthur F. Holmes, and Oliver O'Donovan. *New Dictionary of Christian Ethics and Pastoral Theology*. Downers Grove, IL: InterVarsity, 1995.

St. Gregory the Great. *The Book of Pastoral Rule*. Popular Patristics Series, Book 34. Translated by George E. Demacopoulos. Crestwood, NY: St. Vladimir's Seminary Press, 2007.

Harrison, Glynn. *A Better Story: God, Sex, and Human Flourishing*. Downers Grove, IL: InterVarsity, 2017.

Salter McNeil, Brenda. *Roadmap to Reconciliation 2.0: Moving Communities into Unity, Wholeness, and Justice*. Downers Grove, IL: InterVarsity, 2020.

Wheeler, Sondra. *The Minister as Moral Theologian: Ethical Dimensions of Pastoral Leadership*. Grand Rapids: Baker, 2017.

**Gordon-Conwell Seminary Course: Pastoral Ministry
(Fall 2012)**

Baxter, Richard. *The Reformed Pastor*. Carlisle, PA: Banner of Truth, 1974.

Bucer, Martin. *Concerning the True Care of Souls*. Carlisle, PA: Banner of Truth, 2009.

Berkley, James D., ed. *Leadership Handbook of Preaching and Worship*. Grand Rapids: Baker, 1992.

Hansen, David. *The Art of Pastoring: Ministry Without All the Answers*. Downers Grove, IL: IVP, 1994.

Holifield, E. Brooks. *God's Ambassadors: A History of the Christian Clergy in America*. Grand Rapids: Eerdmans, 2007.

Kim, Matthew D. *7 Lessons for New Pastors: Your First Year in Ministry*. St. Louis, Chalice, 2011.

Peterson, Eugene. *Working the Angles*. Grand Rapids: Eerdmans, 1987.

Purves, Andrew. *The Crucifixion of Ministry*. Downers Grove, IL: InterVarsity, 2007.

**Grace Theological Seminary Course: Pastoral Ministry Skills
(Fall 2021)**

Hughes, Kent. *The Pastor's Book*. Wheaton, IL: Crossway, 2015.

Wilson, Jim L. *Pastoral Ministry in the Real World*. Bellingham, WA: Lexham, 2015.

**Grand Rapids Theological Seminary Course: Pastoral Competencies
(Summer 2022)**

Getz, Gene. *Elders and Leaders: God's Plan for Leading the Church*. Chicago: Moody, 2003.

Benner, David G. *Strategic Pastoral Counseling: A Short-Term Structured Model*. Grand Rapids: Baker, 2003.

Dawn, Marva, and Eugene Peterson. *The Unnecessary Pastor: Rediscovering the Call*. Grand Rapids: Eerdmans, 2000.

White, James. *What They Didn't Teach You in Seminary: 25 Lessons for Successful Ministry in Your Church*. Grand Rapids: Baker, 2011.

**Moody Seminary Course: Pastoral Procedures and Practices
(Spring 2022)**

Prime, Derek, and Alistair Begg. *On Being a Pastor: Understanding Our Calling and Work*. Chicago: Moody, 2013.

Brunson, Mac, and James W. Bryant. *The New Guidebook for Pastors*. Nashville: B & H, 2007.

**New Orleans Baptist Theological Seminary Course: Pastoral Ministry
(Fall 2016)**

Bisagno, John. *Pastor's Handbook*. Nashville: Broadman and Holman, 2011.

Cothen, Joe H. *Equipped for Good Work*. 3rd ed. Edited by Jerry N. Barlow. Gretna, LA: Pelican, 2012.

Witmer, Timothy. *The Shepherd Leader*. Phillipsburg, NJ: P & R, 2010.

Phoenix Seminary Course: Pastoral Ministry (Spring 2022)

DeGroat, Chuck. *When Narcissism Comes to Church: Healing Your Community from Emotional and Spiritual Abuse*. Downers Grove, IL: InterVarsity, 2020.

Tidball, Derek. *Ministry by the Book: New Testament Patterns for Pastoral Leadership*. Downers Grove, IL: IVP, 2009.

Tripp, Paul David. *Lead*. Wheaton, IL: Crossway, 2020.

Plus ONE of these also:

Burge, Ryan P. *The Nones: Where They Came From, Who They Are, and Where They Are Going*. Minneapolis: Fortress, 2021.

Smith, C. Christopher, and John Pattison. *Slow Church: Cultivating Community in the Patient Way of Jesus*. Downers Grove, IL: InterVarsity, 2014.

Smith, Efrem. *The Post-Black and Post-White Church: Becoming the Beloved Community in a Multi-Ethnic World*. San Francisco: Jossey-Bass, 2012.

**Reformed Theological Seminary: Pastoral Leadership & Discipleship
(Spring 2022)**

Beeke, Joel R., and Nick Thompson. *Pastors and Their Critics: A Guide to Coping with Criticism in the Ministry*. Phillipsburg, NJ: P & R, 2010.

Murray, David P. *Reset: Living a Grace-Paced Life in a Burnout Culture*. Wheaton, IL: Crossway, 2017.

Packer, J. I., and Gary A. Parrett. *Grounded in the Gospel: Building Believers the Old-Fashioned Way*. Grand Rapids: Baker, 2010.

Witmer, Timothy. *The Shepherd Leader: Achieving Effective Shepherding in Your Church*. Phillipsburg, NJ: P & R, 2010.

**The Southern Baptist Theological Seminary Course: Pastoral Ministry
(Fall 2021)**

Begg, Alistair, and Derek J. Prime. *On Being a Pastor*. Chicago: Moody, 2013.

Finzel, Hans. *The Top Ten Mistakes Leaders Make*. David C Cook, 2007.

Phillips, Jere L. *Pastoral Ministry for the Next Generation*. Collierville, TN: Innovo, 2014.

Russell, Bob. *When God Builds a Church*. New York: Howard, 2015.

**Tyndale Seminary (Toronto) Course: Theology and Practice of Ministry
(Spring 2019)**

DeGroat, Chuck. *Toughest People to Love: How to Understand, Lead, and Love the Difficult People in Your Life*. Grand Rapids: Eerdmans, 2014.

Peterson, Eugene. *The Pastor: A Memoir*. New York: Harper Collins, 2011.

Trull, Joe, and Robert Creech. *Ethics for Christian Ministry: Moral Formation for Twenty-First-Century Leaders*. Grand Rapids: Baker, 2017.

Willimon, William. *Pastor. The Theology and Practice of Ordained Ministry*. Nashville: Abingdon, 2016.

APPENDIX 4

TEXTBOOKS USED AT MORE THAN ONE SEMINARY

Table A3. Textbooks used at more than one seminary

Textbook Author and Name	Seminary Using It	Course Where Assigned
Gregory the Great. <i>The Book of Pastoral Rule</i>	Bethel Seminary	Theology and the Practice of Pastoral Ministry
	Dallas Theological Seminary	Introduction to Pastoral Theology
Derek Prime. Alistair Begg. <i>On Being a Pastor</i>	Moody Seminary	Pastoral Procedures and Practices
	Southern Baptist Theological Seminary	Pastoral Ministry
Timothy Witmer. <i>The Shepherd Leader</i>	New Orleans Baptist Theological Seminary	Pastoral Ministry
	Reformed Theological Seminary	Pastoral Leadership & Discipleship

APPENDIX 5

PARTICIPANTS IN FOCUS GROUP INTERVIEW

Male Research Participant 1

Ministry position	Pastor
Gender	Male
Age	57
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	MDiv
Area of degree emphasis	Theology
Years in current ministry position	4.5
Ordained or licensed or not	Yes

Female Research Participant 1

Ministry position	Pastor Wife
Gender	Female
Age	47
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	MD
Area of degree emphasis	Medicine
Years in current ministry position	4.5
Ordained or licensed or not	No

Male Research Participant 2

Ministry position	Pastor / Seminary Professor
Gender	Male
Age	71
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	PhD
Area of degree emphasis	Systematic Theology
Years in current ministry position	13
Ordained or licensed or not	Yes

Female Research Participant 2

Ministry position	Pastor Wife
Gender	Caucasian
Age	69
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	Associates
Area of degree emphasis	General Studies / Beautician
Years in current ministry position	13
Ordained or licensed or no	No

Male Research Participant 3

Ministry position	Church Elder
Gender	Male
Age	41
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	MBA
Area of degree emphasis	Finance
Years in current ministry position	4
Ordained or licensed or no	No

Male Research Participant 4

Ministry position	Senior Pastor
Gender	Male
Age	63
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	ThM
Area of degree emphasis	Theology / Church Planting
Years in current ministry position	30
Ordained or licensed or no	Yes

Male Research Participant 5

Ministry position	Senior Pastor
Gender	Male
Age	70
Ethnicity	Caucasian
Marital status	Married
Highest degree completed	MA
Area of degree emphasis	Theology / Pastoral Ministry
Years in current ministry position	48
Ordained or licensed or no	Yes

APPENDIX 6

FOCUS GROUP INFORMED CONSENT FORM

I am Leslie C. Lofquist, a doctoral student under the supervision of Dr. Justin Irving in the Professional Doctoral Studies Department of The Southern Baptist Theological Seminary. The purpose of our focus group will be to conduct qualitative research involving a semi-structured interview of a seven-person focus group in order to assess each focus group member's understanding of pastoral competencies. This research will inform a survey to be administered to the faculty of Shepherds Theological Seminary, which in turn will determine the STS understanding of pastoral competencies.

This document defines the terms and conditions for consenting to participate in this research study.

What are you being asked to do? If you agree to be in this study, you will be asked to:

- Participate in a one hour (minimum) to two hour (maximum) focus group interview.
- A series of questions will be asked by me to assess each focus group member's understanding of pastoral competencies.
- You will be asked to express your answers in a complete thought of more than 5 words but less 400 words (about two minutes of speaking).

When will you be asked to do this? This focus group study will take place on Wednesday, August 31 from 1:30 p.m. to 3:30 p.m..

Where will you be asked to do this? This focus group study will take place on the campus of Shepherds Theological Seminary, 6051 Tryon Road, Cary, North Carolina in room SC 206-208.

How will you be asked to do this? By an in-person interview with seven members of the focus group answering questions and interacting with each other, as led by me.

Videotaping: I would like to use Zoom to video record your responses during the interview. This will include both audio and visual and will allow me to do additional study and research after August 31. You cannot still participate if you refuse to be recorded.

Who will have access to your information? After the focus group ends, I only will have access to your information. All published material given to my dissertation project supervisor will only be labeled with the anonymous designations given.

Any possible risks or discomforts? There are no foreseeable major risks or discomforts associated with this study. Participation is voluntary. However, you can leave the study at any time, even if the focus group is not finished. If you decide to stop participation, you may do so and I will not use the information I gathered from you.

Any direct benefits for you? No.

Any paid compensation for your time? Participants will not get paid for their participation.

How will your information and/or identity be protected? Your data will be kept confidential. Your name and specific demographic information will not be available. All

participants will be given an identifier based on a number between 1 through 7, with a further identification of male or female (M1, M2, M3, M4, M5, F1, F2). The recording of the interview will be stored on a locked computer in a locked office for three years. The data will be analyzed and then published in a dissertation project.

Will researchers ever be able to link my data/responses back to you? No. No personal identifiers will be used in any published results. Your name will be kept confidential and later researchers will have no access to it. Your name will not be used in any publications.

Will your data include information that can identify you (names, addresses, etc.)?

No, but demographic information will be secured from each participant for future analysis by me during analysis and correlation of data. Demographic identifiers will be:

- Ministry position
- Gender
- Age
- Ethnicity
- Marital status
- Highest degree completed
- Area of degree emphasis
- Years in current ministry position
- Ordained or licensed or not

How will your data be protected (electronic and hardcopy)? Where? How long?

Who will have access? Approximate destroy or de-identification date?

- All data will be kept in a password protected computer in a locked home office. All physical documents are kept in a locked file in same home office.

- All physical and electronic files will be destroyed after three years from the completion of the dissertation. The anticipated date is 2026.
- No one but the researcher will have access.

PARTICIPANT’S RIGHTS

- You have been given an opportunity to read and discuss the informed consent and ask questions about this study;
- You have been given enough time to consider whether or not you want to participate;
- You have read and understand the terms and conditions and agree to take part in this research study;
- You understand your participation is voluntary and that you may stop participation at any time without penalty.

Your signature means that you understand your rights listed above and agree to participate in this study.

Signature of Participant

Date

RESEARCHER’S STATEMENT

“I certify that I have explained to the above individual the nature and purpose, the potential benefits and possible risks associated with participation in this research study, have answered any questions that have been raised, and have witnessed the above

signature. These elements of Informed Consent are given to protect the rights of the human subjects in my research.”

Signature of Researcher

Date

APPENDIX 7

FOCUS GROUP INTERVIEW QUESTIONS

The purpose of this focus group interview was to conduct qualitative research involving a semi-structured interview of a focus group as described in the Research Methodology section of chapter 1. The instrument's purpose was to assess each focus group member's understanding of pastoral competencies. This research informed the survey that was administered to the STS faculty, which in turn determined the STS understanding of pastoral competencies.

For the purpose of this interview, *abilities* referred to observable outward actions, and *qualities* referred to observable inward character traits. Respondents were asked to express their answer in a complete thought of more than 5 words but less 400 words.

QUESTIONS

1. What are the most important abilities you look for in a pastor?
2. What do you think your pastor would say are the most important abilities for a pastor?
3. Think of a pastor you respect. What abilities stand out about him?
4. Describe what you think the Bible says are the most important qualities for a pastor?
5. What character qualities do you value most in a pastor?
6. What character qualities does Scripture prioritize for a pastor?

APPENDIX 8

TRANSCRIBED RESPONSES FROM FOCUS GROUP

QUESTION 1: What are the most important abilities you look for in a pastor?

MRP 4: His calling to the ministry, doctrinal integrity, devotional relationship with the Lord, people skills

MRP 5: Ability to lead, feed, guide

MRP 1: Demonstrate common sense, wisdom, peacemaker, ability to implement change, ability to handle right relations with women, ability to handle loneliness, handle criticism, visionary with ability to instill confidence in others without prideful ambition, management and administrative skills, natural abilities are disciplined, not out of control, time management skills

MRP 2: Ability to preach the Word; able to study; able to divide the Word accurately; able to emotionally connect with his people; know them and interact with them; care about their life, good listener, love the same things they do, know their life personally

MRP 3: Know the names of the people in your congregation

MRP 1: Apt to teach; hungry to learn, impart to others what you know

FRP 2: Understand him as he preaches and learn from him, he challenges me from the Word; loves the Word, teaches flock; serious teacher

FRP 1: Ability to balance church life with home life; his solid marriage speaks volumes to flock; self-confidence in what you are capable of doing; not prideful or threatened when he delegates to others if they do things better than he does; ability to delegate

MRP 4: Balance in partnership with wife

MRP 1: Confidence when criticized; sets own direction not simply to please people

MRP 4: Freedom from intimidation, free from the fear of man

MRP 5 “I’d like to but I can’t” – practice saying no and set limits

MRP 1: Resist the tyranny of the urgent

FRP 2: Protect family / wife from doing everything in church

MRP 4: Wife needs to have calling, too

FRP 1: Young pastor’s wives seem to be feeling only the husband is called and they do not totally support her husband’s ministry as a team

MRP 5: I know wife of pastor who attends a church other than the one pastored by husband

MRP 3: Mandatory skill is to teach and preach; ability to prioritize in ministry and family, ability to prioritize all the requests and ideas offered from the church people; ability to delegate and trust those to whom delegated; ability to show discretion and keep appropriate confidences – not unloading everything you know on spouse

MRP 2: Don’t tell all to spouse.

QUESTION 2/3 What do you think your pastor would say are the most important abilities? Think of a pastor you respect. What abilities do you respect about this pastor?

FRP 2: He would talk about hard subjects from the Bible or uncomfortable things in my life; don’t shy away from challenging my views that are in opposition to what the Bible says

MRP 5: The ability to have difficult conversations in a way that others will listen; anticipate objections people may have and answer them sensitively but truthfully

MRP 3: Ability to have effective and sensitive communication skills: when to speak and how to say it to different audiences

MRP 4: A heart for God and a genuine walk with the Lord; and a heart for their people

MRP 1: Ability to mentor; invest in people individually

MRP 2: Ability to counsel; ability to depend on Holy Spirit for the counselee's response;
love the flock even if they don't love you back

MRP 1: Ability to stay in your lane, by which I mean: bring God onto the scene, be
God's representative where He puts you and always say "let me show what God
says about this"

MRP 3: Ability to observe and discern; just be present with the people and when you're
with them, make them your focus – be 100% where you are

FRP 1: Consistent in all areas of life – whether at home or church or other activities you
are the same; never seek to be the celebrity pastor but focus on others first and not
be the only voice in the room tooting own horn

MRP 5: Seek to be a friend

MRP 4: In this Research Triangle, the ability to receive a graduate theological degree is
very important

MRP 2: Need to seek further education – why not do it?

MRP 5: Be a widely read reader in many disciplines; readers are leaders

MRP 4: Balance of heart and doctrinal integrity

MRP 1: Be a diligent student of the Word, not just go around drinking coffee in homes of
the congregation on visitation; life-long learning

MRP 5: Teach so that others are not intimidated: they should say "I see that! I think I can
do that!" don't make them feel they are unable to study the Scriptures like you

**QUESTION 4/5: Describe what you think the Bible says are the most important
qualities for a pastor.**

MRP 4: Balance – 1 Timothy 3/Titus 1 are a must, but in balance with John 10 and the
life of a shepherd; sacrifice / give your life for the sheep; he needs to smell like
the sheep because he loves them

MRP 1: Integrity – real godliness with real holiness; 1 Timothy 3-4 / 1 Thessalonians 4 /
Ephesians 5:3-4 all point to purity in speech and thought in the pulpit, in your

- marriage; another word is blameless; many are stumbling and are now out of ministry
- MRP 3: Humility – many of these things fit under the umbrella; the ability to accept criticism; ability to acknowledge you can't do everything on your own; humility is probably the #1 characteristic
- FRP 1: Gentle spirit but preach the Word strongly and with a lot of conviction; gentle spirit for those who are needy and grieving and those in pain
- FRP 2: Humble; love God's Word and other people and allow other people in your life
- MRP 2: 1 Timothy 3 shows he needs to be patient in all aspects: with others and with circumstances and with God's timing; merciful when attacked; patient and merciful
- MRP 1: He must be content with what he is and where he is (with or without success); endurance is crucial
- MRP 5: Ability to be tactful and courageous, and say to people "this is wrong, not right"

QUESTION 6: What character qualities does Scripture prioritize for a pastor?

- MRP 3: In 1 Timothy 3/ Titus 1 he first needs to be above reproach; self-controlled, which comes only by the Holy Spirit
- MRP 2: He needs to be free from the love of money – this will be obvious if a pastor has it
- MRP 4: He must be available to be used and be involved in hands-on ministry, even with Hell's Angels' funeral or hospital calls; you're just there when they need you
- MRP 1: We haven't said this yet, but the pastor must have a Great Commission consciousness; a passion for evangelizing / seek and save the lost
- MRP 5: Reach them even though people today deny there are absolutes
- MRP 3: He needs to be self-aware – he needs to know his own abilities, willing to learn – keep the message the same but learn and change the methods
- MRP 2: He needs to be organized, disciplined, honest, accurate, dependable, loyal

MRP 1: He needs to be self-disciplined; a creative, critical thinker without a critical spirit; a life-long learner with an insatiable appetite to learn

MRP 5: He needs to love people

FRP 1: He needs to be able to safeguard himself and have accountability in his life; he needs to be able to guard his heart

FRP 2: He must love Christ, love His people, love God's Word, and love to pray

MRP 4: He needs to be ready to minister to people's needs as the Good Shepherd does in John 10; 1 Peter 5:3-4 says he must be an example to others; he must care for them and to get to know them; he leads by the respect that he's earned; he must be a fragrance of Christ, which comes as he walks with Him

MRP 5: One of the most discouraging Bible verses says "every man when he's fully trained will be like his teacher;" it's discouraging because we pastors are so lacking; I remember hearing in seminary "you need to do these 3 things" and then the next guy would say "you need to do these 5 things" and the guy after him said "you have to do these four things" . . . there were so many things we were told to do, it was discouraging; pastors have an impossible task

APPENDIX 9

FOCUS GROUP: CODED TRANSCRIBED RESPONSES

The semi-structured group interview yielded 95 discrete responses regarding pastoral competencies, with 44 character qualities mentioned and 51 abilities mentioned. Thematic analysis was used to interpret the data collected during the interview, which involved a careful study of the transcribed responses for analysis. In this thematic analysis, informed decisions were made regarding the initial code creation.

1. Ability to counsel
2. Ability to implement change
3. Ability to receive a graduate theological degree
4. Ability to say no
5. Ability to teach
6. Above reproach/blameless
7. Accept criticism
8. Acknowledge you can't do everything
9. Administrative/management skills
10. Available to be used; you're there when they need you
11. Balance church responsibilities with home life
12. Balance in ministry partnership with wife
13. Balance of heart and doctrinal integrity
14. Be 100% present with people when you're with them
15. Be God's representative where He puts you
16. Challenge people from the Word
17. Challenge views that oppose what Bible says

18. Common sense
19. Confidence when criticized
20. Confident of calling to ministry
21. Consistent in all areas of life
22. Content with what he is, where he is
23. Courageous
24. Creative thinker
25. Critical thinker without critical spirit
26. Delegate and trust others
27. Dependable
28. Devotional relationship with Lord
29. Discerning
30. Doctrinal integrity
31. Don't be the only voice in the room
32. Don't seek to be a celebrity
33. Don't tell everything to spouse
34. Effective communication skills: how to say it
35. Effective communication skills: when to speak
36. Emotionally connect with his people
37. Endurance
38. Example to others
39. Focus on others first and not be the only voice in the room
40. Free from intimidation/fear of man
41. Free from love of money
42. Gentle spirit for needy and those in pain
43. Good listening skills
44. Great Commission passion

45. Handle criticism
46. Heart for God/genuine walk with God
47. Hold difficult conversations sensitively but truthfully
48. Honest
49. Humility
50. Interact personally with congregation
51. Interpret the Word accurately
52. Keep appropriate confidences
53. Know names of those in congregation
54. Lead
55. Life-long learner with appetite to learn
56. Love the unresponsive
57. Love to pray
58. Loves God
59. Loves people
60. Loyal
61. Mentor; invest in people individually
62. Merciful when attacked
63. Never seek to be the celebrity pastor
64. Observant
65. Organized
66. Patient: with circumstances
67. Patient: with God's timing
68. Patient: with others
69. Peacemaker
70. People skills
71. Preach the Word

72. Preach the Word accurately
73. Preach with conviction
74. Prioritize ideas from the church people
75. Proper relations with women
76. Protect family / wife from doing everything in church
77. Real godliness with real holiness; purity
78. Resist the tyranny of the urgent
79. Respectable; leads by respect he's earned
80. Sacrifice / give life for the sheep
81. Safeguards himself, guards his heart
82. Self-aware – knows his abilities
83. Self-confidence not threatened when others do better than him
84. Self-disciplined
85. Strong marriage
86. Study
87. Tactful
88. Teach hard subjects from Bible
89. Teach so others can study the Scriptures themselves
90. Teachable
91. Time management skills
92. Trust Holy Spirit for the counselee's response
93. Visionary, instill confidence in others
94. Widely read
95. Wise

APPENDIX 10

FOCUS GROUP TRANSCRIBED RESPONSES: CODED CHARACTER QUALITIES

The semi-structured group interview yielded responses regarding pastoral competencies, with 44 character qualities mentioned. Thematic analysis was used to interpret the data collected during the interview, which involved a careful study of the transcribed responses for analysis. In this thematic analysis, informed decisions were made regarding the coding of character qualities mentioned.

1. Above reproach/blameless
2. Accept criticism
3. Acknowledge you can't do everything
4. Balance of heart and doctrinal integrity
5. Be God's representative where He puts you
6. Common sense
7. Confidence when criticized
8. Confident of calling to ministry
9. Consistent in all areas of life
10. Content with what he is, where he is
11. Courageous
12. Dependable
13. Devotional relationship with Lord
14. Doctrinal integrity
15. Don't seek to be a celebrity
16. Endurance

17. Example to others
18. Free from intimidation/fear of man
19. Free from love of money
20. Gentle spirit for needy and those in pain
21. Heart for God/genuine walk with God
22. Honest
23. Humility
24. Life-long learner with appetite to learn
25. Love the unresponsive
26. Love to pray
27. Loves God
28. Loves people
29. Loyal
30. Merciful when attacked
31. Never seek to be the celebrity pastor
32. Patient: with circumstances
33. Patient: with God's timing
34. Patient: with others
35. Real godliness with real holiness; purity
36. Resist the tyranny of the urgent
37. Respectable; leads by respect he's earned
38. Sacrifice / give life for the sheep
39. Safeguards himself, guards his heart
40. Self-aware – knows his abilities
41. Self-confidence not threatened when others do better than him
42. Teachable
43. Trust Holy Spirit for the counselee's response
44. Wise

APPENDIX 11

FOCUS GROUP TRANSCRIBED RESPONSES: CODED ABILITIES

The semi-structured group interview yielded responses regarding pastoral competencies, with 51 abilities mentioned. Thematic analysis was used to interpret the data collected during the interview, which involved a careful study of the transcribed responses for analysis. In this thematic analysis, informed decisions were made regarding the coding of abilities mentioned.

1. Ability to counsel
2. Ability to implement change
3. Ability to receive a graduate theological degree
4. Ability to say no
5. Ability to teach
6. Administrative/management skills
7. Available to be used; you're there when they need you
8. Balance in ministry partnership with wife
9. Balance church responsibilities with home life
10. Be 100% present with people when you're with them
11. Challenge people from the Word
12. Challenge views that oppose what Bible says
13. Creative thinker
14. Critical thinker without critical spirit
15. Delegate and trust others
16. Discerning

17. Don't be the only voice in the room
18. Don't tell everything to spouse
19. Effective communication skills: how to say it
20. Effective communication skills: when to speak
21. Emotionally connect with his people
22. Focus on others first
23. Good listening skills
24. Great Commission passion / evangelism skills
25. Handle criticism
26. Hold difficult conversations sensitively but truthfully
27. Interact personally with congregation
28. Interpret the Word accurately
29. Keep appropriate confidences
30. Know names of those in congregation
31. Lead
32. Mentor; invest in people individually
33. Observant
34. Organized
35. Peacemaker
36. People skills
37. Preach the Word
38. Preach the Word accurately
39. Preach with conviction
40. Prioritize ideas from the church people
41. Proper relations with women
42. Protect family / wife from doing everything in church
43. Self-disciplined

44. Strong marriage
45. Study
46. Tactful
47. Teach hard subjects from Bible
48. Teach so others can study the Scriptures themselves
49. Time management skills
50. Visionary, instill confidence in others
51. Widely read

APPENDIX 12

STS FACULTY SURVEY ON PERCEPTIONS REGARDING PASTORAL COMPETENCIES

Purpose

The purpose of this survey is to seek the STS faculty's assistance in providing information that will contribute to the revision of the STS Pastoral Theology curriculum. This survey is particularly concerned with the competencies or skills considered necessary by the STS faculty for MDiv graduates to possess upon graduation for effective ministry as a local church pastor.

Instructions

This survey contains statements of competencies for church pastors. You are asked to indicate the level of importance you attach to each of these competency items. In other words, how important do you think it is for the pastor of a church to possess the specified competency? Do not take too much time thinking about any answer. And please do not leave any question blank.

Agreement to Participate

The research in which you are about to participate is designed to assess your priority regarding pastoral competencies. This research is being conducted by Leslie C. Lofquist for the purposes of his doctoral research at The Southern Baptist Theological Seminary. In this research, you will participate in an anonymous survey of the STS faculty in order to assess each faculty member's assessment of pastoral competencies. 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.

The following key should be used for your choices:

- | | |
|-----------------------------|--|
| 1. Strongly Disagree | This competency is unimportant for the effectiveness of a pastor. |
| 2. Disagree | This competency is of little importance for the effectiveness of a pastor. |
| 3. Disagree Somewhat | This competency is moderately important \ for the effectiveness of a pastor. |
| 4. Agree Somewhat | This competency is important for the effectiveness of a pastor. |

5. **Agree** This competency is very important for the effectiveness of a pastor.
6. **Strongly Agree** This competency is indispensable and a pastor could not function in any way in his ministry role without this competency.

For each item, select the number (1, 2, 3, 4, 5, 6) that **best** represents your thinking regarding the **importance** of that competency to church pastor. If your exact thoughts are not represented by one of the choices, select the one that comes closest to your true thoughts.

How important do you think it is for a pastor to possess the specified competency:

- | | | | | | | |
|---|---|---|---|---|---|---|
| 1. Ability to preach expositionally | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. Solid understanding of sound hermeneutical method | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. Ability in counseling | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. Ability to implement change | 1 | 2 | 3 | 4 | 5 | 6 |
| 5. Ability in outreach and discipleship | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. Solid understanding of the biblical languages | 1 | 2 | 3 | 4 | 5 | 6 |
| 7. Solid understanding of biblical content and theology | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. Ability to maintain personal spiritual vitality | 1 | 2 | 3 | 4 | 5 | 6 |
| 9. Ability in pastoral leadership | 1 | 2 | 3 | 4 | 5 | 6 |
| 10. Ability to teach | 1 | 2 | 3 | 4 | 5 | 6 |
| 11. Effective interpersonal communication skills | 1 | 2 | 3 | 4 | 5 | 6 |
| 12. Administrative/management skills | 1 | 2 | 3 | 4 | 5 | 6 |
| 13. Creative thinker | 1 | 2 | 3 | 4 | 5 | 6 |
| 14. Good listening skills | 1 | 2 | 3 | 4 | 5 | 6 |
| 15. Ability to handle criticism | 1 | 2 | 3 | 4 | 5 | 6 |
| 16. Ability to receive a graduate theological degree | 1 | 2 | 3 | 4 | 5 | 6 |

17. Great Commission passion/evangelism skills	1	2	3	4	5	6
18. Ability to balance ministry and family	1	2	3	4	5	6
19. A strong marriage and family	1	2	3	4	5	6
20. Ability to strategically plan and articulate vision	1	2	3	4	5	6
21. Ability to address and resolve conflict	1	2	3	4	5	6
22. Ability to live a self-disciplined life	1	2	3	4	5	6
23. Ability to mentor	1	2	3	4	5	6
24. Ability to empathize with care and compassion	1	2	3	4	5	6
25. Ability to recruit and develop leaders	1	2	3	4	5	6
26. Ability to hold difficult conversations sensitively but truthfully	1	2	3	4	5	6
27. Ability to manage time and responsibilities	1	2	3	4	5	6
28. Ability to study rigorously	1	2	3	4	5	6
29. Ability to make wise decisions	1	2	3	4	5	6
30. Ability to discern truth from error	1	2	3	4	5	6
31. Ability to tactfully challenge views that oppose what the Bible says	1	2	3	4	5	6
32. Ability to keep appropriate confidences	1	2	3	4	5	6
33. Ability to lead volunteers	1	2	3	4	5	6
34. Ability to administer the ordinances of baptism and the Lord's table	1	2	3	4	5	6
35. Ability to build an effective ministry team	1	2	3	4	5	6
36. Ability to develop spiritual vitality in others	1	2	3	4	5	6
37. Ability to inspire and lead in corporate prayer	1	2	3	4	5	6
38. Ability to oversee resources, both personal and congregational	1	2	3	4	5	6

- | | | | | | | |
|---|---|---|---|---|---|---|
| 39. Ability to improvise, adapt, and solve problems | 1 | 2 | 3 | 4 | 5 | 6 |
| 40. Ability to exercise church discipline, from gentle questions and confrontation all the way to excommunication | 1 | 2 | 3 | 4 | 5 | 6 |

APPENDIX 13

SURVEY QUESTIONS ASKED OF FACULTY AND SCORES

A survey was administered to the STS faculty regarding the competencies considered necessary by the faculty for MDiv graduates to possess upon graduation for effective ministry as a local church pastor. The faculty was asked to indicate the level of importance they attached to each of these competency items. The responses below are given in the order as presented on the survey instrument, with average score and median score for each response.

	Average Score	Median Score
1. Ability to preach expositionally	5.60	5.62
2. Solid understanding of sound hermeneutical method	5.80	5.85
3. Ability in counseling	4.00	4.00
4. Ability to implement change	4.06	4.15
5. Ability in outreach and discipleship	4.06	4.08
6. Solid understanding of the biblical languages	4.53	4.54
7. Solid understanding of biblical content and theology	5.73	5.84
8. Ability to maintain personal spiritual vitality	5.60	5.76
9. Ability in pastoral leadership	5.13	5.23
10. Ability to teach	5.60	5.62
11. Effective interpersonal communication skills	5.00	5.08

12. Administrative/management skills	4.06	4.08
13. Creative thinker	4.13	4.15
14. Good listening skills	4.73	4.85
15. Ability to handle criticism	5.07	5.15
16. Ability to receive a graduate theological degree	3.80	3.92
17. Great Commission passion/evangelism skills	4.80	4.92
18. Ability to balance ministry and family	5.47	5.62
19. A strong marriage and family	5.47	5.54
20. Ability to strategically plan and articulate vision	4.33	4.46
21. Ability to address and resolve conflict	4.67	4.77
22. Ability to live a self-disciplined life	5.53	5.62
23. Ability to mentor	4.60	4.69
24. Ability to empathize with care and compassion	4.33	4.46
25. Ability to recruit and develop leaders	4.20	4.30
26. Ability to hold difficult conversations sensitively but truthfully	4.73	4.85
27. Ability to manage time and responsibilities	4.60	4.77
28. Ability to study rigorously	4.80	4.85
29. Ability to make wise decisions	5.67	5.69
30. Ability to discern truth from error	5.80	5.92
31. Ability to tactfully challenge views that oppose what the Bible says	5.47	5.46
32. Ability to keep appropriate confidences	5.27	5.38
33. Ability to lead volunteers	3.93	4.08
34. Ability to administer the ordinances of baptism and the Lord's table	4.80	4.92

35. Ability to build an effective ministry team	4.53	4.54
36. Ability to develop spiritual vitality in others	4.73	4.85
37. Ability to inspire and lead in corporate prayer	4.67	4.85
38. Ability to oversee resources, both personal and congregational	4.53	4.62
39. Ability to improvise, adapt, and solve problems	4.80	4.92
40. Ability to exercise church discipline, from gentle questions and confrontation all the way to excommunication	5.27	5.38

Note: Scores ranged from 1 (unimportant for the effectiveness of a pastor) to 6 (indispensable).

APPENDIX 14

STS FACULTY SURVEY SCORES. AVERAGES IN DESCENDING ORDER

A survey was administered to the STS faculty regarding the competencies considered necessary by the faculty for MDiv graduates to possess upon graduation for effective ministry as a local church pastor. The faculty was asked to indicate the level of importance they attached to each of these competency items. The responses below are the average scores for each response, ranked in descending order.

How important do you think it is for a pastor to possess the specified competency:

AVERAGE

- 5.80 Solid understanding of sound hermeneutical method
- 5.80 Ability to discern truth from error
- 5.73 Solid understanding of biblical content and theology
- 5.67 Ability to make wise decisions
- 5.60 Ability to preach expositionally
- 5.60 Ability to maintain personal spiritual vitality
- 5.60 Ability to teach
- 5.53 Ability to live a self-disciplined life
- 5.47 Ability to balance ministry and family
- 5.47 A strong marriage and family
- 5.47 Ability to tactfully challenge views that oppose what the Bible says
- 5.27 Ability to keep appropriate confidences
- 5.27 Ability to exercise church discipline, from gentle questions and confrontation all the way to excommunication

- 5.13 Ability in pastoral leadership
- 5.07 Ability to handle criticism
- 5.00 Effective interpersonal communication skills
- 4.80 Great Commission passion/evangelism skills
- 4.80 Ability to study rigorously
- 4.80 Ability to administer the ordinances of baptism and the Lord's table
- 4.80 Ability to improvise, adapt, and solve problems
- 4.73 Good listening skills
- 4.73 Ability to hold difficult conversations sensitively but truthfully
- 4.73 Ability to develop spiritual vitality in others
- 4.67 Ability to address and resolve conflict
- 4.67 Ability to inspire and lead in corporate prayer
- 4.60 Ability to mentor
- 4.60 Ability to manage time and responsibilities
- 4.53 Solid understanding of the biblical languages
- 4.53 Ability to build an effective ministry team
- 4.53 Ability to oversee resources, both personal and congregational
- 4.33 Ability to strategically plan and articulate vision
- 4.33 Ability to empathize with care and compassion
- 4.20 Ability to recruit and develop leaders
- 4.13 Creative thinker
- 4.06 Ability to implement change
- 4.06 Ability in outreach and discipleship
- 4.06 Administrative/management skills
- 4.00 Ability in counseling
- 3.93 Ability to lead volunteers
- 3.80 Ability to receive a graduate theological degree

APPENDIX 15

STS FACULTY SURVEY SCORES. MEDIAN IN DESCENDING ORDER

A survey was administered to the STS faculty regarding the competencies considered necessary by the faculty for MDiv graduates to possess upon graduation for effective ministry as a local church pastor. The faculty was asked to indicate the level of importance they attached to each of these competency items. The responses below are the median scores for each response, ranked in descending order.

How important do you think it is for a pastor to possess the specified competency:

MEDIAN

- 5.92 Ability to discern truth from error
- 5.85 Solid understanding of sound hermeneutical method
- 5.84 Solid understanding of biblical content and theology
- 5.76 Ability to maintain personal spiritual vitality
- 5.69 Ability to make wise decisions
- 5.62 Ability to teach
- 5.62 Ability to preach expositionally
- 5.62 Ability to live a self-disciplined life
- 5.62 Ability to balance ministry and family
- 5.54 A strong marriage and family
- 5.46 Ability to tactfully challenge views that oppose what the Bible says
- 5.38 Ability to keep appropriate confidences
- 5.38 Ability to exercise church discipline, from gentle questions and confrontation all the way to excommunication

- 5.23 Ability in pastoral leadership
- 5.15 Ability to handle criticism
- 5.08 Effective interpersonal communication skills
- 4.92 Great Commission passion/evangelism skills
- 4.92 Ability to improvise, adapt, and solve problems
- 4.92 Ability to administer the ordinances of baptism and the Lord's table
- 4.85 Good listening skills
- 4.85 Ability to study rigorously
- 4.85 Ability to inspire and lead in corporate prayer
- 4.85 Ability to hold difficult conversations sensitively but truthfully
- 4.85 Ability to develop spiritual vitality in others
- 4.77 Ability to manage time and responsibilities
- 4.77 Ability to address and resolve conflict
- 4.69 Ability to mentor
- 4.62 Ability to oversee resources, both personal and congregational
- 4.54 Solid understanding of the biblical languages
- 4.54 Ability to build an effective ministry team
- 4.46 Ability to strategically plan and articulate vision
- 4.46 Ability to empathize with care and compassion
- 4.30 Ability to recruit and develop leaders
- 4.15 Creative thinker
- 4.15 Ability to implement change
- 4.08 Administrative/management skills
- 4.08 Ability to lead volunteers
- 4.08 Ability in outreach and discipleship
- 4.00 Ability in counseling
- 3.92 Ability to receive a graduate theological degree

APPENDIX 16

STS INSTITUTIONAL LEARNING OUTCOMES

Men who graduate from Shepherds Seminary with the Master of Divinity degree are prepared to serve the local church as a pastor or assistant pastor or to minister in a foreign culture. Women graduates of the Master of Divinity program are prepared for leadership in non-ordained roles in local churches, missions, and other ministries such as vocational biblical counseling, hospital chaplaincy, and Christian education. . . . Upon completion of the MDiv, the student will be prepared to do the following:

- To interpret Scriptures accurately from the perspective of historical-grammatical hermeneutics, understanding a text in relation to the teaching of Scripture in all of its parts.
- To articulate and defend the inerrancy, authority, and sufficiency of Scripture.
- To exemplify Holy Spirit-controlled servant leadership following the model of Jesus Christ.
- To exemplify Christ-like service in both private and public contexts.
- To evaluate for biblical accuracy the theological resources of the church, including the historic documents and contemporary works of biblical scholarship.
- To apply theology as expressed in the seminary's doctrinal statement in vocational and non-vocational roles in teaching and preaching, discipling, counseling, etc.

APPENDIX 17

ATS COMMISSION ON ACCREDITING SELF-STUDY HANDBOOK EDUCATIONAL PRINCIPLES

The ten educational principles that provide a broad basis for better understanding the standards of ATS accreditation are these:

1. Theological education is rooted in theological values. Graduate theological education embodies a community of faith and learning that is guided by a theological vision and that cultivates habits of theological reflection and service.
2. Theological education prioritizes student learning and formation. Graduate theological education demonstrates sound pedagogy and appropriate student learning outcomes in the context of a cohesive curriculum, and sees formation, even transformation, as central to students' educational experience and to their vocational calling.
3. Theological education requires communities of engagement. Graduate theological education occurs within the context of regular and substantive interaction between teachers and learners and among learners within a viable community of learning, with "teachers" understood to include faculty, librarians, administrators, staff, and other appropriate stakeholders.
4. Theological education is contextually appropriate. Graduate theological education attends carefully to the contexts, communities, and constituencies in which, and for which, it is offered, and responds to changing contexts with creativity and innovation.
5. Theological education demonstrates diversity. Graduate theological education values and demonstrates diversity in its many manifestations, including attention to intercultural competencies, global awareness and engagement, and underrepresented and marginalized groups.

6. Theological education has appropriate institutional resources and support. Graduate theological education demonstrates careful planning, sound budgeting, and good stewardship, with attention to the school's financial, physical, technological, and library and information needs.
7. Theological education requires sufficient and appropriate personnel. Graduate theological education is highly relational, requiring enough faculty and staff who are appropriately qualified for and supported in their work and who provide support to students.
8. Theological education requires a healthy institutional environment. Graduate theological education depends on shared governance based on a bond of trust among boards, administrators, faculty, staff, students, and ecclesial or denominational bodies; it requires clear grounding in its mission and vision and effective patterns of leadership and management.
9. Theological education demonstrates careful institutional planning and evaluation. Graduate theological education builds from a clear sense of purpose, is undertaken through intentional processes of planning, is enacted through careful instructional and organizational design, and is evaluated in light of the mission and context of each school.
10. Theological education depends upon integrity, trust, and mutual accountability. Graduate theological education is offered by schools that act with integrity and trust, are committed to freedom of inquiry, and hold themselves accountable—to each other, to communities of faith, and to the broader public—for their quality, transparency, and authenticity.

APPENDIX 18

CURRENT STS REQUIRED COURSES: ALL MDIV
STUDENTS AND PASTORAL/CHURCH
MINISTRY CONCENTRATION

ALL MDIV STUDENTS		CREDITS
BC 501	Foundations of Biblical Counseling	2
PT 506	Introduction to Creative Bible Teaching	2
PT 515	Apologetics, Evangelism, Discipleship	3
PT 581	Ministry Preparation	2
PT 782	Mentored Apprenticeship	3
PASTORAL/CHURCH MINISTRY CONCENTRATION		
BE 619	Exposition of 1 Timothy / Titus	2
PT 602	Pastoral Theology	2
PT 604	Ordination Preparation	1
PT 605	Theology of Leadership	2
PT 701	Expository Preaching	3
PT 704	Church Administration	2
		TOTAL
		24

APPENDIX 19

PROPOSED STS REQUIRED COURSES:
ALL MDIV STUDENTS AND PASTORAL/CHURCH
MINISTRY CONCENTRATION

ALL MDIV STUDENTS		CREDITS
BC 501	Foundations of Biblical Counseling	2
PT 506	Introduction to Creative Bible Teaching	2
PT 515	Apologetics, Evangelism, Discipleship	3
PT 581	Foundations of Christian Ministry	2
PT 782	Mentored Apprenticeship	3
PASTORAL/CHURCH MINISTRY CONCENTRATION		
PT 602	Leadership Principles and Pastoral Theology	3
PT 604	N.T. Literature and Pastoral Ministry	2
PT 701	Expository Preaching	3
PT 704	Foundations of Church Governance	3
		TOTAL
		23

APPENDIX 20

PROPOSED STS REQUIRED COURSES DESCRIPTIONS: ALL MDIV STUDENTS AND PASTORAL/CHURCH MINISTRY CONCENTRATION

ALL MDIV STUDENTS

BC 501 Foundations of Biblical Counseling (2 hours)

Introductory course that addresses the definition and theological foundations of biblical counseling. Primary focus is on understanding the dynamics of biblical change and progressive sanctification. Students will be challenged to apply these principles to their own lives as they consider how to effectively assist others in bringing about change.

PT 506 Introduction to Creative Bible Teaching (2 hours)

An introduction to basic theory and skill related to communicating biblical truth effectively. Enables the student to discover the main idea of a text, develop an outline and effectively teach the lesson. Includes opportunities for the student to speak and receive feedback.

PT 515 Apologetics, Evangelism, and Discipleship (3 hours)

A study of the methods and schools of thought used for defending the Christian faith and for promoting a biblical worldview, the practical application of such methods in evangelism which then establishes the principles of disciple making. The end result is an understanding of the application to life and ministry in the contemporary church. Analyzes key texts regarding the disciple-making model of Jesus. Discusses the implementation of Jesus' model by the early church. Evaluates the use of small group ministries and disciple making in a postmodern culture. Discusses strategies for implementing this biblical methodology.

PT 581 Foundations of Christian Ministry (2 hours)

This course focuses on personal holiness, humility, prayer, discipleship, self-leadership, wisdom, biblical priorities, team-building, stewardship, and other key issues in a Christian ministry that is based on a high view of God and a high view of the Bible. This course is designed to prepare the student for a life of ministry no matter the context.

PT 782 Mentored Apprenticeship (3 hours)

The student develops a learning contract with his mentor and the Director of Mentoring in an approved area of ministry which relates to the student's future ministry. In addition, the student spends significant time each week in reflective conversation with his mentor. Mentored Apprenticeship is usually most appropriate in the final year of the Master of Divinity program. Prerequisite: PT 581.

PASTORAL/CHURCH MINISTRY CONCENTRATION

PT 602 Leadership Principles and Pastoral Theology (3 hours)

An overview of the leadership principles and theology that inform pastoral ministry. Principles for understanding and assessing organizational culture will be explored, including leading planned change, communicating effectively as a leader, and navigating interpersonal conflict. This course intends to provoke the student's thinking on a number of theological, pastoral, and ethical issues and expose him to a variety of challenges as well as prepare him to effectively lead a number of specific church functions, such as weddings, funerals, and the ordinances of the church.

PT 604 New Testament Literature and Pastoral Ministry (2 hours)

An expository study of select New Testament literature that informs the nature and practice of pastoral ministry, including portions from Matthew 20, John 13, Acts 20, Ephesians 4, First Timothy, Second Timothy, Titus, 1 Peter 5, and other passages in the New Testament.

PT 701 Foundations of Expository Preaching (3 hours)

An in-depth study in the development of expository outlines and messages that are solidly based on a historical, theological, contextual, and grammatical approach to interpreting the biblical text. Enables the student to preach with greater confidence and clarity in a variety of settings. Allows evaluation by both the student's professor and peers.

PT 704 Foundations of Church Governance (3 hours)

A practical study of leading the local church in administration. Prepares the student for the tasks of pastor, leader, visionary and administrator. It will focus specifically on the role of pastors/elders in the practical dynamics of leading a local church. Attention will be given to the pastoral and administrative dimensions of leadership, with special focus on relevant strategies and approaches for guiding local congregations. This course will focus on the leader's role in working with the church volunteer staff and leadership team, fostering a healthy organizational culture, and crafting and casting vision for the church.

APPENDIX 21

WHERE PASTORAL CORE COMPETENCIES AND MICRO-COMPETENCIES ARE TO BE COVERED IN THE PROPOSED STS REQUIRED COURSES

ALL MDIV STUDENTS

BC 501 Foundations of Biblical Counseling

Counseling

Ability to empathize with care and compassion

PT 506 Introduction to Creative Bible Teaching

Ability to teach

Ability to study rigorously

PT 515 Apologetics, Evangelism, Discipleship

Ability to tactfully challenge views that oppose what the Bible says

Ability in outreach and discipleship

Great Commission passion/evangelism skills

PT 581 Foundations of Christian Ministry

Ability to maintain personal spiritual vitality

Ability to balance ministry and family

A strong marriage and family

Ability to live a self-disciplined life

Ability to manage time and responsibilities

Ability to keep appropriate confidences

PT 782 Mentored Apprenticeship

All core pastoral competencies and micro-competencies will be discussed

PASTORAL/CHURCH MINISTRY CONCENTRATION

PT 602 Leadership Principles and Pastoral Theology

Effective interpersonal communication skills

Creative thinker

Good listening skills

Ability to handle criticism

Ability to strategically plan and articulate vision

Ability to address and resolve conflict

Ability to mentor

Ability to hold difficult conversations sensitively but truthfully

Ability to make wise decisions

Ability to discern truth from error

Ability to oversee resources, both personal and congregational

Ability to improvise, adapt, and solve problems

PT 604 New Testament Literature and Pastoral Ministry

Core pastoral competencies and micro-competencies will be discussed as they appear in the biblical text

PT 701 Expository Preaching

Ability to preach expositionally

PT 704 Foundations of Church Governance

Ability in pastoral leadership

Ability to implement change

Administrative/management skills

Ability to recruit and develop leaders

Ability to lead volunteers

Ability to administer the ordinances of baptism and the Lord's table

Ability to build an effective ministry team

Ability to develop spiritual vitality in others

Ability to inspire and lead in corporate prayer

Ability to exercise church discipline, from gentle questions and confrontation all the way to excommunication

APPENDIX 22

EXPERT PANEL PARTICIPANTS:
SEMINARY PROFESSORS

Seminary Professor 1

Area of emphasis in teaching
Academic Background

Preaching, Pastoral Theology, Leadership
B.A., M.Div., Th.M., D.Min.

Seminary Professor 2

Area of emphasis in teaching
Methodology
Academic Background

Christian Education, Leadership, Research
A.A., B.A., M.A., Ed.D.

Seminary Professor 3

Area of emphasis in teaching
Academic Background

Christian Education, Discipleship, Evangelism
B.A., M.Div., Ed.D.

APPENDIX 23

STS PROGRAM REVISION PROPOSAL
EVALUATIONS

Name of Evaluator: **SEMINARY PROFESSOR 1**

Date: 11-1-22

STS Program Revision Proposal (PRP) Evaluation Tool					
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Accuracy					
The PRP is sound in its interpretation of Scripture.				X	
The PRP is faithful to the theology of the Bible.				X	
Scope					
The PRP is clear.			X		
The content of the PRP sufficiently covers each issue it was designed to address.				X	
Pedagogy					
The PRP sufficiently represents a biblical pedagogical methodology.			X		PT 701 “Enable the student to preach with greater confidence <u>and clarity</u> in a variety of settings.”
The PRP clearly details the expected outcomes.			X		PLO 3: <u>Note</u> : Select proficiencies such as ordinances, weddings, funerals can be demonstrated in class.
Practicality					
The components of the PRP are understandable.				X	
The components of the PRP are well-organized and concise.				X	

Other Comments: Viewed through an objective lens, the benefits of the PRP are evident.

STS Program Revision Proposal (PRP) Evaluation Tool					
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Accuracy					
The PRP is sound in its interpretation of Scripture.				x	Evidence found in the course descriptions produces this conclusion
The PRP is faithful to the theology of the Bible.				x	Again, there is clear and specific evidence in the course descriptions to draw this conclusion
Scope					
The PRP is clear.			x		No issues with this except that only seeing the course descriptions and not the course syllabus prevents me from giving a 4. I don't see a problem; just feel I need more information.
The content of the PRP sufficiently covers each issue it was designed to address.				x	Adequate descriptions of the content provide this score.
Pedagogy					
The PRP sufficiently represents a biblical pedagogical methodology.				x	Yes, moving from the six STS institutional learning outcomes for the Master of Divinity core to the Learning Program outcomes to the core pastoral competencies and micro-competencies leads me to make this conclusion
The PRP clearly details the expected outcomes.				x	Expected outcomes are very clearly stated on each course description.
Practicality					
The components of the PRP are understandable.				x	Definitely understandable and practical to the student in each program.
The components of the PRP are well-organized and concise.			x		My only issue here, is that in the micro-competencies associated with Program Learning Outcomes seem a bit unbalanced, with some having one competency and some having 12. I don't know that balance is necessary, it just seems that bringing some balance to the number of micro-competences might be considered.

Other Comments:

Les, I am excited about you completing your doctorate, and the impact this could have on the programs there at STS. I hope my review is helpful.

STS Program Revision Proposal (PRP) Evaluation Tool					
1 = insufficient 2 = requires attention 3 = sufficient 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Accuracy					
The PRP is sound in its interpretation of Scripture.			x		The PRP assumes an in-depth examination of passages for pastoral competences. I would recommend listing various passages of scripture that will be covered within the course units (either Appendix 21 or 22).
The PRP is faithful to the theology of the Bible.				x	The PRP addresses the areas of biblical theology that will be taught and their consistency with evangelical tradition (Appendix 21).
Scope					
The PRP is clear.				x	
The content of the PRP sufficiently covers each issue it was designed to address.				x	The PRP provides a clear scope of courses so that each pastoral competency and micro-competency is adequately addressed.
Pedagogy					
The PRP sufficiently represents a biblical pedagogical methodology.				x	Appendix 21 provides a clear breakdown of the biblical truths taught in each course.
The PRP clearly details the expected outcomes.				x	Appendix 22 provides a very clear delineation of the competences and micro-competences that will be covered in each course offering.
Practicality					
The components of the PRP are understandable.				x	
The components of the PRP are well-organized and concise.				x	

Other Comments:

I believe the 4-step process of research that has led to the PRP is thorough and represents an excellent mixed-method approach to research. I believe Les has succinctly covered the pastoral competencies and micro-competencies by demonstrating where each is addressed in the Pastoral Theology curriculum.

One final suggestion would be to adequately demonstrate the sequence of courses. The scope has clearly been covered but I did not see a sequence of classes. Will STS have a prescribed sequence or will the students be allowed to take the Pastoral Theology courseload at random intervals?

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ABSTRACT

REVISING THE PASTORAL THEOLOGY PROGRAM AT SHEPHERDS THEOLOGICAL SEMINARY IN CARY, NORTH CAROLINA

Leslie Crews Lofquist, DMin
The Southern Baptist Theological Seminary, 2023
Faculty Supervisor: Justin A. Irving

This project sought to revise the Pastoral Theology program at Shepherds Theological Seminary in Cary, North Carolina. Chapter 1 presents the history and ministry context of Shepherds Theological Seminary and the goals of this project. Chapter 2 provides exegesis of three passages of Scripture (1 Tim 3:1-7; 1 Tim 4:6-16; 2 Tim 2:1-6) to show that the pastor must possess a variety of traits and skills. In addition, one key adjective related to pastoral competency and nineteen key Greek words related to pastoral ministry are observed and categorized in relationship to pastoral competencies. Chapter 3 examines the theory and practice of competency-based models with an emphasis on Christian theological education and hypothetical pastoral competencies. Chapter 4 describes the implemented project, carefully recounting the goals, methodology employed, and results of the research. Chapter 5 evaluates the efficacy of the project based on completion of the specified goals.

VITA

Leslie Crews Lofquist

EDUCATION

BA, Grace College, 1979
MDiv, Grace Theological Seminary, 1982

PUBLICATIONS

“Introduction to Cornelius Van Til and the Myth of Epistemological Objectivity.” *Alpha Chi Recorder* 22 (1979): 22-25.

ORGANIZATIONS

Alpha Chi National College Honor Society

ACADEMIC EMPLOYMENT

Faculty, Grand Rapids School of Bible and Music, Grand Rapids, Michigan, 1991-1993
Visiting Faculty, Grace Theological Seminary, Winona Lake, Indiana, 1995-1997
Faculty, Shepherds Theological Seminary, Cary, North Carolina, 2019-

MINISTERIAL EMPLOYMENT

Pastor, Roy Bible Church, Roy, Utah, 1982-1992
Senior Pastor, Pleasant View Bible Church, Warsaw, Indiana, 1993-1999
Executive Director, IFCA International, Grand Rapids, Michigan, 1999-2019
Pastor of Membership and Assimilation, The Shepherd’s Church, Cary, North Carolina, 2019-2023
Executive Pastor, The Shepherd’s Church, Cary, North Carolina, 2023-