

Characteristics of Successful Pastors

Leadership Characteristics of Successful Pastoral Leaders in the Wichita Metro Area

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By
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Abstract

This qualitative dissertation sought to identify leadership characteristics of pastors in the Wichita, Kansas area. Over the course of several months, the researcher interviewed pastors from differing evangelical churches in the Wichita metro area. The study utilized the following research questions: Are there some identifiable characteristics of successful pastoral leaders in the Wichita metro area? Are these characteristics common among the population in the study? The researcher interviewed twelve participants. These participants selected how, when, and where, interviews happened. Several interviews were face-to-face, several by telephone, and some via email. The face-to-face interviews happened at either the participant's office or a restaurant. The researcher used a standard protocol in data collection and data analysis in order to maintain trustworthiness of the findings. The following characteristics were prevalent: adaptability, integrated wholeness, learning, communication, leadership, evangelism, and perseverance.

The hope of this study is that the identified characteristics will aid in reduction of the attrition rate of pastors. Furthermore, the hope is also that the identified leadership characteristics could help in the recruitment, training, and retention of pastors. The study demonstrated that the leadership characteristics of the pastors helped in their successful careers as pastoral leaders. Therefore, there is an underlying connection to pastoral success and pastoral leadership characteristics.

The final revised conceptual framework was that there is a connection to pastoral success and pastoral leadership. Thus, successful pastors do indeed display certain characteristics that aid in the effectiveness of their leadership. Lastly, the researcher recommends further study in

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determining if there is a connection between ministerial leadership characteristics and the recruitment, training, and retention of pastors.

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Chapter One

Introduction

The following research study was a qualitative case study of successful pastoral leadership characteristics in the Wichita, Kansas area. The goal of this study was to identify leadership characteristics in the research population. As of the 2010 United States Census, the population of Wichita was 382,368 (Census Data, 2010). In the Wichita, Kansas area, a multitude of churches exists, such as Catholic, Protestant, and Orthodox. Further, Wichita has other faith communities, such as Judaism, Islam, and Buddhism. The focus of this study was among the Evangelical Protestant pastoral population in Wichita, Kansas. The researcher sought to represent a variety of Evangelical pastors in the study. Participants in the study were members of several denominations including Southern Baptist, United Methodist, Evangelical Friends, Reformed Presbyterian, The Nazarene Church and non-denominational churches.

In all organizations, leadership is indispensable. Precisely defining leadership is a problem for experts. John Maxwell described “leadership as influencing others”. Hughes listed several possible leadership definitions from researchers. Munson called “leadership the creative and directive force of morale”. Warren Bennis called “leadership the process in which an agent induces a subordinate to behave in a desired manner”. Other researchers defined leadership as an “interpersonal relationship in which constituents comply” (Christine, 2010).

Besides the issue with defining leadership, many experts have trouble describing pastoral leadership. In his dissertation, Dwayne Christine mentioned three categories of authors listed on the Christian Book Distributors website concerning pastoral leadership: practicing pastors, scholars, and professional leadership consultants. The clergy authors wrote mostly about personal experience. The scholars wrote about “Biblical characters and the application of

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theological principles to ministry”. Finally, the professional consultants wrote about “leadership theory or practices”. Despite the varying approaches of these authors, they all had a single purpose in common – to help make better leaders (Christine, 2010).

Defining pastoral leadership has been an issue for leadership scholars. Most pastors believe that ministry is a calling. Some in academic circles still question that a call of God exists to help a pastor to be effective. However, are there traits or behaviors that help pastors be effective in the ministry? According to Christine, the attrition rate of twenty to thirty percent is evidence of a lack of pastoral leadership ability. Furthermore, new ministers who have graduated from college or seminary suffer an attrition rate of eighty percent (Christine, 2010; Golden, et.al, 2004; Stewart, 2009). A possible difficulty for some pastors could be the lack of relevant leadership information. Most pastoral leadership books are by and for mega-church pastors. The problem with this representation is that the average church in the United States has about seventy-five members. Fifty-nine percent of U.S. churches have less than one hundred members. Christine believed that the pastoral literature is the reason understanding pastoral leadership is confusing. He argued that discovering traits, skills, or behaviors of effective ministers might help to place the right pastor in a particular church position. Furthermore, Christine remarked that the identification of leadership traits would aid in pastoral leadership training. June Corbett agreed with Christine`s assessment. She stated, “Knowing the traits of effective pastoral leaders could help in understanding how the characteristics relate to effective ministerial leadership behavior” (Corbett, 2006; Christine, 2010).

In the area of pastoral leadership development, Beeson Divinity School conducted a research survey of their students. Researchers discovered that pastors tended to read periodicals on leadership and leadership books by authors such as Rick Warren and John C. Maxwell. In

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general, most pastors never read books by leadership scholars. Unfortunately, pastors are dependent on the Christian publishing companies to help them stay current in leadership material. About eleven percent of the pastors stated pastoral conferences and workshops aided their leadership development. Pastors desire that their leadership skills stay current. However, only focusing on Christian leadership authors could hinder leadership development. Pastoral leadership literature in general is just a small segment of the literature. Therefore, in some cases the lack of leadership development could be due to pastors limiting themselves to just Christian leadership resources. Additionally, as Christine noted, much of the Christian leadership books are for a mega-church audience. Could this be a potential problem (Morrison, 2001; Christine, 2010)?

Different leadership experts define successful leadership in varying ways. Again, church leadership is no exception. Churches and scholars do not agree on what constitutes successful church leadership. In a recent Pulpit and Pew survey, ministers identified their preferred style of leadership. Seventy-two percent of the respondents stated that their preferred leadership method was to inspire and encourage the laity to take the lead and take action. In a study conducted by John Michael Dodson, the author listed several components of pastoral leadership including the rejection of no or slow-growth thinking, delegating ministry duties and being interested and involved in the lives of the congregational community. These components are associated with transformational leadership. Transformational style leadership seems to be the dominant choice across Christian organizations, especially in the case of church leaders (Carroll, 2010; Dodson, 2006; Corbett, 2006; Christine, 2010).

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Secular researchers listed similar characteristics of successful leaders. James Kouzes and Barry Posner, in their book *The Leadership Challenge*, outline five exemplary practices of leaders. These practices are model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. In the book *Transformational Leadership*, author Phillip Lewis mentioned several characteristics of leadership. The characteristics he counted are “patience, teachableness, kindness, openness, compassion, confrontation, consistency, and integrity” (Lewis, 1996).

Duane Litfin described the pastor as the completer of the church organization. The thrust of the pastor`s ministry is always to facilitate the ministry of others in the congregation. Thus, the pastor may have a lifetime of enabling, encouraging, and edifying, thereby repeating this cycle repeatedly. Indeed, the pastor is the primary transformative leader within the organization. He or she must continue this effort of facilitating the ministry (Litfin, 1982).

This brief description of the authors and researchers` differing approaches to leadership has a common element. They all seem to have aspects of or point to elements of transformative leadership. Many studies emphasized certain denominations, such as mainline denominations or the Roman Catholic Church. Research studies also exist of Evangelical Protestant groups. However, these studies seem limited when compared to studies of Roman Catholic or mainline clergy. In addition, there are few research studies on non-denominational or independent Protestant Churches. Therefore, for this researcher conducting a research study on the characteristics of successful pastors was necessary. Through study of pastoral leadership characteristics, a better understanding of ministerial leadership may develop.

Problem Statement

Research into characteristics of effective pastors is gaining ground among scholars. Christine pointed out that much of the current pastoral leadership literature concern is with a mega-church audience. He believed the identification of leadership traits, skills and behaviors would aid in understanding pastoral leadership. Furthermore, Kessler points out that in the world of leadership understanding and knowing a leader`s personality type is gaining attention among scholars. Kessler says that since 1990 out of 15,000 social science articles 1,738 include the search terms leadership and personality. This amounts to twelve percent of all scholar articles written with these terms. This supports the idea that leadership traits can help shape and guide an institution`s culture and success. Understanding the personality factors associated with leaders helps to define and map the basis for “successful leaders and organizations” (Christine, 2010; Corbett, 2006; Kessler, 2010).

Therefore, the researcher conducted a qualitative case study on leadership characteristics of successful pastoral leaders. The goal of the research was to help in the identification of pastoral leadership traits that may be able to help in training and development of current and future pastoral leaders. The following two research questions helped to guide the study, what are some identifiable leadership characteristics of Pastoral leaders in the Wichita metro area? Second, are these characteristics common among the population sample?

Purpose, Conceptual Framework, and Research Questions

The purpose of this study was to identify leadership characteristics of successful pastors. The conceptual framework was that identifying leadership characteristics of successful pastors would aid in the current and future development of pastoral leaders. The research questions were as follows.

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1. What are some identifiable leadership characteristics of Pastoral leaders in the Wichita metro area? This question is relevant because it asks what the characteristics of successful pastors are.
2. Are these characteristics common among the population? This question is relevant due to seeking of common traits among the population sample.

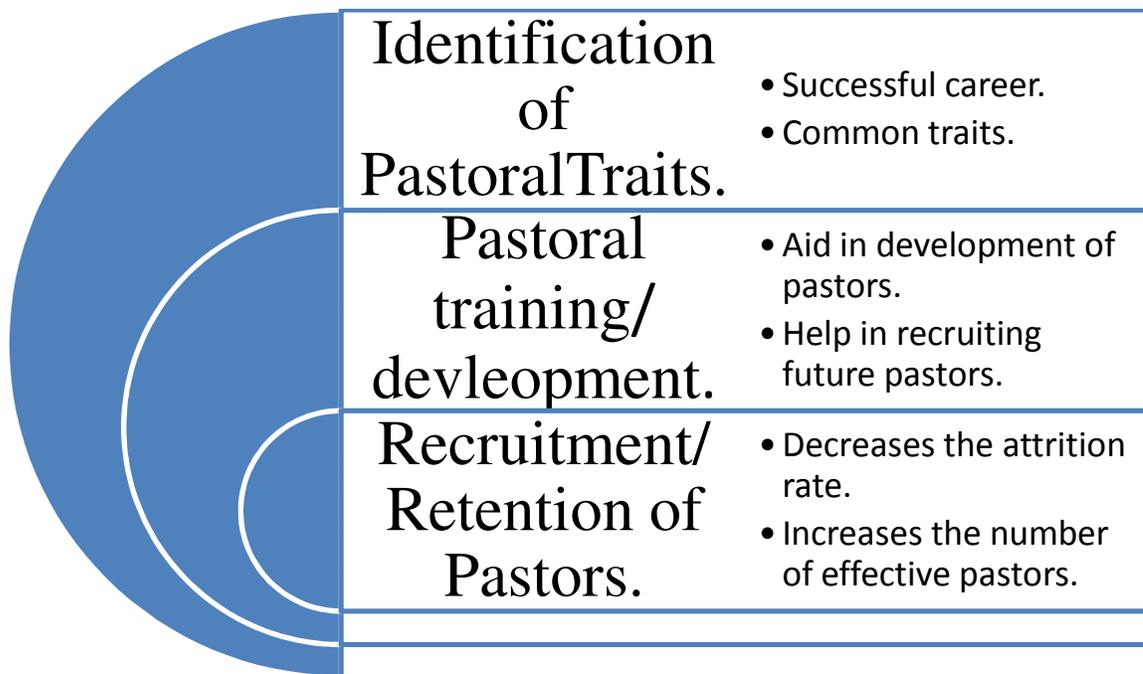


Figure 1 The relationship between identified pastoral characteristics and effectiveness in ministry.

The main emphasis of this study was on pastoral leadership characteristics. Specifically, the goal was to identify leadership traits of pastors in the Wichita metro area. The primary concern was to identify these characteristics in order to determine how these traits aided in the effectiveness of ministry. The hope was that the identification of leadership characteristics could help in the recruitment and development of current and future pastors.

Research Methodology and Data Analysis

This research study employed a qualitative research methodology. In qualitative research, the researcher seeks to show concern for context and meaning. The idea is that human behavior is context bound and that human behavior takes its meaning from social, historical, political, and cultural influences. Therefore, qualitative research is always bound by a context or setting. Furthermore, the primary purpose of the qualitative researcher is to focus on how human beings “make sense of or interpret their experiences” (Ary et. al, 2010, p. 424; Silverman, 2000, p.8).

There are several components to qualitative research. First, the research inquiry occurs in a natural setting. The researcher conducts research in the organization, community, or place of business. Second, the human is the primary instrument. That is, the participants are the instrument. Third, qualitative research has descriptive data. Rather than the focus being on numbers or statistics, the focus is on data in the form of words or pictures. Fourth, the design of qualitative data is emergent. This means the design continues to emerge as the study unfolds. Lastly, qualitative data goes through the process of inductive analysis. In inductive analysis,” the data collected is analyzed simultaneously by being analyzed” (Powell, 2011; Ary et. al., 2010, p. 424-425).

This research study utilized a case-study qualitative design. The case study is an approach to research that facilitates exploration of a phenomenon within its context using a variety of data sources. This safeguards that the issue is not explored through one lens, but rather a variety of lenses, which allows for multiple facets of the phenomenon to be revealed and understood. In this design, the researcher attempts to understand the meaning of the phenomena as it relates to those involved (Baxter & Jack, 2008). The goal is to construct meaning by interpreting how the participants engage the world around them (Merriam, 2009, p. 22-23; Baxter & Jack, 2008).

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The reason the selection of Case study design was that the researcher sought to understand leadership characteristics of successful pastors. The case qualitative design helped the researcher in understanding how the pastors construct their experiences that made them successful. Specifically, what leadership characteristics seem to be prevalent in the pastoral leaders? Second, this researcher also gained an understanding of the inner workings of the world of the pastor. This helped the researcher understand how the leadership characteristics may help the pastor function in his setting. Lastly, the researcher gained an understanding of the overall experience and meaning that the pastoral leader attaches to his career as a minister.

Data Collection

The researcher interviewed all participants. Several methods in gathering the interviews took place. Some of the interviews were face-to face, others were by phone, and other interviews were through email. The face-to face interviews were all recorded using a RCA digital voice recorder. The researcher took notes for the phone interviews and clarified information. In addition, the researcher clarified email interviews with participants. A second method of data collection was observation and field notes. The researcher observed and took field notes of the sites and atmosphere. The third method of data collection was photographs. The researcher used a Kodak digital camera. The researcher took photos of the neighborhood and churches of participants. Additionally, the researcher took photographs of the interior of the participant's ministry setting. Lastly, the researcher reviewed relevant documents related the pastor's church or ministry including: history, background information, internet blogs/social media, and church websites. All transcriptions interviews and other pertinent information were stored on a cruze USB stick. The researcher kept the USB stick kept in a secure locked safe box.

Bias Statement

In any study, there are biases. In this study, several limitations and biases were evident. Firstly, only ministers in the Wichita, Kansas metro area participated in the study. Therefore, this study did not represent every person or area of pastoral ministry. Secondly, only pastors who have been in ministry for at least five years participated in the study. Thirdly, only pastors who had a successful, long-term tenure with the churches they served participated in the project. This was due to the fact the average minister only pastors for three years at a ministry setting (Hawco, 2010). Every pastoral leader in the study had a long-term career in prior churches served, and several pastors had a long tenure with the current church. Lastly, the researcher was familiar with all the ministers in the study. Although, these are not close relationships, this was a potential bias.

Definition of Terms

Change Agent

A change agent is a leader who implements and helps to create change within an organization. The change agent is never comfortable with the status quo.

Characteristics

A characteristic is a leadership trait or skill that a leader possesses. Characteristics such as vision and communication are examples.

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Leadership

The process of leadership is multi-dimensional. There are many theories and concepts concerning leadership. Ultimately, the leader makes all the important decisions for the organization or division. Leadership is the function whereby the organization aligns in accomplishing the vision and goals of the institution.

Non- denominational/ Independent Church

These churches are unaffiliated with a specific denomination. However, the churches could be affiliated with a conference of sister churches. Furthermore, these churches theologically may range from Baptist to Pentecostal in doctrine.

Shepherd

Shepherd is the biblical term that illustrates the care and leadership style of the minister.

Successful

For the purpose of this study, the term successful means those pastors that have made a career in the ministry with an extensive record of accomplishment.

Transformational Leadership

Transformational Leadership is a leadership style that seems to work well in changing environments; highly relational and provides socio-emotional support (Carter, 2009; Harms & Crede, 2010).

Transactional Leadership

The transactional leadership style of leadership focuses on the exchange that serves the self-interest of the leader (Cooper, 2005).

Pastoral Leader

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For the purpose of this study, the pastoral leader is any ordained clergy who oversees a team or a church. Most often, the pastoral leader is involved in senior pastoral leadership. However, the leader could be an executive, associate, youth, or small groups pastor closely working with adults and a ministry team.

In this study, several of the pastors are senior pastors. However, other areas of pastoral ministry include discipleship pastor, executive pastor, and associate minister. All these pastors ministered to single adults and families. Furthermore, all these pastoral leaders were leading a team of paid staff or volunteers.

Several of the denominations represented in the study are fairly common and known in the North American continent. Established church denominations such as the Southern Baptist Convention, The Church of the Nazarene, and the United Methodist Church are often in most cities in the United States of America and Canada. However, other denominations may not be well known such as The Evangelical Friends Society (Quaker), Presbyterian Reformed Church, and The Independent Christian Church. Therefore, the researcher will present a brief description and history of each church affiliation.

The Evangelical Friends Church

Originally called the “Religious Society of Friends,” this denomination began in England under the leadership of George Fox about the middle of the seventeenth century, one hundred years before John Wesley and one hundred years after Martin Luther (Evangelical Friends, 2012). Fox’s spiritual experience led him to witness to what he called the “Inner Light” of Christ (the Holy Spirit) that dwells in the hearts of ordinary people (Evangelical Friends, 2012).

Many historians believe the name “Friends” originated with Fox’s call for people who claimed to be Christians to obey the commandments of Jesus, “You are my friends if you do

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what I command you” (John 15:14). Growing rapidly under strong persecution, the Friends, later called “Quakers,” spread to other countries, including colonial America (Evangelical Friends, 2012). The word “Quaker” originally was an insult. However, Fox and other Quakers embraced and wore the term as “those who quaked in the power of God” (Evangelical Friends, 2012). The most prominent early American Quaker was William Penn, the founder of Pennsylvania (Evangelical Friends, 2012).

Through the years many changes have occurred, producing differences among various groups of Friends. Some groups maintain “quiet meetings,” meaning that there are no pastors or musical instruments (Evangelical Friends, 2012). Evangelical Friends Church International [EFCI] churches have forms of worship similar to other Protestant denominations (Evangelical Friends, 2012). However, like Fox, their focus remains on an individual, personal relationship with Jesus Christ as Savior and Lord (Evangelical Friends, 2012).

While some other Friends churches across the country have become more liberal and non-evangelical, EFCI churches remain conservative and evangelical (Evangelical Friends, 2012). They enjoy affiliation with other like-minded congregations through regional annual conferences called “Yearly Meetings” (Evangelical Friends, 2012). In North America EFCI Yearly Meetings (Y.M.), include Evangelical Friends Church - Eastern Region, Evangelical Friends Mid-America Y.M., Rocky Mountain Y.M., Northwest Y.M., Alaska Y.M., and Evangelical Friends Church Southwest (Evangelical Friends, 2012).

The Reformed Presbyterian Church

The Reformed Presbyterian Church traces its history back to 1743. In 1743, the organization of the First Reformed Presbyterian Church happened in North America (Reformed Presbyterian, 2012). Today the R.P.C. has many congregations across the North American continent.

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Furthermore, the R.P.C. recognizes “sister Churches” in Ireland, Scotland, and England (Reformed Presbyterian, 2012).

The R.P.C. adheres to the reformation faith as presented by John Calvin, John Knox, and Martin Luther. Furthermore, the R.P.C. holds to the Westminster catechism and strongly believes in having clear statements of their doctrine (Reformed Presbyterian, 2012). Additionally, the R.P.C. does not use instruments in worship. The R.P.C. practices psalmody, the singing of psalms rather than hymns or chorales (Reformed Presbyterian, 2012).

The Independent Christian Church

The Independent Christian Church arose out of the restoration movement of the nineteenth century. In the early part of the century Presbyterians, Lutherans, and other groups argued over points of doctrine (Christian Church, 2012). From this strife arose the Christian Church. The Christian Church encompasses the Churches of Christ and the Independent Christian Churches (Christian Church, 2012).

The churches in the I.C.C. are autonomous and non-denominational. Further, the I.C.C. holds to no particular creed but respects the church reformers such as Martin Luther and John Calvin (Christian Church, 2012). The Bible, particularly the New Testament, is the creed that governs the I.C.C. in doctrinal issues (Christian Church, 2012). Within the I.C.C. is a variety of worship styles and beliefs. Some churches hold to non-instrumental worship and other churches are instrumental (Christian Church, 2012). The consensus of the I.C.C. is unity in Jesus Christ and no church schism (Christian Church, 2012).

Relevance of the Study

The literature review produced several characteristics that are relevant to the success of pastors. Several of these traits were common among the population of study. The desire of the

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researcher was to identify leadership characteristics of successful pastors. The hope was that identified pastoral leadership characteristics would aid in the recruitment, development, and retention of pastoral leaders. Therefore, the study is relevant for these reasons.

Chapter Two

Literature Review

The study of Leadership Characteristics

In leadership studies, learning and understanding about leadership characteristics is gaining ground. The theory behind this is learning about what attributes drive leaders could help in three key areas recruitment, training, and retention. First, this knowledge of leadership traits or characteristics could help in recruiting the right leader for the position. Especially, the knowledge of leadership characteristics could aid in determining if certain individuals would be effective in a specific organizational setting. Second, the knowledge of leadership characteristics could help in training of current and future leaders. This could help by organizations creating learning experiences based on the effective leadership attributes. Third, knowledge of leadership characteristics could help in the retention of leaders. Leaders are more likely to stay in an organization for a long tenure when there is challenge (Christine, 2010; Corbett, 2006).

There are of course many differing theories and ideas about leadership. For the purposes of this review, the author selected to present only relevant information to the topic of study and research questions. In the following pages, there will be a review of leadership theory.

Leadership theory is important to the topic, because certain theories are likely applicable to the population of study. Furthermore, characteristics are in part what create leadership theories. The second portion of this literature review presented information regarding pastoral leadership style and characteristics.

Leadership Theory

The early years of leadership theory had its basis in management and business leadership. Despite, this fact the identification of characteristics involved in these theories are present in other professional disciplines. Therefore, understanding these leadership theories could aid in the study of leadership characteristics (Powell, 2011).

Style of Leadership

Trait theory. Leadership researchers have identified many theories of leadership. The first theory of leadership discussed here is the trait theory. In the early days of leadership study, the trait theory scholars considered this theory a reason for effective leadership. Trait theory states that leaders have certain characteristics. Specifically trait theorists believe that some individuals are natural leaders. The trait approach arose from the great—man theory as a way to identify the key characteristics of successful leaders. The belief was that the identification of critical traits would aid, in the recruitment of leaders based on these characteristics (Bold, et.al, 2003; Powell, 2011).

Lisa Krekeler defined trait theory as “distinguishing personal characteristics and personality as a combination of traits that classifies an individual behavior” (Krekeler, 2010). Kessler views the traits of the leader as part of the personality. In the world of leadership, understanding and knowing leader personality type is gaining the attention of scholars. Since 1990, twelve percent of all scholarly leadership articles have been on personality (Krekeler, 2010). This statistic supports the notion that leadership helps to define, shape, and guide an organizations` culture and success. Therefore, it is crucial that understanding the personality factors associated with leaders “helps to define and map the basis for successful leadership and organizations” (Krekeler, 2010).

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In summary of trait theory, there are two benefits to studying leadership traits. First, trait theory can help organizations in finding the correct leader for a position or organization. Second, the identification of leadership traits also can help in training of future leaders. However, the problem with the trait theory is that after several years of study, researchers could discover only a certain number of identifiable traits. Although there was the discovery of some leadership characteristics, the results were inconclusive (Bold, et al., 2003; Powell, 2011).

Behavioral leadership theory. Proponents of behavioral theory concentrate on what leaders do rather than on qualities. Theorists observe different patterns of behaviors and categorize them as styles of leadership (Bold, et al., 2003). The behavioral or style approach is not a refined theory. The behavioral approach does not tell leaders how to behave rather this theory describes the major elements of their behavior (Northhouse, 2007, p.77). The behavioral approach “reminds leaders that their actions toward others occur on a task level and relationship level” (Northhouse, 2007, p. 77). Depending on the situation, leaders may be task oriented and in other situations, more relationship oriented. Comparably, some constituents may need a lot of direction and other constituents may need more nurture and support. Northhouse points out that the behavioral approach gives the leader a way to look at their own behavior by subdividing it into two components (Northhouse, 2007, p. 77).

Situational theory. In situational theory, leaders adapt their leadership style and level of guidance to match the needs of followers in a particular situation (Bold, et.al, 2003). For example, some situations may call for an autocratic style, while other situations may require a more participative approach (Bold, et.al, 2003). Northhouse in discussing situational leadership states, “Situational leadership stresses that leadership is composed of both a supportive dimension, and each has to be applied appropriately in a given situation” (Northhouse, 2007,

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p.91). In situational leadership, the leader evaluates constituents to determine the level of direction or support the subordinate may need. Ultimately, the leader matches his leadership to the needs of the subordinates (Northhouse, 2007, p.92).

Servant leadership theory. In the 1960s and 1970s, Robert Greenleaf introduced the concept of servant leadership. During this period, the United States of America was in turmoil over its involvement in the Vietnam War. Students took issue with the political leadership of the country and were seemingly devoid of hope (Cooper, 2005). Demonstrations, riots, and violence were common on college and university campuses. Some colleges had Christian leaders help to bring stability to volatile issues. From this context, Greenleaf formed his idea of servant leadership, in which he posited that serving was the first priority of a leader (Cooper, 2005).

Transformational and transactional differences. Most of the studies reviewed involved transformational and transactional leadership. For the purposes of this study, the researcher will give an overview of transformational leadership. First, the researcher will consider the differences between transformational and transactional leadership. Additionally, presented in this section will be both secular and pastoral leadership literature.

First, transformational leaders articulate a vision and share it with peers. However, the transactional leader operates within an existing system by maintaining the status quo rather than changing it (Corbett, 2009). Secondly, transformational leadership helps the leader motivate his or her followers to be satisfied with their work. On the other hand, transactional leaders use a rewards and punishment methodology

Transformational leaders act as mentors to their followers. Five dimensions exist. The five dimensions of transformational leadership include: idealized influence (attributed), idealized influence (behavioral), individual consideration, inspirational motivation, and intellectual

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stimulation. The first dimension, idealized influence (attributed), refers to the “socialized charisma of the leader and whether or not the leader appears to be confident and committed to high order ideals” (Harms & Crede, 2010). The second dimension, idealized influence (behavioral), refers to the actions of the leader that have a basis on values, beliefs, or ideals. The third dimension, individual consideration, concerns how the leader involves himself or herself with giving the constituency social-emotional support. The leader gets involved by being relational and mentoring the followers. The fourth dimension, individual motivation, concerns setting goals and providing inspiration to followers in attaining those goals. The final dimension is intellectual stimulation, and it refers to the leader’s ability to engage followers in challenging their assumptions, thinking creatively, and participating intellectually (Harms & Crede, 2007).

According to Harms and Crede, transactional leadership involves three dimensions. They are contingent reward, management by exception (active), and management by exception (passive). Contingent reward involves the leader or manager setting goals and rewarding employees that accomplish the goals. The next dimension is management by exception (active). Here the leader monitors the work of followers for mistakes and tries to correct the mistakes. Finally, in management by exception (passive), the leader waits for followers to make mistakes and then tries to correct those mistakes (Harms & Crede, 2010).

Transactional- transformational Leadership Model

In the latter part of the twentieth century, leadership experts created the transactional-transformational leadership model. Leadership theorists built this theory around how a leader behaves and perceives (Cooper, 2005). Bernard Bass stated that since 1980 general findings have concluded that the best leaders have both aspects of transformational and transactional leadership. As such, the transactional-transformational paradigm is not a continuum, but rather

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transformational leadership adds to the effectiveness of transactional leadership.

Transformational leadership does not substitute for transactional leadership. Rather, transformational leadership must be the parent as it provides the frame of reference, the strategic boundaries within which transactions take place. Simply understood, transformational leaders uplift the morale and motivation of their followers, whereas transactional leaders cater to their followers' immediate self-interests. A transactional leader focuses on the exchange that serves the self-interest of his or her leader and follower, while the transformational leader motivates the follower past self-interest (Cooper, 2005). Bass and Avolio posited that transformational leaders move their followers to maturity and achievement through idealized influence, inspirational motivation, intellectual stimulation, and individual consideration (Cooper, 2005). In closing, transformative leadership characteristics appeared to be the norm for those ministers actively involved in ministry. Nonetheless, the transactional style at times may also be necessary

Pastoral Transformational Leadership

Many dissertations, scholar journals, and other articles reviewed, point to transformational leadership as the most effective leadership style for pastors (McKenna et.al, 2007; Corbett, 2009). While the researcher occasionally encountered aspects of transactional leadership in pastoral leadership, the common style of effective pastors was transformative (Corbett, 2009). A study of 247 pastors from seventy-four different Evangelical Protestant congregations in West Germany measured whether transactional or transformative leadership was more effective. The results suggested that transformational leadership was more effective (Rowald, 2008). In another study of transformational leadership, the researchers selected 102 African-American Baptist pastors. These pastors came from several denominations and had five or more years of college. The study sample was highly contingent of an urban population. In the

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urban setting, over sixty-four percent of the pastors ministered with this population. However, only 30.4 percent of African-American ministers pastored in rural areas. The study revealed that the pastors with some amount of socio-political activity utilized transformational leadership. The post integration African-American church is still heavily involved in the socio-political issues but to a lesser degree. However, the study still revealed that most African-American pastors favored transformative leadership (Kisling, 2007). A recent Pulpit and Pew survey of how pastors practice leadership revealed that 72.1 percent of ministers surveyed felt their job was to inspire and encourage others (Carroll, 2011). Both inspiring and encouraging others are aspects of transformational leadership.

In a qualitative study by Deshon and Quinn (2007), the researchers conducted interviews with four focus groups. These focus groups consisted of between four and six clergy. The study also had certain criteria for participants. The first criterion was ranking. Specifically, the clergy leader's direct supervisors ranked them as "high performers". The second criteria of the participating pastors considered a wide range of demographic characteristics, which included gender, ethnicity, as well as diverse ministry settings (Hagiya, 2011).

The results of the interviews demonstrated convergence on their definition of effectiveness. The researchers identified four separate areas. First, effective ministers possess a profound sense of a calling from God to the ministry. This calling and trust become evident in willingness to act boldly and take risks in the ministry. Secondly, effective pastoral leaders have the ability to cast a vision, mobilize, and empower people to work towards it. These pastors influence people in ways to help them achieve their goal. Thirdly, effective ministers help to transform lives. People with transformed lives experience spirituality as part of their identity; they incorporate spirituality into their everyday lives and not just on Sunday (Hagiya, 2011).

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Lastly, effective pastors help people discover and utilize their spiritual gifts for their communities. Ministers help people grow personally. In general, these pastors help people become more spiritual, make better decisions, and have vibrant relationships with God and others (Hagiya, 2011).

Pastoral Characteristics

The literature has pointed to transformational leadership as being the dominant style of pastoral leaders. Therefore, it is logical to give a brief description of pastoral leadership characteristics. As from the description of each of these traits or attributes, any person could surmise that most of the characteristics have a direct connection to transformational leadership.

Relational. The first characteristic that is necessary is being relational. In fact, according to most experts relationships are vital to ministry. In a qualitative study of key lessons learned among pastors, one hundred pastors interviewed listed relationships at the top of the list of key lessons learned. Specifically, these pastors listed the importance of “relationships” in dealing with conflict (Lee, 2010; McKenna, et al., 2007).

Other benefits exist to the characteristic of relationship skills. First, congregations are more willing to follow a leader they know and trust. Through these relationships, the pastor can bring needed change, that is, less opposition to an established relational minister (Eblin, 2006). The second benefit of the relational characteristic is discernment. Discernment is especially helpful in pastoral counseling situations. Essentially, the pastor, by knowing the congregation, can help those people in the parish (Watkins, 1993; McKenna, et. al, 2007). Thirdly, ministers who are relational can relate comfortably with people of different personalities and backgrounds. Relational pastors can forge relationships with people of different races, ages, geographic backgrounds, and generational differences (McHugh, 2011).

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Researchers Kennedy, Echardt, and Goldsmith conducted a study concerning the pastor's personality and the potential for conflict with congregational expectations. The researchers surveyed 690 protestant ministers about the importance on ministerial roles. Respondents ranked their roles in the following order: preacher, priest, teacher, organizer, and administrator. The researchers hypothesized that the pastor's interpersonal relationships were much more beneficial to the congregation than the content of the sermon. The study confirmed this hypothesis (Denton, 1992). The importance of the relational aspect of ministry could not be overstated. The benefits of relational involvement seem compelling (Denton, 1992; Dodson, 2006).

Motivation

The second pastoral leadership characteristic studied is motivation. According to Dodson, the ability to motivate is an essential characteristic of ministers. If a pastor fails to motivate his parish, then none of his initiatives or proposed changes will happen. To motivate is to inspire. The leader must have motivational factors such as goals and a vision for ministry. Without these components, motivation will be improbable (McHugh, 2011; Dodson, 2006; McKenna, et al., 2007). For leaders to motivate others, they must set goals. Leaders must present attainable goals to followers. These goals must be challenging and must be directional. Specifically, the goals must be in alignment with the vision of the ministry or organization (Harms & Crede, 2010; McHugh, 2011). Additionally, the pastoral leader must be able to inspire and engage the follower in achieving the goals. The leader must actively encourage and cheer the followers on to the goal attainment (Harms & Crede, 2010).

Furthermore, female clergy are motivators. In a random sample of 250 pastors of both genders from fifteen denominations, the researchers asked the question "Do you feel women

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clergy approach or do ministry differently than clergymen?” The survey revealed that female clergy were more willing to share power and were encouraging of the laity. Encouragement is an essential element of motivation (Chang et al, 1998; Harms& Crede, 2010).

As Chang et al., alludes, teamwork is a by- product of motivation (Chang et al., 1998). Leaders need to be team players, building ministry teams and organizations, which work well together. Part of building an effective team involves, developing a climate of respect, trust, and acceptance (Schmitz, 2010). Indeed, leaders should expect constituents to work well together. To make this climate possible a pastor must foster a culture of trust, mutual respect, and creativity as part of the culture.

Visionary leadership. The third characteristic is visionary leadership. All leaders should have vision. Pastoral leaders, especially, need to have a unique vision for the future state of the church. As Solomon said, “Where there is no vision the people perish” (Steen, 2008). Nanus and Dobbs described a vision as realistic, credible, attractive, and inspiring for the organization (Steen, 2008). Vision challenges followers to advance. It also helps to create initiative in leaders and followers. Vision is the guiding force that advances an organization, including the church (Ricketts, 2005; Steen, 2008). Sadly, church researcher George Barna revealed that only two percent of churches have any vision. How are ministries and staffs making decisions without the aid of vision to filter ideas through? Coultier states, “Without vision there may be emotional zeal, but no direction” (Coultier, 2003).

In church ministry, the pastor is the leader, and driving force behind the vision. The pastor helps to develop and guide the vision. He is the visionary. The visionary initiates and develops the organization’s unique vision. Without the pastoral leader communicating the vision, it likely will never amount to anything. Indeed, for the vision to have an effect on the life and

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ministry of the church, it must become a vital part of the planning and communication of the church (Ricketts, 2005; Finn, 2000; Nichols, 2007).

Visionary leaders have a unique sense of what the needs of the church are meaning they are able to develop a vision that will help the organization advance well into the future. They need to have a clear picture of what the future could become. Without a futuristic concept in the leader's vision, the vision will lack depth and the leader will have no power to lead. Therefore, essentially the leader must have futuristic insight concerning vision (Ricketts, 2005).

Another aspect of a leader's vision is that it must come from God. Pastoral leaders must seek God in the visionary process. Nichols, in his article on vision, states, "For the vision to have power in the life of congregations, it must first come from the heart of God. We may seek and may receive it, but we do not create it. The vision comes from God" (Nichols, 2007).

As Ricketts points out, vision is a spiritual component in the life of the Christian leader. Biblically speaking, the concept of vision for leadership is throughout the Bible. Indeed, Moses, Samuel, Nehemiah, Paul, Phillip, Peter, and many others had visions for ministry directly from God. When Jesus called brothers Simon and Andrew, he said, "Come and follow me, and I will make you fishers of men" (KJV; Ricketts, 2005). In all the gospels, Jesus said to go into the entire world and make disciples of the nations (Ricketts, 2005; Nichols, 2007). Therefore, the spiritual component in a ministry vision is essential.

Additionally, the vision must be clear and concise. It cannot lack proper depth. For a vision to be successful, the leader must communicate the vision clearly. He or she must also make sure the vision is understandable. Indeed, George Barna defined, "vision as a clear mental picture of a preferable future imparted by God to His chosen servants" (Finn, 2000). Further, the minister must communicate the vision. Followers must understand and see the potential of the

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vision for their lives. The congregants must be able to recognize the importance of the vision. Failure in this regard will likely stifle the vision (Ricketts, 2005; Finn, 2000; Nichols, 2007).

Ricketts described the vision as a mental picture. The responsibility of the pastoral leader is to paint a descriptive picture. The minister must use creative, descriptive communication to articulate the vision. The painting of the picture is imperative to creating the needed mental image for the congregants (Ricketts, 2005; Nichols, 2007).

The leader must communicate the vision if it is to be effective. The vision communication process should not exclude any person within an organization. Additionally, the pastoral leader must identify and select those people needed to whom to communicate the vision. Failure to do so can harm the advancement of the vision (Coulter, 2003). Furthermore, the leader must communicate the vision every twenty-six days. Communicating the vision helps to keep it in the front of church member's minds. This continual communication of the vision helps congregants to remember and get involved in the vision. Simply communicating a slogan is not vision communication (Coulter, 2003; Nichols, 2007).

Pastoral leaders must also dialogue with the ministry team members and congregations. Simply communicating the vision is not enough. The pastor must demonstrate how the vision aligns with the constituency's visions and values. Before they will commit to a vision, people must be able to see how the vision relates to their own vision (Nichols, 2007).

Spiritual formation in pastoral leadership. During the research of the literature, the importance of the minister to have an authentic relationship with God was a recurring theme. Carter, in her article, points out that pastors and other leaders who value spirituality stress the importance of dependence on God or a supreme being. In general, the leader's spiritual life is a quest of personal meaning and purpose. Furthermore, spirituality can be a guiding motivational

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force that is vital to effective leadership because of the link to social responsibility, integrity, and stability (Carter, 2009).

Robinson listed several components of spiritual leadership. Firstly, the leader must take the lead. Secondly, leaders must give responsibility back. The leader delegates authority to others allowing others to co-lead or share in leadership. Thirdly, the spiritual leader gives responsibility back to God. The spiritual leader trusts in God and is dependent upon God. As the late theologian Ray Anderson stated, “Ministers must give their ministry back to Jesus Christ.” In Christian spirituality, the leader surrenders to God (Robinson, 2005).

Through this surrender, the leader experiences inner transformation. From this relationship with God, the leader receives power and the motivation to be effective in ministry (Corbett, 2006; Crowe, 2001). Nygren and Ukeritis (1993) discovered that spirituality aligns with outstanding leadership qualities, and that outstanding spiritual leaders communicated a sense and awareness of God’s presence in their lives (Corbett, 2006). Because leadership is a spiritual practice, leaders need to rely on God and not self (Robinson, 2005).

Ruth Haley Barton, commenting on spiritual leadership, said, “Spiritual transformation is the process by which Christ is formed within us” (Barton, 2009). Barton argues that transformation of the leader flows down into their leadership. As the pastor hears from God, change will happen inwardly, bringing change into the pastor and his leadership. Consequently, this results in transformation on the leadership level (Barton, 2009).

Burns and Cervero conclude that self-care must move in both an internal and external direction. Internally, introverted leaders must seek wholeness in their spiritual and emotional life. Mother Teresa advised her sisters “the interior must become the main power of the exterior” (Burns & Cervero, 2002).

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Researchers Kennedy, Echardt, and Goldsmith conducted a study of conflict with congregational expectations. The researchers also focused on measuring the spirituality of the ministerial leaders. The researchers used the transcendence spiritual inventory (TSI). The TSI's focus is on spiritual formation. The scales of the inventory measure the emphasis placed on awareness of God, self, and others. The direction of the TSI scales is Priest—up toward God, Awakener—into self and Energizer— out toward others.

The subjects of the study scored high on the energizer scale. The interpretation guide described the energizer “as one who renews spiritual energy through actions that minister to others” (Pontius, 1992). The interpretation guide seemed to contradict some of the other articles and studies. However, the interpretation guide could also strengthen some other researchers' project or work. Specifically, those believers who rely on God will trust the tenets of their faith. For Christians, this means obeying the word of God. Jesus, in the gospels, frequently focused his ministry on others. He was a perfect energizer. The argument could be that the Christ-follower would also imitate the Lord's leadership style. The believer must surrender and place his or her reliance on God and his holy scriptures (Pontius, 1992). Christ is all that is measurable and good. He is also High Priest.

In his article, Cozzens notes that effective pastoral leaders have integrity. This perception of seeing the pastor as an integrated whole is a result of a life in submission to God. Parishioners see leaders of integrity as morally courageous. The pastoral leader's moral courage helps him or her to preach and reconcile conflict (Cozzens, 2002).

Similarly, Senske argues that effective pastors have an integrated wholeness in life, meaning that these pastors model a life of Christian spirituality. Indeed, these leaders live out their faith for all to see. They have an interconnection closely to the divine. These leaders

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demonstrate their faith through an intense, committed spiritual life. They also seek and place God in their ministry (Senske, 2004).

Furthermore, pastor leaders need to have the ability to maintain personal, professional, and spiritual balance. In the world of the twenty-first century, the pastor must keep both “emotionally and spiritually fit” (Hudson, 2010; Senske, 2004).

Wholeness also involves exercise. Exercise can help pastors relieve stress and release endorphins. Through exercise, the pastor gains renewed energy and reduces depression. Furthermore, the pastoral leader needs to make time for family. The leader needs to say no to certain commitments in order to have balance. The pastor can easily overcommit and take on too much. Overcommitment can harm the family unit. The pastoral leader needs to take time off to be with family and say no to certain commitments (Taha, 2010).

In conclusion, the spiritual leader should depend upon God. He or she should not attempt to lead from the self. Rather, the focus and reliance should be on God. By focusing on God, the leader will gain the spiritual strength and motivation to lead others (Crowe, 2001; Corbett, 2006; Robinson, 2005).

Shared leadership. The fourth characteristic is shared leadership. Pastor Horace W. Sheppard, Jr. stated, “Effective pastoral leaders are those that develop leaders within the church body” (Carter, 2009). Indeed, as Anthony B. Robinson pointed out, effective pastoral leaders give responsibility back to church members by sharing leadership (Robinson, 2005). Leadership experts tend to agree that pastoral leaders have a strong preference for the transformative leadership style. A great strength of the transformational leadership style is that leaders look for the chance to develop other potential leaders (Corbett, 2006).

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Pastoral leaders who seek to develop other leaders must spend time with their constituents by learning about mentoring them. They develop people in their sphere of influence. Jesus Christ spent time with his disciples. Likewise, pastoral leaders should spend time with their potential leaders. The pastor needs to help the potential leader become the best leader possible (Langly, 2003; Robinson, 2005; Land, 2005). Further, pastoral leaders need to trust others with areas of the ministry. Pastoral leaders need to realize a key way of helping others to be competent in leadership is to delegate tasks and responsibility to constituents. By delegating responsibilities, leaders are able to help others learn the discipline of leadership (Langly, 2003; Robinson, 2005; Land, 2005).

The above model of shared leadership seems to be inclusive. In the church, no person should be uninformed, whether a minister, team leader, or congregant. Part of shared leadership is the sharing of information. Furthermore, shared leadership is working in a unified collaborative style that helps to create a future of likely success (Allen et. al, 2003).

In 1991, George Barna conducted a study with the pastors of twenty-four churches. Barna discovered that all the ministers seem to have “a grasp on the large picture and a clear sense of God’s vision for the church” (Steen, 2008). Barna noted that the pastors were harmonious with the functions of the ministry and not overtly stressed by them because they relied on others to manage the details and programs and activities of the church (Steen, 2008).

In his dissertation, David Wayne Christine unveiled the biblical precedence for sharing in ministry. In the early church, a dispute arose over the daily distribution of food. Some of the Greek Jews believed their widows were not receiving the fair amount. Instead of wasting significant time, the apostles employed the help of capable overseers to make sure the ministry was fair. The apostles knew their calling was to the gospel and not to “waiting on tables”

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(Christine, 2012). In the Old Testament, Moses was overworked judging the problems of the children of Israel. His father-in-law, Jethro, suggested Moses delegate his authority to capable men to deal with the people's issues (Christine, 2010). In the modern world, ministers often get overwhelmed with problems. Therefore, sharing ministry can help to overcome this problem. The evidence of the literature suggests that effective pastoral leaders share ministry (Christine, 2010).

In order for pastoral leaders to share ministry, they need to be willing to employ capable leaders. Specifically, pastors need to train and deploy leaders into the needed areas of ministry (Christine, 2010). Additionally, pastors need to place the new leaders in the right areas of ministry. Not having the right people in the right position could be disastrous. Jeremiah P. Stevens suggested that the pastor is responsible for discerning the correct volunteers for the position. The pastor especially needs to know the qualifications for the ministry role. They need to know if the person recruited for the position is right for the role (Stevens, 2012).

Communication. The fifth characteristic is communication. Some define communication as the ability to articulate a vision (Steen, 2008). Others have defined communication as the ability to sell a vision, or an idea, by using an individual's rhetorical ability and social skills (Steen, 2008). Researchers Kouzes and Posner note that communication involves the ability to paraphrase, summarize, and express feelings (Steen, 2008). Leaders must be able to communicate. They must know how to communicate a vision for the future and their mental image of what the future could be. The leader must make constituents see themselves as a part of the vision. Additionally, the leader must be able to lead open and honest dialogue with constituents about the organization (Steen, 2008).

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Leaders also must be able to communicate their goals and purposes for the organization. For the leader, he or she must spend time with others. This means the pastor should take time to be in community with the congregation. The pastor needs to be involved in church events, visitation, and other areas of church community. By doing this the pastor will not only develop relationships, but will also have the ability to communicate to parishioners ideas and the vision for the ministry (Steen, 2008).

Furthermore, the minister can use the pulpit to communicate vision, goals, and dreams of the church. Sermons could be in alignment with the vision or goals of the church. Additionally, the pastor can also work to communicate with other church leaders the dreams and goals of the church. The pastoral leader can communicate these ideals via church meetings, church functions, and occasional lunch or dinner meetings. The point is that pastors need to be articulate in communication. Therefore, pastoral leaders need to be continually communicating the vision and mission of the church (Steen, 2008).

Communication is crucial in other areas of ministry. If a pastor refuses to communicate the needs of the church, how is the congregation going to know about the needs? Effective communication is beneficial in many areas including financial and volunteer recruitment. The pastor needs to communicate and encourage the church body to get involved. He needs to ask and make appeals for help. When persuaded, devoted parish members will likely act on the communicated needs (Stevens, 2012).

In order to obtain followers, the pastoral leader must listen. A large part of communication is listening to followers. Mary Clark Moschella in her article described a type of deep listening that pastors should have called pastoral ethnography. In this type of active listening, the pastor seeks to understand the parish. The minister takes on the role of a researcher.

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In addition, the pastor remains neutral. The process of a pastoral ethnography begins with the pastor asking a simple question such as what is wrong with this church. A simple question can help the pastor understand the culture of the church (Moschella, 2011; Perez, 2011). During the process of gathering information, the minister actively listens to the congregants and reflects on the information. Upon the completion of interviews, the minister again reflects on the information. He or she then begins to write the church's faith story. Finally, at a meeting, the minister communicates the faith story to the congregation. If no correction of the faith story happens, then it gives new insights for the pastor and parish. These insights can help the church in furthering its mission and moving past hindrances (Moschella, 2011).

Communication seems essential in all areas of life. Nevertheless, in pastoral ministry it is highly needed for the furtherance of the church's mission. If pastoral leaders fail at communication, then the execution of goals and objectives likely will fail. This failure likely would harm the entire church. Therefore, in ministerial leadership consciously communicating to the church is imperative.

Perseverance in pastoral leadership. The sixth characteristic is perseverance. Miller listed perseverance as the most crucial quality a pastor can have especially in dealing with change and tradition. The pastor must have perseverance if he expects to weather the turmoil that is likely to ensue. A leader, at times, will have to endure criticism, obstinate constituents, and the inevitable backlash that will happen in cases where tradition may need change (Miller, 2007).

Furthermore, the leader will need a built-in capacity for dealing with the pressures of ministry. The minister develops this built-capacity through balance or self-care. When a minister practices self-care, the possibility of burnout reduces. The pastor develops toughness. This

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toughness parlays to the functionality of the pastorate, and the pastor develops perseverance for the daily service of ministry (Taha, 2010).

Evangelistic. The seventh characteristic is being evangelistic. In a study on how small churches grow, 109 churches participated in the study. Surveyors identified fifteen characteristics of growing churches. The majority involved evangelism. The top characteristic was evangelism. Second, the churches were involved in the local community. Additionally, the culture of the church was open and safe for newcomers. Mentoring was available for newcomers (How Smaller Churches, 2003).

Ministers must also be evangelistic. They should be in the business of reaching the non-churched. Many churches are evangelistic. Specifically, churches often do programs or have memorable events to reach the non-churched. The problem with this type of evangelism is that it is occasional efforts to reach the non-churched. Ministers and churches need to be involved in intentional evangelism. Intentional evangelism is the continuous effort of churches in reaching the non-churched. Intentional evangelism is a daily, weekly, and yearly effort (Dodson, 2006).

The importance of evangelism cannot be overestimated. Successful churches have leaders who are evangelistic. This evangelistic characteristic tends to spread to the congregation. Biblically, evangelism is imperative to the church. Jesus said to go and make disciples. Therefore, pastoral leaders need to embrace this mandate of evangelism (Dodson, 2006; Hawco, 2010; How Smaller Churches, 2003).

Managing change in pastoral leadership. The eighth pastoral leadership characteristic is managing change. Change is inevitable in any church setting (Hawco, 2010; Goodwin, 2005). The satisfaction of many churches is to keep the status quo. However, true leaders realize the need for change and plan to implement the needed change. Many changes face the church and

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the world. The responsibility of the pastoral leader to know how to manage change is essential (Hawco, 2010; Goodwin, 2005).

Goodwin describes church change as reformation (Goodwin, 2005). The pastoral leader is the reformer of the church. Churches need reformers. The pastoral reformer's mission is to lead change. The reformer needs to be thinking and asking questions in order to discern what change needs to take place. The leader should ask questions like, "How can I change the culture? How can the implementation of a new ministry mindset set in place? How can I get them to think about the church as a mission that is sending them out into the world"? Asking these questions helps the pastor to diagnose the problems that prevent the church from growth. The pastoral leader becomes a cultural anthropologist as he seeks to understand the social structure of the parish (Goodwin, 2005).

Goodwin suggested that pastors look at their past and heal issues. Specifically, he believed that the pastor must deal with volatile issues of childhood and problems that need healing. Goodwin thinks that as the pastor confronts the past, healing will happen, and the ministerial leader can create health in the church. The pastor can diagnose the problem and help to heal it by forcing congregants to deal with the issues that have caused the resistance. Dealing with resistance in turn will produce church health. For church health to happen, the pastoral leader must be dealing with his own past (Goodwin, 2005).

Furthermore, for the pastor to manage change he or she must help the congregation to envision the future. This requires the ability to envision the future, specifically, the ability to convince the congregation to work together for the betterment of the church community (Perez, 2011). The minister must communicate a future to the congregation that is vibrant and beneficial to the church as a whole. This minister should use the vehicle of the vision to help create the

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excitement concerning the future. The vision of the church should be the catalyst of helping to create and manage change (Perez, 2011).

Authenticity and pastoral leadership. The ninth characteristic described is authenticity. Far too many people in the culture desire to be like another person. Grant Alexander Baston related how many pastors begin to define themselves by the pastoral role, which is unhealthy for the pastor. Additionally, sometimes pastors will compare themselves to others, which is unhealthy. The minister should be defining the person he or she is and not allow the job role or others to do so. Simply defining the self by the pastor title can cause a minister to lack authenticity (Baston, 2005). The real self is more than just the minister.

To discover authenticity, the pastor should ask questions for discovery and spend time in reflection. Being authentic could help the ministry of the pastor. The pastoral leader can bring his experiences and real personhood into the ministry setting. These experiences such as the loss of a relative could help the minister relate to the family of a congregant experiencing death (Baston, 2005).

Pastoral calling. The last characteristic described is the calling. The spiritual calling of the minister is a unique gifting that God presents to the pastor. All Christians have a calling and purpose in the kingdom of God. Nonetheless, the pastoral calling is unique (Lui, 1995; Baston, 2005). Baston quotes Ephesians 4:11 on the uniqueness of the pastoral calling, “It was God who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, indicating that, within a general call into ministry, there may be more unique calls or roles in the ministry” (Baston, 2005).

Shin in his dissertation stated that the word “pastor” comes from the Greek word meaning, “feeding and protecting the sheep flock” (Shin, 2004). The author went on to point out

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that, the word, “shepherd” and “pastor” usage is only in Christianity. The terms are not a part of the vernacular of any other religion. Shin states, “The word Pastor now means the creation of a position by Jesus Himself so that the church can be established and given guidance” (Shin, 2004).

In his article, Robert Palmer describes the shepherd as a minister that imitates the incarnational ministry of Jesus Christ. The minister empties himself. He focuses on serving the people by sympathizing, forgiving, and giving sacrificially under the shepherd. To be a shepherd is a call to great humility. The minister must be least of all in order to be a servant of all. Just as Jesus emptied himself of his privileges to divinity, even so his under shepherds must empty themselves of selfishness and greed. The shepherd is to be humble and give of himself. He is not to be arrogant or prideful. Ultimately, the pastor should be an imitation of Christ (Palmer, 1980).

Skye Jethani described the shepherd as the teacher of the congregation. In his view the pastor`s job is to carefully teach the sheep and help them to become devoted followers of Jesus Christ (Jethani, 2012). However, the pastor needs to be careful not to overstep boundaries. Jethani believes pastors can overstep by becoming controlling of congregants. If this happens, the pastor needs to change course. As Jethani pointed out “The sheep already have a Lord, what they need is a shepherd” (Jethani, 2012). The simple statement means that pastors need to act as a shepherd not as God.

Summary

In summary, an effective pastor possesses many traits or characteristics. The traits that most pastors seem to demonstrate are transformative characteristics. This helped the researcher in understanding the pastoral leadership and attributes many possess. The crux of this study was

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the identification of pastoral characteristics in order help with the recruitment, training, and retention of future pastors.

The characteristics mentioned are several. However, they are from varying studies. These research studies were from a variety of disciplines including psychology and ministry. With the exception of a few of these studies, none of these was actively engaged in the pursuit of identifying leadership characteristics for pastors. Many of the studies involved other areas such as church growth or ministerial burnout.

Furthermore, there is a belief among many scholars that the identification of traits among pastoral leaders could aid in various areas. First, researchers believe that identifying ministerial traits may help in the reduction of attrition. Specifically, identified leadership characteristics could aid in the recruitment of pastoral leaders. The idea is the recruitment of the right individuals will reduce the fallout rate in ministry. The second area affected by the identification of characteristics is education and training. Particularly, leadership characteristics could positively affect educational and training opportunities for ministerial leaders. This in general could have a positive effect on the leadership of pastoral leaders. In the following chapter, is the description of the methodology used.

Chapter Three

Research Design and Methodology

The following chapter presented the research design of the study. The study sought to identify leadership characteristics of pastors utilizing a case study. In a case study, the researcher studies in depth, a program, individual, or event for a period. The researcher collects data such as observations, past records, interviews, and audiovisual materials. Furthermore, the researcher may spend an extended amount of time of site and interact with participants (Leedy& Ormrod, 2001). The population and sample were from the Wichita, KS metro area. The researcher used pseudonyms for the population and sample to protect their identity. In the following pages, the researcher discussed the methods used in the study.

Purpose of the Study

This research study took place in the Wichita metro area. The goal of this study was to identify leadership characteristics among evangelical, pastoral leaders. The researcher hoped these identified characteristics would aid in recruitment, development, and retention of pastoral leaders. The study was a qualitative study. The following research questions guided the study. First, what are characteristics of successful pastoral leaders in the Wichita, Kansas area? Secondly, are these leadership characteristics common among the pastors in the study? The first question defined what the goal of the study is and, therefore, acted as a guide. The second question not only helped define the goal of the study, but also aided the researcher in identifying possible similarities between the participant's responses. The following study was a case study which utilized qualitative methodology.

Significance of the Study

The literature distinguished several characteristics that are relevant to the success of pastors. Several of these traits were common among the population of study. The desire of the researcher was to identify leadership characteristics of successful pastors. The hope was that identified pastoral leadership characteristics would aid in the recruitment, development, and retention of pastoral leaders. Therefore, the study is relevant for these reasons.

Research Design

This study was a qualitative research study. Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and the phenomena of study, and the situational constraints that shape inquiry (Denzin & Lincoln, 1998). John W. Creswell describes qualitative research as a means for exploring and understanding the meaning individuals or groups ascribed to a social or human problem. The process of research involves emerging questions and procedures; data collection usually happens in the participant's setting. Data analysis inductively builds from particular to general themes, and the researcher makes interpretations of the meaning of the data (Creswell, 2009, p.4; Berg, 2004).

This researcher's philosophical position was social constructivist. A social constructivist seeks to develop an understanding of the meaning participants ascribed to their own inner world. The assumption is that individuals seek understanding of the world in which they reside. Therefore, the researcher interacted and talked with participants about their perception in order to understand the nature of their constructed realities. The researcher did this primarily through the method of interviews (Berg, 2004; Glesne, 1999; Silverman, 2000).

Population and Sample

The method of sampling was non-probability. The reason for this choice was that it is the most common sample style. Furthermore, it is non- statistical rather than statistical. Additionally, the goal of non-probability sampling is discovering what occurs, the implications of what occurs and the relationship of occurrences (Merriam, 2009).

The goal of this research was identify leadership characteristics of successful pastors. Therefore, the researcher used purposeful sampling. In purposeful sampling, the researcher selects from a sample where the knowledge base is high. The method of purposeful sampling was typical. The goal was to select from members of the phenomena that reflect the average person, situation or interest of the phenomena (Merriam, 2009). The population of choice for this researcher was ministers in the Wichita, KS metro area. The researcher was familiar with several pastors in the Wichita area. Although these relationships were not close, it is essential that the researcher listed this as a possible bias. The researcher gave pseudonyms to all pastoral participants to protect anonymity.

Data Collection

This researcher utilized methods that have been demonstrated effective to a certain degree by other researchers. This researcher to collect data used the following methods, which included interviews, observations, and field notes. Further, the researcher analyzed historical documents, social media and internet blogs.

Interviews

The first method used was interviews with the participants. The interviews were semi-structured. This type of interview is between the unstructured and structured styles, the semi-structured interview involves the implementation of a number of predetermined questions

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and distinctive topics. The questions asked of the interviewee are in a systematic and consistent order, but the interviewers have autonomy to digress; that is, the interviewers have permission to probe far beyond the answers to their prepared, standardized questions. The goal of this style of the questions is to obtain relevant information concerning the phenomenon of interest. In this style, of questioning the interviewer bases the questions on the research topic (Berg, 2004; Ary, et al., 2010).

Additionally, the interview questions were open-ended. Open-ended questions help to gather valid information. That is, the researcher does not influence the interview by receiving predictable answers. Further, open-ended questions help the researcher not to lead the participant or obtain desired answers (Patton, 1990, p. 295-302).

This researcher used established tested questions. Specifically, he obtained permission from Dr. Douglas Powell to use his questions from his 2011 study of the practices of interim pastors. The researcher slightly modified the questions for the purpose of his research. The goal of this study was to identify characteristics of successful pastoral leaders. Therefore, this researcher believed the tested questions of Dr. Powell were of high relevance to his project.

The goal of the interviewer was to do face-to-face interviews. All face-to face interviews were 45-80 minutes in length. The researcher received permission to record the face-to-face interviews. The recorder used a RCA digital voice recorder. Unfortunately, many of the interviews due to time constraints and other issues were not always face-to face. As a result, some of the interviews conducted were by telephone. Berg suggested the following protocol in conducting telephone interviews. First, the researcher must establish legitimacy; next, the researcher must convince the potential participant to take part in the research project. Finally, the researcher must obtain detailed information to contribute to the study (Berg, 2004, p. 93). The

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telephone interviews were 30-45 minutes in length. The researcher made detailed notes of data received. The last way the researcher conducted the interviews was by email. The researcher used a similar protocol as the telephone interviews. All information received in email interviews went through clarification to ensure correct responses.

Observations

The second data collection method used was observation. In, “qualitative observation researchers rely on narrative or words to describe the setting, the behaviors, and interactions” (Ary et.al, 2010, p.431). The goal is to place the potential reader there in the situation. In qualitative research, observations are highly descriptive. Additionally, the observations can be helpful in interviewing. The researcher, through observation, can obtain knowledge of the context, or provide incidents, including behaviors (Merriam, 2009, p. 119; Patton, 1980). The researcher’s stance was observer – participant. In this stance, “the researcher’s observer activities are known to the group; participation in the group is secondary to the role of information gatherer” (Ary et.al, 2010, p.431). This stance can help the researcher in obtaining access to many people and a wide range of information. However, the information revealed is under the control of the participants in the study (Merriam, 2009).

The research questions helped to select the research sites. The primary intention was to develop an understanding of leadership characteristics of successful pastors. The researcher stance was observer as a participant. In this stance, “the researcher’s observer activities are known to the group; participation in the group is secondary to the role of information gatherer. This stance helped the researcher in obtaining access to many people and a wide range of information (Merriam, 2009). Furthermore, this researcher observed those areas that he had access to, but did not actively engage in the overall functionality of the organization. This reason

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for this choice was an attempt to limit the possible discomfort of potential participants (Ary et.al, 2010).

The researcher wrote up field notes of all observations. These field notes were helpful in recalling behaviors and interactions later. Another type of observation used was site observation. The researcher made notes about the neighborhood and space of the particular site. Additionally, the researcher observed the office of face-to-face interviews and wrote up detailed notes. He was able to see interactions of the pastors with subordinates and learn more about the inner world of the person. Lastly, the researcher took pictures of the site and neighborhood using a Kodak digital camera. Taking these pictures helped in recalling the layout of the site and building structure (Ary et al., 2010).

The third method of observation employed was the study of documents. This study of documents included church vision, personal vision, historical, internet blogs and social media. By the study of these documents and media further insights came. In addition, reading the internet blogs and social media posts was a way of learning more about the minister without being intrusive (Merriam, 2010).

The researcher copied all pertinent data such as transcripts, documents onto a cruzeo USB stick. The researcher placed the USB stick in a secure metal safe box. In addition, the researcher gave the files on the USB stick with special names to identify the information. The researcher kept all recorded interviews on the RCA digital voice recorder. Further, the researcher did not erase the DVR recorder until the project was completed. The DVR recorded interviews were stored in a locked metal safe box and filing cabinet.

Data Analysis

The first step this researcher took was transcribing the interview data. He transcribed the data using the Dragon Naturally Speaking 11 software. Then, the researcher sent data to participants for approval. All the participants approved of the transcriptions and offered a few extra details. After approval of the transcripts, the researcher read and studied the data several times (Creswell, 2009). This was to get more familiar with the data and look for possible codes. Codes are segments of information that help to form categories. The researcher then began the process of developing categories. During this process, the researcher also sought how the background of the participants and setting related to the category. This helped in eventually forming the themes. After the categories were developed, the researcher put the data away for one week. He then went back over the data and searched for categories. During this process, the researcher was able to combine categories and reduce them down. This process continued until there were seven new categories formed. The researcher then put the data away again for three days. After three days, the researcher again studied the data. The researcher identified the same seven categories. He conceptualized how the data related to each other. Finally, the researcher extracted meaning from the data, which led to the final themes (Creswell, 2009; Glesne, 1999, p. 130, Berg, 2009, p. 186-189).

Limitations

In any study, there will be limitations in research. This project likewise endured several limitation factors. First, eighteen participants were contacted. However, only twelve of the eighteen contacted individuals agreed to participate. Second, in order to do the interviews the researcher had to accommodate the participants. Several of the interviews were by phone and email. Third, three people originally agreed to participate in the study. However, all three opted

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out of the study due to time constraints. Fourth, no racial minorities participated in the study. This is a limitation because fifteen percent of Wichita, Kansas is in a racial minority group. Fifth, there were many subtopics on the subject of pastoral leadership and effectiveness. This was a limitation in decimating among all the information to discover what was relevant to the topic of the study.

Trustworthiness

In any study, the question of trustworthiness is always there. Quantitative researchers sometimes question the findings of qualitative research. Likely, the reason positivist researchers question naturalistic researchers is because of the usage of differing methods to ensure trustworthiness. The following terms have preference instead of the quantitative terms in describing trustworthiness. The first term is credibility and it is preferred rather than internal validity. The second term is transferability instead of external validity/generalizability. The third term is dependability instead of reliability. The final term is confirmability rather than objectivity (Shenton, 2004). In the following pages, the researcher discussed the meaning of each term and related how he ensured the trustworthiness of the study.

Validity

Qualitative validity means the researcher checks for accuracy of the findings by utilizing certain measures. Qualitative reliability concern is to the extent which results are consistent over time. Some of the commonly used qualitative methods are triangulation, member checking, cross-check codes, and thick description (Creswell, 2009, p. 190-191). This researcher utilized data triangulation, member checking, and thick description. These methods aided in the validity of the findings.

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Credibility

Credibility deals with how the findings of the research match reality. In other words, qualitative research is concerned with the truthfulness of the researcher's findings (Ary, et al., 2010, p.498). There are several methods used in qualitative research that ensure credibility. These methods are structural corroboration, consensus, referential or interpretative adequacy, theoretical adequacy, and control of bias.

In order to demonstrate credibility, this researcher utilized structural corroboration. Structural corroboration is a “means through which multiple types of data are related to each other to support or contradict the interpretation and evaluation of a state of affairs” (Ary, et.al, 2010, p. 498). The term used for multiple data sources, multiple observers, and multiple methods is triangulation (Ary, et al., 2010, p.498; Patton, 1980).

First, the researcher compared and contrasted the data. He compared the transcriptions with observations. This occurred by comparing and contrasting the field notes with the transcriptions. The researcher did this to affirm the credibility of the data (Patton, 1980, p.330-331).

Second, the researcher used member checks. This involved sending emergent findings to interviewees for correction or acceptance. Precisely, the researcher sent the transcriptions via email to participants. All the participants affirmed the findings. Utilizing the member checks was extremely helpful. It was helpful especially, in knowing that the findings were correct (Merriam, 2009; Dishman, 2009; Powell, 2011).

Transferability

Transferability concerns whether the findings of a study are applicable to other situations (Merriam, 2009). Silverman said, “Transferability is the degree to which findings can be

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generalized to other settings similar to the one in which the study occurred” (Silverman, 2000, p. 90; Creswell, 2009, p. 192-193).

To ensure transferability qualitative researchers create rich, detailed, thick descriptions of the context so potential readers can make comparisons and judgments concerning similarity and thus transferability. The goal then of the qualitative researcher is descriptive adequacy. The researcher must have detail in his descriptions of the setting and participants in order to help the reader determine transferability (Ary, et al., 2010).

This researcher attempted to ensure transferability by writing a thick descriptive document. Rich data or thick description will provide a full and revealing picture of what is happening (Bickman& Rog, 2009). The thick description included the site, the participants, and interviews. This researcher attempted to place the reader in the setting. He did so by trying to “paint a picture of the site and participants in the readers mind” (Bickman& Rog, 2009, p. 244). As Dr. Powell states, “The use of thick description of the settings, findings and analysis strengthens the possibility of transferability” (Powell, 2011). Further, the researcher wrote the findings and evidence for them in thick descriptive language. The goal of this descriptive research study was to demonstrate to the potential reader the similarities between them and the study (Merriam, 2009).

Dependability

Dependability concerns the results of whether or not a study is trustworthy. In qualitative research, some variability will happen because the context of the study changes (Ary, et.al, 2010). Researchers may use several methods to ensure dependability. First, this researcher utilized data triangulation to help ensure dependability. The researcher compared differing forms of gathered data. The researcher examined observational data with interview data. In general, if

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the interview data and observational data agree, then these methods make the study more dependable (Ary, et al., 2010).

A second method the researcher used is inter-rater agreement. The inter-rater is the code-recode strategy. In this strategy, the researcher codes the data and leaves the analysis for a period. The researcher then codes the data again. Finally, comparison of the two sets of coded data goes through comparison again (Ary, et al., 2010). This researcher conducted the code-recode strategy. First, he coded the initial transcript. After a few days passed, he recoded the same data. Then he compared the list. The result was consistent. This reality aided the study.

Confirmability

In qualitative research, confirmability indicates the researcher's objectivity. To what extent is the research free of bias in the interpretation of results and procedures (Ary, et al., 2010)? The researcher used three approaches in confirmability: the audit trail, corroboration, and control of bias. Structural corroboration uses multiple data methods to demonstrate findings.

However, the researcher primarily used reflexivity. Human nature will naturally have a bias or a preconceived idea of how something should function. Researchers may have certain expectations or ideas of a phenomenon. To combat this problem, the researcher needs to address his bias. This is where reflexivity comes into the situation. In reflexivity, the researcher "reflects critically on the self as a researcher, the human as instrument" (Merriam, 2009, p. 219). The researcher must explain his biases, ideas, and assumptions concerning the research (Merriam, 2009).

This researcher kept a journal in which he wrote his reflections concerning the research. All assumptions, ideas, and other relevant information went into this journal. Powell noted that journaling is an excellent tool for recording intentions questions, reflections, and insights

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throughout the research process (Powell, 2011). Additionally, the researcher included in the presentation of this study ideas and assumptions from the journal. These ideas helped to demonstrate the researcher's effort to control bias. Furthermore, the journal also demonstrated how the researcher's values influenced the conduct and conclusions of the study (Merriam, 2009).

Summary

The researcher conducted a qualitative case study of leadership characteristics of successful pastoral leaders. Within, the context of this chapter, the researcher described the population and sample. He also described the data collection method and data analysis. Lastly, the researcher described, the methods used to ensure trustworthiness of the final project. In the next chapter, the researcher presented the findings.

Chapter Four

Results

During the months of January and February 2012, this researcher conducted a case study. The study identified leadership characteristics of successful pastoral leaders in the Wichita metro area. The goal was to identify leadership characteristics in order to help in the recruitment, training, and retention of pastoral leaders. There are several reasons for this study. First, researchers have increasingly begun to look at leadership characteristics. In particular, pastoral leadership researchers have recommended that researchers identify pastoral leadership characteristics. The first reason is due to the attrition rate of new pastors. Most new pastors spend five years or less in the field of pastoral ministry. The belief is that identifying pastoral leadership characteristics will help in recruitment of the right candidates for pastoral ministry. Second, scholars believe that the knowledge of leadership characteristics will help in training of current and future ministers. Both Corbett and Christine point out that much of pastoral literature has its basis towards a mega-Church audience. This is a problem since seventy-five percent of American Churches have less than one hundred members. Last, researchers believe that the identification of pastoral characteristics could help in the retention of pastors (Christine, 2010; Corbett, 2006; Kessler, 2010).

Conceptual Framework

The main focal point of this study was on pastoral leadership characteristics. Precisely, the goal was to identify leadership traits of pastors in the Wichita metro area. The primary concern was to identify these characteristics in order to determine how these traits aided in the effectiveness of ministry. The hope was that the identification of leadership characteristics could help in the recruitment and development of current and future pastors.

Research Questions

Two questions guided the study. First, what are some identifiable leadership characteristics of successful pastoral leaders in the Wichita, Kansas metro area? Second, are these characteristics common among the population?

Research Process

The researcher obtained permission for the study from the director of the PhD studies program Dr. Andrew T. Alexson and the director of his committee Dr. Douglas Brent Powell. After the researcher received permission, he contacted potential participants. Twelve participants agreed to be involved in the project. Several other individuals contacted opted not to participate in the study. The researcher selected participants based on knowledge, experience and tenure. The researcher knew or had an acquaintance with participants. Although these friendships are not close, the researcher references this as a potential bias.

Due to time constraints of participants, the researcher used multiple methods in interviewing. First, three interviews were by phone. The average phone interview was 30-45 minutes. Second, the researcher conducted four interviews by email. The researcher clarified responses with email interviewees. Later a pastor that interviewed by email wanted to meet for lunch. The researcher agreed and obtained further insights from the pastor. Finally, five interviews were conducted face-to face. Face-to-face interviews lasted 45- 80 minutes.

The researcher selected to interview twelve participants for two main reasons. First, out of all respondents only twelve opted to participate. Second, no new information was forthcoming. Particularly, information although rich was essentially the same. Therefore, based on these reasons no new discoveries were likely.

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The researcher promised anonymity for all participants in the study. Therefore, participant's names were replaced with pseudonyms. Likewise, the researcher gave churches and sites pseudonyms as well.

Participant Information

The goal of this project was to identify leadership characteristics of successful pastors. Over the course of the research process, the researcher identified several leadership traits. All participants resided in the Wichita metro area. However, due to time constraints of pastors, the researcher conducted differing methods of interviewing. Three interviews were by telephone, four were by email and five interviews were face-to-face. Later, a pastor from the email interviews met with the researcher face- to- face at a restaurant.

In conducting face-to- face interviews the researcher gave the participant the choice of when and where to meet. Most of the pastors opted to meet in their offices. The researcher conducted telephone interviews at the convenience of the pastors. Finally, the researcher received email interviews at the convenience of the minister. Information gathered was rich and informative. Even email interviews were full of relevant and plentiful information.

The researcher desired to obtain a racially diverse population. However, no contacted racial minorities expressed interest in participating in the project. The contacted pastors gave no reason for their ignoring or refusing the request. Three ministers contacted early in the research initially said they would participate in the research study. However, due to time constraints they were unable to participate. Two of these pastors were racial minorities.

All twelve members of the study were of European -American descent. Additionally, all participants were married. Despite the lack of racial diversity, diversity among church

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denominations existed in the study. In addition, a female minister was a participant. The following chart below represents the denominational diversity in the study.

Table II

Denominational Chart

Church Denomination	Pastor Affiliation
Presbyterian Church (Reformed)	1
United Methodist Church	1
Southern Baptist Church	1
Nazarene Church	2
Friends Evangelical (Quaker) Church	1
The Bible Church	1
Non-denominational (Independent Christian) Church	5

Furthermore, this study displayed a diversity of areas of pastoral ministry; the pastor leaders all held different pastoral offices. Several of the pastors were senior pastors, while some were associate pastors or small groups pastors.

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Table III

Pastoral Job Role

Pastoral Position	Number of pastors in the position
Senior Pastor	7
Associate Pastor	4
Small Groups Pastor	1

In addition, the pastors were diverse in education. The following chart illustrates this reality.

Table IV

Educational Background

Degree Obtained	How many pastors hold the degree
Bachelor	2
Masters	8
PHD or Doctorate	2

All the pastoral leaders in the study had extensive ministerial experience. Half of the population had twenty or more years of pastoral leadership experience. The participant with the longest tenure was Pastor Samuel. Pastor Samuel had over thirty-five years of ministerial experience. The following chart illustrates the experience factor.

Table V.

Pastoral Experience

Pastor	Years of Experience
2	5 or more
4	12 or more
5	20 or more
1	35 or more

Themes

The interviews conducted revealed a number of leadership characteristics or identifiable traits from the twelve pastors. These traits were categorized, aggregated, and presented utilizing quotes from the participants. The researcher developed the following themes from data received during the study. Consequently, all the data, including field notes, interview transcripts, and communications from respondents went through the process of analysis.

Furthermore, the researcher analyzed the aforementioned sources of leadership characteristic information and combined aggregated categories into seven themes. These seven themes are the identifiable characteristics of the pastors in the study.

The first theme is adaptability. The pastors mentioned adaptability several times. The creation of the adaptability theme came from combining three categories. The first way the pastors referenced adaptability is in the area of managing change. Several of the pastors stated that change in the church was happening at a rapid pace. The pastors all mentioned that there was

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a variety of change happening. The first area of change described was in demographics. Specifically, that many communities have a large immigrant population. Pastor John Wills referred to demographic changes that he had seen in his ministry. He stated, “The world is no longer overseas; they have come to our doors” (J. Wills, personal communication, March 2, 2012). Pastor Geoff remarked briefly about racial and ethnic distinctions, however, he referred to the importance of generational distinctions. In general, he referred to how pastors communicate with teens and the older generation (G. Cline, personal communication, February 23, 2012). Several of the pastors related about generational differences and the need for reaching the younger generation and including the older generations. Particularly, the pastors had a concern with being inclusive towards the elderly and not excluding them in important church business.

The second component of adaptability is technological change. The world of technology is changing at a rapid pace. Pastor Geoff pointed out the church must learn this new technology. (G. Cline, personal communication, February 23, 2012). There was a genuine concern about technology among the ministers. Specifically, the fear was the church might be behind in technology and reaching the non- churched. Jill Hudson in her article states that, “effective pastors must learn to navigate in the world of technology”. Pastors must become technologically literate if they desire to get their message out (Hudson, 2010). Indeed, churches must not allow the technological changes pass them by. If churches do not become technologically literate, it could have negative repercussions for the future of the church.

The third component of adaptability is societal change, specifically how cultural mores have changed. Many of the pastors mentioned varying areas of societal change that included topics such as language, music, and what is acceptable in the culture today. The pastors believed it was crucial that ministers become culturally relevant. Pastor Geoff stated, “We can be

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culturally relevant without watering down the gospel” (G. Riley, personal communication, February 23, 2012). The pastoral leader had a genuine concern in the arena of changing methods of reaching the non-churched. This meant certain ministries might need to be cut and new outreaches implemented. Many of the pastors believed that cultural relevance could happen without hurting the message of the gospel. This is in agreement with the literature, especially, that new ways of reaching the lost needed implementation if the church is to thrive in the United States (Hudson, 2010; Morrison 2001).

From the perspective of the pastors in this study, those pastors who are flexible and adaptable will flourish in ministry. However, the ministers who refuse and accept the status quo will likely stagnate. Several of the ministers said that the status quo was harming the church.

The second theme is integrated wholeness. This theme’s creation happened by combining the four categories of spiritual balance, family wellness, physical wellbeing, and emotional/mental well-being. Eleven of the pastors in the study described some aspect of integrated wholeness. In this study, integrated wholeness is the process whereby pastoral leaders seek to create balance in their spiritual, family, emotional, and mental lives. The goal is not to compartmentalize but to create wholeness. The first area mentioned by the pastors was the need for a devotional life. Pastor Samuel said, “I take time to develop my relationship with God” (February 6, 2012). Pastor Patrick also pointed out that spiritual formation was essential in the minister’s life (P. King, personal communication, January 17, 2012). Pastor Isaac said, “An essential to being hired on his staff was that the minister must have a real devotional life” (I. Stark, personal communication, February 3, 2012). Ministers must have a spiritual life if they plan on being effective in the ministry. Many pastors that do not have a strong devotional life face real problems in ministry including the possibility of attrition. Furthermore, how can

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pastoral leaders help their congregation unless they have a real devotional life? In referencing this issue of the minister's spiritual life, Pastor Patrick said, "The minister's devotional life sills on down to the congregation" (Hudson, 2010; Morrison, 2001; P. King, personal communication, January 17, 2012). It is imperative that pastors have a devout life that fully relies on God for spiritual strength and guidance.

Another part of integrated wholeness is the having other areas of life integrated. It is important that ministers have their emotional, physical and other needs met as well. A part of this is making time for family. Several of the pastors related that having time for their wives and children was essential. Pastor Greg said, "I must make time for my family" (G. Watkins, personal communication, February 24, 2012). Pastor Mike concurred by saying "He made time for his wife and daughter" (M. Wells, January 28, 2012). A pastor that has little connection with his family likely will fail. Pastors must make time for their families. Failure to do so likely will result in strife that will parlay to unhealthy stress in the ministry. This in turn may affect the entire congregation. At the very least, it will complicate the position the pastor holds in the church. Therefore, a healthy family life is imperative to the success of a pastor's career (Liu, 2005; Corbett, 2006).

Most of the pastors referred primarily to the importance of having a devotional life and family life. Several pastors related the difficulties of having all areas of life integrated. Nonetheless, the ministers all felt that having various types of balance was imperative to the development of character and strength in pastoral leadership (G. Watkins, personal communication February 24, 2012).

The third theme is communication. The combining of four categories created the theme of communication. First, pastors related that in communication, openness and transparency are

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imperative. The pastors pointed to the importance of this in teamwork. Pastor Mike said, “We are open and honest with each other” (M. Wells, personal communication, February 3, 2012). Not sharing information could harm the unit and cooperative functionality of the church. Therefore, it is vital that all members of a ministry team share information.

The second way pastors referenced communication was not operating in ministry silos. Specifically, in mid-size and large churches there are differing ministry teams. The pastors pointed out that if these teams operated in silos it could harm the whole of the ministry. Pastor Joe said, “We try not to create silos; instead we encourage a culture of openness and sharing across ministry teams” (J. Larson, personal communication, January 23, 2012). Pastor Samuel concurred by relating that part of his job was helping different ministry teams communicate (S. Johnson, personal communication, February 7, 2012). From a logical viewpoint, the importance of communication in ministry teams is central. If no communication exists, then distrust and problems can occur. Therefore, ministry teams must communicate across the organization (Law, 2009).

The third way the pastors referenced communication was in relating to people in the church. Pastor Joe referred to how he worked with people in helping them understand the direction of the ministry. He said, “I try to educate and work with them in helping them understand the selection of the method or direction chosen” (J. Larson, personal communication, January 23, 2012). Pastor Geoff likewise stated that he tried to shepherd those resistant to change and tried to help them mature as believers. His thought was that most congregants resistant to change would support the needed change if taught about the reasons (G. Riley, personal communication, February 23, 2012). Pastors need to be relational with members. By pastors communicating to congregants the reasons for change and decisions, church members are likely

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to support the change. If successful change happens, then it is because the pastor communicated to church members on a relational level (Steen, 2008).

All the pastors mentioned the relational aspect of communication. Pastor Patrick said, “Being involved in people’s lives helps you to know what they need” (P. King, personal communication, January 17, 2012). The pastors believed that it was essential to really learn and get to the people they were ministering too. This was the only way they could know what the people were dealing with. Particularly pastors believed knowing the people were key to understanding the spiritual lives of the congregants and regular attendees. Getting to know people is essential for ministry (J. Larson, personal communication, January 23, 2012).

In order for pastors to reach people, they must make an effort to know the people. Most of the pastors in the study revealed they desired to help people in their spiritual lives. The only way this is possible is for ministers to make the effort in knowing the people. McKenna and Eckhart in their study stated that a component of effective pastors is helping in the development of congregants. For this to happen, pastoral leaders must be willing to be in the lives of parishioners (McKenna & Eckhardt, 2009).

The final component of communication talked about by the pastors was preaching. Pastor Judy highlighted the importance of biblical preaching. She said, “I think it is necessary to have solid biblical preaching in place” (J. Reins, personal communication, January 27, 2012). Pastor Chad said that ministers needed a new way of preaching (C. Whitaker, personal communication, January 22, 2012). Specifically, Pastor Chad related how he believed pastors needed to be creative. According to the literature, Biblical and creative preaching is imperative for the future of the church. Ministers need to use a variety of means of explaining spiritual truth. In the world of fast-paced technology, creativity is necessary (Hudson, 2010). Some of the pastors mentioned

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how they used various props for preaching and relating points across to parishioners. Others mentioned the usage of technology in getting the sermon concepts across. All of this is examples of creative communication in preaching.

The importance of the various facets of communication was an area the pastors all seemed to believe. Communication involves relationships. In relationships, trust and honesty is essential. In ministry, relationships are vital. If communication is poor, then the ministry may suffer harm. Several of the pastors referred to this fact. The point is communication is imperative in ministry relationships. Pastor Joe stated, “Ministry is all about relationships” (J. Larson, personal communication, January 23, 2012). If the ministry is all about relationships, then communication is essential (Hudson, 2010; Steen, 2008).

The next theme is learning. Three categories combined to create the next theme of learning: on-the job learning, mentors, academic learning, and reading and studying of books. Several of the pastors listed learning in some aspect as part of their leadership paradigm. The pastors mentioned the following ways of learning in detail. The first learning method mentioned by many of the pastors was on-the job learning. Pastor Joe described learning as a continual process in the ministry. He said, “I learn something new every day. In the ministry, there is always something to learn” (J. Larson, personal communication, January 23, 2012). Many of the pastors agreed that there was always something new to learn. On-the job learning is important to the church and function of the church. There are always new ideas and concepts to learn. Furthermore, not every situation in dealing with congregants is always the same (Steen, 2008; Stevens, 2012; Law, 2010). Many of the ministers referenced how differing situations called for other approaches. Particularly, the pastors stated that often funerals were different, weddings

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were different, and cultures of congregants were different. Pastoral leaders must learn there are always new concepts and ways of dealing with different ministry situations on the horizon.

The second way pastors learned was through academic education. The pastors sought further education for two fundamental reasons. First, some of the pastors desired academically preparation for their church positions. Second, some of the pastors wanted to learn new methods in reaching the non-churched. All the pastors believed academic education was essential in preparation for ministry (M. Carl, personal communication, January 27, 2012).

The third way the ministers mentioned learning was through reading and studying books. Pastor Geoff said, “I read and study to stay abreast of ministry ideas” (G. Watkins, personal communication, February 23, 2012). Pastor Chad said, “I have gotten back into reading and study of books”. Pastor Chad also mentioned going to conferences (C. Whitaker, personal communication, January 23, 2012). Many of the pastors believed that continuing to learn was essential in the development of their ministry. The ministers believed they should stay abreast of new methods of reaching the non-churched. Pastoral ministry is a continual learning process. In pastoral ministry methods, change and situations vary. Therefore, it is essential that pastors stay abreast of the latest knowledge (Morrison, 2010).

The fifth theme is evangelism. Three categories combined to create this theme. They are reaching out to the non-churched population, aiding in spiritual formation or discipleship with church members, and having a mission orientation to reach out locally and abroad with the gospel. First, outreach to the non-churched attempts to convert individuals to a relationship with Jesus Christ. Pastor Brett in referencing outreach said, “I want to help the lost be saved” (B. Stevens, personal communication, February 19, 2012). All the pastors in the study mentioned the importance of reaching out to the non- churched with the gospel of Jesus Christ. Specifically,

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several of the pastors mentioned the importance of transformed lives. Most of the pastors considered life transformation among the non-churched as a mark of success.

The second component of the evangelistic theme is spiritual formation. Most of the pastors believed both reaching out to the non-churched and aiding church members in their spiritual walk were equally noteworthy. Pastor Greg stated, “Discipleship has to be intentional” (G. Watkins, personal communication, February 23, 2012). The feeling was the church in the last several years had not done an exemplary job of making disciples. Therefore, churches needed to make a direct effort in discipleship of parishioners for maximum impact. A couple of the pastors referenced the new discipleship model of Willow Creek Church in Chicago. Particularly, that Willow Creek had implemented a new intentional discipleship model of spiritual formation. The feeling was that a new direction of growing new believers in the faith had to be established. Most of the ministers felt that previous methods had failed. Therefore, for maximum growth of believers a new discipleship model was necessary.

The final component of the evangelistic theme is missions- orientation. Several of the pastors mentioned that importance of missions. Pastor John Wills said that whenever he left a church it was due to losing the missions focus (J. Wills, personal communication, March 3, 2012). The pastoral leaders believed that focus on missions was imperative. Some of the pastors referred to supporting new church plants. Other ministers mentioned deploying leaders to help with local para church organizations. Several other pastors referenced support of foreign missionaries and leading foreign missions trips. Most of the clergy believed strongly in missions.

As previously mentioned, all the pastors in this study referred to the evangelistic dimension. This theme, of course, is part of the commandment of scripture, to take the gospel into the entire world. All the pastors in this study took this initiative seriously.

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The sixth theme is leadership. This theme combined four categories for its creation: unity, inclusion, leadership placement/training, and deployment. The first way pastors mentioned leadership was in unified purpose. In discussing the importance of unity, Pastor Judy related, “We are in the process of developing a unified vision for my rural church” (J. Rein, personal communication, January 27, 2012). The pastors all believed that unity of purpose was essential for the church. Part of leadership is the alignment of the church team. This can only happen if the pastor is helping to keep unity among team members and ministries. This happens via the leadership of the pastor. Of course, there are aids in helping the pastor such as the church vision, mission directives, and goals. Ultimately, though alignment or unity of purpose rests upon the leadership ability of the pastor (Harms & Crede, 2010; Corbett, 2009).

Another aspect of leadership that pastors related was inclusion. Pastor Mike said, “I deliberately try to help the older people be a part of the church. The last pastor did not help to update the senior citizen population” (M. Wells, personal communication, February 2, 2012). Several of the pastors also relayed the importance of openness with members in the church body. Pastoral transparency is an important aspect of leadership. Not including members based on age or otherwise is simply not leadership. Effective pastoral leaders never deliberately neglect segments of their congregation. To neglect church members would simply not be leading and likely would lead to misalignment of the church organization (Harms & Crede, 2010; Corbett, 2009; Law, 2010).

The third component of this theme of leadership is leadership placement. The pastors sought to place the right people on the team. Pastor Mike said, “I like to make sure we have the right people on the bus” (M. Wells, personal communication, February 2, 2012). Ministerial leaders in the study wanted capable people in the right positions. Having the right people on the

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ministry team helped the pastor to be successful. Specifically, pastors related that they depended on certain ministry leaders in areas where their knowledge had limitation. This was especially true in the area of technological advances. Some of the ministers mentioned that having tech people on staff really helped (C. Whitaker, personal communication, January 23, 2012).

The final aspect of shared leadership was in leadership training and deployment. Pastor William related, “Leadership training and deployment has always been a strength at this church” (W. Curry, personal communication, February 17, 2012). Perhaps the most passionate person in this study on this subject of leadership training was Pastor Samuel. Pastor Samuel stated, “I consider the most salient aspect of my ministry now is passing the torch to the new generation of leaders” (S. Johnson, personal communication, February 7, 2012). Leadership training and deployment is essential to the future of the church. If there are no competent leaders to lead, then the future of the church will be bleak. Hence, current church leaders need to train the future leaders of the church (S. Johnson, personal communication February 7, 2012; Harms & Crede, 2010; Wayne, 2010).

Many of the pastors mentioned the importance of shared leadership. Shared leadership is the process of the pastoral leader seeking involvement from their constituency. To share leadership is to enlist the help of capable constituents. The pastor trains and delegates the ministry to responsible volunteers. As such, he or she reproduces leaders in the church via the vehicle of shared leadership (Wayne, 2010).

The final theme in this study is perseverance. The combining of three categories created this theme. The first category was calling. During the duration of the interviews, most of the pastors related in detail their initial calling to the pastorate. Pastor Matt described how the ministry at times could be difficult. He related that the calling on his life kept him in the

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ministry. Pastor Joe also stated, “Anyone in pastoral ministry needs to be called. This job is not just for anyone” (J. Larson, personal communication, January 23, 2012). Although some leadership scholars have debated on the calling of God, the pastors in the study believed it was essential in helping them to persevere in the ministry. For the pastor the calling gives the pastor a sense of purpose. It is this desire to complete the task God has given aids the pastor in completing his purpose.

The second category was a focus on God. Some of the pastors related, how their faith helped in pursuit of the ministry. Pastor Patrick said, “I keep trying to do what is right and rely upon God” (P. Smith, personal communication, January 17, 2012). Faith is an aspect that all the pastors naturally had in common. Faith in God especially in times of trouble helped the pastor to remain on course in ministry. As the scriptures say without faith, it is impossible to please God (Heb.11:6; KJV). To persevere in pastoral leadership, the minister must have a real relationship with God. If there is no real relationship with God, then failure in ministry is likely. Corbett in her dissertation points out that effectiveness in ministry has a lot to do with the spiritual life of the pastoral leader. Ministers that are committed to God have less attrition and considered more effective (Corbett, 2006).

The final category was in making decisions. Some of the pastors related, how decision-making required perseverance. Most of them also referenced how their decisions involved prayer and trust in God. Concerning decision-making, Pastor Chad said, “When I feel God has led me in a decision I make it regardless of the cost” (C. Whitaker, personal communication, January 22, 2012). Several of the pastors referred to attempting to help some congregants understand the need for a change. However, some of the congregation could not comprehend the need for change. Then, the pastors would implement the change anyway. As Pastor Joe pointed out

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pastoral leaders had to make decisions and could not risk in doing harm to the church (J. Larson, January 23, 2012). This is true. Pastoral leaders should make decisions based on God`s guidance and facts. Unfortunately, in some churches, there are members that are happy with status quo. This is no way to operate a church. Effective churches and indeed effective ministers are the pastors that make the decisions that will advance the ministry of the church (Corbett, 2006; Morrison, 2001).

In summary, the goal of this study has been to discover identifiable characteristics of pastors in Wichita, Kansas. Seven themes or characteristics were prevalent among this population of pastors in the Wichita area. These characteristics do not fully represent all pastors in this statistical area. The themes were adaptability, integrated wholeness, communication, learning, evangelism, leadership, and perseverance. All of these themes have relation to each other. For instance, adaptability would not be possible without the themes of leadership, perseverance and communication. In order for a leader to be adaptable and manage change, he must communicate and take the lead. Furthermore, if a pastor is to be effective in the other thematic areas he must develop integrated wholeness. The minister must have a devotional life and have time off in order to have full effect in the ministerial position. Therefore, the relationship between the themes is established.

Chapter Five

Discussion

The purpose of the study was to identify leadership characteristics of pastoral leaders in the Wichita, Kansas metro area. The researcher collected the data via interviews with twelve participants. He discussed the findings through the scope of the literature review, the methodology and research questions that guided the study. The researcher presented the limitations of the study and conclusions. Finally, the research will present implications of the study and further recommendations. The following research questions guided the study. First, what are characteristics of successful pastoral leaders in the Wichita, Kansas area? Secondly, are these leadership characteristics common among the pastors in the study? The first question defined what the goal of the study is and, therefore, acted as a guide. The second question not only helped define the goal of the study, but also aided the researcher in identifying possible similarities between the participant's responses. The research study was a case qualitative research study.

Discussion of the Findings

The goal of this study was to identify leadership characteristics of pastors in the Wichita area. However, the researcher discovered other pertinent information. First, most of the pastoral leaders in the study had been in ministry for over ten years. In fact, several pastoral leaders had been in the ministry for decades. The researcher believes several reasons could explain the longevity of the pastors in ministry. Firstly, the pastors all seemed to have a propensity to help people. The ministers seemed to gravitate towards the human service profession. In this case, the clergy was the chosen field. Secondly, all the ministers listed calling as a reason for their choice to be pastors. The ministers felt a call from God. Thirdly, all the pastors had a strong faith in

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God. A few of the pastors related that this calling is what kept them in pursuit of the ministerial field. Lastly, the vast majority of the pastors related that balance or integrated wholeness in family, spirituality, emotional/mental, and physical wellness, helped them remain actively involved in the field of ministry.

In the following pages, the researcher will discuss the results utilizing paraphrased quotations of interviewees and referencing the literature review to support the themes. The following themes were the results that the researcher identified. Not all interviewees communicated all the themes.

The first theme was adaptability. The adaptability theme combined the three categories of ethnic and generational change, technology change, and culture change. This theme ultimately was about change. Specifically, effective ministers are those that recognize the need for change and are able to lead. As the pastor, he recognizes the need for change, plans, and implements it (Hawco, 2010; Goodwin, 2005).

Change is happening everywhere at a fast-pace. In the church, change has been slow and is not keeping up with the pace of the culture (G. Cline, personal communication, February 23, 2012). The status quo for many churches is comfortable. However, pastoral leaders need to help churches come to terms with their need for change. Failure to adapt to the culture and technology likely will harm churches in the long run (Goodwin, 2005; Hawco, 2010).

The second theme is integrated wholeness. This combining of four categories helped to create this category. The four categories: are spiritual balance, family wellness, physical well-being, and emotional/mental well-being. The majority of the pastors mentioned these areas in some way. The generated idea is that the pastor, through the differing areas of balance combined,

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creates an integrated wholeness. Instead of the pastor compartmentalizing, the leader creates an integrated wholeness (Hudson, 2010; Taha, 2010).

Allen Taha, in his dissertation, refers to the various areas of integrated wholeness. He mentioned the need for exercise, family time, and a vibrant spiritual life (Taha, 2010). This information agrees with what several of the pastors revealed. Pastor Greg stated, “There needs to be a variety of balance” (G. Watkins, personal communication, February 22, 2012). Pastors like many leaders have a tendency to compartmentalize areas of life. This means life is not integrated into a balanced whole. Studies have shown ministers that have a variety of balance are successful and effective in ministry. Ministerial leaders that tend to compartmentalize life are those that have a high attrition rate. Therefore, as this study demonstrates and the literature integrated wholeness is an essential element in pastoral ministry (Cozzens, 2010; Hudson, 2010; Taha, 2010).

The third theme is communication. This theme combined three categories: openness and transparency, communication with the congregation, and preaching well. Pastor Joe said, “We try to be open and transparent with information instead of keeping the information within the ministry area” (J. Larson, personal communication, January 23, 2012).

Communication is an integral part of the ministry. If no communication exists, or if communication is weak, then the church organization will likely suffer. Leaders need to be able to discuss ministry issues openly with the church ministry team and congregants. Transparency must be in the ministry (Langly, 2005; Steen, 2008). Furthermore, the minister needs to be creative in his communication skills. Many ministers today are competing with the technological age. In some ways, technology has created a short attention span. However, the pastor can utilize technology and work on his skills as a leader. The pastoral leader should be seeking ways to

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develop his or her communication skills (Langly, 2005; Steen, 2008, Robinson, 2003; G. Cline, personal communication, February 23, 2012). As the study and literature proves successful, pastors communicate. Leaders share information across the church organization. Furthermore, pastoral leaders share relevant information with church members. The goal is to be transparent. Also in communication, the pastor needs to be relevant in communication behind the pulpit. This means taking advantage of technological advances and being creative in delivery (C. Whitaker, personal communication, January 23, 2012; Hudson, 2010).

The fourth theme was learning. This theme combined the three categories of ministerial position learning, learning from others, and academic learning. Several pastors mentioned the importance of learning and continual learning. Pastor Joe said, “In ministry I learn something new every day” (J. Larson, personal communication, January 23, 2012). The importance of learning is imperative in ministry. Pastors are at a disadvantage when they refuse to learn new methods of reaching the non-churched. Learning and ministry should go together. The importance of learning in ministry is a requirement by several denominations that necessitate pastors to obtain academic degrees. Several pastors could relate. Other denominations such as the Nazarene Church have a thorough ordination program where learning how to be a minister is part of the process (G. Cline, personal communication, February 23, 2012).

The learning theme could be extremely helpful in many areas. First, ministers who are learners expose themselves to new ideas. This learning characteristic is helpful in the case of developing methods that may aid in the improvement of ministry. Second, pastoral leaders that are learners also acquire knowledge that their academic background did not cover. Many pastors report that their seminary education did not adequately prepare them for areas in leadership. Ministers can obtain the skills base needed by further acquiring this knowledge. Third,

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ministerial leaders can help to create balance or integrated wholeness via the vehicle of learning. By learning pastors will acquire new skills, which, in turn, will aid in helping to reduce the consequence of ministerial burnout (Roach, 2010).

Based on the literature and the information gleaned from participants, continual learning is a vital element of the pastoral ministry. Pastoral leaders should continuously seek ways to acquire new knowledge that may help to grow the kingdom of God. Therefore, the theme or characteristic of learning is crucial to the overall success of the pastoral leader.

The fourth theme is evangelism. This theme combined the three categories of seeking to introduce people to Jesus Christ, aiding in the spiritual growth of congregants, and involvement in missions both locally and abroad. In referencing evangelism, Pastor Greg said, "I always look to share the gospel with new people in my ministry" (G. Watkins, personal communication, February 22, 2012). Pastor Chad said, "My goal is for people that come into our church to find Jesus" (C. Whitaker, personal communication, January 22, 2012).

Evangelism is a vital element of pastoral leadership. In studies conducted, evangelism is a top priority or characteristic for pastoral leaders. Effective pastoral leaders should be involved in evangelism (How Small Church, 2003; Dodson, 2006). The majority listed several of the elements that created this theme. Several listed two or all three of the categories. Both witnessing of the faith and discipleship were high on the list of participants. All participants mentioned witnessing and discipleship as areas of need for the future of the church. Specifically, the current Christians and new converts needed to go through the process of intentional discipleship. As Dodson points out in his dissertation, effective ministers do witness and help converts grow in Christ. Therefore, from the perspective of this study, the evangelistic characteristic is essential.

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The sixth theme is leadership. This theme of leadership combined four categories. The four categories were the pastor seeks to create unity of purpose, seeks to include others, helps in leadership placement, and trains and deploys leaders. Several of the pastoral leaders mentioned some aspect of the leadership theme that was effective in their ministry. In relation to this theme, Pastor Patrick said, “We seek conformity of vision or purpose in decisions” (P. Smith, personal communication, January 17, 2012). Pastor Mike said, “I and the elders seek to have the same purpose in mind” (M. Wells, personal communication, February 3, 2012). In leadership, it is important for pastors to seek unity among staff and the church at large. Far too many church schisms have occurred due to misalignment of an organization. The pastoral leaders in the study believed strongly that having alignment in the organization was crucial to the functionality of the church as a whole.

Furthermore, many of the pastors mentioned the importance of shared leadership. Pastors noted that it was their duty to train and deploy leaders into the church and other ministries. In fact, some of the ministers said the ability to train and deploy spiritually mature competent leaders was a capstone of success (W. Curry, February 17, 2012). Wayne in his article points out that successful pastors share leadership. They do this by enlisting the help of capable constituents. The pastor trains and delegates the ministry to volunteers that are responsible (Wayne, 2010).

Leadership is an indispensable commodity in the church. Pastoral leaders are to meet certain requirements. Furthermore, successful pastors have the ability to create an innovative vision that engages and energizes the masses to follow. They also share leadership by training, placing, and delegating tasks to competent constituents. The pastor needs to spend time with and place the right people in the right position. Failure to do so will likely harm the church

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organization. Consequently, pastoral leaders may appear ineffective if they fail at these leadership tasks. Ultimately, Christian leaders and ministerial leaders should rely fully on the leading of the Holy Spirit (M. Wells, personal communication, February 3, 2012; Langly, 2003; Robinson, 2005; Steen, 2008).

The final theme is perseverance. This theme combined the three categories of calling, focusing on God, and decision-making. All of the pastors mentioned their calling and their focus on God. Several said their calling was the reason for their perseverance in ministry. Five ministers mentioned their focus on God as helping them to persevere. The last group overlapped somewhat with the focus on God group. They referenced persevering in the arena of decision-making and knowing God had called them to make the particular decision.

The study regardless of the type of perseverance demonstrates that this is a needed characteristic for a minister. In ministry, that pastor may face the opposition of several constituents in the congregation. Additionally, as Pastor Brett pointed out sometimes even staff members may oppose the pastoral leader. If opposition arises then the pastor needs to endure. Failure to persist could result in the eventual burnout of the minister. Therefore, perseverance is a needed commodity in pastoral leadership (B. Stevens, personal communication, February 6, 2012; Hawco, 2010; Roach, 2010).

The calling of the pastor is a unique calling. Several of the pastoral leaders stated that the call is what kept them focused and in pursuit of the pastorate. Indeed, ministerial leaders should confirm their calling to the ministry. Ministry is a calling that is twenty-four hours a day. In many cases, the pastor is the only source for spiritual help in a congregation. Further, the duties of the pastor are challenging. Therefore, the minister needs to have the calling to serve in this capacity (G. Cline personal communication, February 23, 2012; Stewart, 2007; Miller, 2007).

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The goal of this study was to identify leadership characteristics of pastors in the Wichita, Kansas metro area. The characteristics have positive affirmation by the current literature. Furthermore, the current literature points to a transformational style of leadership that inspires and motivates constituents. Transformational leaders are relational and care about their constituency. From the perspective of this researcher transformational leadership style is the dominant choice of pastors though, at times, there could be a need for transactional leadership or another style (Hawco, 2005; G. Cline, personal communication, February 23, 2012; Rowald, 2008).

Limitations of the Study

In any study, there are limitations. The research was limited in several ways. First, the researcher conducted interviews utilizing several methods including face-to face, telephone, and email. Second, all participants were from a European-American ethnic heritage. No racial or ethnic minorities participated in the study. Third, the study took place in the Wichita, Kansas metro area. Therefore, findings may be different in another city or metro area. Finally, several participants agreed to participate but later opted out.

Theory Revised

The main emphasis of this study was on pastoral leadership characteristics. Specifically, the goal was to identify leadership traits of pastors in the Wichita metro area. The primary concern was to identify these characteristics in order to determine how these traits aided in the effectiveness of ministry. The hope was that the identification of leadership characteristics could help in the recruitment, development, and retention of current and future pastors. Based on the literature and findings the characteristics identified would aid in the recruitment and retention of pastoral leaders. Especially, if the recruitment of pastors has basis on characteristics exhibited.

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This could theoretically aid in keeping ministers from burnout and help in training them according to their characteristics. Christine points out that the identification of traits could help in the training and deployment of pastors. Further Corbett, states the identification of pastoral traits could help in understanding leadership behavior. That is, why some pastors experience success (Christine, 2010; Corbett, 2006). The final revised conceptual framework was that there is a connection to pastoral success and pastoral leadership. Thus, successful pastors do indeed display certain characteristics that aid in the effectiveness of their leadership. The pastors demonstrated this in the following ways. First, the pastors were all in long tenures in their current pastoral setting. Second, the majority of the pastors had decades experience in the ministry. These alone are marks of success because the attrition rate of pastors is high. Most seminary graduates do not last to the five- year mark in ministry (Corbett, 2006; Steen, 2010). Since the initial goal was to identify leadership characteristics in order to help in the recruitment, training, and retention of pastors, there is a connection in the study. Specifically, pastoral leaders in the study remain in the ministry partially due to the leadership characteristics they exhibit. However, there is a need for further study in the area to fully understand and determine if the results are contingent across the board.

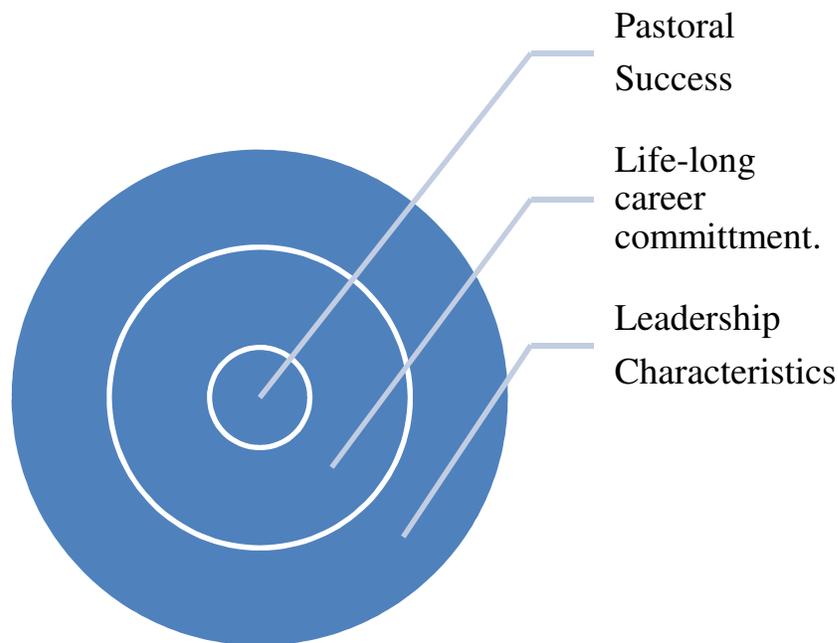


Figure 2. The figure demonstrates the connection between leadership characteristics and longevity and success in ministry.

Implications and Recommendations

Utilizing the findings of this study, the following are implications and recommendations. First, pastoral leadership characteristics seem to have an impact on the success or failure of a minister. All the ministers in this study were long-term pastors. The majority had twenty years or more in the pastorate. Second, the identified characteristics all overlapped. Specifically, in pastoral leadership ministers must be willing to train and engage new leaders. They must also be able to communicate the vision and goals of the organization, in order for the church to align with unity and purpose. Third, the pastor must embrace change. This means the ministerial leader must communicate across generation, ethnic groups, while utilizing technology. The pastor of the future must be technologically competent or have staff members

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that are tech competent. Last, pastors must make an effort to reach the non-churched and disciple current and new converts. It is a disservice for churches to provide entertainment without intentional discipleship. This has fundamentally been an issue in the church. Therefore, ministers must lead in evangelizing and make disciples of Jesus Christ.

Further Recommendations

The study's findings gave a detailed description of the research. The following are recommendations for further research.

1. Research a particular denomination to identify pastoral leadership characteristics.
2. Research a Bible college or seminary to determine the effectiveness of ministerial preparation.
3. Do a comparative case study of ministerial leadership characteristics in rural areas versus pastors in large cities.
4. Perform a quantitative study of pastoral leadership characteristics.
5. Conduct a qualitative study of pastors that have left the ministry and identify their leadership characteristics.

Conclusion

This study of leadership characteristics of successful pastors affirmed many of the literature reviews findings. Further, the research identified that pastoral leadership characteristics indeed do matter. Particularly, characteristics matter as they relate to effectiveness. Successful pastoral leaders are highly involved in the church and the membership. They are not passive in leadership, but fully aware of the church organization. Additionally, successful pastors are keenly aware that they are human beings. This means they are actively engaged in the spiritual disciplines, family life, taking time off, and learning. These are all partial keys to success in

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pastoral ministry. Ultimately, the pastoral leader is a fully committed follower of and leader for Christ. They are authentic. The pastor is not a fraud, but a strong leader that helps to keep unity of purpose within the church.

Furthermore, the pastoral leader shares leadership and motivates congregants to be effective. The present and the future matter to the pastoral leader. He believes the future of the church is bright. However, this is only possible if there are trained leaders. In fact, another partial key to his success is the development of leaders. These leaders will lead the church into the future and beyond.

Consequently, the pastoral leader cares about reaching the lost. He utilizes technology and other means to reach those that need a relationship with Jesus Christ. Further, the ministerial leader is also concerned with the spiritual development of current and future Christians. He feels the church needs to be actively engaged in the spiritual nourishment of believers. His concern is failure to not properly disciple believers could lead to an immature and stagnant church.

Finally, the pastoral leader loves the people. He wants them all involved and does not want anyone not understanding the direction the church is going in. His love for the people is true. It is a pastoral love as described in the scriptures. The love that Jesus mandated Peter to have in John 20. Specifically, Jesus mandated to love and feed the sheep. This type of pastoral leader will keep the church of Jesus Christ advancing into the future. He is the leader that God has chosen to lead the church. It is because he takes this office seriously and humbly that helps the successful pastoral leader to be effective.

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Appendix A
Consent Form

Leadership Characteristics of Successful Pastoral Leaders in The Wichita metro area

James Arthur White II

Tennessee Temple University

Hello, you are being asked to participate in a study of pastoral characteristics in the Wichita, Kansas metro area. This study seeks to identify common traits shared among successful pastoral leaders. After reviewing the following document, please ask any questions that you may have. If you agree to participate in the study, please sign the document after your review.

Background Information:

The purpose of this study is to identify leadership characteristics of successful pastors in the Wichita, Kansas metro area.

Procedures:

If you agree to the project, an interview will be performed. The interview will take approximately one hour. The researcher will record and transcribe the interview. After transcription, you receive the transcript for review and possible corrections.

Risks and Benefits of being in the study:

The risks in this study are low and minimal. There are no benefits in your participation in this study.

Confidentiality:

The researcher will store all information in a safe secure place. Further, all names and ministries/churches will be confidential. All participants and organizations will have pseudo names.

Voluntary Nature of this Study:

This study is voluntary. If for any reason you are unable to continue in the study then you are free to withdraw. In addition, if you desire not to answer a particular question, then you are free to do so.

Contacts and Questions:

The researcher conducting the study is James Arthur White. You are encouraged to ask questions before or after the interview. If there are any questions, please contact the researcher at whiteja@tntemple.edu or call 316-941-6366.

Statement of Consent:

By signing this consent form, I understand my involvement in the project and agree to participate.

Signature: _____ Date: _____

Signature of Interviewer: _____ Date: _____

Appendix B

Interview Questions

The following questions are borrowed from Dr. Douglas Powell's dissertation, "Leadership Practices and Interim Pastoral Ministry". They have only been slightly modified for the purposes of this research study.

1. Could you give me some information regarding your background and experience? (education, family, experience etc.)
2. How did you come to begin in pastoral ministry?
3. What, if any, were your expectations of pastoral ministry prior to beginning?
4. What objectives (if any) did you have as a pastor?
5. What challenges have you faced as a pastor?
6. How did you address these challenges as a pastor?
7. What leadership practices, characteristics, and activities have been most effective in your personal pastoral context? (For instance what areas of your ministry have been the most effective?)
8. What are the major concerns that you have addressed in your pastoral ministry? How do you measure success in your ministry?
9. Are there aspects of pastoral ministry that vary from situation to situation?
10. What other areas of pastoral leadership and ministry do you feel are important to share?

Appendix C

Interview Summary

The following summary presents information that helped to create the themes in the study. Questions used in the study were borrowed from Dr. Powell's study on interim pastors. Dr. Powell's questions are in appendix B. The questions were modified for the purpose of research. Interviews of the participants happened in various settings. Several interviews were face-to-face. These interviews lasted about 45-60 minutes. Further, several interviews were conducted via telephone. These interviews were approximately 30 minutes. Finally, a couple of interviews were via email. The researcher sought further correspondence via email with email interviewees for clarification.

Question one. The interviews all took place in varying settings. The ideal place for research was the participant's place of work. However, interviews at a participant's work setting were not always convenient. Several interviews took place at the office of the participant. However, two interviews took place at dining establishments. A few interviews took place utilizing email or telephone. All the participants' clarified information provided with the researcher. The first question helped the researcher gain familiarity with the participant's background, family, and education. In some cases, the participant revealed other information.

Several of the pastors referred to their upbringing in the church. Pastor Chad pointed out his strong discipleship-oriented Baptist background as to why he now believed in a discipleship model of the church. He said, "I grew up in a church with a pastor that believed in strong biblical discipleship" (C. Whitaker, personal communication, January 22, 2012). Several of the pastors referred to how they had no church background and became Christians through friends or a dating relationship. Two pastors discussed the importance of mentors in the early years of Christian formation and in leading to their decisions to become Christians.

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Most of the pastors also declared the feeling of a call on their lives. Pastor Matt referred to a pull to ministry. He reiterated, “There was no lightning or sign. I just felt a call to the ministry” (M. Carl, personal communication, January 28, 2012). Pastor William described his calling as a “sensing to ministry” (W. Curry, personal communication, February 17, 2012). All the pastors in the study talked about their calling. Several of the participants, such as Pastor Patrick, related that the ministry calling determined their educational choices. In fact, several of the ministers discussed their education and the ministry being a learning field.

In reference to question one, the pastors emphasized differing areas. Yet, there was a variety of similarity among the responses of the ministers. For example, most of the ministers mentioned education, mentors, discipleship, life issues and balancing family. There was far more similarity among the pastors than this researcher expected.

Question two. The second question aimed to gain further understanding of how the pastor entered into the ministry. All the pastors told about differing ways in which they entered the ministry. Pastor Patrick stated that he entered the ministry through a mentoring and education program (P. Smith, personal communication, January 17, 2012). Likewise, Pastor Matt brought up attending college and an internship that he had, “I began the pastoral ministry in an internship in East Tennessee” (M. Carl, personal communication, January 28, 2012). Pastor Geoff stated that he entered into the Nazarene ordination program. He said, “I chose to enter the Nazarene ordination program to become a pastor” (G. Cline, personal communication, February 23, 2012). Pastor Chad said the senior pastor asked him to be a part of his former church’s ministry. However, pastor Chad initially rejected the invitation. He finally accepted the call and invitation at a Promise Keeper’s event. He said, “I just surrendered my fears and accepted the call” (C. Whitaker, personal communication, January 22, 2012).

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The information of the differing ways the pastors entered into the ministry allowed to the researcher to gain a further understanding of the pastors and their journeys as leaders. All the pastors became involved in ministry in differing ways.

Question three. The pastors all answered question three in three fundamental ways. First, a segment of the pastors stated they expected cooperation and “talking about deep spiritual and theology issues” (C. Whitaker, personal communication, January 22, 2012). Pastor John Wills stated that his expectations were for “the people of God to work in direct cooperation” (J. Wills, personal communication, March 2, 2012). Pastor Greg also stated he believed the church would be a place of “little conflict and lots of cooperation” (G. Watkins, personal communication, February 22, 2012). Pastor Chad related this sentiment by saying, “I believed there would be cooperation and discussion of spiritual and theological thoughts” (C. Whitaker, personal communication, January 22, 2012).

Many of the pastors responded similarly. The pastor’s answers revealed a disconnection between expectations and the reality of ministry. Many of the pastors expected an almost perfect environment. However, as Pastor John pointed out, “People are not perfect” (J. Wills, personal communication, March 2, 2012). Pastor Joe Larson further reiterated difficulties in being involved with people by saying, “Dealing with individuals has complications” (J. Larson, personal communication, January 23, 2012). Several of the pastors referred to spiritual immaturity for the lack of cooperation, specifically, that immature Christians harmed the church and mission.

The second group of pastors stated they had no real expectations. Their answers, however, conveyed otherwise. Pastor Brett relayed, “My only real expectations other than being a pastor or shepherd was getting to know the people and helping them grow in Christ” (B.

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Stevens, personal communication, February 19, 2012). Pastor Matt said, “I had no real expectations but to help people serve God and find Christ” (M. Carl, personal communication, January 28, 2012). For whatever reason, these ministers did not believe their expectations to be important. However, others in the study found the above expectations to be fundamental drives in their ministries.

The last group of pastors stated they knew the expectations. Pastor Judy stated, “I knew the expectations and what to expect” (J. Rein, personal communication, January 27, 2012). Pastor Patrick said, “I expected to be preaching/teaching, counseling and visiting,” (P. Smith, personal communication, January 17, 2012). Other pastors said they knew what to expect.

Some of the pastors, like the previously mentioned pastors, knew what to expect. Other pastors believed the church to be a perfect place to work. These various realities represent both knowledge and lack of knowledge in reference to expectations. The question is why were the expectations of some of the pastors correct and the other pastors wrong.

Question four. The fourth question concerned objectives. Several of the pastors mentioned finding the right church to serve. Pastor Geoff related, “My desire after ordination was finding the right church to serve in” (G. Cline, personal communication, February 23, 2012). Pastor Samuel likewise stated, “I did not desire to be behind the pulpit every week, but desired and felt called to help out behind the scenes in a managerial type role” (S. Johnson, personal communication, February 17, 2012).

Several of the other ministers referred to their initial callings. Both Pastor Mike and Pastor John referred to their backgrounds as youth ministers. Pastor Mike stated, “I felt a call to youth ministry, but then I felt a niche for preaching and felt a call to full-time senior pastoring and made the move” (M. Wells, personal communication, January 28, 2012). Pastor John

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referred in detail to his move from youth ministry to adult pastoral ministry. He stated, “My initial calling was to be an outpost to parents. To help the parents develop a Christian home environment” (J. Larson, personal communication January 23, 2012). Pastor John likewise went on to describe how he became more involved in adult pastoral ministry (J. Larson, personal communication January 23, 2012).

Several of the pastors listed their objective to help transform lives through the power of Jesus Christ. Pastor Judy stated, “My primary goal has always been to preach Jesus and hold out the possibility of transformed lives” (J. Rein, personal communication, January 27, 2012). Likewise, Pastor Greg agreed by saying, “My goal has been to make people realize the need for salvation and receive the gift of eternal life in Jesus Christ and to make disciples and help people grow into being part of the universal priesthood of all believers” (G. Watkins, personal communication). Pastor William concurred with the concept of life transformation. He related that his primary concern was to see lives changed (W. Curry, personal communication, February 17, 2012).

Some of the other pastors mentioned leadership and training as objectives. Pastor William listed faithfulness with God followed by investment and reproduction of leaders (W. Curry, personal communication, February 17, 2012). The fundamental objective most of the pastors agreed on was reaching the non-churched and seeing lives transformed. All the pastors believed evangelism was the primary function of their calling, to help lead people to faith in Christ and aid them in growing as Christian disciples.

Question five. The fifth question concerned an understanding of the challenges the pastors have faced. The ministers listed several challenges. The question had a lot of overlap in the responses. The eleven pastors listed balancing time, family, and a spiritual life. Several

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pastors mentioned negative criticism as a challenge. Some of the pastors also discussed team dynamics and others issues as challenges.

The first response to the question was the issue of balance. The pastors told about both finding time to be with the family unit and having a spiritual walk with God. Pastor Judy specifically referred to balancing time between two churches as an issue. She said, "It is hard to balance life in general with all the demands" (J. Rein, personal communication, January, 27, 2012). Pastor Samuel concurred by saying, "My spiritual walk has been hard. Finding time to pray and seek God is difficult" (S. Johnson, personal communication, February 7, 2012). Pastor Chad stated, "It has been hard maintaining a spiritual walk and ministry. Far too many pastors push their walk aside and focus on ministry" (C. Whitaker, personal communication, January 22, 2012). Reverend Mike communicated this point the most. Pastor Mike strongly believed that balance was a crucial need for pastors. Pastor Greg, likewise, agreed and stated, "There needs to be differing types of balance" (G. Watkins, personal communication, February 22, 2012).

The second item mentioned by the pastors was destructive or negative criticism. Several of the pastors listed criticism as a challenging issue. Pastor John stated, "I had no clue how mean some Christians could be" (J. Wills, personal communication, March 2, 2012). Pastor Geoff concurred, "I care what people think; there is a time and a place for criticism, but negative criticism just brings a person down" (G. Cline, personal communication, February 23, 2012). Pastor Greg related, "Criticism comes from unhappy people" (G. Watkins, personal communication, February 22, 2012). The pastors all believed criticism, especially positive constructive criticism has its place. However, the ministers viewed negative criticism as destructive.

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The third challenge listed was opposition. Pastor John Larson said, “In the church, there is always somebody not happy with a decision” (J. Larson, personal communication, January 23, 2012). Pastor Mike believed the opposition came from the acceptance of the status quo. He said people just like status quo and do not like change (M. Wells, personal communication, February 3, 2012). Pastor Greg attributed the problem with opposition to differing philosophies of ministry (G. Watkins, personal communication, February 22, 2012).

The fourth response came from Pastor Brett. Pastor Brett listed team dissension and “backbiting” as challenges. Pastor Brett said fickle and betraying staff members have been an issue and church members who are “clearly, not in a relationship with God have been challenging” (B. Stevens, personal communication, Feb.19, 2012).

Question six. The sixth question dealt with how the pastors respond to the challenges. In the case of balance, the pastors all stated they made time for it. Pastor Judy said finding time for balance is hard, but “I do practice self-care” (J. Reins, personal communication, January 27, 2012). Pastor Samuel told about several ways he practiced balance or self-care. He first referenced taking time off when needed and having a monthly retreat day. Pastor Samuel also referred to attending church every weekend to hear preaching (S. Johnson, personal communication, February 7, 2012). Pastor Chad related that, in addition to a daily walk with God, he had moved to the country, which helped bring balance to his life. He also stated that he had taken sabbaticals for the purpose of balance and renewing spiritual vitality (C. Whitaker, personal communication, January 22, 2012). Pastor Matt pointed out that pastors need a variety of balance. He obtains balance by taking time off, spending time with his family, and having a weekly date night with his wife (M. Carl, January 28, 2012). Pastor Greg also believed that a variety of balance is necessary. He pointed out the spiritual walk and family life but also exercise

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helped him to have balance. Pastor Greg said, “Exercise helps me to get balanced and focused” (G. Watkins, personal communication, February 22, 2012).

In dealing with negative criticism, the pastors all relayed differing methods. Pastor Geoff said he listened to the people and had an interest in their views. However, he said, “If the criticism is just hurtful or not of any value, I usually ignore it” (G. Cline, personal communication, February 23, 2012). Pastor Greg also related the importance of listening to the criticism for any merit (G. Watkins, personal communication, February 22, 2012).

When handling opposition, the pastors referred to several methods. Pastor John and Pastor Geoff both mentioned the importance of educating people. Pastor Cline used the illustration of a shepherd and sheep. In his view, the pastor was to educate those parishioners that took issue with change (G. Cline, personal communication, February 23, 2012). Pastor John also seemed to agree with this idea. He stated the pastor’s job was to educate the spiritually immature on the needed change (J. Larson, personal communication, January 23, 2012). Furthermore, Pastor John talked about adjustments. Sometimes the church leadership makes adjustments towards an idea. These adjustments help to resolve conflict (J. Larson, personal communication, January 23, 2012). Pastor Chad stated that despite opposition, sometimes the pastor had to make the unpopular decision. The pastor has to do what is best for the church, and “sometimes that means taking a hit” (C. Whitaker, personal communication, January 22, 2012). Pastor John Larson agrees with this sentiment. He related that in the end “we have to do that which is best for the whole of the church” (J. Larson, personal communication, January 23, 2012).

Several of the pastors also remarked about perseverance. Pastor Brett stated, “I keep my eyes on Christ and scripture” (B. Stevens, personal communication, February 19, 2012). Pastor

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Patrick also referred to perseverance and the importance of reliance on God and faith in handling challenges (P. Smith, personal communication, January 17, 2012).

All the pastors listed several methods of dealing with these challenges. The pastors named several challenges, and all seemed to be handling these issues well. The pastors seemed to have creative and thoughtful ways of dealing with these issues.

Question seven. The researcher used question seven to obtain information on leadership practices of the pastors. The first response by the pastors was leadership placement. The pastors specifically referred to having the right people in the right position on the team. Pastor Mike related that the secret to his success was “having the right people on the bus” (M. Wells, personal communication, February 3, 2012). Likewise, Pastor Geoff agreed with this idea of having the right people in the right position. He referred to “strength training” and placing people in the best position that suited their talents (G. Cline, personal communication, February 23, 2012). Pastor Chad also strongly agreed. He said, “Having the right people on the team is essential” (C. Whitaker, personal communication, January 22, 2012).

Other pastors in the study told about the importance of training people and placing them in leadership positions. Pastor Samuel, especially, communicated that training and placing leaders in position were imperative for the continual success of the church, which he reiterated by saying, “I consider training and passing the torch to the next generation of leaders essential” (S. Johnson, personal communication, February 7, 2012).

The ministers discussed the importance of relationships. All the pastors in the study related that being relational was vital in ministry. In referring to relationship, Pastor John pointed out that the ministry is all about relationships (J. Larson, personal communication, January 23, 2012). Both Pastors Matt and Patrick mentioned the importance of being in relationship with the

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team. Pastor Matt stated, “It is necessary to make an effort to know each other and be a part of the team” (M. Carl, personal communication, January 28, 2012). Pastor Patrick referred to having the elders in his home to develop a relationship. In his viewpoint, the pastor needs to develop relationship with the congregation. Relationships are hard to build when only working together at an occasional meeting or Sunday worship. Therefore, the pastor needs to be a part of the church community (P. Smith, personal communication, January 17, 2012).

Relationship is paramount in team building. If no relationship exists, then likely no real team building is happening. Pastors need to be genuinely interested in the lives of other members of the team. The pastoral leader must also be interested in the lives of his or her constituents. Pastors need to know where their team members are in the spiritual journeys, marriages, and lives. People respond positively when they know the pastor cares about them (M. Carl, personal communication, January 28, 2012).

Several of the pastors related the importance of cultural relevance. Pastor Geoff referred to the importance of being culturally relevant in the area of technology. He said, “I believe that churches must adapt to the computer and technological advances” (G. Cline, personal communication, February 23, 2012). Pastor Geoff also referred to generational communication and the importance of relating the gospel to a new generation without compromising the message (G. Cline, personal communication, February 23, 2012).

Pastor John mentioned cultural relevance as it relates to learning. He stated, “I entered a D.Min program to update how I ministered to people” (J. Wills, personal communication, March 2, 2012). He also referred to the importance of pastors learning to reach a racial and ethnically diverse population with the gospel of Jesus Christ. Pastor John said, “The world has come to our door; we need to reach them” (J. Wills, personal communication, March 2, 2012).

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The pastors felt that cultural relevance was highly crucial in ministry. The main emphasis of the pastors in this area was on technology and the utilization of new methods. The pastors also mentioned the importance of being the leader and not the follower, not being behind the culture in differing areas. Pastor Geoff related, “The church is ten years behind in methodology” (G. Cline, personal communication, February 23, 2012).

Another area that pastors referred to briefly was adaptability and flexibility in ministry. Several of the pastors opened up in detail about this subject in their response to question nine. Pastor Chad said, “I try to adapt ideas when I can” (C. Whitaker, personal communication, January 22, 2012). Pastor John Wills said, “I practice an adaptive style of leadership” (J. Wills, personal communication, March 2, 2012).

The pastors communicated the idea of adaptability from the perspective of change; the culture is changing, therefore, the pastors must be willing to change. As the culture changes so does the church. Furthermore, a need exists for flexibility and adaptability as it relates to consensus. Pastor John Larson talked in detail about the need for adaptability. He specifically referred to the need for pastors to agree to adapt ministry methods and ideas (J. Larson, personal communication, January 23, 2012).

Several of the pastors discussed the importance of balance again. Pastor Samuel referred to the importance of spiritual healthiness and how it “flows through the church” (S. Johnson, personal communication, February 7, 2012). Pastor Patrick referred to the same idea of spiritual formation corresponding to the congregation. He said, “I believe as I have true devotion to God, it trickles down to others” (P. Smith, personal communication, January 17, 2012). This idea is of course in agreement with Kouzes and Posner’s concept of modeling the way. As pastoral leaders model spiritual healthiness, congregants will follow (Kouzes& Posner, 2007, P. 14).

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Some of the pastors also mentioned the importance of accountability. Pastor Samuel said, “I am accountable to two other pastors” (S. Johnson, personal communication, February 7, 2012). Pastor Samuel discussed the same idea of accountability. He said, “Pastoral accountability groups have been helpful to me” (S. Johnson, personal communication, February 7, 2012). The concept of accountability seemed to help the pastors in dealing with the ministry and life issues. Further, the accountability partners or groups gave the pastors a chance to concentrate on spiritual health.

Balance or integrated wholeness, especially, spiritual, is necessary. The majority of the pastors mentioned the importance of balance, as imperative to the functionality of the ministry.

Several of the pastors mentioned the importance of consensus and working together. Pastor Patrick stated, “It is imperative that we work together towards a unity of mind” (P. Smith, personal communication, January 17, 2012). Further, Pastor Mike agreed, “I and the elders must work together for a conformed agreement” (M. Wells, personal communication, February 3, 2012). Working together for unity of purpose involves several components. First, it involves teamwork. Church ministry teams must have unification of purpose, especially in large churches. There can be no working in silos. Furthermore, there must be transparency and communication. In ministry, teams need honesty and communication across the church organization. If open communication does not exist, troubling issues will likely develop (C. Whitaker, personal communication, January 22, 2012; J. Larson, personal communication, January 23, 2012).

The last response from the pastors was about moving forward with making the right decision, regardless of negative critics. Pastor Mike said, “My concern is not with what people think, but more about moving forward in obedience to God” (M. Wells, personal communication, February 3, 2012). Pastor Chad agreed with this idea of moving forward. He

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believed strongly that pastors needed to work with others. However, ultimately the pastor needed to make the right decision for the church without regard to those congregants that desire to keep the status quo (C. Whitaker, personal communication, January 22, 2012).

Moving forward with the right ideas was a concept that a few of the pastors communicated. Not moving forward with the right decision likely will stifle a church. Pastor John Larson point out, “If we do not make the right decision then harm may come to the church” (J. Larson, personal communication, January 23, 2012).

The pastors who mentioned decision-making all agreed ministers must make the right decisions. They cannot listen to constituents who prefer the status quo. For the church to continue growing there needs to be exigent decision-making. Therefore, as Pastor Joe related, “The pastor should always be placing the right decision above all the naysayers or negative voices” (J. Larson, personal communication, January 23, 2012).

Question eight. The researcher asked question eight to gather information concerning what significant concerns the pastors had during their ministry and how pastors measured success. Pastor John stated that his foremost concern was to be missional. His belief is the church is to be a mission center to the world. In his view, pastors are to be evangelistic and making disciples of Christ both locally and abroad (J. Wills, personal communication, March 2, 2012). Pastor Greg said, “My concern is with the church consumer mentality” (G. Watkins, personal communication, February 22, 2012). He meant that many churches and parishioners were consumer-oriented rather than focused on the church. Many churches offer or cater ministries to people. This issue is an area that many large-scale churches have as a problem. The goal is to “create disciples not consumerism” (G. Watkins, personal communication, February 22, 2012).

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The main emphasis was on the second part of question eight—how the pastors measured success. The pastors gave intriguing answers. Most of them listed transformed lives as their main measurement of success. Pastor Judy remarked that the conference of her denomination wanted to see numbers. However, she said, “My main measurement is a life changed in Jesus Christ” (J. Rein, personal communication, January 27, 2012). Pastor Geoff referred to spiritual growth. He said, “I believe that a good measurement of success is whether or not people are reading the scriptures and praying more” (G. Cline, personal communication, February 23, 2012).

All the pastors relayed during the interview the importance of life transformation in Jesus Christ. Several talked about discipleship and spiritual growth. In most cases in this study, leaders believed success was a matter of the church congregation growing as disciples and developing a biblical worldview. Life transformation, overall, was an essential idea that the pastors communicated and seemed to believe in (G. Watkins, personal communication, February 22, 2012).

Question nine. The ninth question dealt with variation in ministry. The main response to this question was culture. Pastor Matt referenced geographical cultural differences in America. He referred to the Appalachian culture in comparison to how ministry is different in the Midwest (M. Carl, personal communication, January 28, 2012).

Pastor Greg mentioned the importance of audience. He stated, “The audience is different in every situation” (G. Watkins, personal communication, February 22, 2012). Pastor William agreed by relating that the ministry was situational. Leaders need to be aware of the situation and the audience (W. Curry, personal communication, February 17, 2012). Some of the pastors mentioned how weddings and funerals were different. Additionally, the ministers mentioned how the church ministries were different. Specifically, pastors referred to how approach or method

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had to be broached differently (G. Watkins, personal communication, February 22, 2012; J. Larson, personal communication, January 23, 2012).

Question ten. The researcher utilized the last question to gather further information. The pastors listed several areas. Several of the pastors shared practical advice. Some of the information was the same as their previous answers. However, the researcher gathered some new information. Pastor Matt related the importance of pastors reflecting and asking questions. His belief was that the goal of the church is to move forward by converting and connecting people to Jesus Christ. Specifically, Pastor Matt thought in order for the church to move forward, that pastors should reflect on methods and ask questions concerning the usability of ministry concepts or ideas (M. Carl, personal communication, January 28, 2012).

Pastor William related the importance of character. In his view, character is a very important aspect of leadership. If pastors are not being character examples, then the communication and reproduction of biblical ethics is not happening within the church at large. Additionally, Pastor Curry said, “Ministers that lack character would burn out” (W. Curry, personal communication, February 17, 2012). Pastor Mike said, “I will not hire any person that seems to lack character” (M. Wells, personal communication, February 3, 2012). The ministers mentioned character and related it to spiritual formation. Pastor Mike said, “Christian leaders that do not have a real devotional life will have character issues” (M. Wells, personal communication, February 3, 2012).

Several of the pastors mentioned the importance of being relational. The pastors all said that relationships were tantamount in ministry. The pastoral leaders saw relationships as a driving force in ministry, the central focus of ministry. Several of the pastors all related that relationships were ministry, and without relationships, no ministry existed. Pastor Joe related this

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point when he stated, “Ministry is all about relationships” (J. Larson, personal communication, January 23, 2012). This relational aspect was not just with the ministry team or church members but also included those people in the community and the non-churched. Pastor Judy stated, “I seek to connect with people both in and out of the church” (J. Rein, personal communication, January 27, 2012). She reiterated, “I think good pastors connect with both those in and out of the church” (J. Rein, personal communication, January 27, 2012).

The relational aspect of the pastors was also influential with the minister’s evangelistic efforts. By developing relationships, the pastor can introduce people to Jesus Christ. Pastor Patrick said, “I always try to witness the faith to every person I know and encounter” (P. Smith, personal communication, January 17, 2012). Pastor Greg said, “I like to aid people in coming to Jesus” (G. Watkins, personal communication, February 22, 2012).

In summary, several of the pastors communicated that the relational aspect was imperative to the overall functionality of ministry. Pastor Greg stated, “Without relationships, there is no ministry” (G. Watkins, personal communication, February 22, 2010). Without stating this comment as scientific fact, this statement by Pastor Greg is likely the truth. Relationships are vital in ministry.