BAPTIST PASTORAL LEADERSHIP: AN ANALYSIS FOR CURRICULUM DEVELOPMENT

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Through a qualitative study utilizing in-depth interviews, practitioner opinion was gathered regarding how Christian institutions of higher education, primarily Baptist seminaries, may better utilize formal and continuing education to prepare clergy for pastoral leadership. The sample of ten subjects for this study, drawn from the 550 active senior pastors in the Dallas Baptist Association and the Kauf-Van Baptist Association, was selected based on a maximum variation sampling method. The intention was to provide a better understanding of the leadership skills required by senior pastors, to help develop pastoral ministries curriculum and to assess the potential effectiveness of continuing education for pastoral leadership.

The subjects indicated that the formal degree program of their seminary did equip them with the basic knowledge needed for pastoral leadership but it did not provide them in sufficiency with the necessary, practical skills for pastoral leadership.

The pattern that emerged from the data indicates that, overall, seminaries are providing a quality education in preparing pastors for the ministry in their formal degree plans. However, seminaries may have opportunities to be of further service and to gain a competitive advantage vis a vis other seminaries by enhancing and expanding their continuing education programs.
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CHAPTER I
INTRODUCTION

With all the topics open for discussion regarding organizations, one topic invariably emerges as more important than any other: leadership. Every organization has at least one leader with most having multiple leaders. These individuals are key factors of progress, they are the people that “gets things done.” According to Bateman and Snell, “Organizations need people at all levels to be leaders. Leaders throughout the organization are needed to do the things that their people want, but also to help create and implement strategic direction” (2009, p. 434). Leadership is so important that there are now a multitude of books, seminars, training programs, and college degrees seeking to supply the demand of producing better leaders. With leadership being the holy grail of each organization, there are two important questions to be answered: what is a leader and how does one become a leader? The question regarding what a leader is, returns a great diversity of answers; however, they all follow a core theme, a leader leads. As W. H. Cowley put it, “A leader is anyone who has two characteristics: first, he is going somewhere; second, he is able to persuade other people to go with him” (cited in Droke, 1955, p. 305). The second question is far more complex. How do people become leaders? Are they born leaders or is leadership something that can be learned?
The oldest theory held that certain individuals were born with leadership traits. This perspective changed due to the trait approach research conducted from 1904 to 1948. During this time, more than 100 leadership trait studies were conducted (Stogdill, 1948). Currently, it is held that while leaders do have certain leadership traits, these traits can be learned and improved upon (Kirpatrick & Locke, 1991). Max DePree (1989) holds that leadership is an art that can be developed even by those with no natural leadership ability, and leadership consultant John Maxwell (2005) believes that anyone can learn to be a leader, even those who are not in leadership positions.

Developing leaders requires a combination of science and art that seeks to develop both behavioral traits we are born with and new traits we can learn (Jones & George, 2006). While the research literature is growing, leadership continues to be more of an art form than a science. It is an application of a set of skills and abilities that the leader can strive to possess (Hughes, Ginnett, & Curphy, 1996).

Within the past 60 years, research regarding leadership has begun to tackle the unique advantages and problems of not-for-profit institutions. Initially, leadership studies focused primarily on for-profit organizations. Peter Drucker (1990) points out that the non-profit organization does “something very different from either business or government” (p. xiv). He continues to point out that businesses produce products and services, governments control and non-profits produce changed human beings. Michael Granof (2005) expresses that “not-for-
profits provide services targeted to groups of constituents, advocating a political or social cause, or carrying out research or other activities for the betterment of society. The objectives of governments and not-for-profits cannot generally be expressed in dollars and cents, and they are often ambiguous and not easily quantifiable (p. 2).

One of the primary leadership differences between for-profit and not-for-profit organizations are motivation. For-profit organizations exist to make a profit, to do so they pay employees to be productive. One of the primary motivators for individuals in the for-profit organizations is their personal share in the profit. However, not-for-profit organizations rely heavily on volunteers or under-paid employees. Their motivation is more intrinsic, they want to help the world to be a better place, or as Peter Drucker (1990) puts it, “Everything they do is ‘the Lord’s work’ or ‘a good cause’” (p. 111). Some argue that it is easier to lead non-profit organizations because “it’s not as easy to get people fired up about vision when it’s about protecting shareholders who want to make as much money as possible off the work of the employees” (Barna, 2009, p. 32). While it is true that not-for-profit employees and volunteers have extrinsic motivation based on their vision of what is good, the drawback is that often their personal vision is at odds with the non-profit organization or other individuals in the organization. “Workforce diversity and globalization have added to this complexity because diverse employees typically have diverse values” (McShane & Von Glinow, 2003, p. 132). People involved in non-profit organizations may have similar goals with the
non-profit, but they often have opposing views about how to obtain those goals. Leading people to share common goals is quite difficult. “As a leader, if you cut people loose without any direction or guidelines, they’ll be lost and the organization will suffer immeasurably… guidelines are boundaries. They channel energy in a certain direction” (Blanchard, Hybels, & Hodges, 1999, p. 121). The church is a non-profit, but it is also different from other non-profits. The goals and values of the church are set in scripture. While individuals may have their own set of priorities and goals, the job of the pastor is to lead people to the vision and mission of the scripture, even when some may believe that the scripture is outdated and irrelevant. “In a ministry a shared vision changes people’s relationship to one another…the ministry’s vision encourages and allows people to come together and work together” (Malphurs, 1999, p. 134-135).

In for-profit organizations, individuals may set aside their personal goals and values for the company. In not-for-profit organizations, individuals want to express their personal goals and values. In churches, Christians are encouraged to imitate God (Ephesians 5:1, NIV), meaning they are to allow God’s goals and values to replace their own (Romans 12:1-2). The difficulty of leading people according to scripture is that people have different interpretations of what scriptures teaches. “We invariably bring to the text all that we are, with all of our experiences, culture, and prior understandings of words and ideas. Sometimes what we bring to the text, unintentionally to be sure, leads us astray, or else causes us to read all kinds of foreign ideas into the text” (Fee & Stuart, 1993, p.
14). Pastors often have difficulty leading the congregation because they, both the minister and the congregation, may have differing theological views regarding the purpose, mission, goals, and values of the church.

Leadership in for-profit business has been researched for years. Leadership research in not-for-profit organizations is relatively new, but it is taking place. In religious organizations, the science of leadership is at its infancy. There is surprisingly little research regarding church leadership, specifically research about the continuing development of pastors as they grow in their ministry (McKenna, Yost, & Boyd, 2007b). Michael Anthony and James Estep (2005) point out the following:

Management theory has changed a great deal over the past 50 years. Methods of management and administration have made significant improvements in business, education, health care services, and the military. Yet the churches have failed to keep abreast with these new insights and have fallen far behind. The result is mismanagement and confusion. When congregational members, many of whom are trained in these fields, observe the ineffective ways church leaders manage ministry resources, they lose trust and view these leaders with suspicion and contempt. Since many of these management principles have their origins in Scripture, what is needed is a foundation of biblical teaching regarding the concepts of management, organization, and administrative practice. (p. 1-2)
The need for pastors to learn management theory is highlighted by an article in *The Christian Century* that states that the primary reason for pastors and church staff being terminated is over issues involving control of the organization. “The next most common reasons for dismissal were: the church’s resistance to change; poor people skills on the part of the pastor; a pastor’s leadership style seen as too strong; and congregational conflict at the time the pastor arrived” (2008, ¶ 3). Pastoral leadership can either help or hinder the ministry. “Since everything can rise on leadership, it can also fall on leadership. A gifted man can lift a church to great outreach as he faithfully serves God. Sometimes an inferior leader may enter a place of influence in the government of the church. In this case, a great church can be destroyed or slowed down by poor leadership” (Towns, 2006, p.358). The need for qualified church leadership is expounded by John Maxwell (2002) as he quotes George Barna (1997) in *Leaders on Leadership*.

The most critical problem facing the church today is the leadership vacuum that grew during the Twentieth Century. Church expert and statistician George Barna asserts, “Leadership remains one of the glaring needs of the church. People are often willing to follow God’s vision, but too frequently they have no exposure to either vision or true leadership.” Just a few years ago, Barna penned some sobering conclusions based on his research: “After fifteen years of digging into the world around me, I have reached several conclusions regarding the future of the Christian
church in America. The central conclusion is that the American church is dying due to lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership…Nothing is more important than leadership." (p. vii)

What is leadership, specifically, pastoral leadership? A quick search of the Christian Book Distributors web site revealed that there are over 350 books on pastoral leadership. Of these books, there are three primary categories of authors: those who are professional leadership consultants, academic scholars and practicing clergy. As expected, the leadership consultants wrote about leadership theories and practices, mainly the programs that financially benefit the author. The scholars, most of whom are theologians, primarily sought to apply sound leadership skills and practices to ministry. Many looked at the Biblical roots of leadership using certain Biblical characters or stories to serve as the bases for their leadership paradigm. Others sought to apply secular leadership principles to the church. The third category of authors is the clergy. While there is diversity among the topics of the leadership consultants and again among the scholars, it does not compare to the diversity among clergy authors. Most of these authors wrote about personal experiences, writing about what worked for them at a certain point in time in a certain context. Another major topic of interest dealt with vision and planning followed by conflict resolution and burnout. Many pointed out that to be an effective leader, all they need is God. Others wrote
about leadership strategies and skills they learned in the secular workplace and effectively applied in the church. A common thread among all the books is that there is a need to be a better leader. The consultants wrote according to their training and the insights of their consulting business. The scholars wrote according to their educational discipline. The clergy wrote about practically everything. While there is still academic debate regarding what leadership is and should be, there is more confusion regarding pastoral leadership. Is the call of God all that is needed to be an effective leader in the church? Alternatively, are there certain skills and traits that are needed? Leadership ability is needed, and pastors tend to lack basic elements of leadership based on their rate of attrition. The implications of the pastoral leadership literature is that proper leadership ability is necessary not only to grow a ministry, but to survive a ministry. Don Hicks (2008) reports that the attrition rate of pastors is between 20% to 30% and that the Global Pastors Network estimates, based on their research, that 80% of seminary and Bible college graduates will abandon their ministry within the first five years. One of the difficulties in finding and applying the appropriate leadership skills is that most of the books regarding pastoral leadership are based on large churches. Allen Nauss (1995) points out that different sized churches require different leadership styles and skills. The Hartford Institute for Religion Research (2006) points out that the median church in the U.S. has only 75 regular participants with 59% of churches in America having a congregation size of less than 100 members. The fact that the literature regarding pastoral
leadership is primarily based on large churches may be a contributing factor in
the confusion regarding what a pastoral leader is and how a pastoral leader is
made. If understanding can be made to determine what a pastoral leader is,
someone with certain traits or behaviors or someone who can skillfully use
leadership principles, then progress can be made in finding and equipping
ministers for their task.

Statement of the Problem

How may Christian institutions of higher education better utilize formal and
continuing education to prepare clergy for pastoral leadership?

Purpose of the Study

The purpose of this study was to examine the leadership skills and
theories perceived to be important to practicing clergy to improve curriculum
development for formal and continuing pastoral education.

Research Questions

To achieve the purposes of the study, the following research questions
were addressed:

1. What are the perceptions of practicing pastors regarding the leadership
   skills necessary to lead a church?
2. What leadership skills have practicing pastors employed while leading
   the church?
3. What do practicing pastors perceive to be weaknesses in their ability to
   lead the church?
4. What are practicing pastors perceptions regarding their formal training in preparing them to being a pastoral leader?

5. Do practicing pastors utilize theory and principles taught in seminary?

6. What recommendations can be made to improve the quality of pastoral training to better prepare future ministers?

7. Do practicing pastors perceive a need for continuing education to improve the quality of their ministry?

Significance of the Study

The pastoral profession is hard work. The pastor is on-call 24 hours a day, 7 days a week. Pastoral ministers carry the stress of leadership, shepherding, and counseling. As a result, he is more prone to burnout, divorce, stress related problems, and half feel unable to meet the needs of the job (Cordeiro, 2009; McKenna et al., 2007). Therefore, a formal assessment is needed to determine which leadership skills are needed by pastors. Pastoral leadership must be delineated to determine if there are certain leadership traits required to be a pastor or if there are certain leadership skills that can be used as tools by the pastor. Proper training may reduce or eliminate many of the organizational problems faced by pastors today. This study will provide information to enhance current curriculum and to guide the implementation of continuing education.
Definition of Terms

The following terms used in this study have restricted meaning and are defined as follows:

- Clergy – Authors who are practicing pastors.
- Consultants – Authors who, as a primary means of income, teach leadership skills or theory and either consult church leaders or offer seminars and training to train church leaders outside of the academic institution.
- Pastoral leadership – A general classification regarding the skill sets, knowledge, talents, and abilities specifically required to lead a church, in contrast to general leadership skills, knowledge, talents, and abilities required to lead any other organization.
- Scholars – Authors who are professors or who work within academic institutions who lead departments or teach courses to train church leaders in pastoral ministries.
- Secular research – A categorization of literature and research produced by non-religious academic institutions and secular businesses and authors.
- Senior pastor – The leading minister in a church who is responsible for pulpit ministry, direction, and training the congregation for ministry.
Delimitations

This study was delimited to current pastors who serve in churches that range in size from 25 to 500 members in the Dallas Baptist Association and the Kauf-Van Baptist Association. These pastors needed to have served as a pastor for at least three years at their current church and hold a theological degree. The research is further limited to defining the distinctives of pastoral leadership as distinct and separate from other for-profit or not-for-profit organizations.

Limitations

The study may be limited due to the biases of perceptions of interviewees in their identification and description of pastoral leadership issues. This study is further limited due to the homogenous population group of Southern Baptist ministers in the Dallas and Kauf-Van Baptist associations.
CHAPTER II
REVIEW OF THE LITERATURE

Introduction

A review of the literature reveals two major areas of distinction regarding the philosophical constructs of pastoral leadership. The first approach views pastoral leadership as a gift or supernatural ability given by God and any correlation between leadership skills and pastoral success is purely coincidental. Where secular leadership research may support the Biblical model, the Biblical model is correct not because research may support it, but because it is the Scriptural model. The second holds to the idea that while pastoral leadership is primarily focused on scriptural models of leadership, secular research aids in the understanding and application of spiritual models. This approach assumes that all truth is God’s truth and what is true in secular leadership research is true in pastoral leadership. A third, less predominant view, adapts secular models and applies them to the church with little or no theological scrutiny. Interestingly, the diversity of philosophy, generally speaking, is divided between the groups of authors. Church consultants, and scholars with little or no pastoral experience, tend to focus on specific aspects of pastoral leadership solely based on secular research and only slightly modified to be effective in pastoral leadership. Clergy, and scholars with pastoral experience, tend to focus on Scriptural models of pastoral leadership, either in reaction to applied secular methods or in the integration of secular and Scriptural models. Other clergy espouse a strictly
religious approach to leadership denying most, if not all, secular influences. This third group is the least prominent in literature but reflect a rather large population as seen in the literature that supports the integration of Scripture and secular research.

Academic Perspectives

Most of the literature regarding pastoral leadership is by scholars who are seeking to academically advance pastoral leadership either in theory or in practice. It is somewhat difficult to classify these authors because their roles sometimes overlap. There are scholars who joined academia immediately upon graduation with their own degree; scholars who became faculty after serving in the pastorate, or are still serving in the pastorate; and scholars who also serve as church consultants. This is not surprising since academia is seeking to expand knowledge on all spheres. As a result, we have seen a dynamic change in academic support for pastoral leadership as Robert Dale points out:

Historically, a shift is occurring in the application of pastoral skills to congregational life. Traditionally, proclamation skills—preaching, teaching, leading worship, and evangelizing—have been stressed in mainstream Protestant groups. In some denominational circles, proclamation was the central, almost exclusive, emphasis in congregations until about the middle of this present century. Then, after World War II a new, professionalized ministry thrust gained momentum, growing out of the clinical pastoral education movement. The caring skills
of pastoral counseling, clinical chaplaincy in hospital settings, grief intervention, and ministry to family systems expanded the congregational leader’s array of tools. A third force is now emerging in pastoral skills. Pastoral leadership is building on the motivation and communication skills of proclaiming and the human relations skills of counseling. Additionally, leadership studies in ministry draw from the significant learnings of industrial psychology, business administration, and organizational research. Seminaries are updating our old church administration courses and are developing practical theology courses on leadership, pastoral management, congregational health, and organizational development. (1986, p. 21)

A quick overview of curriculum and catalogues of Bible colleges and seminaries show an increase in the number and diversity of courses dealing with pastoral leadership within the last 20 years. Topics among the courses offered range from personal leadership skills to organizational leadership, including theology of leadership and administrative functions of the pastorate. Academic texts reveal the focus of leadership in these courses to be as diverse as the professors teaching. Books used as texts in these courses range from purely Biblical models of leadership to purely secular models of leadership. Degree plans reveal that the focus of pastoral education is theology and exegesis of scripture with few courses teaching the minister how to correctly apply the theology to the church. One prominent seminary devotes less than 9% of its courses to pastoral
leadership (Thames, 2008). Robert Greenleaf is convinced that the best place to produce religious leaders is in the seminaries. However, for this to happen, seminaries must reverse its priorities. “Whereas seminaries are now mostly academic and only incidentally formative, formation of religious leaders will be primary and academic teaching will be secondary” (Greenleaf, 1998, p. 141). He espouses that seminaries have a greater obligation to train religious leaders than it does to train theological scholars. Greenleaf is not alone in holding this view. In 2005, Harvard Divinity School revised its curriculum in response to criticism that the school was more focused on creating academic scholars than growing ministers. At the core of the new program “is the conviction that the study and the practice of religion inform and influence each other—that theological scholarship cannot be separated from practical theology” (Higgins, 2008, p. 12).

Other scholars are concerned with the problem of ill prepared pastors. Nearly 100 years ago, F.A. Agar wrote about the need for seminaries to develop clinical, intellectual, leadership and organizational courses to help the minister to be equipped for the work of the ministry. In the early 20th century, Agar (1926) commented, “for several generations, there has been a profound conviction that the theological seminaries are not producing men adequately trained to do the real work of ministry” (p. 39). Nearly 70 years later, Leith Anderson (1992) writes, “traditional seminary education is designed to train research theologians, who are to become parish practitioners. Probably they are equipped for neither” (P. 46). Moreover, Michael Anthony states: “the sad reality is that a college and
seminary education does not guarantee adequate training for leading a congregation” (p. 25). A few years later Aubrey Malphurs argues that for a minister to be successful, he must be able to be a competent leader. He points out that, “if one peruses the catalogs of many of our best evangelical schools, he or she will discover only one or, at the most, two courses on leadership. In spite of the fact that every church survives on the basis of competent lay leadership, future pastors graduate not knowing how to recruit and train these leaders” (Malphurs, 1997, p. 12). “The problem isn’t so much that administration or management is an alien language; the problem is that seminary curriculum is generally devoid of instruction in this most important of pastoral responsibilities” (Anthony & Estep, 2005, p. 10). Glenn Daman points out that pastors quickly learn that the seminary has not adequately equipped them to do the work of the ministry. “They realize that to be effective pastors they must also be effective leaders. Consequently, they begin to read as much as they can about leadership and management. But these books and articles, instead of providing the answers that pastors seek, often leave them feeling even more defeated and discouraged as they struggle to live up to the standards for success presented by the authors” (2006, p. 82).

As Christian colleges and seminaries are changing to meet current and future needs of churches and ministers a couple obstacles are recognized. First “seminaries, whatever their theological persuasion, have been among the most change-resistant educational institutions” (Brushaber, 1991, p. 19). And
secondly, the difficulty for Christian institutions to prepare and present leadership courses lies in the defining of the philosophy and function of pastoral leadership.

Philosophical Foundation for Pastoral Education

Before pastoral leadership can be defined or roles delineated, the philosophical foundation must be understood. The literature exposes two divergent lines of thought. The first views pastoral leadership as a supernatural gift of God and any training outside of the Scripture diminishes the gift. The second views pastoral leadership as both a gift and a set of skills. While the gift cannot be learned or obtained apart from God, pastoral leadership skills can and should be learned by clergy. Determining the correct view will answer the question, should leadership courses be based on secular theories and models that are consistent with Scripture or should they be based on the Scripture alone?

Argument for Pastoral Education to be Based on Scripture Alone

Many in the church have distaste for anything dealing with the business world and state they want the church to remain spiritual. According to R. Albert Mohler, Jr., the primary reason for seminaries is to prepare ministers is for service in the churches (1996). He espouses “that God calls ministers for the church and that this spiritual calling is matched by spiritual gifts and qualifications” (1996, p. 282). The role of the seminary should be to develop the spiritual gifts and qualifications given to the minister by God and not to train just anyone how to organizationally manage a church (Molher, 1996). This sentiment
is shared by John Piper who argues that ministers should not be trained using secular methods. “The professionalism of the ministry is a constant threat to the offense of the gospel…The world sets the agenda of the professional man; God sets the agenda of the spiritual man” (Piper, 2002, p. 3). Lois LeBar laments, “a chief reason for the lack of life and power and reality in our evangelical teaching is that we have been content to borrow man-made systems of education instead of discovering God’s system” (1995, p. 24). A student at Harvard University faced Bill Hybels, pastor of Willow Creek Community Church, with this philosophy during a lecture. As Hybels was discussing the success of Willow Creek a student stated:

“Bill, I just don’t think you should mix best management practices with spiritual stuff.” He continued, “I’m really uneasy with all this leadership training, leadership development, and managing for results that I see at Willow. I think that when it comes to God, the spiritual realm, and the church, it ought to be laissez-faire. Hands off. Let go and let God. That’s what I think.” (Hybels, 2002, p. 69)

Don Cousins argues that “we need to look beyond the world’s definition and understanding of leadership…We need to discard the belief that ministry methods and techniques are the single most important factor for achieving greater effectiveness” (2008, p. 152). Stan Toler, pastor of Trinity Church of the Nazarene, concludes that “a multi-degreed seminarian doesn’t make a great pastor. Many pastors are great pastors in spite of all that! There is something
more, something far deeper and far wider” (2007, p. 15-16). He continues to state that great pastors, regardless of training, have six essential characteristics: They know how to pray, they have personal integrity, they have great flexibility, they are team builders, they have a sense of direction, and they have a great commitment. He does not completely dismiss the need for formal leadership development, but he does emphasize that the focus of true leadership ability comes from a personal relationship with Christ. Using John the Baptist as an example, he writes:

The Baptist knew who he was. His leadership strengths didn’t come from books or seminars, conferences or conventions. As vital as those edge-sharpening tools may be, John’s authority came from the power that flowed from his connection to Jesus Christ, the Messiah. And John’s message to the masses was always the same: “He must become greater; I must become less” (John 3:30, NIV). (Toler, 2007, p. 170)

Mac Brunson, pastor of First Baptist Church of Jacksonville agrees, he states that “while we can learn from the business world, the church is not a business; it is a bride” (Bryant & Brunson, 2007, p. 71).

*Argument for Pastoral Education to Include Secular Research*

Proponents of integrating business and church models seek to dispel the idea that secular research and Scripture are incompatible. “Church leaders need not be bothered about the non-church sources of some good ideas. If they are true and right, it does not matter whether they originated in or out of the church.
The basic philosophic ideas of good administration anywhere find kinship with distinctively Judeo-Christian concepts” (Tidwell, 1985, p. 23). George Babbs and Michael Zigarelli who wrote a book titled *The Minister’s MBA* share this sentiment. They compare the idea of leaving business principles out of the church as a lie from the devil. “But a snake in a tree has duped legions of ministry leaders into believing that there’s an inherent incompatibility between business principles and pursuing a noble, spiritual cause. Consequently their ministries remain stuck in first gear—sometimes in neutral or even in reverse” (2006, pg. 6). Michael Anthony when discussing the Biblical perspectives of Christian management best describes the issue.

Many well-meaning Christians mistakenly believe that since businesses have incorporated and promoted popular methods of management in order to produce financial profit, then there must be something inherently wrong with integrating these same principles into the way we organize and administrate the affairs of the church. The problem with this faulty reasoning, however, is that many of the principles found in secular organization and administration textbooks used in MBA programs across North America did not originate in corporate America. Most of these principles of management originated more than four thousand years ago and are recorded in the pages of Scripture. (Anthony & Estep, 2005, p. 13)

Richards & Hoeldtke allude that secular leadership tools are intrinsically amoral. “What makes the use [of leadership tools] right or wrong is not the system itself
but the way in which it is used by persons” (1980, p. 192). Authors who support the integration of faith and secular research are quick to warn against misuse of these principles. Speaking against authors who focus on a particular theory or method, Michael Anthony and James Estep argue that “they focus on individual tasks, narrowly focused principles, or even endeavor to provide a solution to an administrative setting requiring more than one response, resulting in the formation of a new administrative fad. Complex ministry problems are not solved with a three-step seven-laws formula. This may sell books, but it doesn’t solve the real problem” (2005, p. 2). Anthony and Estep’s remark is a response to the core philosophical objection to using secular research; which is the use of secular research to the exclusion of Scripture. The authors recognize that secular research without Scriptural oversight is wrong and that the exclusion of secular research that is aligned with Scripture is also wrong.

Those who oppose the use of these proven theories and practices are fearful of losing the Scriptural foundation of pastoral leadership. Those who support the use of these theories and practices do so understanding that the methods must be fully aligned with good theology. Therefore, the integration of secular research and biblical models are contingent upon a God-centered approach to education. Theories and practices derived from secular sources are not necessarily against a scriptural worldview as Robert Pazmino (1992) suggests.
A God-centered or combination approach establishes as its starting point the authority of God as revealed through Scripture, illuminated by the Holy Spirit, and discerned through the operation of human reason and experience, both corporate and individual. From the Scriptures, viewed as trustworthy guide for Christian faith and practice, one can derive essential principles that influence educational thought and practice. (p. 22)

Pastoral leadership includes administrative duties that benefit greatly from scripturally applied secular research. Crumroy, Kukawka, and Witman identify three major areas of responsibility for the pastor. “The first two, worship and congregational care, rely heavily on God’s equipping the minister for service. Those seeking a purely non-secular education may see the third major area of responsibility, administration, as less important. However, the authors place each of the three as equally important” (1998, p. 2). G. Douglass Lewis underscores the importance of the administrative role of the pastorate. “It requires organizing institutions to serve as instruments of the transformational process, whether individual or corporate. Ministry requires organization, management and leadership” (Lewis, 1997, p. 14).

Theology of Pastoral Education

The discussion of Christian education is formed around two competing views. The first is the idea that Christian institutions do not need any secular influence in training its students. As a result, strong opposition is made to anything secular. The opposing view holds that all truth belongs to God (Holmes,
1977), and all truth, even truth discovered by secular researchers, should be a part of the Christian’s education. Arthur Holmes explains the relationship as using secular research to inform Scriptural models. He suggests that a Christian approach to education involves the full integration of Christian faith and academic studies. In his book *The Idea of a Christian College*, Holmes states that Christian education “requires a thorough analysis of methods and materials and concepts and theoretical structures, a lively and rigorous interpretation of liberal learning with the content and commitment of Christian faith” (1987, p. 7). Poling and Miller comment that integrating secular research and theology rests on “a strong conviction that business decisions and spiritual awareness belong to one another in the life of the church, and especially with those who are charged with leadership” (1985, p. 108).

The basis for understanding the correct viewpoint is a proper anthropology based on Scripture. Humans are created in the image of God (Genesis 1:26) and yet are still human (Psalms 103:13-15). Our makeup is both spiritual and fleshly (I Thessalonians 5:23). “Today, man is a living soul and a living body, joined inextricably together so that both material and immaterial permanently affect the other” (Towns, 2006, p. 211-212). Christians, by nature, view the world through an integrated paradigm that is shaped by both their humanity and God’s revelation. Humans “are embedded in creation, but they are not only in nature, they are also over nature. While they are a part of nature the are apart from nature…Not only do they have a special relationship to God, they also have one
with other humans” (Elwell, 1996, p. 602). It is implausible that God intended humans to hold Scripture as their only source of knowledge since His revelation is not limited to the Scriptures alone. God’s revelation is “both ‘general’—God revealing Himself in history and nature, and ‘special’—God revealing himself in the Scriptures and in His Son” (Enns, 2008, p. 158). Although God’s special revelation is superior than His general revelation, His general revelation should not be ignored. Truths gained from studying God’s general revelation can be gained by anyone, regardless of their spiritual state. “General revelation is so called because it comes to everyone, just through their being alive in God’s world” (Sproul, 2005, p. 753). Clergy’s argument that secular aspects of God’s revelation may be known by anyone, but spiritual aspects can be known only by special revelation, does not take into account that even through the general revelation, the spiritual attributes of God are made known (Psalms 19:1-2). The first chapter of Romans states that God has revealed himself to everyone. Robert Mounce comments that Romans 1:20 “explains that certain invisible attributes of God have been clearly perceived since the world began, specifically, his ‘eternal power and divine nature’” (1995, p. 78).

Humans are created both spiritual and worldly, God’s revelation is both spiritual and worldly, and God does not expect humans to divorce themselves from the world or the spiritual. There are distinct expectations that Christians be separated from sin in the world, but not from the world itself (I Peter 2:11-14). Just as humans are both spirit and worldly so are their actions, thoughts, and
feelings. Their education must reflect both perspectives: that which is given by God and that which is developed by man. Richard Leyda, in discussing the development of leaders for Christian ministry points out that “ministry capabilities can be grouped as both God-given and developed” Anthony & Estep, 2005, p. 311).

A synthesis of the literature suggests that God gave humans creative and inquiring minds. Through human effort, blessed by God, humanity has experienced remarkable changes (Enns, 2008). Christians accept modern conveniences created through human effort with the understanding that modern technology is amoral (Richards & Hoeldtke, 1980). If it is used to glorify God, it is good (Holmes, 1977). Christians should not ignore modern research that enhances and informs Scriptural practices (Tidwell, 1985; Anthony & Estep, 2005; Babbs & Zigarelli, 2006). If our salvation is dependent upon a mutual working between God and man (Philippians 2:12-13) then so should our life (Pazmino, 1992). Christians should not separate the secular and Christian aspects of life. For the Christian, all aspects are Christian (Titus 1:15; Maxwell, 2002). Bill Hybels, pastor of Willow Creek Community Church writes extensively on the need for pastoral leadership to rely on the power of God, yet he regularly references methodologies borrowed from secular leadership research. Hybels defended the use of effective strategies and leadership resources in the church by stating that church leaders should do everything possible to be effective and successful in ministry. He concludes by stating that he would “make no apology
for learning and applying best practice principles as God leads” (Hybels, 2002, p. 70).

Research on Pastoral Leadership

While there are multiple books and articles relating to pastoral leadership, there is surprisingly little research. Most of the research dealing with clergy fall into two categories, assessment and evaluation of clergy training and clergy effectiveness. The more useful of the two for this study deals with the assessment and evaluation of formal training of clergy. While they do not specifically address pastoral leadership, they are insightful regarding the areas of pastoral preparation that is measured. The later focuses on successful clergy, however, the researchers disagree on what constitutes successful and effective clergy. There is a vacuum in the research literature regarding pastoral leadership. “Relatively little is known about the ongoing development of pastors as leaders…Little research exists on leadership development in pastors” (Mckenna et al., 2007b, p.190). Bhatia (2001) argues that part of the reason that there is so little research is because “both graduate students and professionals, in general, at Christian colleges and universities avoid research out of fear or disinterest in the process” (p. 29). The author continues the argument by stating, “evangelicals spend enormous sums on higher education, but the diffusion of resources among hundreds of colleges and seminaries means that almost none can afford a research faculty, theological or otherwise” (Bhatia, 2001, p. 29).
A quick review of dissertations reveals an absence of information regarding pastoral leadership. A search through dissertation abstracts on EBSCO Host revealed only five dissertations and one Master’s Thesis on the subject. Of these, Only the master’s thesis specifically deals with pastoral leadership instruction. None of the research asks what constitutes pastoral leadership. While they may point out the need for more courses or better training in the area of pastoral leadership, none state what those courses should contain or how seminaries may be more effective in curriculum development.

Raymond Beach (1994) conducted research assessing seminaries coverage of managerial leadership instruction. His focus was to determine how well seminaries apply Christ’s priorities in training ministers. His research “bears out what earlier studies show: full-time minister spend a much greater proportion of their workday in managerial leadership decision-making situations than their formal training provides preparation for” (Beach, 1994, p. 22). Interestingly, of the 12 subjects surveyed, he found that “not one of the persons questioned felt that their formal seminary training was sufficient in preparing them for ministry managerial leadership” (p.22). However, he does not address specific skills required for the minister. What he sought to argue is that seminaries have moved away from a biblical method by teaching either a liberal or technical curriculum and that seminaries need to return to the biblical method of discipleship, mentoring, and equipping the believers. He also emphasized the need for continuing education among ministers by quoting a study by Osborn
titled *The education of ministers for the coming age*, who wrote, “the seminary period should be followed by some form(s) of developmental oversight and continuing education program(s) that would involve a partnership of churches, seminaries, and ministers” (p. 50). While Beach did not adequately discuss his survey results, they do provide some useful information. One question asks the respondents to give their primary source of information for ministry managerial leadership. The largest response (75%) indicated personal reading as their primary source of information. Formal education was regarded as the lowest source (16.7%). He also asked the respondents if leadership is an in-born trait, a God given gift, a learned or acquired behavior, or a combination of in-born trait and learned or acquired behavior. Five (41.7%) of the 12 respondents stated that leadership is a learned or acquired behavior; four (33.3%) stated it is a God given gift; and three (25%) stated it is a combination of in-born traits and learned or acquired behavior. The focus of this thesis was on the biblical philosophy of ministerial training rather than an assessment of actual skills and abilities required for pastoral leadership.

Cheuk On Lui (2000) conducted a research project on a theological seminary in Hong Kong. The study was focused on how effective teaching a Western style program would be in an Eastern culture. The study did not address specific coursework or the impact of coursework on the student’s current or future ministry. Sukhwant Bhatia (2001) studied the alumni perceptions of the strengths and weaknesses of the Doctor of Ministry program at Dallas
Theological Seminary. This study focused on the seminary’s environment and policy as it is perceived as beneficial to the alumni. It did not focus on specific areas of study that are beneficial for pastoral leadership. Linden McLaughlin (2002) evaluated the professional training in Christian Education at Dallas Theological Seminary in terms of the perceptions of program alumni. This study asked how well the master’s program prepared the student for their first ministry experience. The research demonstrated that 79.7% either agreed or strongly agreed that the program was effective (p. 105). The most insightful aspect of this research dealt with the open ended question: What present or anticipated professional duties do you feel your master’s level graduate training at DTS did not adequately prepare you for, but should have? Interestingly, the top three terms used were: administration 40.7%; counseling 33.5%; and leadership 25.8% (McLaughlin, 2002, p. 174). The top three content clusters were: people skills 48.1%; administrative/management skills 31.8%; and leadership skills 20.1% (p. 175). Of the people skills group, most dealt with counseling 27.2% and conflict resolution/management 24.8% (p. 177). Arthur Harrington would argue that both of these are functions of pastoral leadership (1985, p. 147). The researcher categorized the leadership skills content cluster with the following themes: leadership 50%; leadership development 19.7%; equipping/training 14%; change 7%; vision casting 5.9%; coaching 2.3%; and problem solving 1.1% (McLaughlin, 2002, p. 178). Each of these areas were introduced by the respondents to the survey and not the researcher. So while 83.1% of the respondents perceived
that their training continues to help them do their job (p. 106), they still addressed a need for more training in leadership issues (p. 178).

James Welch (2003) conducted a study evaluating alumni’s perceptions of the role and effectiveness of Southern Baptist seminaries in preparing ministers for administrative tasks. In this study, Welch equates management, administration, and leadership. His focus is on the administering functions of church leaders such as leadership, human resources, physical resources, financial resources, and control. His research is constructed on the popular model of the manager as one engaged in planning, organizing, staffing, directing, and controlling (Bateman, et. al., 2009; Welch, 2003, p. 37). Although the author does not distinguish between leadership functions and management/administrative functions, he does give insight into the role of clergy as leaders. He defines leading skills as decision making, team building, communication, motivation, team development, and initiation (Welch, 2003, p. 100). The respondents were asked to rank in importance the 34 competencies of ministerial management given in the instrument. The ministers ranked biblical models for leadership as the second most important (decision making was the most important), and contemporary leadership models as fourth in importance (p. 106). He found that “while leadership principles are important to ministers, apparently ministers are hesitant to accept contemporary leadership theories as effective tools for ministry” (p. 180). He cites one reason for this may be that “faculty appear to be hesitant to indicate its importance for effective ministry” (p.
This study implies that leadership skills are important to clergy but it does little to define which leadership skills are important or how understanding these skills will impact curricular development.

Timothy Woodruff (2004) examined the role of executive pastors by researching executive pastors of larger churches. Most of the discussion and research in this study is focused on the executive pastor and not the senior pastor. However, the author indirectly sheds light on pastoral leadership. “The senior pastor is the executive leader in a local church with the overall responsibility for worship, discipleship, and evangelism within the local church. This person may not be directly responsible for the implementation of programming in each of these areas, but this individual is responsible for understanding the mission, setting the vision, and beginning the strategy process for carrying out the mission” (Woodruff, 2004, p. 17). Unlike James Welch, mentioned earlier, Woodruff does distinguish between management, administration, and leadership. “Leadership is different from management or even administration. Leadership and management must coexist, as neither is truly possible without the other. Leadership focuses on doing the right things, while management focuses on doing things right. Administration can be defined as the processes and procedures that support the leadership and management process” (Woodruff, 2004, p. 26). Whereas Welch places leadership and management as a subset of administration (2003, p. 27), Woodruff sees administration as a supportive subset of leadership and management. The
researchers look at pastoral leadership is quite limited since he is seeking to prove that the leadership and management roles of senior pastors is so vast that they need help to perform their ministry. “Complex organizations and complex roles of leaders have created a need for someone to come alongside the pastor and assist with the management of the church (Woodruff, 2004, p. 67). Woodruff (2004) also argues that senior pastors may not have the required skills to effectively manage a church. “Some pastors have the spiritual gifts and skills necessary to lead and administer. The pastor who does not possess these gifts needs familiarity with leadership and management principles in order to gather around him others in the congregation who have these gifts” (p. 6). His focus in the research is to validate the functional role of the executive pastor as a leader-manager to distinguish it from the manager-administrator role of the church business administrator and emphasizes the executive pastor's role and related skills and not the pastor's role or related skills.

In a dissertation for the Doctor of Psychology degree, David Pickens (2002) conducted an extensive review of research regarding ministerial effectiveness. He found four broad categories: the minister’s personality, motivations and personal preferences, leadership, and interpersonal characteristics and perceptions (p. 4). He found that highly motivated ministers tend to be more effective, but, in general, “using personality as a predictor of effectiveness appears to lack conclusive support” (Pickens, 2002, p. 16). He found the same regarding motivations and personal preferences of clergy (p. 26).
He also found that on the interpersonal characteristics and perceptions category, there were no significant predictors of pastoral effectiveness (p. 52). The findings in the leadership category are not very helpful in defining pastoral leadership issues. The focus on the research is ministerial effectiveness, as a result, useful information regarding pastoral leadership must be inferred from the studies mentioned. He divides the research into two leadership categories: leadership styles and behaviors and leadership skills (Pickens, 2002, p. 26).

The first category, leadership styles and behaviors, lists the following as roles the minister must perform: administrator, organizer, pastor, preacher, priest, teacher, and reactor (Pickens, 2002, p. 27). The second category, leadership skills focused on 11 subscales: Persuasive, Assertive in Leading, Relations-oriented, Task-oriented, Cool under Pressure, Integrative, Goal-oriented, Accurate in Predicting, Tolerant of Freedom, Tolerant of Uncertainty, and Representing the Congregation. After questioning the instruments and scope of the various studies that explored the above behaviors and skills, Pickens (2000) concluded that, “effective ministry does not appear reducible to personality traits, nor to mere patterns of motivation, leadership ability, or interpersonal relations” (p. 56). This study focuses on ‘effective’ ministers and states that researchers are unable “to agree upon a viable operational definition of effectiveness” (p. 54). The study also uses broad terminology regarding pastoral leadership behaviors and skills and admits that “with the exception of a few areas, the research on
ministerial effectiveness is scattered and disjointed, and few studies build upon previous findings” (p. 53).

There is a need for further research on pastoral leadership especially since 98% of pastors believe they are leaders and 94% of church members agree (Reed & Hansen, 2003). Not only are pastors leaders, the leadership skills they require differ according to the size of the congregation (Kraakevik et al., 1999). Small churches require a shepherd and larger churches require a rancher. The shepherd has the ability to meet with and know each congregant individually. The larger church would be stifled if the minister continued to be a shepherd when the church requires the minister to have a rancher mentality that delegates ministry to others (Kraakevik, et. al, 1999; Nauss, 1995). It is not only necessary to have the right set of skills, the minister must be purposeful in using those skills. “At every level of size and for practically every function, the skills of intentional ministry are necessary for effectiveness. This would suggest that a minister who is not intentional, but merely reacts to the pressures created in the job, is passive, or is even deliberately ‘laissez-faire,’ abdicating the responsibility for leadership, will very likely not become effective” (Nauss, 1995, p. 125). The literature points out the need for “seminarians or candidates, as well as some current clergy, be apprised of the need for all of the skills as well as for the different types of leadership styles and should be trained to use them. This would appear to be a prime need for seminary as well as in-service training” (Nauss, 1995, p. 126).
This idea of continuing education is supported by other studies as well. Robert McKenna, Paul Yost, and Tanya Boyd conducted a study focusing on the need for continuing development of pastors after seminary. They state that “like businesses, churches tend to rely on initial formal training to provide the primary development for pastors. However, once pastors are in charge of a church, relatively few ongoing programs exist to support their continued development” (McKenna et al., 2007, p. 179). The study found that ministers tend to learn through on-the-job experiences. They suggest “that seminaries might increase their force on giving pastors the skills they need to navigate through and learn from the key events in their careers, and include experiential components so students understand the realities of pastoral leadership while still having access to professors and advisors to provide insight and feedback to their learning” (McKenna et al, 2007, p. 185). Allen Nauss (1989) conducted a study that focused primarily on character traits that may be developed and concluded by stating that ministers need both “seminary and in-service training…in each of the skills” (p. 66). Seminaries can learn from secular institutions to not neglect the need for on-going training for ministers. “Some institutions of higher education, for instance, have learned that continuing education of already highly educated adults is not a luxury, or something to bring in additional money, or good public relations. It is becoming the central thrust of our knowledge society. So, they have organized themselves and their faculties to attract the doctors, engineers,
and executives who want and need to go back to school” (Drucker, 1990, p. 11-12).

Summary of the Research

There are several studies that measure pastoral effectiveness, and in a general sense, pastoral leadership (Dittes, 1962; Kling, 1958; Malony & Majovski, 1986; Nauss, 1989). Each of these studies uses broad generalizations regarding the roles and functions of pastoral leadership (Pickens, 2000), and they often disagree with foundational elements (Welch, 2003; Woodruff, 2004). However, they serve as a springboard for further research. Among the broad generalities, they all agree that leadership is important and deserves more research. They also agree that clergy can, and should, be better trained in pastoral leadership. Where the diverge is in stating the underlying foundation of what constitutes pastoral leadership (Pickens, 2000).

Theology of Pastoral Leadership

“The chief biblical texts that develop the requirements of leaders are I Timothy 3:1-13, II Timothy 2:1-13, Titus 1:5-9, Acts 6:1-6, and Exodus 18:21-22” (Berkley, 1994, p. 16). The author summarizes these passages in four words: Commitment, Conviction, Competency, and Character (p. 16-17). Arthur Harrington (1985) argues “that the New Testament presents at least four general functions of all church leadership” (p. 74). He states that church leaders should lead by example, nurture the congregation, equip believers for ministry, and be a
servant (p. 74-76). A closer look at these passages narrows the scope of pastoral leadership from that expressed by the literature and research.

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gently, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God’s church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil’s trap. Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be the husband of but one wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus. (I Timothy 3:1-13, NIV)
This passage demonstrates the attributes or qualities a pastor should have, but it does not mention any role or duty the pastor should attend to (Enns, 2008).

You then my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others. Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs—he wants to please his commanding officer. Similarly, if anyone competes as an athlete, he does not receive the victor’s crown unless he competes according to the rules. The hardworking farmer should be the first to receive a share of the crops.

Reflect on what I am saying, for the Lord will give you insight into all this. Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God’s word is not chained. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory. Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him. If we disown him, he will also disown us; if we are faithless, he will remain faithful, for he cannot disown himself. (II Timothy 2:1-13, NIV)

This passage deals with the perseverance of the pastor; that the pastor should be prepared to suffer and to abstain from the affairs of the world. The only mention to the duties of the pastor is to train other leaders to train others. John
Maxwell (2002) comments on this verse by stating that “leaders who lead followers add to the organization; leaders who lead leaders multiply (p. 1486).

The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you. An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God’s work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. (Titus 1:5-9, NIV)

“Paul made it clear that things were not right in the church without proper leadership” (Bryant & Brunson, 2007, p. 72). This passage again mentions the integrity of the pastor and it gives more light on the duties of the pastor. First, the pastor should oversee ministries and delegate authority to others to do the work of the ministry (vs. 5). Secondly, the pastor should hold to and teach sound doctrine (vs. 9). “He is referring to the ability to instruct others in spiritual truth—either formally or informally—and refute false teachers” (Daman, 2006, p. 91).

In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their
widow were being overlooked in the daily distribution of food. So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.” This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parenas, and Nicolas from Antioch, a convert to Judaism. They presented these men to the apostles, who prayed and laid their hands on them. (Acts 6:1-6, NIV)

“It is significant that the apostles refused to allow the development of this ministry—however important or essential it was—to sidetrack them from their primary mission…The apostles wisely chose to delegate the other areas of ministry, that they might be effective in the one to which they had been called” (Harrington, 1985, p. 91). This is the clearest biblical example outlining the duties of the pastor. The pastor should delegate ministry duties to others so that the minister can be in constant prayer and study of the word of God (Berkley, 1994).

But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens. (Exodus 18:21-22, NIV)
In this passage, Moses became overwhelmed by his leadership duties. Jethro, Moses’ father-in-law, gave the advice recorded above. “Moses was to see that qualified men were provided ‘out of all the people’ to be placed over each unit of the organization suggested. The ‘job qualifications’ are impressive. These leaders were to be able, God-fearing, truthful, haters of unjust gain. Their span of leadership was reasonable—each man could be expected to cover his assignment effectively” (Tidwell, 1985, p. 39-40).

Summary of the Theology of Pastoral Leadership

“It is highly noteworthy that the New Testament provides more instruction on the qualifications for eldership than on any other aspect of eldership” (Strauch, 1995, p. 70). “The role of pastor is based, too, on more than a particular skill or personality. In studying the leaders that God uses in Scripture, it is seen that no particular personality trait stands out. Some leaders were dynamic and charismatic; others were plain and uninspiring. Some were doers; other were thinkers. Some were forceful; others were quiet and unassuming. The only common trait is that each leader had an unabashed passion for God’s reputation and an unwavering desire to obey him” (Daman, 2006, p. 85). The specific duties listed in these passages are: Rule his own house well; Teach sound doctrine; Train and delegate ministries to others; Pray for the congregation; and Study the word. What is interesting is that the literature focuses so much on the qualifications of the leader it does not address the functions mentioned in these verses. Paul Enns (2008) discusses the function of
pastoral leadership by stating, “the duties of the elder involve shepherding the flock (Acts 20:28), teaching (1 Tim. 3:2), ruling or general leadership (1 Tim. 5:17), and guarding against error (Titus 1:9)” (p. 367).

Defining Pastoral Leadership

In its most basic definition, leadership is “an attempt to use influence to motivate individuals to accomplish some goal” (Gibson, Ivancevich, Donnelly, & Konopaske, 2003, p. 299). John Maxwell simplifies it further by expressing, “leadership is influence—nothing more, nothing less” (1998, p. 17). Although this definition forms a foundational view of leadership that may seem adequate, leadership researchers “disagree considerably over what does and does not constitute leadership. Most of this disagreement stems from the fact that leadership is a complex phenomenon involving the leader, the followers, and the situation” (Hughes, Ginnett, Curphy, 1996, p. 5). Hughes et al., demonstrate this by listing several definitions by leadership researchers:

- The creative and directive force of morale (Munson, 1921)
- The process by which an agent induces a subordinate to behave in a desired manner (Bennis, 1959)
- The presence of a particular influence relationship between two or more persons (Hollander & Jullian, 1969)
- Directing and coordinating the work of group members (Fiedler, 1967)
• An interpersonal relation in which others comply because they want to, not because they have to (Merton, 1969, Curphy & Hogan, 1994)

• Transforming followers, creating visions of the goals they may attain, and articulating the ways to attain those goals (Bass, 1985; Tichy & Devanna, 1986)

• The process of influencing an organized group toward accomplishing its goals (Roach & Behling, 1984)

• Actions that focus resources to create desirable opportunities (Campbell, 1991). (1996. p. 5-6)

Each of these definitions capture leadership, at least in part, however, these definitions become even more limited when defining pastoral leadership. As noted above, secular leadership deals with the leader, the follower, and the situation; pastoral leadership adds a forth component: spirituality. “Unlike secular leaders, who are chosen by man to develop and lead organizations established by man, biblical leaders are chosen by God to oversee communities established and governed by God” (Daman, 2006, p. 65). This forth, spiritual, component is not added to the other three; it governs them. “In a church the leadership is performed by persons who are to follow the leadership of Christ, the Head of the church. He enables leaders and others to discern the way by means of the Holy Spirit’s guidance” (Tidwell, 1985, p. 28). Clergy cannot rely on personal skills, knowledge, or strength to lead. Stan Toler emphatically states “it’s never enough
to know management principles and tactics. Neither organizational charts nor goal lists are sufficient to lead Christ’s Church. We must be men and women of prayer, grounded in the Word, and steeped in the Spirit. We must be spiritual leaders” (Toler, 2007, p. 207). Where secular leadership flows from the leader, pastoral leadership flows from God. “Our power for leadership is not self-propelled; it comes from our relationship with the risen Savior…A Christian leader will never lead people forward for Christ without first taking his or her own trip to the Cross. Without the electricity of Calvary’s flow, human leaders are powerless. There is no bypass. Personal faith in Jesus Christ and the empowerment of His Spirit is the great prerequisite for Christian leadership” (Toler, 2007, p. 170).

In the business world, “great leaders keep people focused on moving the organization toward its ideal future, motivating them to overcome whatever obstacles lie in the way” (Bateman & Snell, 2009, p. 437). From this perspective, leaders are seen as in front of, or leading, others. In the church, clergy are among and alongside others. They lead as one being lead. Kenneth Gangel writes, “They carry out their leadership roles with a deep conviction of God’s will and an acute awareness of the contemporary issues they and their followers face. Above all, they exercise leadership as servants and stewards, sharing authority with their followers and affirming that leadership is primarily ministry to others, modeling for others, and mutual membership with others in Christ’s body” (Berkley, 1994, p. 147). This uniqueness requires a different framework to define
pastoral leadership. “To understand the type of leadership needed in this ever-changing landscape, pastors need to recognize that leadership in the church is fundamentally different from leadership in the secular community…the focus in the church is inward, on spiritual transformation, rather than outward, on successful transactions, as in business” (Daman, 2006, p. 63). One outcome of this aspect is how pastoral leaders motivate the congregation to minister. Judy Stamey writes, “Church leaders must decide that it is not their job to motivate lay members to serve but rather to help them grow in understanding why they must serve and what joy comes from serving” (Powers, 1997, p. 236). This means clergy must employ two key elements, vision and communication: vision to know why they must serve and the joy of serving and communication skills to impart that knowledge to others. “Pastoral leaders see visions of ministry, communicate [their] dreams clearly, gain consensus and commitment to common objectives, take initiative by setting the pace in ministry actions, and multiply [their] influence by transforming followers into new leaders” (Dale, 1986, p. 14). In essence, pastoral leadership is about transformational leadership. Moving people from what they are to what they could be in Christ. A key theme among the literature holds that pastoral leadership primarily involves equipping people for life and ministry. Tidwell argues, “The reason for leadership and guidance in a church is to equip the church…To equip is to furnish, provide any or all essentials making for efficiency in action or use for performing a function. To equip the church is the natural, characteristic, essential action of church leadership” (1985, p. 28).
Don Cousins concludes, “if you hold a leadership position but are not equipping the saints for the work of service, then you are not a leader” (2008, p. 35).

**Summary of Defining Pastoral Leadership**

The definition of pastoral leadership must include specific aspects in addition to simply having followers or leading people to obtain certain goals. The secular models focus either on the leader, the follower, or the situation; with a few models integrating all three (Bateman & Snell, 2009; Hughes, et. al., 1996). However, the pastoral model must not only include a fourth dimension, spirituality, this forth dimension must inform and direct the other three (Dale, 1986; Daman, 2006; Tidwell, 1985; Tolar, 2007). Key components of this forth dimension include: a recognition of and yielding to God’s will and plan, personal spiritual growth and integrity, a focus on transformational leadership goals, developing the intrinsic nature of people, and equipping people to be self-motivated in their reliance on God to perform both personal and corporate ministry (Bryant & Brunson, 2007; Criswell, 1980; Willimon et. al., 2002). In short, pastoral leadership is leadership by men called by God, using their spiritual gifts given by God, equipping people to follow them as they follow Christ. Gangel defines it as “the exercise of one’s spiritual gifts under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ” (Gangel, 1989, p. 31).
Function of Pastoral Leadership

To clarify the definition of pastoral leadership, one must understand the function of clergy. What is expected of clergy, what skills do they require to fulfill their function? Is the primary function of clergy to act as a leader or as a manager? Contemporary management theory is to place leadership as a component of management. Stating that the functions of management are: planning, organizing, leading, and controlling. (Bateman & Snell, 2009, p. 19). Interestingly, Jones and George, who also hold that leadership is a function of management, do recognize that there may be a difference between managers and leaders. “When this distinction is made, managers are thought of as those organizational members who establish and implement procedures and processes to ensure smooth functioning and who are accountable for goal accomplishment” (Jones & George, 2006, p. 496). They describe leaders as people who “look to the future, chart the course for the organization, and attract, retain, motivate, inspire, and develop relationships with employees based on trust and mutual respect.” (Jones & George, 2006, p. 496). Interestingly, these authors state two of the functions of the manager is planning and leading and allude to the fact that leading may be different than managing and that the planning function would actually fall under leading.

Much of the confusion regarding the role and function of leadership is due to a lack of distinction between leadership and management. The difficulty lies in the fact that these two functions are interrelated. “Leaders often perform many of
the activities traditionally assigned as management functions, and vice versa” (Hughes, et. al., 1996, p. 14). You cannot successfully have one without the other. In addition, there are some functions of the manager that are the same as, or similar to, the roles of the leader. Hughes et. al. (1996), state that “another way to think about leadership and management is to consider them complementary functions; organizations need both performed well in order to succeed...Leadership and management complement each other, and both are vital to organizational success” (p. 16). While leadership and management may overlap in some ways, they are not the same. Shawchuch and Heuser note that while the two can hardly be separated, there are distinct differences. “Broadly speaking, leadership is seeing to it that the right things are done; management, on the other hand, is concerned about doing things the right way” (Shawchuch & Heuser, 1993, p. 21-22). Robert Greenleaf makes the distinction even clearer, to “manage and administer, along with the ceremonial aspects of office, are the maintenance functions—they help keep the institution running smoothly...leading [is] venturing creatively” (1998, p. 31). Clergy are expected to function in both leadership and management roles as seen in Table 1. However, much of the literature regarding pastoral leadership does not separate the two roles. Recently, more attention is being given to the area of church administration as a pastoral role resulting in books focusing only on the management function of clergy (Pollock, 1995; Vargo, 1995; Vargo, 1995b; Vargo, 1995c; Elliott, 1997, Malphurs, 1999). As previously stated, leadership roles and management roles
Table 1

**Pastoral Functions**

<table>
<thead>
<tr>
<th>Leading in worship</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparing and delivering sermons</td>
</tr>
<tr>
<td>Teaching both adults and children</td>
</tr>
<tr>
<td>Visiting the sick, bereaved and dying</td>
</tr>
<tr>
<td>Accepting outside speaking engagements</td>
</tr>
<tr>
<td>Administering the church office</td>
</tr>
<tr>
<td>Conflict resolution/building harmony with the parish</td>
</tr>
<tr>
<td>Visiting and recruiting new members</td>
</tr>
<tr>
<td>Counseling persons with personal difficulties</td>
</tr>
<tr>
<td>Representing the parish in ecumenical affairs</td>
</tr>
<tr>
<td>Engaging in continuing professional and spiritual development</td>
</tr>
<tr>
<td>Assisting victims of social neglect, injustice and prejudice</td>
</tr>
<tr>
<td>Youth ministry</td>
</tr>
<tr>
<td>Baptizing, marrying and conducting funerals</td>
</tr>
<tr>
<td>Leading fund-raising drives</td>
</tr>
<tr>
<td>Participating in denominational activities</td>
</tr>
<tr>
<td>Fostering fellowship within the parish</td>
</tr>
<tr>
<td>Leading in parish goal setting and helping in its implementation</td>
</tr>
<tr>
<td>Recruiting and training parish leaders</td>
</tr>
<tr>
<td>Visiting people in their homes</td>
</tr>
<tr>
<td>Promoting enthusiasm for parish activities</td>
</tr>
</tbody>
</table>


have certain commonalities and certain distinctions. Understanding the distinctions may inform those who prepare pastoral leadership curriculum in the development of courses that prepare clergy to excel in both areas. Robert Greenleaf suggests that the difference in the two functions can be contrasted through delegation. "Managing and administering, the maintenance functions, are delegated… leadership is not delegated" (1998, p. 31). Bossidy and Charan (2002) state that “getting things done through others is a fundamental leadership skill, if you can’t do it, you’re not leading” (p. 125). Chand and Murphey (2002) explain this delegation by stating “the difference between a leader and a
manager is that managers work with or ‘manage’ resources that are given to them by leaders” (p. 124). Tidwell agrees that “there might be a few tasks about a leader’s job which the leader has the unique skills to perform to such an extent that it would be unfeasible or unwise to ask another to do them” (1985, p. 209). But he warns against delegating to many aspects. “There are certain tasks which one cannot make a practice of delegating and remain the real leader” (Tidwell, 1985, p. 209).

Delegation as a Key Indicator of Leadership Functions

According to Scripture, Christ “is the head of the body, the church” (Colossians 1:18, NIV). “The church as the body of Christ is a living organism, analogous to the human body with the head giving it direction, even as Christ is the head of the church, giving it direction. Nonetheless, there is also organization that governs the functioning of the church” (Enns, 2008, p. 368-369). “The church, like any other organization, needs human leaders. Even in the early stages of church history, the church was organized through human instrumentality” (Towns, 2006, p. 346). I Timothy 3:1-7 and Titus 1:5-9 state the qualifications for pastoral leaders. Among these qualifications, the bishop (pastor) must be mature in the faith, able to teach sound doctrine, evidence the call of God on his life, and able to equip the church. Paul Enns comments that the term bishop “stresses the work or function of the elder. It is his duty to nurture and feed the flock of God entrusted to him” (Enns, 2008, p. 367). It is not expected that a pastor lead a congregation single handedly. In fact, it is required
for a church to have multiple elders (Strauch, 1995, p. 103). “The divine arrangement seen throughout the NT was for a plurality of these to be appointed in each church” (Vines, 2005, p. 112). The head elder (bishop or pastor) delegates certain duties to other elders (pastors or deacons). The pastor cannot delegate his responsibility with these duties as Elmer Towns (2006) points out, “even when a pastor has delegated his ministry in part to others, he remains responsible before God for the feeding of the flock (Acts 20:28)” (p. 349).

Table 2

<table>
<thead>
<tr>
<th></th>
<th>Leaders</th>
<th>Managers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emphasize what and why</td>
<td>Work from the future back to the present</td>
<td>Work from the past to the present</td>
</tr>
<tr>
<td>Focus on the long term</td>
<td>Focus on the short term or immediate</td>
<td></td>
</tr>
<tr>
<td>Embrace a macro-perspective</td>
<td>Embrace a micro-perspective</td>
<td></td>
</tr>
<tr>
<td>Favor innovative thinking</td>
<td>Favor routine/safe thinking</td>
<td></td>
</tr>
<tr>
<td>Seek to balance idealism with realism</td>
<td>Emphasize pragmatism over idealism</td>
<td></td>
</tr>
<tr>
<td>Show revolutionary flair</td>
<td>Protect status quo</td>
<td></td>
</tr>
<tr>
<td>Clarify the vision</td>
<td>Implement the vision</td>
<td></td>
</tr>
<tr>
<td>Inspire and motivate</td>
<td>Control and direct</td>
<td></td>
</tr>
<tr>
<td>Excite others by change</td>
<td>Are threatened by change</td>
<td></td>
</tr>
<tr>
<td>Decide quickly</td>
<td>Decide slowly</td>
<td></td>
</tr>
<tr>
<td>Identify opportunities</td>
<td>Identify obstacles</td>
<td></td>
</tr>
<tr>
<td>Take risks</td>
<td>Avoid risks</td>
<td></td>
</tr>
<tr>
<td>Pursue resources</td>
<td>Actions limited to available resources</td>
<td></td>
</tr>
<tr>
<td>People centered</td>
<td>System centered</td>
<td></td>
</tr>
<tr>
<td>Idea centered</td>
<td>Plan centered</td>
<td></td>
</tr>
<tr>
<td>Centered on core issues</td>
<td>Distracted by peripheral issues</td>
<td></td>
</tr>
<tr>
<td>Want others’ approval</td>
<td>Need other’s approval</td>
<td></td>
</tr>
<tr>
<td>Do the right thing</td>
<td>Do things right</td>
<td></td>
</tr>
</tbody>
</table>

To properly define pastoral leadership, one must delineate between functions that can be delegated verses functions that cannot be delegated. As seen already, the pastor is called and gifted by God to lead the church. Many of the administrative and management functions of leadership can, and should, be delegated to others. However, there are essential duties that cannot be delegated. Jon Gordon states that a leader creates “a culture where people can do their jobs in a positive manner. As a leader, it has to come from you. You can’t delegate this one; this is your responsibility” (Barna, 2009, p. 47). The heart of pastoral leadership rests in these undelegatedable duties. As seen in Table 2, managerial roles can be classified as delegateable duties. However, the characterization of leadership roles suggests qualities that are specific to the leader that cannot be delegated. “The reason for leadership and guidance in a church is to equip the church...to equip is to furnish, provide any or all essentials making for efficiency in action or use for performing a function. To equip the church is the natural, characteristic, essential action of church leadership” (Tidwell, 1985, p. 28). The pastor is ultimately responsible for equipping the church (Hebrews 13:17) by training and delegating ministry to others (II Timothy 2:2).

Oswald and Kroeger offers a list of functions pastors are normally expected to perform (Table 1). They note that this list may be deceptive because “the local parish pastor does far more than perform certain jobs. A role encompasses far more than specific functions” (Oswald & Kroeger, 1988, p. 28-
Nearly half of the roles mentioned in Table 1 are roles generally not delegated. These roles are: leading in worship, preparing and delivering sermons, accepting outside speaking engagements, conflict resolution, counseling, professional and spiritual development, participating in denominational activities, setting and implementing goals, and recruiting and training leaders. Even in the activities that can be delegated, the pastor cannot delegate his responsibility to ensure that they are correctly done (Towns, 2006).

In 2002, the Southern Baptist Convention conducted a study to determine, in part, congregational expectations of the pastor. The results of this study are shown in Table 3. The greatest areas of expectation focused on roles of leadership that cannot be effectively delegated to others. It is in these roles that cannot be delegated where clergy are best able to exercise their spiritual gifts and calling.

Table 3

*Perceptions about the Roles of the Pastor in Southern Baptist Churches*

<table>
<thead>
<tr>
<th>Role</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teaching People about the faith</td>
<td>56%</td>
</tr>
<tr>
<td>Conducting worship or administering the sacraments</td>
<td>46%</td>
</tr>
<tr>
<td>Visiting, counseling and helping people</td>
<td>35%</td>
</tr>
<tr>
<td>Offering prayer or being a spiritual role model</td>
<td>25%</td>
</tr>
<tr>
<td>Converting others to the faith</td>
<td>23%</td>
</tr>
<tr>
<td>Training people for ministry and mission</td>
<td>19%</td>
</tr>
<tr>
<td>Providing a vision and goals for the future</td>
<td>19%</td>
</tr>
<tr>
<td>Administering the work of the congregation</td>
<td>9%</td>
</tr>
<tr>
<td>Involvement in wider community groups or social issues</td>
<td>5%</td>
</tr>
<tr>
<td>Don’t know</td>
<td>4%</td>
</tr>
</tbody>
</table>

James Welch conducted a study to determine the effectiveness of Southern Baptist seminaries in preparing students for administrative tasks. One of the problems he found is that “the largest rank variance occurs in the staffing competency…indicating possible undertraining for the staffing competency” (Welch, 2003, p. 106). Popular literature on pastoral leadership points to ‘casting a vision’ as the most important leadership task clergy leaders perform. Aubrey Malphurs (1999) lists seven reasons of why “vision is of utmost importance to leaders and their ministry” (p. 134). These seven reasons are, a vision: encourages unity, creates energy, provides purpose, fosters risk taking, enhances leadership, promotes excellence, and a vision sustains ministry (Malphurs, 1999, p. 134-137). However, Jim Collins (2001) points out that “great vision without great people is irrelevant” (p. 42). Collins argues that it is the people that makes an organization great demonstrating that staffing is more important than vision. In pastoral leadership, training people and delegating ministries to them is essential. Bossidy and Charan (2002) agree:

Common sense tells us the right people have to be in the right jobs. Yet so often they aren’t. What accounts for the mismatches you see every day? The leaders may not know enough about the people they’re appointing. They may pick people with whom they’re comfortable, rather than others who have better skills for the job. They may not have the courage to discriminate between strong and weak performers and take the necessary actions. All these reflect one absolutely fundamental
shortcoming: The leaders aren't personally committed to the people process and deeply engaged in it. (p. 113)

The authors argue that with delegation comes the responsibility to train and support the people entrusted with the work. “A key function of pastoral leadership is the development of lay leadership based upon the discovery, development, and use of spiritual gifts (see Eph. 4:11-16)” (Hemphill, 1994, p. 207). Stan Toler (2007) enforces the importance of delegation to keep clergy from being overcome by the heavy workload. “Determine which of your tasks could be shared by another. As a leader, you must be willing to involve others in your work. Your true task, after all, is to develop and direct others in accomplishing Kingdom priorities” (p. 228). He suggests that the process of delegation enables clergy to share and enforce the vision to people. “The added blessing is the relational time you will spend with them—helping them to understand your vision for ministry, and your availability as a friend and mentor” (Toler, 2007, p. 228). W.A. Criswell instructs the pastor to “delegate responsibilities to staff members then give them freedom to do the task. They will bring to bear upon the situations ways and means the pastor never thought of” (Criswell, 1980, p. 90).

The major dilemma clergy often have is what skills can be delegated and which skills cannot be delegated. Of the skills that can effectively be delegated, how much delegation is required and how much is too much. The views regarding pastoral leadership are quite diverse. Listed below are a few:
Leadership is about vision (Nanus, 1992; Hybels, 2002)
Leadership is about being a servant (Greenleaf, 1998; Anthony & Estep, 2005)
Leadership is about being a shepherd (Bryant & Brunson, 2007)
Leadership requires a relationship with Christ (Tidwell, 1985; Daman, 2006)
Leadership is about delegating (Cousins, 2008)
Leadership requires a system thinking approach (Shawchuck & Heuser, 1993; Armour & Browning, 2000)
Leadership requires understanding organizational culture (Dale, 1986)
Leadership is based on certain laws or principles (Maxwell, 1998; Maxwell, 2005)
Leadership is about effective management (Tidewell, 1985; Pollock, 1995; Babbes & Zigarelli, 2006)

Current literature is quite diverse in explaining the qualities of pastoral leadership. As previously noted, the greatest debate among authors deals with the spiritual versus the practical foundation for pastoral leadership. As seen in this review, all the authors agree that pastoral leadership begins with a calling and equipping from God. Where they disagree is the extent of importance and use of procedures and methods discovered and promoted by secular research. I believe that Robert Greenleaf clearly made the distinction when he stated that “managing and administering, the maintenance functions, are delegated…”
leadership is not delegated” (1998, p. 31). The aspects of pastoral leadership that are given to the pastor by God are the same aspects that cannot be delegated. The aspects of pastoral leadership that can be learned and developed are the same skills that can be delegated. If a distinction can be made between the delegateable and undelegateable functions of pastoral leadership, formal preparation for clergy may become exponentially more effective. Seminaries may have the parameters needed to develop (rather than seek to create) leadership skills that are spiritual gifts and focus on building in the students new skills or tools of leadership that facilitate the use of the spiritual gifts. Through this distinction, pastoral leadership courses may be integrated throughout the curriculum, dealing with the Biblical and spiritual aspects of pastoral leadership in the bible and theology courses. Where the limited number of pastoral ministry courses may focus on the skills required to effectively apply theology to real world situations.
CHAPTER III

PROCEDURES FOR THE COLLECTION OF DATA AND ANALYSIS

Introduction

The purpose of this research was to examine the leadership skills and theories perceived to be important to practicing clergy to improve curriculum development for formal and continuing pastoral education. Specifically, the study sought to understand leadership issues that exclusively affect the senior pastor's role, function, and ministry. To determine the role seminaries could take in the formal education of pastors to equip them for the ministry and to determine seminaries role in continuing education in the area of pastoral leadership.

Research Questions

The study was directed by the following research questions:

1. What are the perceptions of practicing pastors regarding the leadership skills necessary to lead a church?
2. What leadership skills have practicing pastors employed while leading the church?
3. What do practicing pastors perceive to be weaknesses in their ability to lead the church?
4. What are practicing pastors perceptions regarding their formal training in preparing them to being a pastoral leader?
5. Do practicing pastors utilize theory and principles taught in seminary?
6. What recommendations can be made to improve the quality of pastoral training to better prepare future ministers?

7. Do practicing pastors perceive a need for continuing education to improve the quality of their ministry?

Research Design

This study was based on a phenomenological philosophy of research. “Phenomenology asks for the very nature of a phenomenon, for that which makes a some-‘thing’ what it is—and without which it could not be what it is” (Van Manen, 1990, p. 10). The type of phenomenology used in this study is ethnomethodology. “Ethnomethodology gets at the norms, understandings, and assumptions that are taken for granted by people in a setting because they are so deeply understood that people don’t even think about why they do what they do” (Patton, 2002, p. 111). The research design employed in this study utilized an in depth interview process that was “relatively unstructured, but focused on eliciting all aspects of the experience” (Gall, Gall, & Borg, 2003, p. 482). “The underlying assumption is that dialogue and reflection can reveal the essence—the essential, invariant structure or central underlying meaning—of some aspect of shared experience” (Schram, 2003, p. 71). Because of the homogeneity of the population, this study has an ethnographic component to it. “Ethnographic inquiry takes as its central and guiding assumption that any human group of people interacting together for a period of time will evolve a culture” (Patton, 2002, p.81).
Procedures for the Collection of Data

Approval was obtained for the investigation involving the use of human subjects from the University of North Texas Institutional Review Board before the interviews were scheduled. Data was collected via tape recording and taking of notes during the interview process. The interviews were expected to be 90 minutes in length; however, the time limit was not enforced to allow the pastor to speak at length. The recordings were transcribed and annotated with the interview notes.

The first half of the interview was based on open-ended questions to elicit prognostication from the minister regarding pastoral leadership issues. The interviewer did not interject except to route discussion back to pastoral leadership issues or to clarify the subject’s thoughts. The second part of the interview sought to bring out the true ethnomethodology of the research. “Ethnomethodologists get at a group’s tacit knowledge by forcing it to the surface through disrupting violations of ordinary experience, since ordinary routines are what keep tacit knowledge at an unconscious, tacit level” (Patton, 2002, p. 111). Utilizing the minister’s own words and discussion, the interview process sought to bring to the surface the tacit knowledge to seek to understand the underlying ideology that directs the minister’s actions.

Survey Instrument

According to Miles and Huberman, during the interview process there is “an inevitable ‘interpretation’ of meanings made both by the social actors and by
the researcher…Also [the researcher] will be undeniably affected by what they hear and observe in the field, often in unnoticed ways. An interview will be a ‘co-elaborated’ act on the part of both parties, not a gathering of information by one party” (1994, p. 8). During the interview process the “researcher is intimately connected with the phenomena being studied and comes to know himself within his experiencing of these phenomena (Gall, Gall, & Borg, 2003, p. 481). The subjective nature of the interview process helped direct questioning using the Socratic method to expound the pastor’s responses to the open-ended questions. This method sought reveal any cognitive dissonance resulting from “espoused theories” versus “theories in use” (Argyris, 1993). This probing should bring to light why the minister employees the strategies revealed in the interview process. While personal experience may play a part in the interview process, it is important for the researcher “to suspend judgments about what is real until they are founded on a more certain description of how everyday life (or some aspect of it) is produced and experienced by its members” (Schram, 2003, p. 71).

Bias of the Researcher

For the past eight years, I have been the senior pastor of Oakland Baptist church. I have served in the ministry over 15 years in churches of various sizes and makeup. My educational history includes a bachelor’s degree in Biblical studies and an MBA with a focus on organizational management and leadership. I have served as the president of the East Texas Chapter of the National Association of Church Business Administration. I am keenly interested in
understanding the organizational dynamics of churches. This research project continues previous research (Christine, 2003) seeking to understand how the formal training of pastors can be improved. I am in an exploratory stage in my research and am willing to follow the research wherever it leads.

Population of the Study

The population in this study consists of the senior pastors of churches affiliated with the Dallas Baptist Association and the Kauf-Van Baptist Association. The Dallas Baptist Association currently has approximately 485 senior pastors and the Kauf-Van Baptist Association currently has approximately 70 senior pastors as members. The sample in this study was selected based on the maximum variation sampling method. This method views a small sample as a strength because it is not expected for many common themes to be espoused by a diverse group. “Any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared dimensions of a setting or phenomenon” (Patton, 2002, p. 235). To maximize the variation of the sample, “the researcher lays out the dimensions on which variability is sought, then takes representative, ‘well-informed’ informants for each contrasting dimension” (Miles & Huberman, 1994, p. 29). To accomplish this, at least 9 ministers were chosen from diverse groups based on a 3 x 3 matrix. The first axis represents geography: rural, suburban, and urban churches. The second axis represents staff size: single staff member (consisting of one minister), small staff (consisting of 2 to 3 staff ministers), and multiple staff
(consisting of 4 or more ministers). The total number of members in the sample was determined based on the diversity of the eligible senior pastors. The sample grew beyond the minimum of nine subjects to capture a greater diversity of the population.

I conducted interviews with the director of missions for both the Dallas Baptist Association and the Kauf-Van Baptist Association to determine the total number of eligible subjects. Those subjects were called and asked if they were willing to participate in the study. Those who agreed to participate where asked general demographic questions including: race, age, political views, theological views, and church governance views. From this demographic data, a sample was purposefully selected to maximize the variance among the subjects.

Procedure for Analysis of Data

Each case was individually analyzed seeking common themes, content clusters, and ideologies. This was done through repeated readings of the interviews and notes to learn the ideological essence of the individual minister’s view of pastoral leadership. “Phenomenologists often work with interview transcripts, but they are careful, often dubious, about condensing this material. They do not, for example, use coding, but assume that through continued readings of the source material and through vigilance over one’s presuppositions, one can reach the ‘Lebenswelt’ of the informant, capturing the ‘essence’ of an account—what is constant in a person’s life across its manifold variations” (Miles & Huberman, 1994, p. 8). Once each case was individually scrutinized, the
researcher compared the separate cases to determine any commonalities. Because the research is utilizing a maximum variation sampling technique, it is expected to find few similarities. This expectation is reinforced due to the variety of views found in the literature review. For this reason, any ideological commonalities gain further significance. These commonalities will be analyzed based on each individual case study to offer recommendations for implication by Christian colleges and seminaries.
CHAPTER IV
PRESENTATION OF FINDINGS

Introduction

The purpose of this study was to examine the leadership skills and theories perceived to be important to practicing clergy to improve curriculum development for formal and continuing pastoral education. Ten current senior pastors were interviewed to understand leadership issues that exclusively affect the senior pastor’s role, function, and ministry. This chapter presents the interview process in three sections. The first section defines the selection of the sample. The second section presents the demographic data describing the diversity of the participants in the study. The third section presents the responses of the subjects to the instrument questions. The final section of this chapter is a discussion of the findings as they related to the research questions identified in chapter I.

Defining The Sample

This study utilized a sampling techniques known as maximum variance sampling (Gall, Gall, & Borg, 2003). This technique uses small sample sizes for meaningful research by maximizing the variance found within the population. For this study, the population consisted of approximately 550 active senior pastors in the Dallas Baptist Association and the Kauf-Van Baptist Association. To find a sample that reflected the variance of the population, I leaned heavily on the
directors of missions of both of the previously mentioned associations. The two directors of missions suggested individuals who they believed served in their current church for at least three years and held a theological degree and reflected the diversity of the senior pastors in the association. From this list, candidates were called by phone to determine if they would like to be a part of this research. If the candidate agreed to take part in this research, he was asked if he served his current church for at least three years and if he had a theological degree as stated in the delimitations in chapter I. Of the available pool of candidates, 10 were chosen to take part in this research. The subjects were chosen based primarily on a 3 x 3 grid as described in chapter III. The rational was that pastors of rural, suburban, and urban churches would have different congregational expectations for each category. It was also expected that the leadership role of pastors would be different among churches with a single pastor versus churches with a small staff and churches with large staffs. Therefore, pastors were selected based on their ability to complete the grid. Of the nine available selections, eight were filled with the appropriate pastor. The only slot that could not be filled was the position for a rural church with four or more pastors. There was not a church in either association that fit these criteria that had a pastor that met the minimum requirements to be accepted into this research. Two other subjects were selected for this research based on their unique culture and perspectives regarding pastoral leadership. One of these was the pastor of an Asian congregation composed of many first generation
immigrants who still hold to the traditions and culture of their homeland. The other pastor held a degree in psychology from a Baptist seminary, giving him a unique insight on the application of pastoral leadership.

Demographic Diversity of the Sample

During the initial contact by phone, the candidates who agreed to take part in this research and met the minimum requirements were asked a series of questions to be used for sample selection purposes. Various areas were identified that may influence the subjects perspectives regarding leadership. This demographic information was used to ensure the greatest diversity possible among the subjects. These categories consisted of: type of highest degree, seminary where the degree was obtained, the total time the subject served as a pastor, the time the pastor served at his current church, the subject’s ethnicity, the subjects political philosophy, the subjects theological philosophy (or personal alignment with the Baptist General Convention of Texas or the Southern Baptist of Texas Convention, the moderate or conservative branches of the Southern Baptist Convention in Texas, the social/geographical location of the church, and the size of the church staff.

Theological Degrees and Institutions

Of the subjects selected for this research, two held bachelor’s degrees as their highest theological degree. Five held master’s degrees as their highest theological degree. Two held doctorates as their highest theological degree. One of the subjects held a bachelor’s degree in psychology from a Baptist...
Although it is not technically a theological degree, the subject was required to take courses in Bible and theology to graduate with the degree. These degrees reflected the theological views and philosophy of seven different institutions as shown in Table 4.

Table 4

**Christian College and Seminaries Attended by the Subjects**

<table>
<thead>
<tr>
<th>Institutions</th>
<th># Occurrence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Criswell College</td>
<td>1</td>
</tr>
<tr>
<td>Dallas Theological Seminary</td>
<td>2</td>
</tr>
<tr>
<td>Golden Gate Seminary</td>
<td>1</td>
</tr>
<tr>
<td>Louisiana Baptist University</td>
<td>1</td>
</tr>
<tr>
<td>New Orleans Baptist Seminary</td>
<td>1</td>
</tr>
<tr>
<td>Ouachita Baptist Seminary</td>
<td>1</td>
</tr>
<tr>
<td>Southwestern Baptist Theological Seminary</td>
<td>3</td>
</tr>
</tbody>
</table>

**Pastoral and Life Experience**

The subjects interviewed demonstrated a wide range of experience based on their years as a pastor, their years at their current church and their age. Their pastoral experience ranged from 4.5 to 45 years. Figure 1 represents where the

![Years as Pastor](image)

**Figure 1.** Time subjects served as a senior pastor.
subjects fall within that range. Their experience at their current church represents their ability to manage and lead one congregation without leaving when times are bad. Their years at their current church ranges from 3.5 to 21 years.

![Bar chart showing years at current church with mean and standard deviation](image)

**Figure 2.** Time subjects served at current church.

Figure 2 represents where the subjects fall within that range. These two measures indicate that the subjects have experienced pastoral leadership in various stages of pastor/church relationships. Of the subjects interviewed, three have pastored only at their current church: one for 4.5 years, one for 9 years, and one for 21 years respectively. Seven have pastored at multiple churches. Not only do the subjects have varied pastoral experience, they also have varied life experience. The subjects range in age from 37 to 82, all are married and have graduated from college with at least one degree. Figure 3 represents where the subject fall within that range.
Figure 3. Age of pastors at time of the research.

Political Views

Interestingly, of all the candidates in this research, including those who were not chosen to partake in the research, none stated that they held liberal political views and none stated that they supported the Democratic party. However, not all considered themselves conservatives nor did all support the Republican party. Of the subjects who participated in this research, seven considered themselves conservative. Two considered themselves as independents, and one considered himself as a moderate.

Theological Philosophy

In the state of Texas, the Southern Baptist Convention is split into two different state conventions. The oldest and most established is the Baptist General Convention of Texas (BGCT) and the newest convention, which is comprised of churches that believe the BGCT holds to liberal theology, is the Southern Baptist Convention of Texas (SBTC). The primary difference between
the two deals with Biblical inspiration and application. The BGCT holds to a liberal philosophy and the SBTC holds to a conservative philosophy. The subjects interviewed were asked if they personally ascribe to the views of the BGCT or the SBTC. Five of the subjects personally supports the SBTC, four personally supports the BGCT and one stated that he did not support either the views of the BGCT or the SBTC.

Geography and Size of Staff

The 10 subjects selected for this research pastored churches in different geographical regions and cultural contexts. Three of the subjects pastored rural churches, four pastored suburban churches, and three pastored urban churches. Of these churches three consisted of single staff members, where the senior pastor is the only staff minister. Five churches consisted of small staffs, where the church ministry staff included the senior pastor and one to two other ministers. And two churches consisted of large staffs, where the church ministry staff included the senior pastor and three or more ministers.

Responses to Instrument Questions

The subjects were asked a series of 10 questions during the interview process, the following responses are based on the aggregate of the answers to the specific question and not an aggregate analysis of any one subject's responses.
1. How would you define pastoral leadership?

Each of the subjects either explicitly or implicitly stated that the primary quality of pastoral leadership is the ability to properly shepherd the flock. They state that the shepherd is to love the flock, feed and nurture the flock, and lead the flock where God is directing. They must be aware that it is not their flock, but they are leading God’s flock. Each of the respondents spoke of pastoral leadership in terms of leading the church or leading God’s people. None directly mentioned any need for building relationships with, or caring for, people outside of the church. They stated that the primary effectiveness of their leadership hinges on their personal moral character and their ability to follow God. They mentioned specifically that for people to follow a pastoral leader: the pastor must know where God desires the church to go, must be willing to lead by example and must not manipulate people (or lord over people). The pastor must also be able to teach, equip, train, and disciple the members of the church, understanding and meeting the congregations needs. They stated the key to pastoral leadership is building a relationship with Christ and helping others to do the same by finding God’s direction through scripture and prayer and encouraging others to follow that direction. And finally, the pastor must rely on the Holy Spirit to lead them and to lead through them.

Selected responses of the subjects:

- Pastoral leadership is being an example to the flock, leading by example and character. You must be a servant leader focusing on the relationship
between you and the congregation; it is not about the mechanics of leadership theory. The people have to know you are following Christ, and if that happens, then people will follow you. In pastoral leadership, you try to move people on to God’s agenda with the understanding that it is not your agenda.

- Pastoral leadership is leading the people that God has placed under your watch towards accomplishing the mission and vision that God has placed before you.

- Pastoral leadership reflects a person who has a love for people, and his main interest would be to help people in their different needs. The pastor takes care of his congregation.

- Pastoral leadership is taking the church where you feel led by God to go. Pastors need to have a clear vision and direction, teaching and preaching, and casting the vision to take church members and leaders to the place that we feel God would, through the Holy Spirit, guide us to go.

- A pastor is one who spiritually leads and guides the people of God in the spiritual arena. The key to leadership is to understand where you are leading people. It is important that every pastor leading a church to understand that he is to lead the people and to not lord over them. The pastor provides for the congregation the scriptural mandates for how God would have His people to live their lives, then provides every opportunity for them to fulfill that.
• The most effective leadership the pastor could ever provide is to lead by example, he should never ask his people, leaders or staff to do anything that he is not willing to do. A pastor must always inspect what he expects he must hold people accountable.

• Pastoral leadership is leading a group of people to follow the agenda of God, whatever that may be for a particular congregation. The pastor must be able to express the vision in a compelling way to shepherd the congregation will follow wherever God may lead.

• You have to evaluate, not only where you anticipate God wanting you to go, but you have figure out a way to encourage people to go that way as well. Pastoral leadership involves a lot of evaluation to determine where your people are and where they need to be in order to lead them where they should go. And so, a pastor has to be able to look forward and backwards, see where you’ve been, see where you’re going, see what obstacles are in your way and figure out a way to negotiate those with what staff you have. You have to lead your people to do things voluntarily; you are not going to pay them to do it. You have go to be able to help them see that they are making gains into the direction they need to go.

• Pastoral leadership is being and doing what you preach and then leading the people to do the same, it is being godly and teaching them to be godly. Pastor's have to really become acquainted with, and follow the leadership
of the Scriptures and of the Holy Spirit, because not everything is explained to you.

- A pastor is someone who cares for the flock, tends to the flock, even protects the flock, casting the vision that God has laid on his heart. Pastoral leadership is not dictatorship, its something where you have an eagerness to serve, and you do not lord over the people. In pastoral leadership, the goal is that the people are moving in spiritual maturity, they are walking more in obedience to God’s word and their lives are changed, becoming more like Christ.

2. Have you found that you need skills that you did not have prior to being in a pastoral leadership role?

Each of the subjects found that they needed skills as a pastor that they were not taught prior to entering the pastorate. Many stated that they were unprepared to know which skills they would need. Interestingly, as they spoke of the skills required, they used broad terminology, for example, often they referred to “people skills” but they did not directly address what people skills are or what type of people skills are needed. However, they did mention, indirectly, specific skills that they learned that they needed after becoming a pastor. The skills they listed are found in Table 5.

The skills mentioned most often were the people skills and the administrative skills. They need to know both how to deal with people and the logistics of leading people. One of the implicit items that many of the subjects
Table 5

Skills that Pastors Identify as not Having Prior to Being a Pastor but Needed as a Pastor

<table>
<thead>
<tr>
<th>People Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability to love people</td>
</tr>
<tr>
<td>Ability to understand people</td>
</tr>
<tr>
<td>Ability to understand the gap between where people are and where they should be</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Administrative Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial Statements</td>
</tr>
<tr>
<td>Systems/Operations Management</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Counseling Skills</th>
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</table>

<table>
<thead>
<tr>
<th>Leadership Skills</th>
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</table>

<table>
<thead>
<tr>
<th>Technology Skills</th>
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<table>
<thead>
<tr>
<th>Parliamentary Skills</th>
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<table>
<thead>
<tr>
<th>Vision Casting Skills</th>
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</table>

<table>
<thead>
<tr>
<th>Negotiation and Problem Solving Skills</th>
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</table>

<table>
<thead>
<tr>
<th>Ability to Research a Community</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Personal Development Skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Understanding one’s personality</td>
</tr>
<tr>
<td>Understanding one’s natural ability</td>
</tr>
<tr>
<td>Understanding one’s spiritual gifts</td>
</tr>
</tbody>
</table>

touched on is the need to understand the gap between where people are and where God desires them to be. This understanding includes vision, negotiation, counseling, and even technology skills. So that they may understand and modify the culture and tradition of their congregation to help move them to the vision God has for them.

Selected responses of the subjects:

- When I was in seminary, I expected that once a person was saved, all you needed to do was to teach them what the Word says, and they would do it, just by the fact that you are teaching them the truth, they would do the truth. As a pastor, I found that it is not true. I learned that I had to be
concerned about people, conscientious about the fact that although they are saved people, they have not begun to actually doing the things that Christ wants them to do. It is a learning process, you have to learn how to be patient with people.

- I think there are some basic skills that the pastor needs to have. He needs to love and understand the people he is pastoring. He needs to have an understanding of the different stages that people go through as they live in this life. And they need to understand some administrative skills, but I think people skills are the answer to the pastor's role.

- I think one of the skills that we need is, and always have to develop, is people skills. We have to learn how to deal with different kinds of people. We need to learn people skills and leadership skills every day as we deal with different kinds of people and the different needs of people.

- Before entering into the pastorate, I watched my home church pastor, and he was certainly a godly man, but I didn’t see the intricacies, the behind the scenes stuff that went on. So when I got into the pastorate myself. I was in a culture shock about what being a pastor was supposed to be. I got the theological training. I got the book knowledge, the Bible knowledge, that I felt like I needed. However, I never learned how a pastor should function. I was not taught Robert's Rules of Order or how to conduct business meetings. I was never taught how to do financial reports, committee meetings, and things of that nature. Seminary did not
offer the practical aspects of being a pastor and I was definitely lacking some skills in that area.

- Most of the skills needed are people skills. My seminary gave me the theological training, but not have a pastor functions. I was never taught how to conduct business meetings or read financial reports or how to conduct committee meetings, the administrative side. My formal education did not offer the practical aspects of being a pastor and I definitely was lacking some skills in that area.

- After seminary, I did not have a good enough grounding as far as counseling goes and what I was going to be faced with in leading people as far as pastoring a church. I had no idea how much I would need as far as the business aspect goes. Also, I was unprepared for the structure type stuff, the system type skills that I had to learn as I went along. Moreover, I did not have the ability to cast a clear and compelling vision for people.

- You have to learn to negotiate things. You have to be able to find those people who are the legitimizers in your church that can either make or break a program. Some people even though they do not have a lot of education or a lot of experience in things, they are still the ones that can make or break a program.

- I would say mainly administrative skills. You have to make hard decisions, I don’t by nature like to hurt people but sometimes, when you see
something that is not the best, when the office is not running smoothly, or
when the committee is not looking at the whole big picture, then you have
to step in, but that is not easy at times. So, problem-solving type,
administrative things would be good.

3. How do you perceive the effectiveness of your formal education in
obtaining pastoral leadership skills?

When asked how effective their formal education was in obtaining
leadership skills they gave rather diverse answers ranging from it was not helpful
at all to it was very helpful. While most claimed that seminary did not prepare
them for practical pastoral leadership, almost half claimed that it did give the
basic tools necessary to develop the leadership skills needed. Each of the
subjects pointed out weaknesses in their formal education in providing leadership
skills. The skills that they indicated that they were lacking in were the practical,
hands-on, or experience oriented skills. However, there was no consensus on
which pastoral leadership skills they found themselves lacking in. The skill sets
mentioned or alluded to most frequently were the people skills and administration
skills of the pastorate. Overall, they agreed that seminary was very helpful and
none stated that the degree was unimportant or ineffectual. Interestingly, those
who gave the lowest marks regarding their formal training acknowledged that
they may not have taken fullest advantage of what the seminary offered. One
subject stated, “we did have a course that was called field service where you try
to go out and do something out in the field and have some actual experience
there. But that was kind of a little joke for us. We really did not, probably, did not
take advantage of how that was supposed to help us.” Those who stated their
formal education was very helpful were those who were able to take what they
did learn, and apply it to practical situations. One subject who stated that his
formal education gave him a real good start to get on the ground and do what he
was called to do, stated in the previous question that “seminary may not have
prepared me for work in an urban, inner-city setting.” Even though seminary did
not prepare them with the specific skills they needed to do the ministry, it did give
them the foundation to develop leadership skills as needed, if they took
advantage of that foundation. The only subject that gave very high credit to his
formal education was working on a doctorate with a thesis in pastoral leadership.
He did not mention any coursework that was beneficial, but he stated that, “you
really live by what you are teaching, and doing that thesis…I learned from
training all the people.”

Selected responses of the subjects:

- Actually, the problem with my education in obtaining leadership skills and
actually obtaining leadership skills are two different things. They teach
you the theoretical side, so from the standpoint of the education part of it,
it taught me content to tell me what to teach, but it did not teach me how to
lead the people that I am teaching. The education gave me the content,
but it did not give me the experience. It did not give me the practical side
of how to lead those people that I was prepared from the contextual content standpoint to teach.

- It trained me how to exegete passages of Scriptures which taught me how to exegete a community. It taught me how to be diligent in studying, time management, and helping disciple and grow people. I think that it gave me a good start, a real good start in terms of being able to get in on the ground and do what I have been called to do.

- The only thing seminary taught me was how to do research and how to get into books. As far as teaching me how to pastor people, I think that it was a little weak. I have learned how to pastor from conferences, rather than from formal education.

- My thesis for my D.Min. was training lay leaders to become bi-vocational pastors or leaders of the church. So, I think my thesis and my dissertation on my D. Min. was really practical, probably 80% practical.

- I think it was a great, great, great benefit. My constant statement to the other staff ministers is that every preacher ought to get formal education. Study makes a difference between whether you can become a great leader or just an average leader. Some people just have the ability to be leaders in general, but an educated leader is a much greater leader than one who has not educated himself.

- I think more emphasis was put on the theological side, but as far as the leadership side goes, I felt like I was really lacking in that area. But my
current seminary has done a phenomenal job in the last two and a half years I’ve been there. Preparing me and helping me develop some skills that I did not already have.

- For theological foundation, I thought it was great. Looking back at it, I would have done my education differently. I went to a university where I got a Bible degree and then went to seminary and it was fairly redundant. I just got the same degree twice which was not helpful. Especially when talking about leadership skills.

- A lot of the counseling techniques that I was taught have helped as far as negotiation or trying to help someone through a particular problem or issue. Those things [theological training and counseling training], combined were helpful.

- I am not sure that seminary equips you, it may some, but I am not sure it equipped me to pastor. My formal education did not do that much for me.

- I would give my seminary a grade of C+ to a B overall. Several of my courses, especially in seminary, were in administration. The reason I went the religious education route was to get a little more administrative backing and education. I think the main thing that was missing was just the practical, hands-on type ability.

4. What advice would you give to perspective pastors?

If someone asked these pastors for advice regarding becoming a pastor, they would receive six pieces of advice. First, you must make sure that God has
called you to be a pastor. According to their comments, a person cannot successfully perform the duties of the pastor if God does not call them to the pastorate. They go on to say that a person that is not called by God will not be able to endure the hardships of the pastorate. Secondly, they all call for a sound theological education. While they may have previously stated that their formal education did not equip them with the specific leadership skills required for the pastorate, they all agree that a good education is essential to the pastorate. A pastor must know sound theology and how that theology is applied to real world situations. Thirdly, they cited that a pastor must be a man of integrity. They repeatedly stated that if a minister does not have a high moral character that reflects the character of Christ, they will not be effective as a pastor. The pastor must be able to say to the congregation, follow me as I follow Christ. Fourthly, the pastor must love the congregation in a tangible way. This requires strong people skills. They must have the ability to show that they love the congregation, especially during times of correction and redirection. The pastor must be able to handle conflict knowing that he is not always going to be popular. He must be able to negotiate, knowing what can be negotiated and what cannot be negotiated. The call of God, a good education, and a good testimony can be quickly ignored if the minister does not have good people skills. Fifthly, the pastor must be humble and teachable. One of the leadership theories mentioned by most of the subjects is servant leadership. This leadership style was utilized by Jesus and undergirds the role and function of the pastor as a shepherd. If a
minister is not humble and is not willing to do the things no one else wants to do, then they cannot lead others to do those very things. If a minister is not teachable and willing to learn at every opportunity, they will quickly lose touch with the people they are leading. Finally, every new minister needs to have as a mentor an older and experienced pastor. Someone who can give them advice on the problems they face. This mentor should also be utilized to keep them accountable in their daily quiet time and personal relationship with God.

Two of the subjects used examples of men who recently asked for their advice about becoming a pastor. In both the examples, the subjects stressed the need for anyone interested in being in the ministry to be humble and have a teachable spirit. The need for humility was expressed by a majority of the subjects stated that being humble and having a teachable spirit is important for ministers. Most of the subjects directly cited formal education as very important for a young minister.

Selected responses of the subjects:

- Make sure it is something that God has called you to do. Not something that you want to do and you are going to prepare yourself for, or qualify yourself for, if God has not qualified you, then you better find another vocation.

- Prepare, prepare, prepare, over prepare, really prepare, prepare. Because once you hit the ground, you do not have a lot of time to do a whole bunch of other learning. So, while you are in the formative years,
do all that you can do to be prepared to study, to be mentored, to find resources that are out there. So do everything you need to do with the understanding that once you hit the ground running you are not going to have a lot of time to do a whole lot of stuff.

- One of the things that he needs is an education. The thing that education does is it gives you a discipline to study and he is going to need that. I would tell him to go to as many conferences as he is able to. I would encourage him to learn how to establish a vision and a mission goal so that it will tell him, not only what he wants to get out of the church, but also how he’s going to get there. In addition, I would encourage him to obtain some skills in organization, because those are very essential, very basic, to what he will be doing.

- Make sure that they really have a call from the Lord to go into the ministry. The second is mentoring, I think mentoring is very important for a lot of young ministers or pastors who just finished seminary or came into the ministry. And also, the humility, we need to be humble, teachable persons, because we learn throughout our lives.

- You have to know who you are and what your belief system is. You have to know what a church is, you cannot pastor people if you do not know the doctrines of the faith. I would tell them to humble themselves, get an education and learn what is important to having a solid foundation for a church.
• Make sure that this is what God called you to do. I would ask them if they could think of anything else that they could possibly be happy doing. In addition, I would suggest to them that they get the very best education they could possibly get. Then surround themselves with accountability partners, mainly older, more experienced pastors who can be used as sounding boards. Priority number one, I would say is, have a walk with God, have a daily quiet time with the Lord because nothing else will ever make up for that.

• I would probably direct him to volunteer in the church, to begin to develop leadership skills early on. Most likely, I would personally mentor him. I would help him to understand that when it comes to pasturing a church, it is more than just preaching on Sunday morning. I would show him some options about attending to seminary. I would talk to them about the kind of character they need to have. Do they have a servant’s heart? Are they willing to serve people and love them? The skills will come, but if they don’t have the character then I would probably discourage them from going in that direction because it is too hard to pastor and lead people if you don’t have the character of Christ. If you can’t say, “imitate me because this is the way I’m imitating Christ, then you don’t need to be doing this.” That would be my first step, to see what kind of character they have. Secondly, are they willing to do some grunt type work to
demonstrate that servant’s heart? You can start their demonstrating that, then the other skills we can work on as far as learning how to cast vision, learning how to put systems together, learning how to disciple other people to take leadership roles, how to do evangelism and be in your community serving and reaching out to lost people. The preaching aspect of speaking and communicating, that can come as well. I am not terribly concerned about your ability to do that, because you may be the worst communicator of all time, but if you love people, then they will love you in return.

- Make sure he is called; you have to realize that you will not always be a very popular person. The things that happen in a church, and I think the smaller the church, the more difficult this is, they expect the pastor to be in control of everything. I would encourage the young man to be very proactive when it came to problem solving. If he hears that there is a problem brewing or something going on, to go to the most influential person that is involved in that and sit down and talk. When I say proactive, I do not mean confrontational I just mean try to gain the information, try to determine what the problem is and why is it a problem. A young pastor needs to be prepared for some of those battles, they are not really Biblical, they are not spiritual as much as they are style and preference, and somehow you have to lead people to a place where they can accept both sides of it. I would also encourage the young pastor to be very careful on
how quickly he moves from place to place. I am convinced that it takes about three years before people begin to see who you are. They see you once a week maybe, or twice a week, and they have to learn that you really are sincere about them and about their lives. You have to be at the hospital and you have to call them when they are sick. You have to really minister to them, let them see who you are. And for three years, it’s a long laborious task, but you have to do that. Once you have been there for three years, then you can begin to make some changes and do some things.

- Make sure you have to do it, make sure that you cannot do anything else. Make sure it is a call of God to do it. And I think it takes three things: one is the call of God, you said yes, and then it takes the opportunity, if the opportunity doesn’t show up, you are not going to do any preaching or pastoring.

- There are two things you just have to do: you have to love the people and you have to pray for the people. If that is not intact, it is going to be a long haul, it is going to be tough. I would also add that as a pastor, you feed them and that your study time and your time with the Lord can not be replaced with anything else. Practically speaking, when a pastor arrives, the first six months, I will probably just have my ears open a lot, just try to get the heart of the church. What are the strengths of the church? What is important to the church? I would be slow in changing things. They do
not know you, and you do not know them, it takes time just to get to know them. Once you get to know them and they know you and there is that trust built, then you can make the changes that you feel like God is leading you in. You know, some battles are not worth it, especially in the first few years. Why sacrifice or crucify your ministry the first two or three years by tackling some things that have been there for a long time. So, pick your battles, seek the Lord. Those are several things but I would start there and never ever neglect your spiritual walk; your own personal walk with the Lord.

5. What books have you read regarding pastoral leadership?

When asked about which books regarding pastoral leadership they have read, all the subjects stated that they have read books on pastoral leadership. The authors and books that they stated they read are listed in Table 6. This is not an exhaustive list of books they read, however, the list reflects only the authors and books they remember reading. Several of them mentioned that they have read several other books than those mentioned. An interesting trend in their reading patterns is their time in the pastorate: The average time in the pastorate for subjects that are currently reading is 14.5 years. The average time in the pastorate for subjects that have recently read is 19.3 years. The average time in the pastorate for subjects that not read a book recently is 31 years. The responses above reflect some of the subject’s views towards the books they have read. All these subjects read books when they were new in the ministry.
Or when facing a new problem they found a book that dealt with that issue. However, as they matured in the ministry and had read several books they tended to stop reading them. Some of the reasons they listed were that the books are based on theory and are not practical or that the books reflect the authors personal experience in a situation that is different from the one the current subjects were facing. The books cited as most useful and used most often were the pastor’s manuals that gave practical examples and instructions to perform pastoral duties such as: conducting marriages, funerals, and business meetings, how to organize a church or church office, and how to perform the sacraments. While they stated that they have gleaned some good information from books, they found overall that the books they read dealing specifically with pastoral leadership have not been helpful.
Selected responses of the subjects:

- Maxwell and those guys are more theoretical or functional rather than relational. Henry Blackaby’s is relational and it is the real deal. The rest of them are based on marketing schemes, C.E.O. schemes, world schemes, but Henry’s is pure biblical based principles of spiritual leadership as it relates to pastors and leaders in general, from a Christian standpoint.

- I have not read anything recently, and part of it is because a lot of times people who write do not write from the context that most people are facing. The other thing is, many people who are writing are not practitioners. They have the theory, and at one point, they might have used to do it. Now they just write to tell people what they did do. Moreover, times change so fast, and the way that pastoral leadership is constantly changing in terms of what your role is and your responsibility is. Many people are writing for churches where you have multiple staff and they are not able to relate to where the common church is. If the average church is less than 50, there are not many books written to address that.

- I have read some books on leadership and too many of them lean towards using principles that are used out in the business world. I think that we need to look at some principles that are used in the Bible that would help to lead, and they are different and sometimes they conflict with worldly principles.
• John Maxwell does a lot of stuff with leadership and, I would not say this to his face, but a lot of his stuff is almost Rah, Rah. It gets everybody excited and so on. To me, leadership is more knowledge and experience as opposed to just the enthusiasm. So I guess I do not subscribe to the philosophy that you get them all stirred into a tether and off you go. It is more of a getting down to the basics, brass tacks, and then teaching them to teach others and move on in that respect.

6. What training have you received, outside of your degree program, in the area of pastoral leadership?

   All of the subjects have attended some type of training outside of their formal education to enhance their leadership or ministry skills. Most of the subjects explicitly stated that they have attended many conferences or seminars. Half of the subjects indicated that they regularly attend pastor’s conferences or seminars. The primary reason the others do not attend pastor’s conferences or seminars are because they simply cannot spare the time to attend. Some of them did not attend seminars because of the cost, both of the seminar itself and the room and board required to attend. Only two of the subjects stated that the conferences did not meet their specific needs and both of these have pastored for over 25 years each and they stated that the seminars were no longer teaching things that they did not already know. The subjects stated that they attended many more seminars and conferences than they could remember to list during the interview. They were asked which conferences and topics taught in those
conferences influenced them the most. Table 7 lists their answers. The list of conferences is extensive, especially since they did not have a great deal of time to consider the conferences they have attended. All of the subjects have attended and many continue to attend conferences to obtain leadership skills. Of the list of topics that they considered as most meaningful, most of them deal with specific leadership skills or issues.

Table 7

*Conferences and Conference Topics that were Meaningful*

<table>
<thead>
<tr>
<th>Conferences</th>
<th>Topics</th>
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<tbody>
<tr>
<td>Associational Leadership Workshops</td>
<td>Administration</td>
</tr>
<tr>
<td>Convention’s Pastor’s Conferences</td>
<td>Church Milestones</td>
</tr>
<tr>
<td>Evangelism Conference</td>
<td>Discipleship</td>
</tr>
<tr>
<td>Executive Leadership Conference</td>
<td>Expository Preaching</td>
</tr>
<tr>
<td>Exponential Church Planting Conference</td>
<td>Family and Marriage</td>
</tr>
<tr>
<td>Expository Preaching Conference (SWBTS)</td>
<td>Feeding the Flock</td>
</tr>
<tr>
<td>Global Leadership Summit</td>
<td>Generational Gap</td>
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<tr>
<td>Machaira Conference</td>
<td>Kingdom Mindset</td>
</tr>
<tr>
<td>Maxwell’s Leadership Conference</td>
<td>Leadership</td>
</tr>
<tr>
<td>Nashville Sunday School Board Conference</td>
<td>Minuteman Ministry</td>
</tr>
<tr>
<td>Pastors Conference Atlanta Georgia (Stanley)</td>
<td>Muslim/Christian Dialogue</td>
</tr>
<tr>
<td>Pastors Conference Chattanooga Tennessee</td>
<td>Organizing the Sunday School</td>
</tr>
<tr>
<td>Pastors Conference Criswell College</td>
<td>Prayer</td>
</tr>
<tr>
<td>Pastors Conference FBC Jacksonville</td>
<td>Preaching</td>
</tr>
<tr>
<td>Saddleback Pastors Conference</td>
<td>Small Group Ministry</td>
</tr>
<tr>
<td>Truett Pastors Conference</td>
<td>Visitation</td>
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<tr>
<td></td>
<td>Working with Difficult People</td>
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</table>

*Selected responses of the subjects:*

- I go to pastor’s conferences on Monday and a lot of times they have various pastors come in and we will go to seminars when my schedule allows me to. The association has been very good about providing a number of pastoral leadership workshops and conferences. Some of
them are useful, again, the same thing with the books, a lot of times the presenters are not practitioners. In fact, we used to go to Glorietta but I just got tired of denominational workers leading all the conferences. We have not gone in a long time for that very reason. They seem to be trying to sell a product more trying to really help people where they are.

- I have had many conferences on Sunday school work and using the Sunday school to reach the people and organizing the Sunday school. I have also had many conferences on discipleship that has helped me to be able to know how to set up a discipleship course and help people grow that way. I have had a few conferences on administration, possibly not as many as in Sunday school and discipleship. I have had conferences on personality traits of the people, where we were able to identify those. I’ve had a lot of conferences that I’m just not going to remember them all right now.

- A couple of years ago I went to the executive leadership conference. I attend my convention’s pastoral conferences from time to time. Do I find pastor’s conferences useful? Sometimes, I have been doing this for 30 years. After a while, it gets redundant. I do not know that pastor’s conferences always really put their finger on what pastors have to deal with in the church. I think sometimes pastor’s conferences are too book oriented more than situation oriented. Books are great, but until you can take what is in the book and apply it to real life experience, you can lose it.
When I go to pastor’s conferences, it is like I am hearing book knowledge most of the time and I am trying to apply it to real life situations.

- We went to a pastor’s conference at First Baptist Church Forney a couple of years ago and they had some seminars on different kinds of things, on visitation and how to lead your people in visitation. Other than that, I have not attended any. We have talked about some of John Maxwell’s stuff, but it is usually either too expensive or too far away to go so we have not attended any of those. As far as specific pastoral ministry kinds of things, I have not really attended those.

- I have gone to everything. We had a good thing when I was a younger pastor in churches; we had worker’s conferences every month. We had all sorts of churches getting together with these training books, and Bible studies. I went to everything they would offer, every evangelism conference. The Nashville Sunday School Board used to offer administrative courses and I would go to Nashville and study for a week. I guess I did half a dozen of those just to learn how to be what I needed to be.

- I went a couple of years to a pastor’s conference in Chattanooga Tennessee back in the late ‘90s. It was meaningful from the standpoint of just seeing how a large staff works together. Of course, there were different, breakout sessions about leadership. What stood out to me was
the feeding of the flock, the emphasis on the Word, preparing yourself and 
your preparation in prayer.

7. Should seminaries be more proactive in continuing education for 
ministers?

Nine of the 10 subjects enthusiastically agreed that seminaries need 
continuing education courses. One pastor stated that continuing education 
should be required for all graduates of seminary. The one subject who did not 
enthusiastically support continuing education still supported that seminaries 
should offer it, but he did not know how he would have the time to ever attend. 
The primary drawbacks that limited them from attending continuing education 
included: time, cost, relevance, and knowledge of what is available. One of the 
subjects stated that the reason he does not participate in continuing education is 
that the last few continuing education classes he sat in, he realized he knew 
more than the person teaching the class did. Others were unaware that 
seminaries do offer continuing education seminars. Table 8 lists the topics that 
the subjects recommended for seminaries to teach in continuing education. 
These topics represent both what they would desire to take and what they 
believe young pastors need to take. The subject’s primary desire was to make 
sure that continuing education classes are practical. One way of doing that is by 
allowing them to be taught by practicing pastors. This way, ministers will be 
helped through receiving current information for current problems and through 
structured mentorship.
Table 8

**Recommended Topics to be Taught in Continuing Education Courses**

|----------------------|---------------------|------------|-----------------------------|-----------|---------------|----------|-----------|--------------------------------|------------|---------------------|-------------------|-----------------------------------------------------------------|-----------|-------------------------------|----------------------|--------------------------------|-------------------|------------------|----------|---------|

**Selected responses of the subjects:**

- Yes, seminaries should be more proactive in continuing education in that they should be more practical rather than academic. They should utilize pastors in teaching and deal with issues pastors actually face. New pastors, when they go and actually start pastoring a church, they are going to be facing issues that seminary had not prepared them for. I think that it would be very critical to have a pastor come alongside them and teach a workshop, from a biblical perspective, on how to deal with issues that the pastor is facing. I think that the practical side of spiritual leadership should be more emphasized rather than the academic side. I
mean, it is redundant, you can just recycle soteriology and
dispensationalism only so much. But, when it comes to experiences, I
think that periodically the best thing that seminary can do is give these
guys somebody that has practical experiences other than a professor in
the classroom who has never pastored before. He is good on the
academic side, but they need that practical side also to help them to
maintain a balance.

- Sometimes it is difficult when a pastor is on the field to make time to get
away to participate, but as much as he can, I certainly think that is a very
good thing. Continuing education should teach administration, leadership,
current trends in leadership, and how you can lead more effectively as a
leader. There needs to be continuing education in technology because
often the church is so far behind. Many things can help enhance the
ministry if pastors were taught how to access those resources and
maximize them.

- You can never get enough education, the more you learn, the more you
realize you do not know. I feel that we need to have more administration
conferences, especially for small churches. In a small church, the pastor
really needs to know administration. Many of the problems a small church
faces are because of poor administration. Continuing education should
continue teaching theological classes, where you get into the Bible and
learn more about the Bible. If we could help the pastor on how to organize
his preaching, I am thinking about the pastor of a small church and the bi-
vocational pastor. Where he has to work all week and on Sunday, he
needs to get a sermon. He needs some type of help that way.

- Maybe it should be required for graduates that they need to come back
once or twice a year for continuing education. In the medical field, they
have to do that once a year. Lawyers have to go back to school every
year. I think we need to do that, if seminary can be affordable for
ministers to continue.

- Continuing education is great for those who need it. By the time I got out
of seminary, I did not want to see another book. I keep thinking about
working on my doctorate and every time I do, I think of the rigors, the
suffering my family went through, and just the hard times of trying to keep
up with the demands of the coursework.

- Seminaries need to continue to develop programs and classes to help
pastors in the practical aspects of ministry, especially in the areas of
administration and education. I still have not been taught, in all the
education classes I have taken, Robert’s Rules of Order. What I know, I
have learned out of my observation from other pastors who conducted as
moderators and business meetings and my own personal reading in
Robert’s Rules of Order.
My biggest suggestion, this is just my humble opinion, I feel that the education I received in seminary was very biblically-based, but not relevant when it comes to the everyday challenges that pastors face, especially those that are reaching into their community are going to face. It did not prepare me to deal with an affair of some kind. That you just have to learn as you go, especially for new guys that are just starting out that have no idea that they are going to be faced with these types of things, that is a difficult challenge. So, for continuing education, I think that it would be important, online type things, but I think that it has to be a little more, and I don’t want to get away from a theological framework, I understand that, but I think there has to be a lot more practicality to make it much more relevant. Which I think it will require some professors to get off the campus at times to go see what their students are actually dealing with after they graduate. They could be very surprised at the world that these students are now going into. It is much different than it was 40 or 50 years ago. It would be good have ongoing counseling classes, ongoing evangelism type things outside of what they are now putting on. I think that would be very beneficial. I also think it needs to open itself up to more of a global mindset. What is the other side of the world doing, maybe we can learn from them, at least some seminary extension classes to find out if they may be doing it better elsewhere than what we are doing
here. Therefore, I think it’s important, it just depends on what is being offered.

- I do not know about continuing education. One of the difficulties I have is a time issue. I do not know how, with the size of our church, how I would have time to spend a day, and it would be at least a day or half a day to go over and attend a seminary class, if there were something online that you could do and save the drive, that might be helpful. There are things that come up from time to time, but I think, well that would be good if I could go it, but I just do not have time to spend doing it, time is an issue.

- Yes, if they offered it, I would take at least one course every year, either online or two days or something. I would still be studying, if they offered something. My weakness is church administration. I would like to have more church administration skills.

8. To what extent do you utilize staff/volunteers to assist you in your leadership?

Each pastor interviewed explicitly stated that they delegate regularly. When asked about what they delegate, a few gave specific examples while others continued to speak of delegation in general terms. The roles and functions that they specifically delegated are found in Table 9. Some indicated that they realized their need to delegate through experience over time. Several indicated that they recognize that they are still struggling with their ability to effectively delegate.
Table 9

**Delegation**

<table>
<thead>
<tr>
<th>What the Pastors Did Delegate</th>
<th>What the Pastors Did Not Delegate</th>
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<tbody>
<tr>
<td>Authority (Task or Functional)</td>
<td>Authority (Spiritual or Pastoral)</td>
</tr>
<tr>
<td>Baptism</td>
<td>Baptism</td>
</tr>
<tr>
<td>Business Administration</td>
<td>Baptism Classes</td>
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<tr>
<td>Funerals</td>
<td>Counseling</td>
</tr>
<tr>
<td>Hospital Visitation</td>
<td>Curriculum</td>
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<tr>
<td>Leadership</td>
<td>Funerals</td>
</tr>
<tr>
<td>Ministries</td>
<td>Lord’s Supper</td>
</tr>
<tr>
<td>Children’s Ministry</td>
<td>Marriage</td>
</tr>
<tr>
<td>Discipleship</td>
<td>Pastoral Leadership Duties</td>
</tr>
<tr>
<td>Missions</td>
<td>Preaching (with exceptions)</td>
</tr>
<tr>
<td>Outreach</td>
<td>Preparing the message</td>
</tr>
<tr>
<td>Teaching</td>
<td>Total Authority</td>
</tr>
<tr>
<td>Youth</td>
<td>Vision Casting</td>
</tr>
<tr>
<td>Worship</td>
<td>Website</td>
</tr>
<tr>
<td>Nursing Home Visitation</td>
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<tr>
<td>Preaching</td>
<td></td>
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<tr>
<td>Vision/Mission</td>
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</tbody>
</table>

The problems they found associated with delegating are: knowing how to delegate, knowing how to train those who they have delegated to, and knowing how to share the vision or importance of the task delegated. One subject talked about an effective delegation technique that he learned from Steven Covey called stewardship delegation. He contrasted stewardship delegation with gopher delegation by explaining that gopher delegation is micromanagement. It is when you have someone do something under your direct control, as if that person is an extension of yourself. Stewardship delegation, on the other hand is when the authority to do the task is turned over to the person. He stated that you are a stewardship delegator when you say to the person you are delegating the
task or function to, “here is your ministry description. Here are the parameters you have to work within that ministry description without coming to me for authorization and you just do it. You and the Holy Spirit take ownership of it, develop it, multiply it, and anything outside of this that you may have a problem with, you come talk to me about it.” His direct comment reflected the thoughts and discussions of the other subjects.

Selected responses of the subjects:

- I delegate probably 95% of my ministry, since it is all-volunteer. Most of my ministry is based upon delegation. With people that will do it for nothing because they have a passion for it and God has called them to do it.
- I delegate a lot because we have no full-time paid staff other than myself. We have to rely on committed volunteers and part-time people to really help lead and train leaders to be more effective in the area they have been called to serve.
- I delegate everything and just do as little as I can. I delegate out all of the ministries and simply have them accountable to the group. We are responsible to each other.
- We have to have volunteers. Because financially we cannot afford staff. We need many volunteers.
• I used to think that I was really good at delegating and then too much work started coming back across my desk. When you delegate, you expect the work to be done but that is not always the case. I delegate everything, but it does not always happen that way.

• I delegate a lot. I do not delegate as much as I need to, but when I am in a crunch and there is no way I can get this done, I delegate to my deacons. If they cannot do it, they help me find people who can do it.

• We have an extensive group of volunteers that I would consider staff, if we want to use that word. And I rely on them heavily. We are going heavy with giving responsibility to a lot of people. We are really starting to get to the point where we have people making decision without me even knowing about it.

• I feel like my position as the senior pastor is to help lead these guys to take up the slack on some things. I want to give them the option of doing it their way, exercising their authority and their leadership qualities. If I see that they are not doing it or if there is a downside to what they are doing, then I try to encourage them to go a different direction, but I still try to let it be their program, their thing. I do not know if that is considered delegation or if that is just letting them do their jobs. But, as a pastor, you do not have time to have your finger in everything.
I delegate just about everything. I used to try to do it all and discovered I am not good at everything. What I am not good at, I find there is always somebody that just appears that can do what you are weak doing. You pretty well just lead the church in the direction it ought to go. You lead them toward that, but you find people with gifts and let them do their jobs.

9. What duties/roles/functions in your church are performed by you alone?

In reviewing the responses, it is evident that there really is no duty, role, or function in a church that cannot be delegated. Table 9 lists both the items that the subjects stated that they would and would not delegate. While there is overlap in the two lists, there is a distinction among the items listed. For example, of the items listed only in the column that pastors will delegate are business administration functions, ministry functions, and visitation. The items listed in both columns, such as, baptism, funerals, and preaching are discussed differently. Those who would delegate them spoke of the function or practice. Those who would not delegate them would not do so because those functions represented a spiritual function of the pastor. Even the pastors who stated that they would delegate them agreed that those duties are not routinely delegated. Moreover, when they are delegated, they are delegated under the spiritual authority of the pastor. Each of the items listed as non-delegatable, such as: counseling, curriculum, pastoral leadership duties, and total authority, all speak of the spiritual or pastoral aspect of leadership. The one subject who stated that he would not delegate the website did so because he had delegated the website...
several times in the past and it was never done according to his specifications. This minister viewed the website as the public face of the church and he wanted to make sure that it was kept up to date and reflected what God was doing in the church.

The two questions on delegation reveal that pastoral leadership has less to do about the duties, roles, and functions, and the skills needed to perform those duties, roles, and functions, than it does about knowing God’s vision and scriptural expectations for their local church and leading their church to fulfill the vision and expectations set by God. According to the interviews, the primary duty of the pastor is to ensure the scriptural integrity of the church.

Selected responses of the subjects:

- I want to set the curriculum because I know where I am trying to get the church to go to. There will come a time when, as I get older, as these guys become more experienced and begin to think like I think, then I can say, here are some guidelines, but I am going to let you select the material.

- I do not delegate baptism and the Lord’s Supper. Every last Sunday of the month, I do not preach. I get somebody from the congregation to preach. I left out the marriage, I marry them, I baptize them and give them the Lord’s Supper and then bury them.
• I prepare the message. I prepare the Bible to teach. I teach the baptism class because I feel that it is very important to make sure those who first become Christians, that they know the basics. My job is to study the Bible, to teach and preach, and to lead. I cannot let anybody else do that; three things that I have to be responsible for the most.

• I never delegate total authority to a person. Because I am the pastor, the buck stops with me. So consequently, the ultimate authority I never delegate. And that is probably the only area, I try to let everybody do their job. When it all boils down to it, everybody knows that I am the one who is going to ultimately have to deal with any mistakes or failures.

• I do not delegate the preaching ministry. I do not completely delegate the hospital visits. I try to visit my folks in the hospital is a pastoral duty that I do not delegate, because you will not be here much longer if you do not fulfill those roles because people come to expect them.

• Only the pastor can cast the vision. The pastor is the only one that really knows the blueprint of where this thing should go and that is one thing that I do not delegate and I do not think that I should delegate to anybody else. They are looking to me to be the one to show them that this is where God is calling us to go. As far as fleshing that out, that is completely different. That is the details and we can all have a piece of that. But as far as the overall vision of where we are going to go, say for the next 10 years, that
is one thing I just cannot relinquish and honestly outside of that, there is not a whole lot.

- What I will not delegate? I do not know of anything. I know that I have the final word and I think they respect that and they keep me informed about things, and I do sometimes say no.

- I do not delegate preaching and Bible study, we have Sunday School teachers but I want to know what they are teaching and make sure they are teaching what I am teaching and believing. Otherwise, I will delegate most everything. I delegate just everything that I possibly can outside of the pulpit.

- The preaching aspect of it, with exceptions, we have guest speakers. If the preaching does not get done by me, it will not get done, because no one else is going to jump in and fill that. No one should, that is what I am called to do. It has to be me, when you think about it; even baptism does not have to be me. Now, in some people's mind, hospital visitation cannot be delegated, if the pastor has not come to see them then they feel like they have not been visited. But, the preaching and the message week in and week out, no one can really help me with that. At the very top of the list is preaching so I cannot think of anything right offhand.

10. What is the most important insight on leadership wisdom that you have gained as a senior pastor that you believe would be a benefit to others?
A concise collection of their wisdom is listed in Table 10. The wisdom they cited can be categorized into three areas. The first area deals with their relation to, and reliance upon, God. A pastor must have a close and meaningful relationship with God where they are able to understand God’s vision and direction for the local church. Their relationship with God must be such that the congregation sees in the pastor the character of God. Trust can be build on

<table>
<thead>
<tr>
<th>Most Important Leadership Wisdom</th>
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<tr>
<td><strong>Personal Character</strong></td>
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<tr>
<td>Be a man of character and integrity</td>
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<tr>
<td>Trust God (Trust His plan for you)</td>
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<tr>
<td>Have a good vision from God</td>
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<tr>
<td>Build trust with the congregation</td>
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<tr>
<td><strong>Relational Character</strong></td>
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<tr>
<td>Love the congregation</td>
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<tr>
<td>Listen to them</td>
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<tr>
<td>Fight for them (Spiritual Warfare)</td>
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<tr>
<td>Cry with them</td>
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<tr>
<td>Correct them</td>
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<tr>
<td>Understand their needs</td>
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<tr>
<td>Shepherd the congregation</td>
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<tr>
<td>Guide them</td>
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<tr>
<td>Feed them</td>
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<tr>
<td>Rebuke them</td>
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<tr>
<td>Delegate</td>
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<tr>
<td>God can speak through the congregation as well as the pastor</td>
</tr>
<tr>
<td>Teamwork mentality</td>
</tr>
<tr>
<td>Give task authority away</td>
</tr>
<tr>
<td>Help people succeed</td>
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<tr>
<td>Hold people accountable</td>
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<tr>
<td><strong>Practical Character</strong></td>
</tr>
<tr>
<td>Understand where the congregation is as compared to where it needs to be</td>
</tr>
<tr>
<td>Be patient (it takes time for people to move toward God)</td>
</tr>
<tr>
<td>Compromise the little things (cannot compromise theology)</td>
</tr>
<tr>
<td>Have a good fit among the staff (have the right people in the right place)</td>
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</table>
nothing less. The second category deals with their relationship with the congregation. First, they must love the congregation. Secondly, through this love, they must shepherd the congregation, leading the congregation where it needs to go. Thirdly, they must empower the congregation to take an active part in the kingdom of God. The third category deals with the practical issue of recognizing the gap between the vision God has for the congregation and the reality of where the congregation is. The pastor must have the patience to love and shepherd the congregation, understanding that change does not take place quickly. The pastor must understand what can be compromised and what cannot be compromised. They must be willing to stand firm on the foundation of Scripture and they must be able to compromise, at least for a time, on the peripheral issues. To do this, they must have a good staff, either paid or volunteer, comprised of having the right person doing the right job.

Selected responses of the subjects:

- Trust the Lord in everything that you do. That is the most valuable thing I can give any pastor. If God has called you to do it, then He will make provisions for you to do it and to be successful. Before I do any ministry, I do not care what doors are seem to be open or what resources seem to be available, I am consulting with God first. Is this what He wants us to do? Is this the ministry that He wants us engaged in? If God has called you to do this work, then God will provide everything that you need to do the work. You have to have faith and trust in God.
• Always have a vision large enough so that people can be a part of the vision and yet have the freedom to maximize their gifts and passions and skills. You lay the big picture out there and then you give people the freedom to work out some of the details of what that might look like.

• I think the idea of delegation is important. As I started in the ministry, I did a lot of the work. I closed the doors and put out the lights. I sometimes swept the church out. I thought I was doing the Lord’s work trying to get everything done and ready. Today, I hardly ever do any of that. I just turned everything loose and let them do it. I think the ideal of delegation and trusting the people, that God can speak and work through other people and not just the pastor. As He speaks to the people He might be leading the church in the way that we need to go because their heart was open and ready to hear that. I try to be sensitive to what God is doing in the lives of the people.

• We need to create a culture of teamwork. Even if you are the best, you cannot do everything by yourself. We need teamwork and we need to be able to compromise. Some things we cannot compromise such as theological issues, but we can compromise on the little things without losing anything, in order to work together. You take some you give some; you cannot get everything you want.
• Just love the people. I would say love them as Christ loved the church and gave Himself for it. I think that is the most important thing of pastoral leadership, because whether you are a big church or a small church all the people need the same thing, and out of love comes the true heart of God being expressed to be people. Just love the people and the rest will take care of itself.

• Pastors need to be more comfortable their staff. I would say that my concern today is that pastors feel threatened. I do not know if that is a jealousy thing. Pastors should let their staff know what their role is, let them know what is expected of them and then turn them loose to do it. I am not saying you just let them run freely and you do not hold them accountable, but give them the opportunity to succeed. Also, provide every possible resource, within reason, to help them succeed in the role that you have given them.

• There are two bits of wisdom: the first one is, you just cannot tell people the vision enough. The second thing is that we need to have a Kingdom perspective when it comes to, not just the church, but also our lives in general. We need to be globally minded people.

• You have to have a good fit among your staff. If somebody is out of step, they either need to be brought into step or they need to move on. We have made some mistakes staff wise. Do your homework on some of those issues and possibly we did not go far enough, perhaps we took the first
opportunity to find someone as opposed to really digging deep. I think your team has to be a solid team and you really have to focus on getting the right fit. I think the other thing is the patience issue, being patient with people. If you decide that this is the right way to go and nobody follows, then you are in real trouble. I think the aspect of being patient and listening to what is going on. You cannot let the loudest voice be the one who directs the direction of the church, but you have to listen to that person and at least try to either encourage him to join the direction you want to go or choose to move on if that is what they choose to do.

- I guess it sounds trite, but just loving people. Understanding them, that they have problems and troubles and they are not spiritually mature. Very few are spiritually mature. So you try to reach them to help them reach their spiritual maturity as best as you can. Just recognize their imperfections and impurities. You cannot expect any one person to do everything, they generally just have one or two gifts just like we do, not everybody can do everything.

- God has given you a congregation, and it is His, It is not yours. He has entrusted you to take care of them. Sometimes that means you love them, cry with them, rebuke them, but even when you rebuke; you have to do it in love and gentleness. But the main thing that I would say is, be consistent and faithful with your walk with the Lord, that you can say with confidence that the people can trust you. Trust goes a long way. A man
can have all the administrative skill that he can possibly have, but if he
does not have trust, I do not see how he can implement the skills. Be a
man of God, have integrity, be authentic, be genuine, be the same thing
on Thursday as you are on Sunday. Nothing that I can think of could ever
supersede those things.

Discussion of Findings as Related to Research Questions

The following analysis is based on the aggregate responses of all the
subjects based on the entire interview process.

Summary of Research Question 1

What are the perceptions of practicing pastors regarding the leadership
skills necessary to lead a church? This research question may be helpful in
determining the value of leadership skills necessary to lead a church. The
subjects spoke of skills in a non-specific, generalized nature. They implied that
skills are necessary, but they demonstrated difficulty in voicing specific skill sets
needed. When speaking about skills, they tended to speak more about issues of
color character than skills that can be learned and developed such as: patience,
endurance, humility, love, understanding, and personality. When asked about
pastoral skills, one pastor stated, “The skills will come, but if they don’t have the
character then I would probably discourage them [from being a pastor] because it
is too hard to pastor and lead people if you do not have the character of Christ.”
Another subject, who had pastored for many years, explicitly expressed what the
others implicitly inferred: “There is nothing that equips you to [pastor] that I know
of...We learn most of us can do what we have to do when it comes time to do it when God calls you. He has a reason, so you grasp it and you go with it.” Later in the interview he said, “I think you just grab [the skills] as you go, [just] love people and see the needs of people. And I think the skills just follow as the need comes along.”

Overall, their primary concern was about three things: The call of God, proper theological education, and having good people skills that demonstrated love for the congregation. Every subject mentioned that the foundation of pastoral leadership is the call of God. They stated that the pastorate is not something that anyone can be trained to do. If a person does not have a direct calling of God to be a pastor, that person may fill the office of the pastor, but he cannot ever truly be a pastor. They state that to be a pastor requires one to be a servant leader and a shepherd. A person who is able to take the wrath of the congregation and still love them, feed them, and lead them towards God’s agenda. Some of the subjects mentioned that without the call of God on the pastor’s life, the pastor would not even know what God’s agenda is. They also emphasized having a solid Biblical theological education. They stressed the importance of knowing what the Bible says in order to have a common standard in which to lead the people. The third broad category they mentioned, people skills, covers everything from one’s character to one’s ability to deal with people. They stated that if a pastor did not have good people skills, then nothing else would matter. They stated that congregations would over-look poor preaching
ability or even poor leadership skills if the pastor had enough skill to demonstrate his love and devotion to the congregation. Ironically, they emphasized the call of God and education over people skills in their discussion regarding what advice they would give to someone interested in becoming a pastor, even though when asked about specific skills, people skills were mentioned more often and more emphatically than any other skill.

It became evident through the analysis that the subjects had difficulty expressing the characteristics that cannot easily be learned or changed, such as character and personality, as related to characteristics that can readily be learned such as leadership skills. In their discussion regarding leadership skills, they continued to refer to the character of the pastor, a character that is continuously being molded according to the character of Christ. The skills that were mentioned are to be utilized as tools to enhance, or better utilize, the character and spiritual gifts given by God.

When discussing pastoral leadership skills, the emphasis on the spiritual development of the pastor’s character cannot be overlooked. As the subjects discussed the leadership skills they utilized, they embedded those skills in the framework of their spirituality. In addition, they emphasized a great need to develop specific skills for ministry. While they were a little vague in defining specific skills, the skills mentioned are skills that can be developed and refined through formal education or continuing education. Their discussion regarding their skills demonstrates that while there are broad categories of skills that all
pastors need, such as people skills and administrative skills, the individual skills within those skill sets that are needed by each pastor may be quite diverse. The specific people skills needed for one church may be different from the specific people skills needed for another church. Nevertheless, the fact that pastors need people skills, among other skill sets, is firmly established.

Summary of Research Question 2

What leadership skills have practicing pastors employed while leading the church? This research question may be helpful in determining which skills, roles, and functions seminaries may focus on during curriculum development. Repeatedly, throughout the interview the subjects were asked about specific skills they utilize or recognize as important for pastors to have. While several skills were mentioned, it is quite apparent that the skills are not the most important requirement for pastoral leadership. The most important aspects of pastoral leadership have nothing to do with leadership skills. Inevitably, when asked about leadership skills, the subjects would discuss the spiritual aspects of pastoral leadership. They were more interested in understanding where God is directing and then yielding to that call. Repeatedly, they would mention the art of pastoral leadership rather than the discipline of pastoral leadership. The subjects were quite clear that if the pastor did not know and rely on the scriptures, they were falling short of what God required for pastoral leadership. The actual skills they mentioned are listed in Table 11 and are ranked in order of how often they were mentioned. People skills and administration skills were mentioned twice as
often as any of the other skills. One subject stated that a pastor has “to learn a lot of tack and diplomacy on how to deal with people and how to deal with situations.” Another pastor reflects the sentiments of the others when he said,

Table 11

_Leadership Skills Employed while Leading the Church_

<table>
<thead>
<tr>
<th>People Skills</th>
<th>Administration</th>
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<tbody>
<tr>
<td>Administration</td>
<td>Leadership</td>
</tr>
<tr>
<td>Counseling</td>
<td>Delegation</td>
</tr>
<tr>
<td>Conflict Resolution/Negotiation</td>
<td></td>
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<tr>
<td>Discipling/Equipping People</td>
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<tr>
<td>Servant Leadership</td>
<td>Mentor Leadership</td>
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<tr>
<td>Motivation</td>
<td>Mentoring</td>
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<tr>
<td>Creating Vision and Mission</td>
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<tr>
<td>Curriculum Development/Teaching</td>
<td></td>
</tr>
<tr>
<td>Technology</td>
<td>Organization/Systems Thinking</td>
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<tr>
<td>Homiletics</td>
<td>Ministries (how to do ministry)</td>
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<tr>
<td>Listening</td>
<td>Managing Change</td>
</tr>
<tr>
<td>Managing Change</td>
<td>Spiritual Warfare</td>
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</table>

“you have to have people skills, you must be able to be concerned with people…you have to learn how to be patient with people.” However important people skills are, the subjects also stated that the pastor must have administrative skills as stated by another subject, “it is not just loving your people, but you have to be somewhat of an administrator to be able to organize and lead people.”
Other important skills include: leadership, counseling, delegation, conflict resolution and negotiation, and discipleship and equipping people for ministry. Several stated that if you do not have followers, you are not a leader and that one of the primary functions of the pastorate is to lead people to Christ. In order to do this, the pastor needs certain counseling skills such as the ability to reframe discussions, actively listen to people, and to help people to get to the real problem or issue. One of the subject holds a degree in psychology and when asked about specific counseling techniques pastors need, he responded by saying that there are some good techniques to be used, like the three previously mentioned, but the primary thing pastors need to know to properly counsel someone is Scripture. He went on to say that before he counsels with anyone he addresses the issue of his or her salvation. He stated that if the people he is counseling are not Christians, then it is like beating his head against the wall because they will not heed to what God clearly states in Scripture. Another subject who stated that counseling skills are needed and that, “counseling should not replace theology” expressed the same sentiment.

Even though each of the subjects were asked about delegation, several of them brought the subject up while discussing other questions that did not deal with delegation. Several of them expressed their need to be able to better utilize delegation techniques, especially due to the large amount of ministries and duties that they regularly delegate to others. The other set of skills deemed important are the discipleship and equipping skills. Although none of the
subjects expressly stated teaching methodology, each indirectly implied that they would greatly benefit from training regarding teaching and learning. They were unaware of teaching methods and learning styles of their congregation and expressed frustration regarding leading, motivating, and encouraging people through teaching and preaching.

Another interesting aspect is that the skills required appeared to be different from one congregation to another. The actual skills employed differed depending on the context and culture of the church. The need for, and use of, pastoral leadership skills depended on the status and traditions of the congregation. The pastor was able to determine where the church was as compared to where the church should be. Thus, the skills listed were utilized, according to the needs of the congregation, to bring the church where it ought to be. This may explain why having character beyond reproach is necessary. As the pastor seeks to guide the church to the standards and ministries God has set for it, he will have to make the congregation aware of their deficiencies and areas that will need to be changed. The pastor will not be the most popular person when he must correct individuals in the church or the church as a whole. All of the subjects mentioned the struggle of dealing with people to motivate and encourage them to know, and be, what God called them to be. In some cases, all that was required was genuinely loving the congregation and gently leading them to meet God’s vision for their lives. In other cases, conflict resolution and
negotiation skills were needed to deal with particularly difficult people or situations.

The skills mentioned by the subjects reflect skills necessary to shepherd or lead the church. While these skills may differ according to the specific context of each church, each pastor needs basic skills in order to lead the church. Of the two largest categories mentioned, people skills and administration skills, both are necessary to effectively lead a congregation. The best training of pastors would need to utilize the basic skill sets needed by ministers to lead their congregation. From the interviews, it was apparent that any practical skill that helps a pastor to lead the congregation is appreciated. Skills that are more focused on the practical aspect of leadership rather than the function of particular roles or functions were considered most effective.

Summary of Research Question 3

What do practicing pastors perceive to be weakness in their ability to lead the church? This research question may be helpful in determining areas that new pastors need to be aware of and be prepared for. By far, the one area that all the subjects expressed weakness or concern about is the issue of moving the congregation to where it needs to be. Several stated that young pastors (including themselves when they were first starting out) have an unrealistic expectation regarding what the congregation is willing to do. One subject expressed his early expectation this way, “Just by the fact that you are teaching them the truth, they will do the truth.” Many young pastors expect to be the one
God will use to change the world and because they are on fire for God, they expect everyone to be on fire for God, especially if they knew the truth about God. However, such is not the case in most congregations. New pastors are ill prepared to deal with the politics and cultures within the church and become frustrated when people just will not do what is right. It was expressed that young ministers need to not only be aware of God’s high expectations, but also of what He allows as long as a congregation is moving in the right direction. Much confusion in the church is created by the pastors lack of understanding regarding which issues cannot be debated or set aside and which issues need to be negotiated and set aside for awhile. Each of the subjects expressed that it is unwise for a pastor to make large and sweeping changes when they first come to a new church. Instead, the pastors must spend time with the congregation to understand not only where they are, but also why they are where they are. Then after the minister has gained the trust of the congregation, he may lead them to where they need to be. Regardless of the other weaknesses the subjects mentioned, this weakness of understanding the gap between where the church is and where God desires it to be is the greatest. Because of this weakness, pastors become frustrated and sometimes angry. According to the pastors interviewed, the best way to overcome this weakness is to understand that the church belongs to God and not to the pastor, the vision and agenda is set by God and not the pastor, and to be patient and endure because God moves on His own timetable.
Another area of weakness expressed by the majority of subjects deals with the business administration of the church. Unless they had training or experience before entering seminary, they were not prepared to deal with many of the day to day business issues of the church such as office management, forming and leading committees, how to conduct business meetings including parliamentary procedures, and risk management. Many of the subjects relied heavily on the church staff to do their job, but they found that they needed a basic understanding of how the office should run in order to give leadership over it. Another weakness mentioned is the ability to understand and effectively use financial statements. The area of weakness that was most noticed by the congregation was the ability to effectively conduct business meetings. The subjects expressed that they needed to learn parliamentary procedure as well as how to manage committees. The need to know administration was mentioned more than any other skill except people skills.

The third weakness reported by the subjects is the skill of delegation. Every pastor interviewed stated that they delegate heavily. However, some of them expressed concern over their ability to delegate. One expressed that his trouble with delegation is that when he delegated jobs to people, the jobs were not being done. Another stated that he did not delegate as much as he should. There were three problems with delegation mentioned: what to delegate, how to delegate, and how to keep people accountable for what was delegated to them. Observing their comments, it seems that any duty or function may be delegated
as long as the pastor maintains the spiritual or ultimate authority over the duty or function. One of the subjects utilized a method learned from Steven Covey regarding how to delegate. He stated that Steven Covey taught that there are two types of delegation: Gopher delegation and stewardship delegation. Some of the subjects indicated that their delegation style was Gopher delegation which is perhaps why they were having trouble. Gopher delegation is defined as giving too limited duties or tasks and too narrow parameters to accomplish them. For example, the pastor may say “go for” this or “go for” that and when you are done, I will give you another limited task to do. This type of delegation does not unleash the potential of the person the tasks are delegated to, and it does not empower the Holy Spirit to creatively teach and use that person in the ministry.

On the other hand, stewardship delegation is where the pastor states the function to be done and gives broad parameters to do it and allows the individual to take ownership of the project. The pastor continues to be the ultimate authority by ensuring that the task is being done appropriately and accepting full responsibility for any failure while allowing the person to excel and succeed in the task. The third area of delegation that was giving pastors problems is the ability to monitor and control the outcomes of delegation. They needed to know the limit between ensuring the task is being done properly and micromanaging the project. As well as how to deal with someone who is mismanaging the task or the authority granted to do the task.
The fourth area of weakness is in the area of counseling. It was stated that pastors today have to deal with issues that were not common 20 or 30 years ago. While pastors used to deal with dysfunctional families now they are forced to deal with all kinds of dysfunctional relationships. They have to deal with mixed families, unmarried couples, confused teens, and people dealing with cyberspace relationships. Several expressed a need to know basic counseling techniques to be able to know what they can deal with and what they should refer to others. Those who had some experience in counseling stated that theology is the best guide for counseling but that certain techniques are good tools to utilize. One of these tools is the ability to reframe what someone said in a different way so they can understand it better. Another tool is the skill of active listening. The ability to hear not only what they are saying but what they are meaning and letting them talk without interjecting too much. One of the subject stated that he found that if you let people talk, often they will solve their own problems. The third skill is the ability to get at the root of the problem. Knowing how to listen and ask the right questions to understand not only the stated problem, but also the underlying issues that is bringing this problem to the surface.

The fifth issue pastors face is time management. They have a weekly schedule that they have to meet regardless of what happens. It does not matter how busy they are during the week, they must bring a message on Sunday. However, it is not just one message, most bring multiple messages and Bible studies each week and they have to be prepared to do so regardless if they are
busy visiting and counseling people or if they were on vacation for the week.

This issue is magnified for the bi-vocational pastor who not only has to pastor the church, but he has to work a regular job to support his family. Some of the subjects expressed difficulty in setting time management priorities. The pastor must realize that his relationship with God comes first, his relationship with his family comes second, and his relationship with the church comes third.

However, because of the shepherd’s heart that they have, pastors have difficulty in setting those boundaries and can allow the church to consume their private time with God and their family time. One of the subjects stated it this way, “My biggest struggle, still right now, is I want to be the pastor all the time. So my mind is always on the church, pastors have a tendency to think that the church comes before their family, and that is not true.”

Another issue that pastors struggle with is the idea of success. Each of these pastors implied that they are successful when they are doing what God is calling them to do regardless as to how that looks. But they also mentioned that one of the pitfalls a pastor can fall into is inadvertently holding to the wrong measure of success. Other pastors often talk about numbers. They brag about how many attend their church, how many baptisms they had last year, or how big their buildings or budget is. One subject stated that a pitfall new pastors face is that they “start looking at the numbers and then they have a tendency to want to modify the right way of doing things in order to get those numbers. He is going to be looking at the numbers rather than the quality, God looks at the quality.”
Young pastors need godly mentors to help them see God’s standards and to help them have the patience to reach God’s standards the right way.

The final area of weakness expressed by the subjects of this research is staff management. They did not fully understand the roles expected of staff and often hired or appointed the wrong people to fulfill those roles. One subject learned by experience that you must do your homework and make sure that when you put people in charge of ministries that they are the right people for the right job. Other problems they faced are the low standards of the office staff that would often show up late or leave early and not provide excellent service to God or the church. They tended to be too nice, too forgiving, too lenient with the staff. One of the subjects expressed that he admired W. A. Criswell’s ability to have a firm hand on his staff and still be able to love the congregation.

The subjects identified these weakness primarily in questions dealing with their formal education or continuing education. The subjects identified these as areas of weakness that seminaries could better prepare ministers to handle. Several who stated these as weaknesses also stated that the reason they were weak in these areas was because they did not receive the training required to effectively handle these issues.

*Summary of Research Question 4*

What are practicing pastor’s perceptions regarding their formal training in preparing them to being a pastoral leader? This research question may be helpful in determining the effectiveness of seminaries in their current and past
training and to determine the extent that current pastors will recommend seminary to future pastors. During the interview, the subjects were asked specifically how well their formal education prepared them with the necessary leadership skills required to effectively pastor a church. Each of them stated that their formal seminary training did not prepare them with leadership skills. There is, however, a distinction to be made regarding the time frame in which the subjects received their degrees. The subjects with the oldest degrees expressed the greatest disconnect between what they were taught in seminary and the skills they actually needed to pastor the church. Those with the more recent degrees, including those currently working toward a graduate degree expressed that seminaries are now providing some of those skills. However, they mentioned that the seminaries are teaching out of date methods, irrelevant skills, or they are too academically and theoretically focused to be of any practical good.

This is not to say that their formal training did not prepare them for the ministry. Each of the subjects stated that their formal education was indispensable in preparing them for the ministry and all of them recommended that new pastors have a sound theological foundation to be effective as a pastor. They stated that what the seminaries did was to give them a broad base of knowledge, especially theology, to help them to find the answers in regards to the leadership skills they need. To be fair, a couple of the subjects mentioned that they did not take full advantage of the opportunities given them while in seminary to develop the necessary skills. This is primarily because they were
unaware of how important those skills really were. Some of the subjects stated that their initial introduction to the pastorate was watching their own pastor, but they were not introduced to the intricacies of the ministry. They did not understand the spiritual burden and emotional stress involved with the pastorate. One subject stated that the value of formal education was that through the demands of the coursework, the students were better prepared to face the emotional challenges of the pastorate as compared to someone who did not have any formal education. However, several of the subjects implied that seminary could have helped them to be better adjusted to the rigors of the pastorate by helping them emotionally prepare for the pastorate.

Some of the things they mentioned that they wish seminary would have done was to better prepare them for what to expect when they entered into the pastorate. Prior to entering the pastorate they saw the glory, the highlights of the ministry, but they did not see the time required, the unrealistic expectations placed on them by their congregation, or the spiritual burden of a hidden spiritual warfare they would have to carry. They also wished that seminary would have prepared them for basic functions of the pastorate such as office and staff management, conducting business meetings, and counseling. While many expressed a desire for seminary to give them practical, hands-on experience a couple expressed that it would be difficult for seminary to do that any more than they are already doing.
Overall, it is not apparent that these subjects would change much of how seminaries prepare ministers except in the area of better equipping new pastors with the right expectations and the understanding of how to handle those expectations. They may also suggest that seminaries do a better job at providing resources for ministers to develop leadership skills, but they also recognize that seminaries already do that by giving a broad understanding of different perspectives and that students by nature rarely understand the importance of their education until after it is obtained.

Summary of Research Question 5

Do practicing pastors utilize theory and principles taught in seminary? This research question may be helpful in determining how well students retain information regarding theory taught in seminary. They stated that the theory and principles taught in seminary focused on research and theology. While that could be utilized to find or develop leadership skills, they did not mention any real leadership skills, theories, or principles that they learned in seminary. The closest they came was to mention counseling skills. Only one of the subjects mentioned any specific counseling skills. This subject held a degree in Psychology and he did not utilize most of the theories he had been taught in seminary. However, he did remember many of those theories. The remainder of the subjects, who had taken counseling courses in seminary, mentioned that counseling skills were important, but did not mention any specific skills that they may have learned. However, they emphasized that counseling cannot replace
theology and that even in counseling, it all came back to the Bible. While some mentioned that seminary did teach them leadership skills, they were vague in describing specifically which skills they learned.

It seems, overall, they did learn what they needed to from a liberal arts degree plan in theology. Their seminary experience did give them the basic foundation they needed to find, learn, and develop leadership skills if they took advantage of what the seminary offered. The greatest problem with the seminary course work is that inexperienced students did not recognize the value of the education provided and did not take full advantage to obtain practical experience during their theological studies. According to the primary skills offered in seminary, the theological, hermeneutical, and liberal education, the subjects demonstrated great ability in retaining and utilizing that information. However, speaking of practical and specific skills, either the seminary did not offer what they needed or they did not recognize at the time the importance of the skills offered.

Summary of Research Question 6

What recommendations can be made to improve the quality of pastoral training to better prepare future ministers? This research question may be helpful in determining what practicing pastors consider important in the training of future pastors. According to the responses, seminaries should continue to offer a liberal arts program focusing on theology. While each stated that seminary did not prepare them for the practical aspects of ministry, it did provide them with the
theological and Biblical grounding to develop leadership skills. Especially since the consensus among the subjects is that pastoral leadership is based on: the call of God, being grounded in sound theology, and having a genuine love for people and the personality to allow that love to be manifested (people skills). It was repeatedly stated that the primary qualifications for pastoral leadership are high moral character, a yielding to the Holy Spirit, and a humble and teachable spirit. Seminaries should continue to bring out these aspects in the lives of future ministers.

The only complaint that the subjects had regarding their formal education was the lack of practical and relevant skills to perform the pastoral tasks. During the course of the interviews, several expressed that these skills must be caught and not taught, in other words, they must be learned by experience or on the job training. Therefore, they considered it acceptable that they were not directly trained in practical pastoral leadership skills because they were adequately trained in theology and Biblical foundations allowing them to seek skills, talents, or other people with those skills and talents, to get the job done. One subject stated that in his many years of experience, anytime he found that he had a task to do that he did not know how to do, God had already placed someone in his church with the skills and abilities to do that task.

Interestingly, while the subjects stated that their formal education did give them the foundation of knowledge needed to develop any deficient skills they also lamented the fact that seminary did not effectively prepare them for those
pastoral leadership skills. They implied that there is need for a balanced approach to pastoral education, presenting not only theology but also the practical application of that theology.

A common theme among the subjects regarding improving pastoral training is to give future pastors a real and honest expectation of what pastoral leadership is all about. Seminaries should discuss the realities of leading a church and not just the theory of the perfect church. Most of the subjects counted as an initial weakness that they had to overcome, the mismatch between what church is supposed to be and what it really is. They were unprepared to understand that just because people are Christians does not mean that they will act like Christians. Most made comments regarding their surprise that their expectations were incorrect. They expected that they would teach the truth to Christians and those Christians would immediately change their lifestyles to reflect the truth. They found that this is not the case. A significant part of their ministry dealt with negotiating with people in the congregation regarding a host of areas including ministry, use of facilities, and policies and procedures. It takes the ability to know the foundations of theology enough to know what to negotiate, what to fight for and what not to fight for. They stated that some battles are best left un-fought for a time.

The only skills mentioned that new pastors should have a firm grasp of is: theology, basic counseling techniques, basic conflict resolution techniques,
delegation, and management principles (such as how to run a business meeting, form and lead committees, and how to use financial reports).

**Summary of Research Question 7**

Do practicing pastors perceive a need for continuing education to improve the quality of their ministry? This research question may be helpful in determining the viability of providing continuing education for pastoral leadership skills. The quick and simple answer to this question is, resoundingly, yes. Only one subject stated that he would not attend continuing education. His reason for this was that in his experience, continuing education was not teaching him anything he did not already know. He found continuing education to be time consuming and impractical, therefore he was less likely to attend anymore. Nevertheless, the others stated that they are all currently involved in continuing education in one form or another. Some were taking some classes or seminars presented by area seminaries. Some sought continuing education through conferences and seminars hosted by the convention, their local association, or by other churches or para-church groups. Everyone agreed that continuing education courses should be practical, teaching the current skills that pastors need in today’s culture. A few suggested that seminaries should tap into the knowledge base of practicing pastors to teach or prepare topics for continuing education.

The subjects indicated that formal education should focus on the foundations of knowledge letting the future pastor know what they will need to
know, but allowing continuing education to be used to present and refine specific skills. They indicated that since students who have not yet pastored lack the understanding regarding the intricacies of the pastorate, they are less likely to learn in their formal education the specific skills necessary for pastoral leadership. The subjects implied that seminaries should teach the basic skills necessary and give resources for new pastors to learn new skills and refine those skills through continuing education. They indicated that most of them learned the pastoral leadership skills they needed as a direct result of experiencing that need while pastoring the church. One of the primary reasons they attend continuing education courses is receive the education that they realize they need from being in the pastorate. The effectiveness of continuing education courses is enhanced because the students are able to tie the education to their current experience.
CHAPTER V
SUMMARY OF FINDINGS, DISCUSSION, CONCLUSIONS,
AND RECOMMENDATIONS

Introduction

The purpose of this research was to examine the leadership skills and theories perceived to be important to practicing clergy to improve curriculum development for formal and continuing pastoral education. The researcher sought to identify a definition of pastoral leadership based on the experiences of practicing pastors and to identify the value placed on pastoral leadership skills by practicing pastors. Additionally, the study examined the core responsibilities and expectations of senior pastors in relation to the training received from seminary to better understand how seminary training may be utilized to prepare pastors to meet the requirements of these responsibilities and expectations.

The intention was to provide a better understanding of the leadership skills required by senior pastors to effectively lead the church as well as to provide an understanding of the perceived effectiveness of seminary in preparing pastors with those skills. Moreover, the study sought to examine where pastors learn the leadership skills needed to lead the church in order to advise seminaries regarding potential training opportunities either in the degree program or through continuing education.
To facilitate discussion for these purposes, this chapter concludes the study in four sections. The first section discusses the findings of the study; the second section summarizes those findings; the third section draws general conclusions from the study; the fourth section presents recommendations regarding curriculum development for degree plans and continuing education.

Discussion of Findings

This research was intended as an exploratory study seeking to understand the core pastoral leadership qualities to aid in the development of curriculum to better prepare current and future pastors. The interview process consisted of open-ended questions where the subject was encouraged to speak about pastoral leadership issues with minimal prompting and direction from the researcher. At certain points, the researcher asked the subjects to clarify comments or to expand on comments. However, the researcher was careful to not lead the subjects toward certain topics or viewpoints. The following discussion reflects the extrapolation of sentiments regarding implications for higher education based on the subjects words and understood intentions.

The discussion of findings is arranged in three sections. The first section discusses the findings regarding the instrument questions. The second section discusses the findings regarding the research questions. The third section discusses major themes and other findings as a result of the interviews.

The instrument consisted of 10 questions and one follow-up question. The discussion regarding the instrument questions is limited to the 10 questions
on the instrument. The discussion regarding the research questions and the
discussion regarding the major themes and other findings include the follow-up
question. The follow-up question asked each subject if they had any other
comments regarding pastoral leadership that was not brought out during the
interview. Only half of the subjects answered the follow-up question by adding
new information that was not previously discussed. The others either stated that
the questions were relevant and they had nothing to add or they simply reiterated
statements made during the interview.

Discussion of the Instrument Questions

The instrument questions sought to engage the subject in three distinct
areas of pastoral leadership: 1) The core requirements of pastoral leadership. 2)
The necessary skills for pastoral leadership and where the participant learned
their leadership skills. 3) The participants’ perceptions regarding the value and
use of delegation.

The subjects’ answers to the first, fourth, and tenth questions gave
valuable insight regarding the core leadership requirements that practicing senior
pastors require. These questions were:

1. How would you define pastoral leadership?
4. What advice would you give to perspective pastors?
10. What is the most important insight on leadership wisdom that you have
gained as a senior pastor that you believe would be a benefit to
others?
Regardless of the church size, location, or culture, each subject agreed that the core requirements for pastoral leadership rested more on the calling and equipping of God than anything else. While they highly valued and recommended formal education in pastoral training, they emphasized that without God’s calling and equipping pastors for the ministry, no amount of education can prepare a person for ministry. They stated that the problems that ministers face can be managed more effectively if the pastor is trained in the proper skills, but they also stated that ministers cannot endure through the daily hardships of the pastorate without the calling, equipping and strengthening of God. These men place a very high value on the spiritual aspect of ministry.

Each of the subjects took care to explain that the influence of God is a core component of pastoral leadership and that for any pastoral training to be effective, that training must include the supernatural influence of God. One subject stated that God would always provide the resources the pastor needs if the pastor follows where He is guiding them. This stresses the need for seminaries to emphasize to new pastors their need to walk with God and rely on His direction.

The subjects also continuously used terminology referring to the function of the pastor as a shepherd who leads the flock according to God’s direct plan for the local church. The primary role of the pastorate was identified as leading God’s people to a close relationship with Christ. It was stated by one subject that this should be a simple task considering that God’s people should have a desire
to obey God’s will. However, one of the greatest frustrations acknowledged by
the subjects is that they often found it very difficult to lead God’s people to obey
God’s will. Their use of shepherding language reflects the picture of leadership
that best defines their role as pastor. As a shepherd, they must lead the sheep
to the correct pasture, but they cannot force the sheep to go anywhere. Though
it was not specifically mentioned, these pastors sought good motivation skills to
help them lead the congregation. The motivation terminology they used was:
encourage the people, lead by example, lead by explaining the truth of Scripture,
and guide the congregation. They warned about using manipulation techniques
by specifically stating that the pastor is to lead the people but not to lord over or
coerce people. Seminary preparation in the area of proper motivation theory and
techniques may increase effectiveness and decrease frustration of practicing
pastors.

The next two issues seem to rank as equal in importance to the subjects,
perhaps because they are so closely related: high moral character and a sound
theological education. They stated that it does not matter how much you know if
you do not have the character to back it up and that what you know directly
affects your character. They emphasized having a strong theological education
to be able to both, grow personally in the character of Christ and to lead others to
grow in the character of Christ. Currently, seminaries seek to apply theology to
the personal lives of students through personal evangelism or service
requirements. According to the participants in this study, seminaries must not underestimate those requirements.

Another aspect the pastor must have is people skills. The pastor must genuinely love the congregation and he must be able to demonstrate that love to the congregation. One subject stated that “church folk will make you hate them if you do not love them.” Much of the pastoral frustration mentioned centered around lacking the skills necessary to deal with the congregation. All the subjects mentioned that many of the mistakes they have made are due to a lack of people skills, that ability to demonstrate the call, education, character and love of God. In essence, these pastors believe that to lead effectively, you have to balance the calling and gifting of God with personal excellence, with the ability to be best you can be by learning the proper skills that will highlight what God has equipped you with. One subject expressed it this way, “My pastor used to say that you can say that the Holy Spirit will teach you and guide you. But, if you don’t study then you’ll stand up and God will fill your mouth with air.” The consistent sentiment is that God calls His ministers and gives them the foundational qualities to build a ministry upon, but it is the pastor’s responsibility to properly build on that foundation. Seminaries provide the best environment to integrate the learning of theology with the practice of practical leadership skills.

The second and fifth instrument questions sought to identify the specific skills that practicing senior pastors utilize in their ministry. These questions were:
2. Have you found that you need skills that you did not have prior to being in a pastoral leadership role?

5. What books have you read regarding pastoral leadership?

Just as in any occupation, a pastor needs a certain set of skills to effectively perform their task. The task of the pastorate is to guide people to where God desires them to go. This often entails motivating a person to accept a change in lifestyle or behavior. These changes must be made on an individual basis and cannot be made vicariously by anyone else. In order to accomplish this task, God has equipped His ministers with the spiritual ability to understand the Word of God and apply it to specific situations at the direction of the Holy Spirit. God has also equipped his ministers with an unusual ability to endure hardships and personal trauma. With this foundation, the pastor must be equipped with the specific skills required to do his task. A good analogy would be that of a carpenter. To build a house, the carpenter must use specific tools. If he does not have the correct tools he will not be effective in building the house. For example, if the carpenter sought to use a screwdriver to nail boards together, he may never accomplish the task. If he used a hammer, a proper tool for nails, then he can accomplish the task. However, he has the option of using a variety of hammers, each one with a specific purpose. He also has the option of using a nail-gun, which would greatly enhance his effectiveness. Pastoral skills represent the pastor’s tools. When he has the correct tools for the specific situation he finds himself in, then he can be quite effective in that task. The more
skills, or tools, at his disposal, the better chance he has at choosing the right tool for the right job. There are certain instances when using a nail-gun would be preferable over a hammer and other instances when using a hammer would be better than a nail-gun. Understanding the essential skills ministers require, and equipping them with the ability to utilize the correct skill, will greatly enhance the effectiveness of the minister. These pastoral leadership skills do not make a pastor a leader, but they do give the pastor the skills to employ their leadership.

Of the skills mentioned in these two instrument questions, people skills and administration skills are reported to be the most important. In the area of people skills, the pastor must be able to deal with difficult people and difficult situations. They must be able to deal with people who have greatly differing opinions regarding what should be done and how it should be done. Pastors must have the ability to not only know the theology stating how the congregation should be, they also have to know why the congregation is what it is. With this knowledge, they must be able to gradually move the congregation from where it is, to where it ought to be. During this process, they have to deal with those who are further along and want to move quickly to the destination and those just starting out who are not sure if the destination is the right place to go. This requires a certain level of conflict resolution and negotiation skills, not only to deal with problems, but also to head off problems before they start. One of the greatest problems expressed by the subjects in the area of negotiation is understanding what can be negotiated. There is a common understanding that
the basic tenants of theology cannot be negotiated, but what is not always known is that local churches often have certain traditions and cultural beliefs that also cannot be negotiated. If the pastor seeks to negotiate things that traditionally cannot be negotiated then problems will arise, even if those things are peripheral to Scripture.

Included in the area of people skills is the ability to motivate people. Motivation is a persistent problem in churches. It is often difficult to get people excited in doing God’s will. Sometimes people become very motivated to do things that not only are inconsistent with God’s will, they are inconsistent with Scripture. The area of motivation is so important that it crosses several skill sets. Not only are people skills required, good people skills motivate based on a relationship of trust, but it also requires vision casting skills, discipling skills, and delegation skills.

Being able to cast and sell a solid vision and mission encourages people by letting them know where the church is going and to become a part of that future. It is through the vision that people place long term value regarding their role in the church. If the minister is not able to formulate the vision and direction God has given him, he will have a difficult time in encouraging people to follow him. Generally speaking, people do not like to wander and they will not follow people who have no real direction. The pastor must be able to disciple the congregation. He must give them the ability to see from Scripture that the vision is God’s vision and direction and not the vision and direction of a man. In
addition, he must be able to train them to accept delegated functions to ensure their participation in moving the church where it ought to go. Using motivation as an example, one can see how various skills overlap. The subjects implied that it is important for ministers to understand and be able to utilize various skill sets to accomplish the task that God has called them to accomplish.

While these skills seem to be required by all ministers, other skills are situation specific. Several of the subjects alluded to the need for specific ministry skills, or skill in forming and maintaining specific ministries. These skills were different based on the ministries employed and different based on the personal skills of those who the ministries were delegated to. Another set of skills that are church specific are the technology skills. While each church deals with a certain level of technology, that level varies from church to church. In addition, skills allowing the minister to manage change are specific to local churches. Some churches are changing faster than others are; some churches are not changing at all. Of those who are changing, they are changing in different areas. Some are adapting to new generations of members, some are creating new ministries, some are adapting to a changing environment, and some are building new buildings. Each of these requires specific skill sets that need to be employed. The pastor must either be able to posses these skills to pass them along to others or the pastor must have the skills to choose and manage others who have the proper skills for the task.
According to current management theory, there are four functions of management: Planning, Organizing, Leading, and Controlling (Bateman & Snell, 2009). The pastoral leadership skills expressed by the subjects are found in all four categories. However, the category that the subjects expressed the greatest frustration in is the controlling skill sets. The ministers often feel uncomfortable to be the bearer of bad news. Often they did not want to be the one to deal with control issues such as: correcting someone when they are doing something wrong, removing people from a staff or ministry position, or checking up on their staff to make sure they are doing their job. One subject expressed his difficulty with staff relationship by stating that he often erred on the side of being too lenient. He had to deal with staff that would show up late or leave early and not do a full days work.

This research does not imply that the skills listed by the subjects represent a complete list of skills that any pastor may need. What they do represent are the skills mentioned by a limited number of subjects who did not have any opportunity to take time to consider the range of possible skills they may need in the ministry. They mentioned skills that were utilized or needed for their current situation. It is interesting to note, that the skills mentioned as most important by the individual subjects were the same as each of the other subjects. While there where skills mentioned that were specific to the context of a particular local church, the skills thought to be essential, people skills and administration skills, were mentioned by all the subjects. This may suggest that in developing pastoral
ministry courses, the two areas seminaries may desire to focus on to have the
greatest impact on pastor’s ministries are the people skills and the administrative
skills. It was noted that poor people skills could destroy a ministry and poor
administrative skills could cause the pastor to lose focus on the primary task of
leading people to Christ. The subject’s discussions revealed that the people
skills were related to the spiritual aspect of leadership and the administrative
skills were related to the practical aspect of leadership. Therefore, as we look to
study pastoral leadership and prepare young ministers with pastoral leadership
skills, we may need to focus on the theology and spiritual aspect without
neglecting the practical and mechanical aspects. The findings suggest that we
must ensure the practical skills are firmly rooted in a strong theological
foundation. To continue the analogy of the carpenter, the development of better
tools is essential, but it is the development of the carpenter that makes the tools
effective. In other words, a great carpenter with average tools will be better than
a poor carpenter with outstanding tools. Better than both would be a great
carpenter with outstanding tools. Perhaps seminaries need to find a balance
between ensuring they are training the right people and providing the right basic
skills to those people.

The third, sixth, and seventh question addressed where pastors obtain
their leadership skills. These questions were:

3. How do you perceive the effectiveness of your formal education in
obtaining pastoral leadership skills?
6. What training have you received, outside of your degree program, in the area of pastoral leadership?

7. Should seminaries be more proactive in continuing education for ministers?

Each subject sang the praises of their seminary in its ability to prepare them for the ministry, but they each stated that seminary did not give them the practical leadership skills that they needed to accomplish their mission. They learned these skills through on the job experiences, mostly by learning from their mistakes; being mentored by an older, more knowledgeable minister; attending conferences and seminars; and occasionally reading leadership books. The interviews revealed that a new minister would seek to learn the necessary skills from a variety of resources. As the skills are acquired, the minister begins to learn more by experience and by speaking to other ministers rather than books, seminars, or conferences. A very interesting finding regarding skill development is that ministers do not rely on books for leadership skills. There are hundreds of books available regarding pastoral leadership; yet, these books did not seem to play an important role in the development of pastoral leadership skills among the subjects interviewed. The category of books that were mentioned as helpful were the pastor's manuals written to give the minister specific information regarding pastoral duties, such as: weddings, funerals, special occasions, business meetings, administering the ordinances, and personal development. The participants in the study summarily dismissed most of the books regarding
specific aspects of pastoral leadership because the books were not relevant to
the situations the subjects found themselves in. The few books on pastoral
leadership that the subjects did note as informative dealt with the spiritual
aspects of leadership rather than any specific skills of leadership. The most
important avenue of learning pastoral leadership skills mentioned by the
ministers was through mentorship. Seminaries may have the ability to make a
unique impact on future pastors by utilizing the alumni to assist in mentoring new
ministers, either while they are in seminary or when the students are called to
their first pastorate.

The subjects did demonstrate that early in their pastorate they attended
various seminars and conferences with the purpose of learning new skills and
techniques to help them become better ministers. A few continue to attend
seminars and conferences after many years in the ministry but the trend is that
the longer a person is in the pastorate the less seminars and conferences he
attends. A couple of the subjects stated that they have stopped going to
seminars and conferences simply because they do not find them helpful
anymore. One subject stated that the most helpful conference he attended was
a workers conference that was lead by area pastors because they discussed
current issues and development of practical skills to deal with those issues. He
lamented the fact that, to his knowledge, that type of conference does not exist
anymore. Overall, the subjects relied on learning skills through their on-the-job
experience. The discussion on continuing education revealed that practicing
pastors desired that it should be current and practical. Among the reasons the subjects stated that they attend less continuing education is that it is not relevant to their particular situation. They also mentioned that continuing education is often time consuming, sometimes costly, and not conveniently located. Seminaries may be able to capitalize on this training opportunity by providing continuing education based on current needs of pastors in a location where the target pastors may easily attend and by utilizing alumni to help teach them.

The eighth and ninth question deals with the issue of delegation. I asked about delegation based on a comment from Robert Greenleaf who said, “managing and administering, the maintenance functions, are delegated...leadership is not delegated” (1998, p.31). By defining the areas that pastors do not delegate, one may be able to determine what pastoral leadership is. Because the literature focuses on the roles and functions of pastoral leadership, it was expected that there would be certain roles or functions that the subjects would not delegate. These questions were:

8. To what extent do you utilize staff/volunteers to assist you in your leadership?

9. What duties/roles/functions in your church are performed by alone?

This research revealed that according to these subjects, there is not any role or function that cannot be delegated. This means that pastoral leadership cannot be defined by roles or functions. Certainly, each church has its own set of expectations by which it would define pastoral leadership, but these expectations
are not universal. In some churches it is expected for the pastor to preach every message, in other churches the pulpit is relatively open for a variety of speakers. One subject mentioned that he will not delegate baptisms while other subjects state that they have no problem delegating baptisms. Another look at Table 9 reveals that pastors will regularly delegate roles and functions to others. In fact, all the subjects emphatically stated that without delegation, they would not be able to function in the ministry. The functions and roles that the pastors who were interviewed will not delegate are those areas that their local church perceived that could only be done by the senior pastor. Unfortunately, the aspects that can only be accomplished by the senior pastor could not be defined by those roles. Those areas are not based in any role or function in the church, though they are often demonstrated through various roles or functions. The areas that the subjects absolutely would not delegate were the spiritual or ultimate human authority over the church. They recognized that the church belongs to God, that it is God’s plan that they are working out, and that they are shepherds and stewards over God’s chosen people. Their calling to be the pastor or under-shepherd of the church gives them the responsibility and authority over the local church as Hebrews 13:17 states: “Obey your leaders, and submit to them; for they keep watch over your souls, as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you” (NASB). The subjects implied that as they train faithful people to do the work of the ministry, they delegate that ministry to them.
However, the subjects stated that ultimately, they retained control and authority over that ministry. One subject stated that the staff of the church developed the vision and mission together, but as the interview progressed he stated that when it comes to the implementation of the vision, he retains the right to say, no, we are not going to do this or that.

Therefore, any duty, role or function in the church can be delegated but not every duty should be delegated. Each local congregation identifies certain roles, duties or functions as representative of the pastor’s spiritual authority. The pastor cannot delegate these roles and remain the spiritual leader of the church; even if the same roles were easily delegated in another church. Part of the process of delegation is understanding the spiritual value that the congregation places on each role, duty and function and not delegating those roles which express to the congregation the pastor’s spiritual authority, and delegating every other role to others in the church.

The subjects expressed a desire that seminaries would give the students a more accurate expectation of the ministry. They implied that seminary taught pastoral leadership based on the office of the pastor rather than the calling of the pastor. This study found that of the subjects interviewed, the duties that define the office vary from church to church, but the calling, or spiritual authority, of the pastor did not change. This understanding may enhance seminary training by preparing new pastors for the office of the pastor based on the spiritual aspects
of God’s calling rather than on a static set of functions or duties that define that office.

Discussion of the Research Questions

The following questions were used to guide this study:

1. What are the perceptions of practicing pastors regarding the leadership skills necessary to lead a church?

2. What leadership skills have practicing pastors employed while leading the church?

3. What do practicing pastors perceive to be weaknesses in their ability to lead the church?

4. What are practicing pastors’ perceptions regarding their formal training in preparing them to being a pastoral leader?

5. Do practicing pastors utilize theory and principles taught in seminary?

6. What recommendations can be made to improve the quality of pastoral training to better prepare future ministers?

7. Do practicing pastors perceive a need for continuing education to improve the quality of their ministry?

The purpose of these research questions is to help determine proper learning objectives for pastoral ministries curriculum. This research sought to examine the core competencies required by practicing pastors in order to help seminaries better train and equip current and future ministers for the pastorate. This study found that the sample interviewed highly valued leadership skills and
each stated that it is necessary for pastors to obtain proper skills according to their unique situation.

Interestingly, the skills they discussed fall into two categories. The first category consists of skills that were considered as God given skills. The subjects discussed the need for people skills at length. While there are specific skills that can be taught, the subjects often referred to generic skills such as personality, love, and endurance. These do not represent teachable skills. This fact emphasizes the need for seminaries to ensure that they have the right individuals in their pastoral studies programs. The second category of skills consists of teachable skills. The teachable skills most often noted as necessary were the administrative skills. The aspect of these findings that is most notable is that the primary focus must be on the character and personal makeup of the individual pastor. If the character is not correct, the mastery of pastoral leadership skills will not be helpful. However, if the character of the pastor reflects the character of Christ, then proper pastoral skills are essential to effectively lead a church.

In discussing the questions, much was learned regarding the personal leadership styles of the subjects. Some easily delegated and others were more of a micro-manager. They pastored greatly different churches regarding size, location, ethnicity, and social economic background, however, the primary skills they utilized did not differ. They faced many of the same problems and sought many of the same skills to find proper solutions. An interesting finding is that regardless of their age and tenure in the ministry, they expressed the need to
develop many of the same skills and the subjects with longer tenures expressed frustration regarding the lack of continuing education to provide these skills.

The lack of these skills was cited as the greatest weakness in leading the church. When the subjects expressed feelings of frustration regarding the pastorate, those feelings centered on poor people skills and weak administration skills. The area of responsibility that they were least prepared for and that they least enjoyed were the administrative skills. The subjects displayed a certain level of people skills before entering the pastorate, although many of those skills needed to be developed after entering the pastorate. However, few of the subjects had any knowledge of, or experience in, church administration. A couple of the subjects were currently pursuing education in church administration through an advanced degree. Others sought seminars and conferences for training in church administration issues and all were forced to learn how to do church administration by direct experience.

The subjects expressed a desire that seminary would better prepare current and future ministers by providing practical, hands-on experiences for students. None of the subjects expressed any suggestions regarding how to accomplish this. From several of the comments made, it seems that it may be infeasible to attempt to provide such content in a formal education program. However continuing education programs seem ideally suited to provide specific skills to specific members of clergy who are seeking those skills.
A couple of the subjects remarked that they did not take advantage of the opportunities offered in seminary regarding practical hands-on experiences because they either did not realize the value of such training or because they thought that they already knew what the pastorate required. A couple of subjects expressed that before and during their formal education, they were unaware of the intricacies involved with the pastorate. They did not fully understand the details of the ministry until they began to pastor a church. One subject, while discussing how to improve continuing education courses, expressed that seminary education may be enhanced by regularly inviting practicing pastors to discuss pastoral leadership expectations and issues. Another subject implied that one of the hindrances to seminaries in teaching pastoral leadership skills is that the professors are too far removed from the current situation that pastors face. One subject stated that professors need to spend time with pastors because things have changed in the last 20 to 40 years since the professor last pastored. Another subject commented that one of the problems of seminaries is that some professors who teach pastoral ministry courses have never pastored a church before. The subjects indicated that the pastorate is such that if one has not experienced it, one cannot fully understand it. One subject stated that when people who are not pastors begin to tell him how he should do his job, he replies to them that they should go and pastor a church for a year then come back and he will compare notes with them.
The only real suggestion that the subjects stated that they would give to seminaries is to do a better job in helping future ministers to have a correct expectation of the ministry. They believed that seminaries should emphasize the difficulties of the pastorate as well as the highlights. From the interviews, their recommendations regarding improving the quality of pastoral training centers around two issues: the personal spiritual development of the minister and an accurate assessment of the expectations and requirements of the pastorate. When discussing their formal education and the formal education of future ministers, each subject stressed the need to have a solid and deep theological education. They stated that part of the leadership ability of the pastor is to correctly preach and teach the Word of God. In this aspect of their leadership ability, they all praised the effectiveness of their seminary training. The other, more practical, skills may be best learned after entering into the pastorate. The subjects indicated that seminaries should prepare future ministers for what to expect and give them basic skills to deal with people and administrative issues, but that the refinement of those skills may be best reserved for continuing education opportunities.

Each local congregation has a specific culture and tradition and a unique set of problems and obstacles. Often, the pastor will not know which set of skills he will need for a specific church until he becomes the pastor of that church. Continuing education could be utilized to provide the pastor with development or refinement of the specific skills required. Offering these specific skills in a degree
program my not be effective simply because these skills are best learned within the context of experience. For example, you cannot learn how to ride a bike by reading a book or taking classes. You have to experience riding the bike. Many of the practical skills mentioned by the subjects represent aspects that are best learned by experience. As one pastor stated, in “learning how to work with people, some of it can be taught, a lot of it has to be caught.”

Perhaps the best way to “catch” these skills is to provide them within the context of continuing education. All of the subjects have attended continuing education in one form or another; most continue to attend continuing education. A couple of the subjects have stopped in recent years because they are not finding the answers to their questions, but even they expressed a desire to attend if the courses were relevant to their situation. It may be helpful if the seminaries regularly polled practicing pastors regarding their current needs for pastoral leadership skill development. This study suggests that seminaries hold an important role in the development of both current and future ministers. In addition, the impact seminaries have on training pastors should not stop with formal degree programs. But, that continuing education courses have the potential to be just as valuable to pastors as their formal degree program.

Discussion of Major Themes and Findings as related to Current Management Theory

Through the interview process, which consisted of open ended questions where the subject was encouraged to speak about pastoral leadership issues
with minimal prompting and direction from the researcher, certain themes began to arise that were not directly addressed through the research questions or the interview questions.

One of the more interesting themes to emerge is the contrast regarding the expectations of diversity with the reality of commonality. Most all the subjects stated that their comments would be unique; either because of their unique situation, their unique leadership style, or their unique heritage. They repeatedly made comments such as:

“My perspective may be a little different from others”

“I'm not sure about your case, but in our case…we are not [like] your congregation or Anglo congregations”

“Those are very solid questions that you probably have found a variety of answers”

“Of course, my situation is different from yours”

“I would say from my perspective…”

Several mentioned either before or after the interview that their perspective or situation was different from the normal perspective or situation. And indeed, their perspectives and situations were different. They pastored vastly different churches. Some where rural, some where suburban, some were urban. They consisted of different sizes. Two churches were church plants, one of the urban churches was an inner-city church. Two of the pastors also served as church consultants with the Dallas Baptist Association. The pastors had
different levels of education and represented four different ethnicities. They were
told that this research was based on as diverse a sample as possible. Their
response was that they expected different results from the various pastors
involved. Each was surprised when they found that their answers were
consistently the same with very little variation. One of the subjects reported after
the interview that it would be important for pastors to know that they share the
same pastoral leadership issues and problems.

This section will discuss these findings as they relate to current
management theory. It is expected that this discussion will be helpful to
seminaries in identifying content for curriculum development. The discussion of
this section is arranged according five areas of management as utilized by
Michael Anthony and James Estep: planning, organizing, staffing, directing, and
evaluating (2005).

1. Planning

An effective ministry is a planned ministry as emphasized in Proverbs
29:18a “where there is no vision, the people perish.” The planning aspects of
ministry that the subjects discussed are primarily: developing a vision and
mission for the church, reading and using financial reports, and researching the
congregation. Based on these stated issues, seminaries may have the desire to
inquire into the possibility of including the following planning strategies in pastoral
training.
Developing vision for a church is unique when compared to the corporate world. While the goal of corporate businesses is to make the shareholders wealthy and the goal of non-profits is to meet a need and make their constituents happy, the goal of churches is to proclaim and fulfill the will of God. Therefore, the essence of a church’s vision is not derived from man but from God. The integration of theology into the following strategies is essential. Developing a solid vision and mission for churches depends on three types of planning: Strategic, tactical, and operational (Bateman & Snell, 2009, p. 137-138). The strategic planning is done by the pastor as he develops God’s vision for the church. The strategic plan focuses on the foundations for the ministry in the local church such as defining the strategic goals for the church which should be centered around evangelism and discipleship and may be relatively the same from church to church. The second level of planning, the tactical planning should be done by the leadership of the church (both formal and informal leaders). This level of planning prepares the policies and procedures by which the church will obtain the strategic goals and measure the results. Everyone in the church should be involved in the third level of planning, operational planning. This level focuses on identifying the specific implementation of the strategic and tactical plans. This process will ensure a vision and mission that is centered on where God is directing the pastor to take the church and involves the whole congregation in developing and implementing it.
Seminaries may also investigate the possibility of preparing students with basic financial management skills. According to the Financial Accounting Standards Board (FASB), who sets the generally accepted accounting principles (GAAP), requires that churches have the following financial statements:

- Statement of financial position (also referred to as a balance sheet)
- Statement of activities (also referred to as a statement of functional expenses)
- Statement of cash flows
- Accompanying notes to the financial statements. (Evangelical Joint Accounting Committee, 2001, p. 15)

Pastors may not need to know how to prepare these statements, but they need to know what they are, what they do, and how to use them. The proper utilization of these financial statements will enhance ministry opportunities by cutting down on waste and fraud, reducing duplicate ministries and resources, and ensuring adequate cash flow during periods each year where contributions are slow. Many churches who do not utilize these statements either run out of money too quickly and have to stop or postpone ministries or payments or they have too much money saved for “rainy days” and do not complete the ministries that God has provided for them to complete. Another financial area that pastors may benefit from is in understanding the use of budgets for planning and control. Proper utilization of budgetary tools can ensure that the ministries that are
aligned with the strategic plan are funded while de-funding ministries that are not aligned with the church’s vision and mission.

Another area stated as important to the subjects that seminaries may desire to examine regarding curriculum development is effective evaluation tools to help develop the vision and mission. As demonstrated in Figure 4 the ability to

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*Figure 4. Strategic planning model.*

study both the internal structure of the church and the external structure of the community aids in the development, implementation, and evaluation of ministry plans. There are effective tools such as the SWOT analysis, which seeks to identify the strengths, weaknesses, opportunities, and threats of plans, which could prove helpful to pastors. One of the greatest weaknesses found among the subjects is their ability to ensure people are doing what they are supposed to be doing. With proper planning, pastors may experience less frustration dealing with the controlling aspect of leadership.

2. Organizing

This is an important aspect of ministry that is often taken for granted. Of the 10 subjects, only two specifically mentioned issues of organization as leadership skills they utilize. Others mentioned the need to be able to conduct business meetings which is an organizing function. While this function was not at the top of the list of discussion among these subjects, seminaries may want to consider some basic organizational skills to be added to their curriculum in pastoral development. These skills will help the pastor to build complementary structures and systems within the church. Teaching pastors how to develop good job descriptions may reduce stress by eliminating problems that may arise by people operating outside of their ministry authority. Several of the subjects discussed issues where the lack of good communication skills caused problems. The pastor’s task may be made easier if they were equipped to properly communicate and to elicit confirmation that the communication was received.
They may benefit by understanding the various ways communication takes place, such as direct communication, indirect communication, and static communication.

Pastors may also benefit from understanding organizational structure. The proper utilization of organizational structure could ensure that the authority of the church is properly delegated by setting appropriate spans of control. This would in turn ensure that the congregation follows the vision and mission of the church and decrease problems arising from confusion relating to the scope and function of various ministries within the church. Delegation is made easier when a proper organizational design is employed that sets a natural barrier for certain roles, duties, functions, or tasks that are delegated.

3. Staffing

One subject discussed at length staffing issues, a few others mentioned staffing issues, and all alluded to the need of having the right people in the right place to ensure a smooth running ministry. The ministries of the church are generally staffed with unpaid volunteers and the paid staff is usually underpaid. A general problem in churches is in settling for people who are not the best fit for the task. A couple of the subjects discussed problems that rose because of having a mismatch between a person and that person’s task in the church. Seminaries may desire to inquire in preparing pastors in properly recruiting and screening staff and volunteers. The pastors may also benefit in gaining skills to develop staff and volunteers according to their particular function within the
church and how their function interrelates with others in the church. While not specifically mentioned, but alluded to by one of the subjects, ministers may also benefit from a basic understanding of legal and ethical issues relating to staff and volunteers to prevent future problems from arising.

4. Directing

All of the subjects discussed the directing function. One of the primary goals of this research is to understand pastoral leadership for curriculum development. The directing function includes the leadership strategies employed by pastors. Although the subjects in this study focused on the spiritual aspect of leadership, they also mentioned a number of skills that have been developed through academic research. These skills fall into two categories, leadership theory and organizational theory.

**Leadership Theory**

Skills related to leadership theory are those skills that are utilized by direct contact by the leader. These skills were often referred to as people skills by the subjects and include: leadership strategies, leadership power and authority, motivation, delegation, negotiation and conflict resolution techniques. Because of the unique nature of pastoral leadership, most of the counseling skills utilized would also fall into this category.

One of the primary tasks of the pastorate is developing leaders. This requires certain knowledge of leadership strategies. Most pastors develop their leadership strategies by emulating their mentor's leadership style. It is important
for each minister to understand his own personalities, biases, abilities, and philosophical constructs to understand his own unique leadership style. A pastor cannot fully appreciate the full range of potential outcomes resulting from his interaction with others if he does not understand how his own leadership style influences those outcomes. One subject discussed an example where a young minister caused most of his problems because he did not understand who he was as a leader. Other new pastors cause problems because they do not understand the sources of their power and the limitations of those sources. For example, there are five sources of power: legitimate, reward, coercive, referent, and expert (Bateman & Snell, 2009, p. 439-440). Several of the subjects discussed problems pastors have in new pastorates from new pastors overstepping their perceived authority. They also mentioned that before a minister can be an effective change agent, he must gain the trust of the congregation. One subject stated that it generally takes no less than three years for this to happen. Another subject stated that the first thing a new pastor must do is realize that he has been called as the preacher and later will be able to become the pastor. These subjects stated a progression of power that is explained by academic research. In a church, the new pastor holds legitimate power because of the office. However, there are strict limitations on that power which is defined by each local church. Some churches give more authority to the pastor as the spiritual and practical head of the church, but most churches give the pastor only the spiritual authority and allow either an elder board, board of
deacons, or trustees to hold the practical authority. The new pastor would be able to make an easier transition into the pastorate if he had the ability to understand the parameters of his legitimate authority. The pastor has a certain amount of reward power through the giving of intangible rewards. A pastor will benefit by understanding the effective use of intangible rewards to encourage the congregation. The subjects mentioned the danger of resulting from coercive or manipulative power. Often this type of power is used because pastors have overstepped or lost their other sources of power and succumb to coercion. Some learn this power source from their well meaning but uninformed mentor. The last two sources of power are developed over time. Referent power, sometimes referred to as charismatic power is based on the mutual trust between the pastor and the congregation. This type of power is generally developed through the ministry as the congregation experiences the love that the pastor has for them. The final source of power, expert power, is demonstrated by the pastor’s education and implementation of his specific skill sets. The pastor’s ministry may be greatly enhanced by training the pastor regarding the parameters and limitations of each source of power and when to utilize a particular source and when to avoid a particular source.

One of the greatest frustrations expressed by the subjects of this research centered around motivation. Repeatedly they referred to the problem of guiding people from where they are to where they need to be. A couple of subjects expressed frustration because they are dealing with Christians who should have
a natural desire to follow Christ. However, one subject mentioned that he found that even though they are Christians, they still have a sin nature that causes them to reflect on life from their own perspective rather than from a Christian perspective. Motivation within churches is unique from motivation in the corporate world or even in non-profits. Unlike the corporate world, Christians are not motivated by paychecks. Unlike the non-profit world, Christian’s intrinsic motivation is based on an often conflicting mix of personal desires for achievement, Scriptural expectations for achievement, and cultural mandates for achievement. This mix often results in cognitive dissonance which creates unique motivational problems. One thing that the subjects agree with is that to properly motivate someone, you must find a way for that person to be personally involved in the ministries of the church. This requires that the pastor provides proper theological instruction to the congregation, encourages the congregation to take an interest in personal spiritual growth and provides opportunities for the congregation to become involved in a ministry within the church. Research in the area of congregational motivation is needed to develop theories to explain Christian motivation and apathy. The current research related to the subjects comments suggest that needs hierarchy theory and designing motivating tasks may reveal insights into motivating the congregation. The greatest area for potential impact for motivating congregations falls into the category of organizational theory which will be discussed.
All of the subjects stated that delegation was an important leadership skill that they employed. A few also stated that they needed more training to effectively utilize this skill. Part of the problem regarding delegation is knowing what to delegate and how to delegate and what not to delegate. Pastors could benefit by understanding organizational structure to help them to effectively delegate according to a proper span of control. Simple delegation techniques may prove useful such as succinctly defining the task delegated including goals and parameters, selecting the right person to delegate the task to, and following through to discuss their progress at appropriate intervals.

Another set of leadership skills that the subjects stated as important are the negotiation and conflict resolution skills. Unlike most corporations where everything can be negotiated, the church deals with Scriptural truths and standards which cannot be negotiated. The key to effective negotiation for pastors is understanding what should be negotiated, what can be negotiated and what cannot be negotiated. Seminaries may desire to inquire into preparing pastors for the intricacies of congregational expectations and differences in local church politics, policies, and procedures with a focus on negotiable aspects. Proper negotiation may resolve most conflicts but in any pastorate, conflicts will arise. Pastors need to understand the conflict process, sources of conflict and basic conflict management skills to handle conflict. The subjects noted a few sources of conflict such as: poor communication, incompatible goals, lack of reinforced vision and mission, and differentiation regarding personal worship
styles. It may be helpful if pastors can view the positive aspects of conflict and capitalize on conflict as a change agent. Pastors would also benefit from understanding their own conflict management style and their own biases regarding the benefits and problems regarding conflict. Seminaries may desire to examine curricula in light of using conflict as a resource by teaching conflict resolution skills to perspective and current pastors.

There are a number of leadership theories and strategies that give the promise of making a positive impact on pastoral leadership. This area needs to be further developed within the parameters of pastoral leadership. Seminaries have the unique opportunity to utilize student assignments to begin work in determining which leadership theories and strategies are appropriate in the church context.

Organizational Theory

While personal leadership strategies are important, they alone cannot properly equip a minister for the pastorate. The church is more than an organization, as noted by one subject it is an organism. The culture and climate of the church provides more opportunities for change and it provides the greatest threat against change. Understanding the phenomena of how the church acts as an organization is important to properly lead the church.

Seminaries may consider inquiring into developing curriculum that helps the pastor to decipher the stories and legends, rituals and ceremonies, organizational language, and the physical structures and symbols of their church.
The culture of a church is notoriously difficult to change because the church believes it is right in what it is doing or it would not be doing it. Often, congregations are unable to see their own weaknesses and divergence from Scripture. Pastors may have increased effectiveness by understanding church culture and how to change it. By understanding the people and processes that resist change, the pastor can find change agents and redefine processes that will enable change to happen. This requires the leadership skills of negotiation and conflict resolution to cope with both the fear of potential change and the political movements for power during and after the change.

Once the pastor is able to have a positive effect on culture of the church, the process of motivation is made much easier. Regardless of what the pastor says during his time in the pulpit, it is the congregation that will enforce resistance to change or acceptance to change. The congregational culture is self policing, enforcing the unstated rules and expectations as described by their stories and legends, rituals and ceremonies, organizational language, and symbols. One subject stated that a new pastor must understand who the lay leaders are in a church and learn to utilize them for ministry. A tool designed to do this is the sociogram. The sociogram seeks to identify the key lay leaders in an organization. It identifies those people who will either make or break a program. By identifying these key individuals and utilizing proper negotiation with them, the church culture and climate can change which may eliminate most problems that pastors face including conflict and motivation.
People are leaders only if they have followers. Pastoral leadership is no exception. While the pastor may have a certain amount of leadership capability because of the office he holds, he can quickly lose any and all influence if the congregation turns against him. Understanding the visible aspects of the culture such as the legends, rituals, and valued stories will help the pastor to understand the underlying beliefs, values, and assumptions of the congregation. If the pastor cannot identify with the culture of the church, the congregation will not identify with any changes he proposes. The area of organizational behavior and dynamics could play a pivotal role in increasing the effectiveness of new pastors in their first church.

5. Evaluating

The most uncomfortable aspect of pastoral leadership is the evaluating or controlling of ministries. One subject stated that he did not like to be the bearer of bad news. He commented that he was supposed to be the encourager and lift people up so he felt very uncomfortable personally correcting people. While this area may be the least popular, it is nonetheless, very important. Providing correction and changes at the appropriate times will reduce future problems for both the pastor and the congregation. It is important that, as one subject stated, the pastor should “inspect what he expects.” The new pastor needs to learn strategies and skills to deal with this uncomfortable aspect of ministry. One area of training that would be beneficial to the pastor in this area is in developing procedures and systems that automatically evaluate people and ministries. For
example, having a policy of annual employee reviews will not only make it easier to correct, but it may eliminate the need to correct. People will modify their actions according to how they are being appraised. Pastors need to know how to write job descriptions and appraisal systems that properly describe the task, goals, and expectations and how those tasks, goals and expectations are measured. When the congregation knows that ministries are regularly evaluated, those working in the ministries are encouraged to do a better job. Tools that the pastor can use to evaluate and control ministries are: budgetary controls, policy and procedure controls, bureaucratic controls, and clan control. Seminaries may desire to inquire into the value of preparing pastors to properly evaluate staff, volunteers, and ministries to better accomplish the vision and mission of the church.

Summary of Findings

This research was intended as an exploratory study seeking to understand the core pastoral leadership qualities to aid in the development of curriculum to better prepare current and future ministers. Undertaking this study revealed much to the researcher related to pastoral leadership skills. The plight for practicing pastors appears to be the same regardless of the size, location, or culture of the church. There are common core characteristics of all the subjects interviewed. According to this research the first characteristic required of any pastor is the call of God. This is something that does not arise from the person himself. No amount of training, preparation, or natural leadership ability can
replace the call of God on the pastor’s life. This call has some unique characteristics. First, it gives the pastor a certain type of unconditional love that surpasses the level of love normally demonstrated by people. Secondly, it gives the pastor a specific vision for the accomplishment of ministry. Finally, it endues the pastor with spiritual authority to lead the congregation. The pastor is given the responsibility to shepherd or lead the church to be more like Christ. Before this can take place, the pastor himself must be spiritually mature and consistently growing into the character of Christ. Therefore, there are certain characteristics that a minister must have before any formal education can be effective. They must have integrity, an unshakable love and faith in God, a dedicated love for the flock, and a strong personal spiritual discipline. Without these characteristics, pastoral leadership skills are ineffective.

These characteristics alone may qualify a minister to pastor a church, but they alone will not ensure an effective or long-term pastorate. The pastor must have certain skills and talents in order to accomplish the expected roles, duties and functions of the pastorate. The subjects spoke of various leadership skills that they employed. Many of the skills they discussed were specific to their unique situation. When discussing these skills, they did not give a list of skills, rather, they gave examples of situations that they have dealt with or are dealing with. It is through these examples that they discussed the skills that they utilize and the skills that they recognize that they need. It would be very difficult for seminaries to prepare students for such a large variety of skills as those
mentioned in this study. Not only would it consist of a great deal of information but it is unlikely that the students would recognize the relevance of obtaining skills to solve problems that they have not experienced. However, there are two sets of skills that each pastor interviewed discussed: people skills and church administration skills. The subjects discussed these two skill sets throughout the interviews. The people skill set includes a great diversity of skills, some of which are situation specific. The people skills that can be developed that all the subjects discussed are:

1. The pastor must know who he is in relation to who God is. The pastor must know his calling and limitations and be constantly involved in personal Bible study and prayer in order to grow into the character of Christ. He cannot be in the pastorate to discover who God is or to determine if the pastorate is an option for him. He must know where he is heading in order to be able to lead people. He must be able to demonstrate his faith in order to encourage others to walk by faith.

2. The pastor must understand the cultural makeup of his congregation. He must know who the informal leaders are and he must be able to lead them to a closer relationship to Christ before he seeks to lead anyone else. He must understand that the congregation is comprised of people at different stages of their physical, spiritual, and emotional life. He must understand that God did not call the congregation with the same calling that He called the pastor. The congregation may not have the same excitement or
passion as the pastor. And the pastor must be patient as he guides the congregation to Christ and he must endure when the congregation acts out in fits of immaturity.

3. The pastor must be able to effectively preach and teach the Word of God. The one area that the subjects discussed but did not demonstrate any familiarity with is methods of teaching and styles of learning. They spoke of the importance of being able to correctly and effectively teach and preach but did not mention knowledge of how to do that. One subject stated that seminary taught him the content to teach, but not how to lead the people he is teaching. To be more effective the pastor must understand basic teaching methods and learning styles. These skills will vastly improve one of the core ministries of the pastor.

4. The pastor must have basic counseling skills. People in the congregation will come to him for advice and counseling. If they do not perceive that he is able to lead them to a solution, they are unlikely to follow him in other aspects of the ministry. The counseling techniques must be grounded in scripture as one subject with a degree in psychology stated that when he is counseling people, the majority of his counseling does not come from his knowledge or experience, rather, it comes from Scripture. He did not say that counseling methods are worthless, but he did point out that any counseling method that does not point people to Scripture is worthless. He stated that he regularly used the Rogerian technique of reflection and
clarification to get at the root of the problem. He found that often people can solve their own problems if they are allowed to talk about them.

Another counseling skill the pastors used is active listening. This skill not only allows them to hear what people are saying but also to understand what people are meaning.

5. The pastor must understand the difference between what God expects and what God allows. The area of frustration mentioned the most deals with moving people from where they are to where they need to be. Being more spiritually mature and grounded in Scripture, pastors are able to clearly see areas in the lives of the congregation that is causing them pain. The pastor may preach and teach the specific answer to the congregation and the congregation may completely miss it. The minister may become very frustrated when the congregation repeatedly ignores the solution and continues to complain about the problem. It is in this case that the pastor must understand the high expectations and standards of God, and patiently encourage people toward the path of holiness. He also must understand that God shows a great deal of leniency towards His children as long as they are making progress in their spiritual maturity. This means that the pastor is forced to travel at the speed dictated by the congregation. Using the analogy of the shepherd and the sheep, the shepherd is forced to move at the speed of the sheep. He can lead them and guide them, but if he is not careful, he can easily outpace them. The
remark was made during the interview process that the pastor has the responsibility to make every effort to ensure that the truth is clearly understood, but he is not responsible regarding how people respond to that truth.

6. Motivation skills are very important to pastors. Pastors regularly deal with a wide variety of people. The fact that they are a Christian people does not ensure they will agree regarding the direction that their lives or the church should take. The congregation is comprised of a diverse group of people. This group of people will value the authority of the Scriptures differently. Some holding to the inerrancy and infallibility of the Scripture and others believes that the Scripture is mythology that must be interpreted correctly. The congregation will value experience differently; some holding that experience determines reality and others believing that experience cannot be trusted to understand reality. With such a diverse people, the pastor is faced with difficulty motivating people to work together and move together closer to Christ. Most of the motivation techniques mentioned centered around the pastor’s character, the pastor’s love, and the pastor’s charisma. No mention was made regarding motivation theories or methods but the need for knowing how to motivate people was expressed by several of the subjects.

7. As divergent as the congregation is, it is expected that disagreements will arise from time to time. Several of the subjects stated examples of
members in their congregation having disagreements. People argue over the small stuff, things that do not matter when compared to eternity. The subjects identified that most of the arguments in the church, are over items that are peripheral to the Scripture. People would argue about the style of music, the format of the worship, the function of ministries, and even the style of preaching. A skill that a few of the subjects expressly mentioned is conflict resolution and negotiation. Pastors must be willing to compromise on certain things in order to build teamwork and unity in the church. The ministers that mentioned the need to compromise were quick to point out that in order to compromise effectively, the pastor must know what can be compromised. They stated that the pastor cannot compromise on core issues of theology but other things, things that are not as important, can be negotiated. They were also careful to point out that the issues that are negotiated may not be permanent, but may be considered a set back to moving toward the goal of Christ.

8. The pastor must lead the church. One of the reoccurring themes is that the pastor must be the leader in the church. The pastor cannot lead by proxy. He cannot allow the loudest voices in the church to lead the church. To assume the role of pastor as God intends, the pastor must be able to lead the church to where God is directing it to go. The congregation may not initially seek to follow the pastor, particularly if they have had a recent bad experience with a pastor. Nevertheless, the pastor
must be the spiritual leader of the church. The consensus among the subjects is that it takes about three years before the pastor can assume the role of spiritual leader. During that time, he can lead with the authority of the office, but he must be careful to take the time to learn the culture and traditions of the church. He must take the time to understand how to get the church to where it needs to go and he must have a realistic expectation regarding how long that will take. One of the problems with pastoral leadership noted by the subjects is that currently, pastors do not endure long enough in a church to become the true spiritual authority. It takes time to grow into this position; however, this is the position that God has ordained for the pastor to hold. It is interesting that these pastors would support this view since Southern Baptist churches traditionally operate on a congregational governance model. The subjects state that it takes a great deal of tact and diplomacy to lead a group of people who have the power to remove the pastor from their office.

People skills are not the only skills common to the pastors interviewed. The subjects also stated that administrative skills are important for the pastor to know. While there are multitudes of church administration skills that can be taught, the subjects reported that the basic skills for office management, management of meetings, and understanding and using financial documents should be developed in every pastor. One of the administrative skills applicable to all pastors is the ability to effectively conduct a business meeting and manage
committees. The pastor is often expected to be the moderator of business meetings and a couple subjects reported that seminary did not equip them on how to properly conduct a business meeting particular regarding the use of parliamentary procedures. There was a slight division on some areas that was regarded as basic administrative skills. For example, the pastors of small churches stated that they needed office management skills because often, they are the only one running the office. The pastors with larger churches needed office management skills in order to know how to manage the staff. In both cases, the pastor needed to understand the basics of how a church office is managed, although for different applications. The basic understanding of financial statements, though consisting of basically the same thing, also differed among pastors of small churches and pastors of larger churches. The reason for this is because smaller churches use simpler financial statements and often do not utilize a budget. Larger churches have greater financial demands and require more detailed reporting. However, both classes of ministers would benefit from a basic knowledge of church financial management.

Another skill set that was not directly mentioned, but alluded to on several occasions is the ability to effectively teach and preach the Word of God. The subjects stated the importance of being able to teach content, but none of the subjects expressed any terminology that expressed knowledge regarding teaching methods. The subjects that spoke of attending seminary for the Christian education skills did not mention any teaching skills learned. They
stated that the primary reason they pursued a degree in Christian education was to develop their administrative skills. This does not insinuate that seminaries are not providing teaching methods to the students. However, the subjects interviewed mentioned the need for better skills in teaching and preaching without mentioning that any of these skills were taught during their formal education.

This research also found that seminaries are currently doing a good job in preparing pastors for the ministry. While each of the subjects stated that seminary did not prepare them regarding pastoral leadership skills, they did report that seminary prepared them with the necessary foundation to obtain those leadership skills. It was found that seminaries should continue to focus on developing the spiritual calling and spiritual gifts of the pastor while providing opportunity to learn basic pastoral leadership skills through dialogue with current practicing pastors. This finding is consistent with previous research where it was found that “sharing of ministerial experiences in local church by faculty were more valuable than formal academic studies” (Cheuk, 2000, p. 101). This does not diminish the academic studies but it does show that once a pastor graduates seminary and enters into the pastorate their initial need is to know how to do the work of the ministry rather than to know the content of ministry. Once they understand the basics of how to do the work of the ministry, then the theological foundation becomes their strongest need. They continue to learn the skills
necessary to pastor, but their reliance is on the theological training once they are comfortable with the daily management of the pastorate.

Since the focus of the seminary degree plan is advised to continue to focus on the theology, spiritual character and basic skills, the development and refinement of specific skills is best fulfilled through the use of continuing education. This study reveals that there is a market for seminary led continuing education courses to fill the gap of knowledge regarding specific pastoral leadership skills. The subjects stated that the seminaries could enhance their education by tapping into the knowledge and expertise of current pastors as a resource to teach these classes or to be utilized in the development of these courses.

Conclusions

This research was exploratory in nature. The subjects were encouraged to discuss pastoral leadership issues using their own framework and knowledge. The researcher was careful not to lead the discussion or to introduce language or topics that were not mentioned by the subjects during the interview process and the subjects were not made aware of the instrument questions prior to the interview. As a result, the findings in this study were limited to the knowledge and experience of the subjects at the time of the interview. Had the subjects been given time to ponder the questions, their answers may have been more precise. Therefore, the conclusions of this study are to be valued as the aspects
foremost on the minds of the pastors interviewed based on their situation at the time of the interview.

1. This exploratory research reveals several implications for further research.
   a. This study needs to be duplicated using a different population to determine if the results may be generalized.
   b. More research is needed to determine which leadership theories are applicable to church leadership and to develop new theories on pastoral leadership.
   c. Further research is needed to examine the pastor’s expectation of church leadership as compared to the congregations’ expectations of church leadership.
   d. Further research may be helpful in determining the relationship between the pastor’s personal leadership style in relation to the types of leadership skills utilized.
   e. This study may be expanded by providing the subjects with a list of pastoral leadership skills taught by seminaries to determine practicing pastor’s perceptions regarding the relevance and validity of those skills.

2. This research found that practicing pastors do utilize and value pastoral leadership skills, however, this study fell short in comprehensively identifying those skills. It did find that pastoral leadership skills fall into four categories.
   1) Innate skills and characteristics that are either natural to the individual or
received as a spiritual gift. 2) People skills allowing the pastor to relate with others. 3) Administrative skills that allow the minister to more effectively manage his time. 4) Teaching skills that allow him to properly study and relate information to others.

3. This research found that there is no real difference among pastors of small churches, medium sized churches, and large churches, regardless if they are rural, suburban, or urban regarding the core responsibilities of the pastorate and the core definition of pastoral leadership.

4. This research suggests that seminaries continue focusing on strong liberal arts, theological education for pastors. The only real suggestion for improvement deals with the pastoral ministry courses. These courses may better serve future pastors by teaching the basic skills regarding how to deal with people, how to manage church administration, and by offering a realistic expectation regarding what the pastors will face in the pastorate. The greatest impact that formal degree programs can make on the future minister is in providing a realistic expectation of ministerial life and in helping the future minister to apply the high standards of scripture to the low expectations of many congregations.

5. This research also suggests that current pastors would benefit by seminaries offering continuing education courses relating to specific skills needed by pastors as identified by seminaries polling pastors regarding current pastoral leadership issues. Most of the continuing education attended by the subjects
of this research was not seminary related. This reveals an area of opportunity for seminaries to be more involved in the training of clergy. A seminary may obtain a competitive advantage over other seminaries by offering a comprehensive and effective continuing education program.

Recommendations for Practice

Advancements in pastoral leadership education is becoming a trend in academe. The congregational expectations for a trained and equipped pastoral staff is increasing and as a result, seminaries will be called on to better train future and current pastors in the area of pastoral ministries. Further research is needed in the development and application of pastoral leadership theories and strategies for such programs to provide the best possible education. Listed below for educational practice to support clergy education, are the recommendations resulting from this study:

1. Seminaries may consider expanding research in the area of pastoral leadership and organizational dynamics.
   a. Further research is needed to determine the effectiveness of specific leadership theories as related to pastoral leadership. This research needs to identify which leadership theories is applicable to pastoral leadership and which leadership theories is not applicable.
   b. Further research is needed to better understand the organizational dynamics of churches. This research needs to identify specific
organizational phenomena that is unique to churches or that is common to churches.

c. Further research is needed to determine the potential for continuing education programs including: general education, education that may contribute toward a degree, and fellowships that require continuing education units.

2. Pastoral ministry courses offered as part of a seminary degree program may better serve future pastors by offering the following:

   a. Helping the future pastor to understand the strengths and weakness of his own personal leadership style and how that style may interact with various congregations.

   b. Helping the future pastor to gain realistic expectations of the ministry, primarily in the area of organizational dynamics of congregations and the practical application of theology.

   c. Helping the future pastor by providing structured curriculum that develops interpersonal skills such as strengths and weaknesses of personalities and how their personality affects others, interpersonal communication, and pastoral etiquette and responsibility.

   d. Helping the future pastor by providing basic administrative skills such as office management, how to conduct meetings, understanding financial statements, and understanding systems/operations management including staff management.
e. Helping the future pastor by providing basic counseling skills such as active listening, how to reframe comments, and how to determine the root problems.

f. Helping the future pastor by providing curriculum that develops the pastor’s personal leadership style and offering basic leadership and motivation theory.

g. Helping the future pastor by providing basic skills in conflict resolution, negotiation, time management and stress management skills.

h. Helping the future pastor by providing basic understanding regarding learning theories and methods of teaching.

3. Seminaries may enhance their continuing education courses by the following:

   a. Regularly polling current pastors regarding the pastoral leadership skills they utilize and need training in.

   b. Utilizing current pastors as resources in teaching pastoral leadership skills, either directly or indirectly.

   c. By making the continuing education courses: practical, affordable, and accessible.

   d. By focusing on specific and relevant skills needed by pastors.

   e. By developing a mentorship program through the alumni that provides structured learning to both the mentor and the mentored.
APPENDIX

QUESTIONNAIRE
Instrument Questions:

1. How would you define pastoral leadership?
2. Have you found that you need skills that you did not have prior to being in a pastoral leadership role?
3. How do you perceive the effectiveness of your formal education in obtaining pastoral leadership skills?
4. What advice would you give to perspective pastors?
5. What books have you read regarding pastoral leadership?
6. What training have you received, outside of your degree program, in the area of pastoral leadership?
7. Should seminaries be more proactive in continuing education for ministers?
8. To what extent do you utilize staff/volunteers to assist you in your leadership?
9. What duties/roles/functions in your church are performed by you alone?
10. What is the most important insight on leadership wisdom that you have gained as a senior pastor that you believe would be a benefit to others?
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