

A Comparison of Pastor Leadership Behavior in Churches of 1,000 or More Members  
to Transformational Leadership Behavior as Identified in the Transformational  
Leadership Skills Inventory

A Dissertation by  
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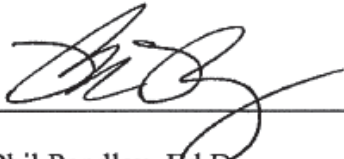
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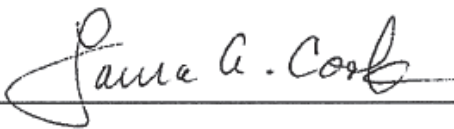
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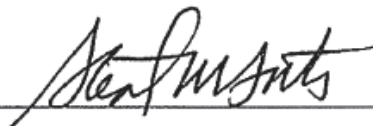
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**YOU ARE SIMPLY MY GOD AND NO OTHER IS ABOVE YOU!!!**

## ABSTRACT

### A Comparison of Pastor Leadership Behavior in Churches of 1,000 or More Members to Transformational Leadership Behavior as Identified in the Transformational Leadership Skills Inventory

by Kenisha Williams

The purpose of this study was to determine how pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the areas of visionary leadership, communication, problem solving and decision making, personal/interpersonal skills, character/integrity, collaboration, creativity and sustained innovation, diversity, team building, and political intelligence. In this study, qualitative research methods that included interviewing pastors were used. Interviews were conducted, recorded, transcribed, analyzed, and coded for the purposes of comparison to the Transformational Leadership Skills Inventory (TLSi). The study produced data that showed alignment to pastor leadership traits and transformational leadership skills as measured by the TLSi. Results from the study can be used for training and curriculum in transformational leadership for pastors, as a tool for selecting and monitoring pastors, and to create church action plans that align to transformational leadership principles.

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## CHAPTER I: INTRODUCTION

From the beginning of human development, leadership has been a topic of interest. According to Stone and Patterson (2005), “Egyptian rulers, Greek heroes, and biblical patriarchs all have one thing in common—leadership” (p. 1). This idea of leadership has been programmed into human intellect and fostered from the beginning as evidenced by children’s dependency on parental support for their very existence (Bass & Bass, 2008). Bass and Bass (2008) highlighted how critical the leadership roles of parents are to children, and as children mature, those same leadership roles can be replaced by friends and others in authority. In fact, it is suggested that the way that a person acts can be directly tied to those leadership examples that were modeled for that person. Since the origins of the family unit, leadership has been inherent to mankind (Bass & Bass, 2008).

Leadership is an intriguing topic that has many definitions and can be defined in varied ways. Bass (1981) drew a correlation between the number of definitions for leadership and the number of people who have tried to define the term. One may say that leadership simply means that a person has people who follow him or her, or leadership can be defined in a more detailed manner such as, “Leadership is an attempt at influencing the activities of followers through the communication process and toward the attainment of some goal or goals” (Donnelly, Ivancevich, & Gibson, 1985, p. 362). There is a vast amount of research about leadership, looking at it through the lenses of leadership models, leadership philosophies, and leadership traits.

In organizations, leadership is critical in moving the organization forward. Harvey and Drolet (2006) made the following startling comment: “The winners of the

next decade and beyond will be those who can build people and build teams” (p. 2).

Leadership is critical in organizations because leaders must be able to use a skill set that will increase the chances of getting people to follow them to an outcome that is favorable. Specifically, the church is an organization where leadership is a critical element for the effectiveness of the organization. Kelderman, Visser, Thomasma, and Vander Ark (2005) noted,

Effective Christian leadership is the process of helping a congregation embody in its corporate life the practices that shape vital Christian life, community, and witness in ways that are faithful to Jesus Christ and the gospel and appropriate to the particular congregation’s setting, resources, and purpose. (p. 17)

Leadership in the church desires the same result as any organization, which is to get the people to move forward and advance in an area or areas.

Leadership is a multifaceted topic of interest with varying definitions. Though several people have worked hard to define leadership, there are still some preliminary questions to ask concerning how to view leadership. Kashtan (2013) asked the following questions:

Is leadership the same as power? Is leadership something given to us, or something we enter into, or something else? Is leadership only significant when it’s formal, or can we usefully refer to certain acts of people without any formal authority as exemplifying leadership? Is leadership a function, an attitude, or a perception? (para. 2)

It is obvious that many questions surround the subject of leadership, and it was important in this study to define leadership, especially as it pertains to the church.

Leadership Zen represents leadership from a place of followership, not a positional title. One can have the title of a leader, but the real notion of leadership lies within the boundaries of the willingness of people to catch on, hold on, and follow a person's leadership. Leadership Zen suggests that "Leadership is a *social influence* . . . Leadership involves *enlisting support*, not demanding it . . . [and] Leadership seeks to *achieve a common task*" (Redd, 2013, "Leadership and the Art," para. 2).

Leadership and great leaders historically date back to ancient Greece as Greek philosophers presented their ideas about leadership. Historically, Greek heroes were seen as leaders and were used when looking at leadership traits (Wren, 1995). There are many ways that leadership can be approached in an effort to find a better understanding of what it means and how to be effective as a leader. Four leadership models are pronounced when looking at the emergence of modern leadership since the 20th century: leadership trait theory, behavioral theory, situational/contingency theory, and power and influence (Manktelow, n.d.). Along with every theory is a set of appropriate criteria that describes that leadership theory in a unique way. Some examples of this type of approach are shown in the following paragraphs.

Leadership studies began with a focus on the principle of leadership according to the leader's traits or behaviors. Leaders in organizations were viewed as being born with specific qualities, so researchers applying the trait theory sought to study leadership qualities (Bryman, 1999). Kurt Lewin conducted studies on leadership in the 1930s, and he connected his findings to the behavioral theory. He viewed leadership based on the leader's behaviors and articulated three leadership themes: autocratic, democratic, and

laissez-faire (Manktelow, n.d.). This model was limited because it did not take into account how leadership behaviors may need to adjust based on situational needs.

The situational/contingency leadership model then emerged, which focused on the leader's need to change his or her behavior in different situations (Bass & Bass, 2008). Several situational/contingency models were birthed to guide leaders on steps to take that would yield positive outcomes based on situational needs. The power and influence model detailed how leaders have the ability to use various sources of power to impact and influence their followers (Bass, 1990a). Five sources of power were described by John French and Bertram Raven, and leaders could use these sources of power to affect their organization (Lunenburg, 2012).

Wren (1995) summarized three principles concerning the different thoughts that he presented on leadership:

1. that leadership is central to the human condition . . . [and] its study should be as all-embracing as the human experience itself . . .
2. that leadership is the province of all, not just a privileged few . . . [and]
3. that it is important to understand leadership. (pp. x-xi)

Many styles of leadership have been studied and detailed in various fashions. The notion of leadership has existed since the beginning of human existence and continues to evolve with time. Leadership in organizations has expanded from being dependent solely on the leader's intrinsic characteristics to leadership principles that can be learned and demonstrated to increase overall organizational effectiveness. Churches face the same challenge as secular organizations in the sense that church leaders must also emulate proven leadership qualities that will get a congregation to move forward.



## **Background**

In the late 1970s, James MacGregor Burns (1978) presented the concepts of transactional and transformational leadership. Though one may see these two notions as one and the same, they are not. It is important to note the differences between transactional and transformational leadership styles. One style focuses on day-to-day routines, and the other style encourages people to think outside the box in order to achieve a new outcome (The Commuter, 2012).

Transactional leadership is viewed as an exchange between the leader and the group. The leader is seen as the person giving the rewards and supplies/funds as an incentive for the group's time, motivation, product deliverance, and commitment to get the job done (The Commuter, 2012). Bass (1999) said that transactional leadership deals with the day-to-day routines and the employer-subordinate relationship. With transactional leadership, authority is unquestioned.

Transformational leadership looks more at the idea of collegiality, and the individuals' interests and needs must be aligned to the organization's values. The followers must trust the leader and connect to the overall value (Bass, 1999). Transformational leaders must possess a certain level of emotional intelligence in order to connect with people with the intent of bringing the followers along to a new state of doing (McDowelle, 2009). Transformational leadership comes from the principle of being concerned with the process of change and including the people who are involved in the change (Leonard, 2005). This style leaves an impact on the people in the process since they are seen as integral to this process of change.

Change does not automatically mean transformation, but transformation will ultimately lead to not only change but a change that makes a difference. The culture of an organization plays a major role in how that organization is transformed and if the organization will transform (Kitchenham, 2009).

### **Theoretical Background on Transformational Change**

#### **Component 1—Individual Change**

Many organizations have recognized the need for change, and even more so, they have understood the necessity of making sure that the change is transformational. The key for transformational change to be sustainable and effective is to start by viewing this change from an individual perspective. Leonard (2005) reported that in order to create long-term change, employees must go through a process of steady learning about the new behavior change initiative. The first step in transformation is that the individual must be transformed. Individual transformation is like having a “mind transplant,” according to Daszko and Sheinberg (2005, p. 1). In *Elementary Schools: Kansas: Transforming the Classroom* (2008), it was made clear that individuals must be open to venture out and try new practices that may have never been used before in order for transformational change to truly occur.

Because organizations are made up of people and the individual should be seen as their most valuable resource, Simic (1998) stated that transformational leaders recognize that transformation starts with the individual, so they pay particular attention to what motivates the individual to change personally. Rome (2004) emphasized that in order for deep changes to manifest, there has to be a connection between the personal and collective change. He also believed that individuals must go through a personal reflective

process of awareness in order for true transformation to occur. In their research, Daszko and Sheinberg (2005) made this point very clear by saying, “Transformation is not for the other person to do, but for every individual to take personal responsibility to help create new futures, to ask questions, to take risks, and to make a difference” (p. 10).

### **Component 2—Vision**

The next component to consider when looking at transformational change is vision. There is compelling evidence that the leader’s job is to present another vision of higher quality to the people that is different than the present reality. Effective leaders have the ability to connect the pathway from the present reality to the desired future, which is better than the current state (Eisenbach, Watson, & Pillai, 1999).

The essence of a transformational leader is displayed by the fact that he or she can get people to follow. Almaraz (1994) said that the leader must present a clear vision that shows the need for change in order to have effective follower commitment.

Transformational change has a foundation of the leader having a positive vision and focusing on what can be created by the new change (Gass, 2010). The leader must start with communicating a vision for change in behavior, and soon the cultural change will follow (Burke, 2011). Leonard (2005) stated that leaders are accountable for organizational transformation by clearly communicating the new vision with energy.

### **Component 3—Trust**

Along with vision, transformational change must be accompanied by strong trust in leadership. Transformational leaders must know that they have to have relationships in a place of strength and mutual respect for pervasive change to occur. Eisenbach et al. (1999) stated that there has to be trust in the leadership, and followers must emotionally

connect with their leader, which confirms that the leader must have already done some background work in developing personal connections with the team.

Bass (1999) stated, “Trust in leadership is required for willingness to identify with the organization and to internalize its values and the emergence in the workplace of transcendental organizational citizenship behavior” (p. 10). When people do not trust leadership, there will be resistance to anything the leader tries to do, and real transformational change will not occur. Scully (2008) summarized it best by saying that periods of change are characterized by extraordinary levels of ambiguity and uncertainty, demanding unequivocal follower trust and faith in leadership to navigate them through the fog and ease of anxieties back to a level where they are motivating, rather than paralyzing. (p. 2)

#### **Component 4—Transformational Change Barriers**

When looking to lead a successful transformational change, a leader must have the trust of the followers, and at the same time the leader must be ever so careful to pay close attention to barriers of change. Simply put, if the barriers are not recognized and addressed, they could be the silent killers of sustained organizational change.

People naturally resist change, and a lack of strong leadership is a major cause of change failures. Daszko and Sheinberg (2005) expressed the point that where there is not strong leadership with knowledge, vision, and commitment to change, transformational change will fail. In *Transformational Leadership During Transformational Change: A Model for Change Leadership*, Scully (2008) also supported the fact that transformation will fail with weak leadership that the people do not trust.

Another critical barrier to transformational change is the leader's failure to acknowledge and validate that people in the organization will go through a natural process of fear because of the unknown. When leaders do not identify that people naturally have fears when the organizational change is embarked on, they set themselves and their followers up for failure. Daszko and Sheinberg (2005) said that "fear must be identified, acknowledged, discussed and reduced so that people have the courage to transform themselves and their organizations" (p. 5).

When people have a fear of the unknown and do not see the need for the new change, it is likely that change will not occur (Almaraz, 1994). Roberts (2012) noted the importance of leaders' recognizing that there is going to be tension between the old and the new shift, and that struggle should be acknowledged and allowed in order to facilitate transformational change. So, it is clear that transformational leaders must be aware of the barriers that can hinder transformational change.

### **Transformational Leadership in Secular Arenas**

Transformational leadership has been widely studied across many secular organizations such as the military, privately owned businesses, education, and government (Bass, 1997). In a study on police leadership, transformational leaders were seen as more effective, and they were able to influence subordinates in a positive manner for the organization (Campbell & Kodz, 2011). In a study on job satisfaction for nurses, transformational leadership had a positive impact on the satisfaction of nurses on the job (Morrison, Jones, & Fuller, 1997). Huse (2003) stated,

As our Army continues to change and progress through the twenty-first century, we will without doubt need transformational leaders to spearhead this change,

leaders that can effectively guide and direct their subordinates through this transformation, and to serve as “agents of change.” (p. ii)

Transformational leadership crosses over into many organizational structures and areas. Stetzer and Rainer (2010) said that transformational churches bring about a positive change, and “they possess an increasing awareness for the need of change in people, the church, and the community” (p. 6).

### **Leadership in Church**

Leadership in the church is defined as follows:

Effective Christian leadership is the process of helping a group embody in its corporate life the practices that shape vital Christian life, community, and witness in ways that are faithful to Jesus Christ and the gospel and appropriate to the particular group’s setting, resources, and purpose. (Kelderman et al., 2005, p. 17)

Church leadership is grounded on foundational principles that are consistent and analogous to the teachings of that church. In the Old Testament, the word *help* is referenced to God, and biblically church leaders are given the task to help others. So, leaders in the church are expected to be a help to people in that congregation as well as the broader community and society (Kelderman et al., 2005).

There are many facets of the church organization that leaders must address. Every congregation has its unique style, culture, and ways of expression, so effective church leaders set the stage for a positive atmosphere. There is an expectation that effective church leaders will be culturally intelligent and possess the ability to develop the people under their leadership in a manner that will be productive (Matthew 28:19-20,

King James Version). Pastors are given a charge as church leaders, as 2 Timothy 4:2-5 says,

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Healthy churches grow, so church leaders have a responsibility to maintain the health of the church to facilitate its growth (Auken, 2010). Auken (2010) also said,

Christ calls us to labor in a number of overlooked fertile harvest fields: growth in corporate prayer and patience; growth in heartfelt, genuine worship (instead of routine rituals for God); growth in the percentage of members who do the work of the church; growth in congregational diversity (ethnic diversity, as well as a mixture of new Christians and mature Christians); growth in member discipleship and empowerment; growth in ministry partnerships with other Christian organizations outside your local church. (“Understanding Church Growth,” para. 10)

Church leaders are expected to have character, conviction, competencies, and confluence (Kelderman et al., 2005). When church leaders display character in making the right decisions and in how they live their personal lives, they create an environment of trust. Woodroof (2012) noted, “Trust is absolutely necessary to the effectiveness of church leaders and leadership teams. Distrust, if not addressed, is a form of cancer that

eats away at ministerial effectiveness and leadership credibility” (para. 17). Conviction deals with purpose and vision, and the Bible says in Habakkuk 2:2 (King James Version), “And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.”

In addition, church leaders must possess competencies that yield positive results when conflict, tension, and stress arise in the church body. There are many skill sets that an effective church leader can exhibit that will lead to a healthy church body: “communication skills, motivating people to perform to their full potential, understanding the congregation as a system, understanding the critical nature of pace when it comes to change, understanding issues involved in cross-cultural ministry, understanding the outfalls of charisma, etc.” (Kelderman et al., 2005, p. 24).

With this skill set, church leaders then go on to confluence. Confluence deals with the church leader and people within that organization to converge and advance the purposes of God. For example, a pastor can encourage and lead a church on a giving campaign to raise funds to purchase new property. Convergence deals with recognizing and validating emerging thought as it pertains to church while at the same time adhering to the conventional doctrinal beliefs that set the church apart (Stetzer, 2009). Church leaders stay open to ideas, listen to the people, and care for the people while holding the doctrinal standard from which everything is measured. Transformation is an expected biblical principle for the church and its leaders. The Bible says in 2 Corinthians 3:18 (New International Version), “And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.”



## Church Structure

Theocracy is “a form of government in which God or a deity is recognized as the supreme ruler” (“Theocracy,” 2010, entry 1). The church structure that was important to this study was a theocratic system. This notion is that though there would be a pastor, the church is ultimately led in a manner that is considered Spirit led, and the pastor carries out the direction given by God. On the surface, this may appear to resemble autocratic leadership, which elucidates top-down leadership. Cherry (n.d.b) stated, “Autocratic leaders typically make choices based on their own ideas and judgments and rarely accept advice from followers. Autocratic leadership involves absolute, authoritarian control over a group” (p. 1). In a sense, autocracy lies within God’s rule being sovereign, but for this study, a more appropriate term is *theocracy*.

According to the *Merriam-Webster Online Dictionary*, the definition for autonomy is “the state of existing or acting separately from others; the power or right of a country, group, etc., to govern itself” (“Autonomy,” n.d., para. 1). To compile the autonomy of the church leadership at the local level and the autocratic leadership under God, the type of church leadership that was looked at was one that was autonomous in the sense that a board did not run the congregation but the pastor did, but at the same time, the pastor took direction from God. This type of church leadership operates under the direct leadership of the pastor as he or she operates under the direct guidance and influence of God. Autonomous churches are not bound by denominational structures and have liberty to make self-governing decisions such as property acquisition (Bowen, n.d.).

Vision, trust, self-awareness, and the ability to recognize the needs of the people who are being served are common traits that transcend transformational leadership into

church leadership. MacGregor Burns (1978) stated, “The transformational leader converts followers into leaders and may convert leaders into moral agents” (p. 4). MacGregor Burns also showed the connection between transformational leadership values and values that church leaders possess by asserting, “Transformational Moral Value Leaders lead with transcendent values . . . [which] include: liberty, justice, equality, and collective well being” (as cited in Boje, 2000, Table 2). Thamrin (2012) reported that “transformational leadership has a positive influence on organizational commitment and employees’ performance . . . this result is supported by several previous researchers” (p. 569). There was value in developing this study to determine if there were further connections between transformational leadership and church leadership. The elements between the two displayed consistent crossover, so this research can be incorporated into training for future Christian leaders as well as coursework at Christian universities.

### **Statement of the Research Problem**

James MacGregor Burns is given credit for his work on transformational leadership, which differentiates between the characteristics and behaviors of leaders versus managers (Simic, 1998). This shift in thinking provided more balance within the structure of transactional leadership, which was generally a performance/rewards-based approach. Transformational leadership and its characteristics will be critical in leading organizations into the 21st century. These attributes, and new approach to leadership, are important because of the generational differences present in the 21st-century workforce (Greenberg, 2012).

Biblical leaders have specific principles that trend throughout the Bible. Characteristics such as trust, vision, communication, and empowerment are all expectations of biblical leaders (Kelderman et al., 2005). These characteristics are also paralleled in transformational leadership (Bass, 1999; Simic, 1998). Leonard (2005) stated that leaders are accountable for organizational transformation by clearly communicating the new vision with energy. A person desiring to be a pastor should consider the benefits of transformational leadership qualities.

When searching for research on transformational leadership and church leadership, LifeWay Research surfaced, which helps church leaders to lead effectively and analyze their church in order to align to transformational practices. Stetzer and Rainer (2010) proclaimed that transformation is required for the church and is not open for discussion. They described that change is inevitable, and a church leader can operate with the laissez-faire style, maintaining the status quo, or decide to foster transformation “because radical change is the heart of the Christian message and because the power of the gospel changes everything—lives, churches, and communities” (Stetzer & Rainer, 2010, p. 1). Stetzer and Rainer’s *Transformational Church: Creating a Scorecard for Congregations* received the 2010 Golden Canon award, which is an annual recognition from *Leadership Journal* of the top-rated books for church leaders; the book focuses on transformational change globally for the church as a whole.

There is more research that needs to be done to draw a direct connection between secular transformational leadership principles and church leadership. Countless studies have been conducted on leadership and specific qualities that define leaders who are transformational, and some research has been done on transformational churches. This

study sought to draw a clear connection between church leadership and how biblical principles that guide church leaders' behaviors align directly to transformational leadership principles, specifically from a pastor's perspective.

### **Purpose Statement**

The purpose of this study was to determine how pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the areas of visionary leadership, communication, problem solving and decision making, personal/interpersonal skills, character/integrity, collaboration, creativity and sustained innovation, diversity, team building, and political intelligence.

### **Research Question**

How do pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the following areas?

- Visionary leadership
- Communication
- Problem solving and decision making
- Personal/interpersonal skills
- Character/integrity
- Collaboration
- Creativity and sustained innovation
- Diversity
- Team building
- Political intelligence

## **Significance of the Problem**

This study determined if there are connections between transformational leadership and church leadership. Transformational leadership has been broadly studied and has had significant impacts on organizational change, employee satisfaction, and organizational change sustainability (Thamrin, 2012). Transformational leadership crosses over all organizational barriers and can be applicable no matter the type of organization—business, company, privately owned business, or church. As cited in Boje (2000),

Bass (1997) has argued that transformational leadership is universally applicable. He proposed, that regardless of culture, transformational leaders inspire followers to transcend their own self-interests for the good of the group or organization, followers become motivated to expend greater effort than would usually be expected. (“Bernard M. Bass,” para. 4)

A church leader must gain and maintain the trust of the congregation in order for the church to stay healthy and grow. When there is distrust in church leaders, the church is analogous to an infected body part or tree that will eventually die (Ward, 2006). More Americans attend religious organizations and believe in God than do citizens of other countries, yet there is a smaller number of Americans who trust these religious organizations. NPR Staff (2012) cited, “A recent Gallup poll showed that just 44 percent of Americans have a great deal of confidence in ‘the church or organized religion’” (para. 2). This statistic reflects less than half of America, and since correlations are present between transformational leadership and church leadership, this information can assist church leaders in gaining trust from a higher percentage of the population than the

current statistics show. A framework of transformational church leadership was a result of the study due to correlations between pastor leadership traits and transformational leadership. The results of this study could provide church leaders with clear direction as to leadership behaviors that are grounded in research and supported by biblical principles.

### **Operational Definitions**

**Autonomous.** Having the right or power of self-government; existing or capable of existing independently (“Autonomous,” n.d.).

**Autonomous church.** Group of people who have confessed Jesus as their Lord, who congregate and gather to align to the biblical mandate to do the will and work of God (Cox, 2003).

**Pastor.** An ordained minister of the gospel who leads a Christian church/ congregation.

**Secular.** Denoting attitudes, activities, or other things that have no religious or spiritual basis.

**Transactional leadership.** Deals with the day-to-day routines and the employer-subordinate relationship. With transactional leadership, authority is unquestioned (Bass, 1999).

**Transformational leadership.** “Inspiring followers to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem solvers, and developing followers’ leadership capacity via coaching, mentoring, and provision of both challenge and support” (Bass & Riggio, 2006, p. 35).

The following definitions were captured from the Transformational Leadership Skills Inventory (TLSi) by Dr. Keith Larick and Dr. Patricia White (see Appendix A):

**Character/integrity.** “Fostering trust in the organization by creating an emotional intelligent organization whose members know themselves and know how to deal respectfully and understand others.”

**Collaboration.** “Building a culture of trusting relationships and purposeful involvement that supports critical and creative problem solving and decision making through effective communication and conflict resolution.”

**Communication.** “Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization.”

**Creativity and sustained innovation.** “Developing a culture of divergent thinking and responsible risk taking that harnesses the potential of available human capital to transform the organization.”

**Diversity.** “Integrate the strengths that individual [and] cultural differences contribute to create an organization that is equitable, respectful and morally accountable in a global society.”

**Personal and interpersonal skills.** “Leaders that are approachable, likeable and demonstrate high emotional intelligence in motivating others toward excellence.”

**Political intelligence.** “Generating organizational influence to ethically advocate for causes and changes that will advance the organization’s vision and mission.”

**Problem solving/decision making.** “Creates an environment that enables everyone to contribute productively through understanding and appreciation of differences and focus on the mission of the organization.”

**Team building.** “Creating an effective team by instilling a cooperative atmosphere, building collaborative interaction, and encouraging constructive conflict.”

**Visionary leadership.** “Creating a vision of the future as an ethical agent of change, who mobilizes stakeholders to transform the organization.”

### **Delimitations**

The delimitations of the study were as follows:

1. The study was delimited to pastors with congregations of 1,000 or more members.
2. The study was delimited to pastors with churches that had autonomy and were self-governing.

### **Organization of the Study**

The remainder of this study is organized into four chapters, references, and appendices. Chapter II provides background and a review of literature about leadership styles, theories, transformational leadership, and church leadership. Chapter III explains the research design; methodology of the study, which includes the validity of the case study method; population and sample for the study; instrumentation used in the study; data collection process; pilot test; data analysis; and limitations of the study. Chapter IV of this study presents the data analysis. Chapter V includes the major findings from this study, the unexpected findings of the study, the implications of the study, and recommendations for further research.



## CHAPTER II: REVIEW OF THE LITERATURE

King, Johnson, and Vugt (2009) stated, “Leadership is arguably one of the most important themes in the social sciences, permeating all aspects of human social affairs” (p. 911). Gardner (1990) addressed the fact that leadership develops over time and essentially is a lifelong learning process. One does not simply learn the leadership skills needed for life and then stop growing. Based on attributes, contexts, gender, career, and many other factors, leaders are shaped throughout their lives for different situations (Gardner, 1990).

The review of literature begins with the background and history of leadership in order to set foundational views on leadership. Then different leadership theories are presented that view leadership according to leadership models, philosophies, and styles. This section then leads to a focus on transformational leadership, which defines leadership behaviors with 10 specific domains listed in the Transformational Leadership Skills Inventory (TLSi). The literature review also outlines the importance of church and principles surrounding church leadership. The research study had a theoretical basis in literature comparing transformational leadership as outlined in the TLSi with principles for church leadership.

Leadership has been studied and coined with many names over the years, varying from trait-based leadership to laissez-faire leadership, transactional leadership, and so on. At the apex of study, transformational leadership yields a current view of effective leadership. In describing transformational leadership, Takala (1998) said, “A leader must be a person who takes care of people and emphasizes in his professional activity the social psychology of an organization” (p. 786). Transformational leadership is composed

of four main areas that consist of clear vision, follower input and innovation, relationship building, and motivation for change, and transformational leaders operate with style and a moral aptitude that compels people to respond positively (Stone & Patterson, 2005).

Church and religious organizations play a significant role in U.S. society.

According to the Christian Reformed Church in North America (CRC, 2005),

God's purpose in Christ is to reconcile all things to himself. The church is the body of Christ in the world—the means by which the world will know that Jesus Christ is Lord and through which all believers will reach maturity in Christ and unity in the faith and knowledge of Christ. (p. 9)

As it is with all organizations, churches must systematically study leadership in a way that will increase the leader's effectiveness with people. Bass (1990a) cited biblical references to leadership:

Leaders, such as Abraham, Moses, David, Solomon, and the Macabees, were singled out in the Old Testament for a detailed exposition of their behavior and relations with God and their people. God was the supreme leader of his Chosen People who clarified, instructed, and directed what was to be done through the words of his Prophets and arranged for rewards for compliance and punishment for disobedience to the laws and rules He had handed down to Moses. (p. 5)

## **Review of the Literature**

### **History of Leadership**

The study of leadership has been inconsistent over time, and though literature on the subject is vast, there is a continuum of beliefs. Bennis (1959) said,

Of all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for top nomination. And, ironically, probably more has been written and less is known about leadership than about any other topic in the behavioral sciences. Always, it seems, the concept of leadership eludes us or turns up in another form to taunt us again with its slipperiness and complexity. (pp. 259-260)

Leadership studies derive from studying leaders. Takala (1998) stated that the word *leadership* has been used for about 200 years, while the word *leader* dates back to 1300 AD. According to Wren (1995),

From its infancy, the study of history has been the study of leaders—what they did and why they did it. Over the centuries, the effort to formulate principles of leadership spread from the study of history and the philosophy associated with it to all the developing social sciences. (p. 50)

The study of leadership began with a focus on the persona and temperament of the leader, and Takala (1998) stated, “The leader was defined as a Great Man who had some exceptional features of behavior” (p. 787).

History is filled with evidence of leadership dated as far back as 2300 B.C. Wren (1995) said that from the “Instruction of Ptahhotep” in 2300 B.C. to the Chinese classics from 6 B.C. to Confucius, leadership has been displayed and advice has been given to and from leaders (p. 50). Greek heroes were examples of leaders of that time, and Greek philosophers such as Plato and Aristotle had specific views and ideas about leadership (Wren, 1995). Plutarch said that “quality of leadership at the highest levels was, in his view, decisive” (as cited in Beck, 2014, p. 275).

Looking at leadership during the Renaissance, Bass (1990a) summarized Machiavelli's thoughts: "There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things" (p. 4). Machiavelli's *The Prince* is still used when looking at effective leadership in more modern studies (Bass, 1990a). Moving on, the Industrial Revolution occurred during the 18th and 19th centuries, and this change brought a shift from a rural society to one that was filled with industry, and there was a rise in goods that were manufactured (History.com Staff, 2009). For the poor and those who worked, the workforce was dismal and their living environments were subpar. Stone and Patterson (2005) stated, "The Industrial Revolution created a paradigm shift to a new theory of leadership in which 'common' people gained power by virtue of their skills" (p. 1).

Though there is a vast amount of research on leadership, its origins, and theories, there is an area of leadership from the evolutionary standpoint that has not been studied in detail (Vugt, Hogan, & Kaiser, 2008). According to King et al. (2009),

A review of the human and nonhuman leadership literatures suggests at least five major transitions in the evolution of human leadership: (1) leadership emerged in pre-human species as a mechanism to solve simple group coordination problems where any individual initiated an action and others followed; (2) leadership was co-opted to foster collective action in situations involving significant conflicts of interest such as internal peacekeeping in which dominant or socially important individuals emerged as leaders; (3) dominance was attenuated in early human egalitarian societies which paved the way for democratic and prestige-based leadership facilitating group coordination; (4) the increase in human group size

selected for powerful social-cognitive mechanisms, such as theory of mind and language, providing new opportunities for leaders to attract followers through manipulation and persuasion; (5) the increase in social complexity of societies that took place after the agricultural revolution produced the need for more powerful and formal leaders to manage complex intra- and intergroup relations—the chiefs, kings, presidents, and CEOs—who at best provide important public services and at worst abuse their position of power to dominate and exploit followers. (pp. 914-915)

The beginning of leadership studies yielded a focus on theoretical matters, and researchers focused on how the different styles of leadership correlated to societal needs (Bass, 1990a). Vugt (2006) noted, “Early research concentrated on the personality correlates of leadership, the so-called trait approach, resulting in a laundry list of traits, needs, and motives that reliably distinguish leaders from non leaders like power, ambition, extraversion, and intelligence” (p. 354).

### **Leadership Theories**

As cited in Vugt et al. (2008), “Although the leadership literature is enormous, it lacks an integrative theoretical framework that can make sense of the richness of the data (Chemers, 2000; R. Hogan & Kaiser, 2005)” (p. 182). Contemporary researchers are using the evolutionary theory to study leadership with the understanding that this theory is important to socialization (Buss, 2005; Lawrence & Nohria, 2002; Vugt et al., 2008).

There are three conclusions that are not part of the mainstream leadership theory:

First, leading and following are strategies that evolved for solving social coordination problems in ancestral environments, including in particular the problems of group movement, intra-group peacekeeping, and intergroup

competition. Second, the relationship between leaders and followers is inherently ambivalent because of the potential for exploitation of followers by leaders.

Third, modern organizational structures are sometimes inconsistent with aspects of our evolved leadership psychology, which might explain the alienation and frustration of many citizens and employees. (Vugt et al., 2008, p. 182)

In looking at leadership theory, it is important that an understanding of terminology and context is appropriately set. As explained by Takala (1998),

The term leadership has many meanings: it means different things to different people. It is a word taken from the common vocabulary and incorporated into the technical vocabulary of a scientific discipline without being precisely defined. As a consequence, it still carries extraordinary connotations which creates ambiguity of meaning. (p. 785)

For the context of the current review, Scouller's review provides a basis for understanding leadership theory. A three-part viewpoint is detailed as follows for an understanding of leadership theory:

- models—learned/taught/applied in a very practical sense, or
- philosophies—about attitude and where power comes, or
- styles—interesting as typical leadership behaviors—helpful in understanding leadership generally, and to a lesser degree may be facets within leadership models. (Scouller & Chapman, 2012, "Leadership Terminology Differences," para. 3)

According to Bass and Bass (2008), "Theories of leadership attempt to explain its emergence or its nature and its consequences. Models show the interplay among the

variables that are perceived to be involved; they are replicas or reconstructions of reality” (p. 46). When looking to apply leadership development, theories and models are beneficial to social and political scientists. The following leadership models and styles delve deeper into the practical side of leadership.

**Leadership models.** According to Scouller (2011),

A leadership model contains theories or ideas on how to lead effectively and/or become a better leader. A leadership model is a structure which contains process or logic or a framework, which can be used or applied like a tool, in performing, understanding and teaching leadership. (pp. 9-10)

**Trait based.** In the mid-1800s, the research of Thomas Carlyle and Francis Galton supported the trait theory (Scouller & Chapman, 2012). However, Ralph Stodgill countered the trait theory in his 1948 study, which showed results that traits and/or personal attributes are not justifiable reasons for classifying a leader as effective (as cited in Scouller & Chapman, 2012). Vugt (2006) said, “Early research concentrated on the personality correlates of leadership, the so-called trait approach, resulting in a laundry list of traits, needs, and motives that reliably distinguish leaders from nonleaders like power, ambition, extraversion, and intelligence” (p. 354).

There were “great men” in history who made choices to alter the course of society, namely Moses with the Jews, Churchill with the British, and Lenin with the Russian Revolution (Bass, 1990a). According to Antonakis, Cianciolo, and Sternberg (2004), “The ‘great man’ school of thought suggested that certain dispositional characteristics (i.e., stable characteristics or traits) differentiated leaders from non-leaders” (p. 6). It was thought that a person was born with leadership qualities, and researchers sought to determine the consistent traits or qualities of people who were

known as leaders. Scouller (2011) said, “Trait theory attempts to analyze effective combinations of human personality traits, thereby suggesting or identifying a set of human traits that enable a person to lead others effectively” (p. 30).

James Kouzes and Barry Posner studied the trait theory, but not based on the traditional ideas of inherent leadership capabilities. Their research was predicated on asking individuals what they desired in an effective leader, and from those answers they compiled a list of traits that exemplified the model leader (as cited in Scouller & Chapman, 2012). According to Antonakis et al. (2004), “Trait research, for most intents and purposes, was shut down following the rather pessimistic interpretations of these findings by many leadership scholars” (p. 6). As the negative attitudes toward the trait theory increased in the 1950s, the behavioral styles of leadership surfaced (Antonakis et al., 2004).

***Behavioral ideals.*** The behavioral ideals model focused on leadership that surrounded specific behaviors, assuming that the leaders who operated with those behaviors would yield success. Stone and Patterson (2005) stated, “Leader focus had moved to understanding the relationship between a leader’s actions and the follower’s satisfaction and productivity” (p. 3). In 1964, Robert Blake and Jane Mouton wrote *The Managerial Grid: The Key to Leadership Excellence*, in which they displayed two major aspects on the managerial grid, concern for people and concern for production/task, and described five behavioral styles of leadership (as cited in Bass & Bass, 2008; Scouller & Chapman, 2012).

As explained by Manktelow (n.d.), “Researchers have realized, though, that many of these leadership behaviors are appropriate at different times. The best leaders are



those who can use many different behavioral styles, and choose the right style for each situation” (p. 1). Again, the study of leadership underwent a cycle of scrutiny because of conflicting research about the behavioral ideals. Researchers then agreed that it was evident that the situation was critical in determining the leadership behavior that was appropriate. This resulted in a shift in leadership research in the 1960s to a focus on the area of contingencies (Antonakis et al., 2004).

*Situational/contingency.* Society began to shift in the mid-1960s to mid-1980s to a focus on social rights and equality, and the needs and care of the workforce surfaced to an area of importance (Stone & Patterson, 2005). Stone and Patterson (2005) stated, “The transference of power from those doing the work to those possessing knowledge about how to organize work more closely leveled the playing field for leaders and followers” (p. 5). So, a shift needed to occur in leadership behaviors that matched the changing status of leader and follower.

The situational/contingency model dealt with leadership behavior from the approach of operating effectually and changing behavior based on the situation (Scouller & Chapman, 2012). This theory suggested that leaders consider asking the following: Is this a crisis and which style is best? Does the situation require a focus on the workers or task to be accomplished (Manktelow, n.d.)? The response to such questions would determine which leadership model is best for the situation. Bass and Bass (2008) said, “Nonetheless, evidence was amassed to indicate that different skills and traits were required for leadership in different situations” (p. 105).

Robert Tannenbaum and Warren Schmidt (1973) offered the continuum of leadership behavior to show how leaders have to make choices about their leadership

based on the situation. Other situational/contingency models include the Fiedler contingency model, path-goal theory, Hersey and Blanchard's situational leadership model(s), and Bolman and Deal's four-frame model (as cited in Manktelow, n.d.; Scouller & Chapman, 2012).

***Others: Functional, power and influence, integrated.*** Other leadership models also began to emerge. The functional leadership model described the steps that a leader must take in order to be effective. What the leader should do and basic duties and functions of the leader were detailed within this leadership model (Scouller & Chapman, 2012). John Adair's action-centered model said that the leader must give equal attention to three areas: task, team or group unity, and individual team member needs (as cited in Scouller & Chapman, 2012). Adair (2009) likened leadership to a person's calling and said that a leader must uncover his or her occupation early in life.

The power and influence model focused on how a leader used his or her power and influence to conduct business (Manktelow, n.d.). John French and Bertram Raven stated that there were five deviations of power, and they sorted them in sets: "organizational power (legitimate, reward, coercive) and personal power (expert and referent). Generally, the personal sources of power are more strongly related to employees' job satisfaction, organizational commitment, and job performance than are the organizational power sources" (as cited in Lunenburg, 2012, p. 7). Bass (1990a) said that the idea of using influence "marked a step in the direction of generality and abstraction in defining leadership" (p. 13).

The integrated model sought to combine and expand on earlier models. In James Scouller's 2011 book *Three Levels of Leadership: How to Develop Your Leadership*

*Presence, Knowhow and Skill*, he described the three levels of leadership by using the positive aspects of prior leadership studies along with concentrating on the psychology of the leader. Scouller (2011) also focused on the beliefs of the leader, which affect how the leader leads and behaves and the authenticity of leadership. Scouller's three levels of leadership are often referred to as the "3P" model. The 3P model represents public, private, and personal, and the three Ps are integrated with his four-dimensional definition of leadership, which ties other models together (Scouller, 2011).

**Leadership philosophies.** According to Scouller and Chapman (2012),  
A leadership philosophy contains values-based ideas of how a leader should be and act; and the sources of a leader's power. . . . Any philosophy, and so too a leadership philosophy, is a way of thinking and behaving. It's a set of values and beliefs. A philosophy is a series of reference points or a foundation upon which processes, decisions, actions, plans, etc., can be built, developed and applied.  
("Leadership Terminology Definitions," para. 1)

The *Oxford English Dictionary* (OED) definition of philosophy is as follows: "The study of the fundamental nature of knowledge, reality, and existence, especially when considered as an academic discipline" ("Philosophy," 2014, entry 1).

***Servant leadership.*** Robert K. Greenleaf was a primary researcher on servant leadership, which is defined as when a leader's center of attention is on others rather than him- or herself (Stone & Patterson, 2005). According to Stone and Patterson (2005), "There is greater emphasis upon service of and to followers in the servant leadership paradigm" (p. 12). The purpose of the servant leadership philosophy is not to rule over and control but to encourage and invigorate those who follow the leader to make a

contribution and to serve others (Stone & Patterson, 2005). Servant leadership begins with the leader serving first and then branches out to the leader or organization employing specific behaviors that will help the leader operate from foundational principles, causing people to want to follow (Sipe & Frick, 2009). Keith (2008) stated,

A servant-leader is simply a leader who is focused on serving others. A servant-leader loves people, and wants to help them. The mission of the servant-leader is therefore to identify and meet the needs of others. Loving and helping others gives a servant-leader meaning and satisfaction in life. (p. 9)

The philosophy of servant leadership can be traced back to biblical references in the teachings of Jesus. Matthew 20:27 (King James Version) says, “And whosoever will be chief among you, let him be your servant.” This can also be seen in Mark 9:35 when Jesus says, “If any man desire to be first, the same shall be last of all, and servant of all.” Biblical servant leadership focused on the needs of the people, which caused the leader to be selfless and people centered.

***Authentic leadership.*** The OED definition of authentic is “of undisputed origin” and not a copy (“Authentic,” 2014, entry 1). George (2003) said that a leader must know his or her strengths and weaknesses, operate from a foundation of integrity, and lead with the desire to empower the people who work with him or her. According to George, Mclean, and Craig (2008), “To be an authentic leader requires you to be genuine and to have a passion for your purpose; you must practice your values, lead with your heart, develop connected relationships, and have the self discipline to get results” (p. xxi). An authentic leader must have a foundation based on ethical and principled values, and the true task is to understand one’s self and be true to that. Research has shown that the

complication with authentic leadership as a philosophy is that its meaning is no longer clear, and it is converging and blending into other leadership philosophies (Scouller & Chapman, 2012).

***Ethical leadership.*** The OED definition of ethics is “moral principles that govern a person’s . . . behavior” (“Ethics,” 2014, entry 1). Ethical leadership is founded on principles that cause the leader to focus on his or her own sense of values and incorporating those values into his or her style of leadership. The Center for Ethical Leadership (n.d.) developed a “4-V” model, which consisted of values, vision, voice, and virtue. The Center for Ethical Leadership defined ethical leadership as “knowing your core values and having the courage to live them in all parts of your life in service of the common good” (para. 1).

The literature shows that ethical leadership crosses over into servant and authentic leadership (Scouller & Chapman, 2012). The concern with ethical leadership as a philosophy is that the meaning and understanding of what is ethical is constantly changing, so the meaning can be inconsistent from culture to culture and even among members of the same group. Thornton (2013) said,

I believe the reason we don’t yet have one commonly shared definition of ethical leadership is that we interpret ethical leadership through different lenses that reflect varying levels of responsibility. It’s as if we are standing together close to a mosaic, each describing different individually colored tiles, while missing the beauty of the picture they create. (p. 1)

***Values-based leadership.*** The OED defined values in this context as “principles or standards of behavior; one’s judgment of what is important in life” (“Values,” 2014,

entry 2). The values-based leadership philosophy causes the leader to operate and make decisions from a set core of values that the leader has while taking into consideration the values of those whom he or she leads. Barrett (2010) said that honest and truthful decision making stems from values-based leadership, and this fosters belief and assurance in leadership and raises the level of loyalty from followers. Rue (2001) illustrated the benefits to various leaders such as educators, managers, pastors, senior officials, and so forth that illuminate their values because this type of leadership aids the leader and his or her followership by bringing clarity about that leader.

A question arises regarding potential difficulty when people do not believe the same things. Barrett (2010) said that leaders who operate with values-based leadership purposefully form a desired state, and values are versatile and translate into unknown situations. Barrett added, “It is not surprising therefore to find ample research showing that adaptable and values-driven companies are the most successful organizations on the planet” (p. 1). Barrett (2006) further described the commonality of values with the following:

The only mind space where we can meet people who operate from different beliefs is the mind space defined by our most deeply held values—the values that are part of our collective soul experience. Soul-based values are universal. They unite us rather than separate us. Beliefs are always contextual, whereas values are concepts that transcend all contexts. They are common to the whole of humanity. (p. 218)

**Leadership styles.** As defined by Scouller and Chapman (2012),

A leadership style is a classification or description of the main ways in which real-life leaders behave. . . . A leadership style is a more narrow and specific category than a models [*sic*] or a philosophies [*sic*]. In fact many leadership styles are contained within leadership models as components of the model. A style is a distinct way of behaving. (“Leadership Terminology Definitions,” para. 1)

Rabinowitz (n.d.) described a leader’s style based on his or her rapport with people overall, the leader’s perspective on his or her leadership responsibilities and him- or herself as a person, and the level of effectiveness of the leader.

***Laissez-faire.*** According to Goodnight (2004), “The laissez-faire leader is one who believes in freedom of choice for the employees, leaving them alone so they can do as they want” (p. 822). The laissez-faire leadership style is also called delegative, and the leader allows the employees to make the decisions, but the leader is still accountable for the decisions that are made (Cherry, n.d.a). Barbuto (2005) described laissez-faire leaders as ones who provide minimal assistance to their followers and tend to be negligent to output and the fulfillment of obligations. Goodnight (2004) stated, “Laissez-faire management or leadership can only lead to anarchy, chaos, and inefficiency and can be dismissed out of hand as useless” (p. 822). However, others view laissez-faire leadership differently. With this leadership style, the leader knows what is going on, but involvement is indirect, leaving people to figure things out. This style can be effective with a group that is highly skilled and competent (Blanken, 2013).

***Charismatic.*** Max Weber introduced charismatic leadership, and Bass (1990a) concluded, “Charismatic leaders emerge in times of crisis as prospective saviors who, by their magical endowments, will fulfill the unmet emotional needs of their completely

trusting, overly dependent, and submissive followers” (p. 184). Plato believed leaders needed to possess charisma, which he called “the gift of grace,” in order for situations to come out favorably (as cited in Takala, 1998, p. 796). Charismatic leaders have character and a magnetism that draws people, and they move people with enthusiasm and energy (Blanken, 2013). According to Bass (1990a), “Charismatic leaders have extraordinary influence over their followers, who become imbued with moral inspiration and purpose. The followers experience a magnetic attraction that transcends their usual experience” (p. 184).

***Autocratic/authoritarian.*** As described by Goodnight (2004), “The autocratic leadership style thrives in highly structured, hierarchical chain-of-command environments such as the military or very bureaucratic organizations” (p. 821). The autocratic leader tends to monopolize all authority and sets the policies and procedures with the expectation that they will be followed without deviation. Autocratic leadership does not facilitate group thinking or innovation; rather, the supposition is that subordinates will be in compliance. Rabinowitz (n.d.) stated, “An autocratic leader often maintains his authority by force, intimidation, threats, reward and punishment, or position” (“Some Ways of Looking,” para. 6). This leadership style yields a top-down management structure.

***Participative/democratic.*** Rabinowitz (n.d.) noted, “Democratic leadership invites the participation of staff members and others, not only in decision-making, but in shaping the organization’s vision. It allows everyone to express opinions about how things should be done, and where the organization should go” (“Some Ways of Looking,” para. 17). The democratic leader knows that final decisions rest on him or her but evokes



innovation and creativity through idea sharing and collaboration. Goodnight (2004) said that the democratic style demonstrates thought for others with authentic listening and the desire to comprehend their views and ideas. Collaboration is sought after and is not dependent on position (Goodnight, 2004). Though the team is asked for ideas, not everyone's ideas may be included in the final decision that the leader makes.

***Transactional.*** Max Weber is well known for coining the transactional leadership style in the late 1970s. This style is based on reciprocity, and the relationship between the leader and follower is predicated on an exchange (Stone & Patterson, 2005). Stone and Patterson (2005) noted, "Transactional leadership focuses on ways to maintain the status quo and manage the day-to-day operations of a business" (p. 6). The transactional leadership style focuses on two components, the leader and the follower, and in this interaction there is a trade for performance and rewards or consequences (Hickman, 1998; Stone & Patterson, 2005). Rabinowitz (n.d.) offered a direct quote that a transactional leader might say: "I lead this organization by paying you and telling you what you need to do; you respond by doing what you need to do efficiently and well, and the organization will prosper" ("Styles of Leadership," para. 2). Bono and Judge (2004) stated that transactional "leaders provide tangible or intangible support and resources to followers in exchange for their efforts and performance" (p. 902), while Hickman (1998) described transactional leadership as follows: "A leadership act took place, but it was not one that binds leader and follower together in a mutual and continuing pursuit of a higher purpose" (p. 133).

***Transformational.*** The transformational leadership style began with James MacGregor Burns in 1978, was furthered by Bernard Bass in 1985, and was fine-tuned by

Bernard Bass and Bruce Avolio in 1994 (as cited in Hickman, 1998; Lontos, 1992; Stone & Patterson, 2005). Rabinowitz (n.d.) defined a transformational leader as follows:

The transformational leader conceives of leadership as helping people to create a common vision and then to pursue that vision until it's realized. She elicits that vision from the needs and aspirations of others, gives it form, and sets it up as a goal to strive for. The vision is not hers: it is a shared vision that each person sees as his own. ("Elements of Transformational," para. 1)

The transformational leadership style operates from the premise that people will transform and give their best, even when things are tough, through their participation and collaboration to create and sustain the vision, goal, or task (Blanken, 2013). Hickman (1998) described transformational leaders as people who inspire their followers to achieve higher goals than they had at the beginning and to create a finished product in ways that were not even viable to them. This style of leadership elicits selfless thinking and actions from employees, abandoning a self-centered focus for the welfare of the group goals. Employees are thought of as team members and are encouraged to seek professional development for future benefits as opposed to just focusing on current needs. Team members are also urged to drill down to what the important issues are, and through these processes, the team members are constructed to be leaders themselves (Stone & Patterson, 2005).

Transformational leadership relies on four basic principles: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bono & Judge, 2004; Hickman, 1998; Judge, Woolf, Hurst, & Livingston, 2006; Stone & Patterson, 2005). Antonakis et al. (2004) detailed that much inquisition has been made in

the area of “transformational leadership, in which idealized (i.e., charismatic), visionary, and inspiring leader behaviors induced followers to transcend their interests for that of the greater good” (pp. 9-10). Elevating the performance and actions of team members and the leader along with ethical consideration, transformational leadership is ascribed to elevation and has become viewed as “moral” (Hickman, 1998, p. 133). There are positive benefits that are attributed to transformational leadership because of the four basic principles.

Thamrin (2012) reported that research findings show the positive impact that transformational leadership has on employees’ fulfillment in their positions. Thamrin explained,

Research that has been conducted . . . on 90 middle high schools in Singapore showed that transformational leadership factors has [*sic*] an influence on organizational commitment.

H1a. Transformational leadership has a positive significant influence on organizational commitment.

H1b. Transformational leadership has a positive significant influence on employees’ performance. (p. 567)

Because there is a correlation between increased job satisfaction and transformational leadership, leadership survey inventories have been created to analyze leadership skills from the transformational principles (Thamrin, 2012).

### **Transformational Leadership Skills Inventory (TLSi)**

**Background on TLSi.** Shaver (1995) said, “Basically, a 360-degree feedback evaluation is a questionnaire that asks people—superiors, direct reports, peers, and

internal and external customers—how well a manager performs in any number of behavioral areas” (p. 1). The 360-degree feedback is a multirater feedback system that allows members within an organization, group, or team to provide and receive open and honest feedback from various sources with the intent that the feedback will create the internal drive for the recipient to change in a way that will be beneficial to him or her personally as well as the organization and team (Shaver, 1995). Jones and Bearley (1996) promoted the importance of leaders getting accurate feedback on their performance and credited Shaver for the following descriptors of 360-degree feedback as an inventory:

Shaver (1995, p. 13) points out that 360-degree assessment helps people uncover expectations, strength, and weaknesses that are news to them; it broadens the perspective on evaluating an individual by using multiple data resources; it provides ratings that can become benchmarks in the feedback recipient’s performance-appraisal process; it may promote people becoming increasingly accountable for their own growth and development; and it is an efficient procedure in that it is inexpensive, simple, and quick. (p. 11)

Jones and Bearley (1996) proclaimed that organizational leadership is changing; therefore, leaders must understand that traditional means of working with people must be modified in order to increase sustainable productivity. They explained, “This requires, in a sense, turning the organization chart upside down and serving subordinates, or associates, rather than controlling them” (Jones & Bearley, 1996, p. 1). Jones and Bearley (n.d.) emphasized that leaders should seek 360-degree feedback on their performance for the following reasons:

1. It provides answers to the vital self-management question, “How am I doing?” . . .
2. Asking for feedback can be a guidance mechanism for continuous improvement. . . .
3. The use of 360 degree assessment and feedback can help leaders validate their self-perceptions. . . .
4. . . . We need feedback from trusted others in order to ensure that we are viewing ourselves realistically.
5. Perhaps most important, 360 degree assessment and feedback gets people to invest in the effectiveness of leaders. (para. 3-7)

The Transformational Leadership Skills Inventory (TLSi), created by Keith Larick and Patricia White, is a 360-degree assessment that consists of 10 domains and 80 skills that research has aligned to transformational leadership traits (see Appendix A). According to Larick and White (Appendix A), “Based on research and field experience, the authors believe that the 10 domains provide a holistic framework for understanding the nature of transformational leadership.” People can sometimes have a difficult time working with others and may find it difficult to judge their own behaviors and actions in relation to others (Luft, 1972). Larick and White strongly suggested the solicitation of feedback from many sources in order for the leader to receive a myriad of perspectives in a way that is confidential, valid, and reliable (see Appendix A).

The Johari window was created by Joseph Luft and Harry Ingham in 1955 as a tool for personal reflection and development, and it can also foster improved

interpersonal communication. According to Luft (1972), the Johari window is a matrix with four regions that represent the areas shown in Figure 1.

	<b>Known to Self</b>	<b>Not Known to Self</b>
<b>Known to Others</b>	<b>I</b>  <b>Area of Free Activity</b>	<b>II</b>  <b>Blind Area</b>
<b>Not Known to Others</b>	<b>III</b>  <b>Avoided or Hidden Area</b>	<b>IV</b>  <b>Area of Unknown Activity</b>

*Figure 1.* The Johari window. From “The Johari Window: A Graphic Model of Awareness in Interpersonal Relations,” by J. Luft, 1972, in C. R. Mill and L. C. Porter (Eds.), *Reading Book Laboratories in Human Relations Training*, p. 13 (Arlington, VA: NTL Institute for Applied Behavioral Science).

The Johari window principle explains that people have areas that they are fully aware of about themselves, and people also have areas about themselves that are hidden and they cannot see, but others can see them clearly (Luft, 1972; see also Appendix A). The TLSi 360-degree feedback is a tool that can be used to help bring to light what others know about the leader that is unknown to the leader (see Appendix A). With this feedback, the leader can then go through a process of self-reflection and create a plan of action for systemic change. The TLSi addresses 80 competencies that align to transformational leadership, which are broken into 10 domains with eight skills in each (see Appendix A).

**Transformational leadership.** According to Lievens, Van Geit, and Coetsier (1997), “As promoters of change, transformational leaders elicit performance beyond expectations by instilling pride, communicating personal respect, facilitating creative thinking, and providing inspiration” (p. 416). Bass (1990b) reported that workers say they strive to do their best and go over and above for leaders who are transformational. Workers also produce a higher quality of product for people they consider to be transformational leaders, and they are pleased with their organizational evaluation process (Bass, 1990b). Garcia-Morales, Llorens-Montes, and Verdu-Jover (2008) stated, “Transformational leadership influences the fundamental attitudes and assumptions of an organization’s members, creating a common mentality to attain the firm’s goals” (p. 299). The positive attributes of transformational leadership are further broken into 10 domains in the TLSi.

**Ten domains of transformational leadership behaviors in TLSi.**

***Visionary leadership.*** Mulla (2010) said that leaders who are transformational motivate their staff with vision that they are working for a noble cause while involving those members in the process. According to Hogg (2012),

Transformational leaders have the ability not only to effectively communicate the vision, but also get every person to buy in and work toward that vision by communicating with passion and clearly emphasizing the direction they want the company to pursue. (p. 2)

Thamrin (2012) described transformational leadership as having a vision that is progressive, yielding creative innovations while impacting others to believe that they can operate in a way that is superior to what they originally thought.

Larick and White provided the following definition of visionary leadership and the characteristics of a visionary leader (see Appendix A):

**Visionary Leadership:** Creating a vision of the future as an ethical agent of change, who mobilizes stakeholders to transform the organization.

1. Plans & actions match the core values of the organization
2. Uses strategic thinking to create direction for the organization
3. Communicates personal vision effectively
4. Involves stakeholders in creating a vision for the future
5. Inspires others
6. Anticipates and plans for the future
7. Mobilizes stakeholders to transform the organization
8. Challenges thinking about the future

***Communication.*** Transformational leaders have the ability to attain followership by communicating an appealing vision for the future, framing expectations that the followers want to achieve in a way that is simple and straightforward, and displaying loyalty and responsibility to the agreed upon purposes and objectives of the team (Bass & Riggio, 2006). Judge et al. (2006) stated, “By articulating an inspiring vision to his or her followers, transformational leaders are said to foster inspirational motivation” (p. 205). Transformational leaders ensure that they communicate with clarity and invest in relationships by listening to the people they serve.

Larick and White provided the following definition of communication and the related characteristics of a leader (see Appendix A):



**Communication:** Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization.

9. Listens to & tolerant of divergent points of view
10. Uses technology & social media to communicate with stakeholders
11. Writes in a clear, concise style
12. Builds strong relationships through open communication & listening
13. Is accessible
14. Presents ideas & information in a clear & well-organized manner
15. Communicates an inspiring vision
16. Communicates effectively in oral presentations

***Problem solving and decision making.*** De Jong and Bruch (2013) emphasized that transformational leaders set clear goals by focusing people on the shared organizational goals and perceptions. Transformational leaders continually include the followers in the change process (Simic, 1998). According to Babcock and Riley (2012), transformational leaders should communicate a riveting vision that has specific and measureable goals and outcomes.

Larick and White provided the following definition of problem solving and decision making and the related characteristics of a leader (see Appendix A):

**Problem-Solving & Decision Making:** Creates an environment that enables everyone to contribute productively through understanding and appreciation of differences and focus on the mission of the organization.

17. Conducts effective meetings

18. Manages decisions decisively
19. Involves staff in decisions
20. Organizes people & resources to accomplish tasks
21. Pays attention to critical details
22. Brings conflict into the open
23. Sets clear goals
24. Explains & clarifies new tasks

***Personal and interpersonal skills.*** Bass (1990b) reported that transformational leaders are intentionally mindful of each follower by giving heed to differences of each person, and transformational leaders become teachers guiding each follower to evolve. According to Bono and Judge (2004),

Transformational leadership behavior, *inspirational motivation*, refers to leaders with a strong vision for the future based on values and ideals. Leader behaviors falling into this dimension include stimulating enthusiasm, building confidence, and inspiring followers using symbolic actions and persuasive language. (p. 901)

Lievens et al. (1997) said that transformational “leaders place value on the development of a clear vision and inspire followers to pursue the vision. In this way they provide a strong motivational force for change in followers” (p. 416).

Larick and White provided the following definition of personal and interpersonal skills and the related characteristics of a leader (see Appendix A):

**Personal/Interpersonal Skills:** Leaders that are approachable, likeable and demonstrate high emotional intelligence in motivating others toward excellence.

25. Is approachable and easy to talk with

26. Provides feedback in a constructive manner
27. Has a good sense of humor
28. Displays energy in personal & work goals
29. Motivates team members
30. Anticipates and manages conflicts
31. Counsels & supports team members
32. Provides support for personal development

***Character and integrity.*** Mulla (2010) described transformational leaders as brave and filled with integrity because they are not afraid to make moral choices during times of distress. Thamrin (2012) said, “A transformational leader has behavior integrity that should be giving an example about attitude, achievements, behavior and high commitment to their subordinates” (p. 570). Hay (n.d.) said that transformational leaders will receive less resistance from employees when adjustments need to be made if the employees are clear about their employer’s moral aptitude.

Larick and White provided the following definition of character and integrity and the related characteristics of a leader (see Appendix A):

**Character/Integrity:** Fostering trust in the organization by creating an emotional intelligent organization whose members know themselves and know how to deal respectfully and understand others.

33. Accepts responsibility for actions & decisions
34. Treats others with respect & dignity
35. Is considerate of others
36. Balances personal & work life

37. Develops trust & credibility with team members
38. Remains calm in tense situations
39. Sincere & straight forward
40. Follows through on agreed on actions

**Collaboration.** Thamrin (2012) said that transformational “leaders should know the needs of their subordinates, because by fulfilling subordinates’ needs, the bond and commitment will be built between leaders and subordinates within the organization” (p. 570). Leaders with a vision purposefully stimulate their team by giving them autonomy in their creative thinking to seek imaginative resolutions to solve current issues (Mulla, 2010). Transformational leadership constructs an environment where there is liberty for divergence and originality (Thamrin, 2012). This freedom builds trust, and team members are stimulated to produce the best outcome.

Larick and White provided the following definition of collaboration and the characteristics of a collaborative leader (see Appendix A):

**Collaboration:** Building a culture of trusting relationships and purposeful involvement that supports critical and creative problem solving and decision making through effective communication and conflict resolution.

41. Delegates responsibility
42. Gives and receives feedback
43. Encourages open dialog
44. Manages unproductive behavior in teams
45. Participates in team meetings
46. Builds strong relationships of team members

47. Facilitates decision making

48. Gives teams members authority to accomplish tasks

***Creativity and sustained innovation.*** Transformational leaders challenge the status quo by encouraging the team or group members to be creative in an effort to find modern ways to solve earlier or current problems (Barbuto, 2005). According to Mulla (2010), “The relationship between transformational leadership and follower creativity has been validated in a study of 290 employees and their supervisors from 46 Korean companies, which showed that transformational leadership behavior of the supervisor led to higher creativity of employees” (p. 7). Hay (n.d.) reported that transformational leaders equip their realm of influence when they convince people to suggest and present fresh debatable ways of thinking and problem solving in a judgment-free zone.

Larick and White provided the following definition of creativity and sustained innovation and the related characteristics of a leader (see Appendix A):

**Creativity and Sustained Innovation:** Developing a culture of divergent thinking and responsible risk taking that harnesses the potential of available human capital to transform the organization.

49. Promotes a positive culture of change and improvement

50. Generates new ideas

51. Fosters & encourages creativity

52. Supports risk taking

53. Demonstrates willingness to take a courageous stand

54. Provides resources that support non-traditional solutions

55. Uses divergent fields & disciplines to create something new

56. Establishes clear expectations

***Diversity.*** Simic (1998) stated that transformational leaders act in ways that acknowledge that each follower is different, which in turn causes the leaders to align the assignments of duties in a way that matches each follower. Assignments and duties are matched to the individual team members in order to honor their divergent skill sets. People are valued and treated in ways that are appropriate for them. According to Bass (1990b), “Transformational leaders show individualized consideration by paying attention to the particular development needs of each of their employees” (p. 30).

Larick and White provided the following definition of diversity and the related characteristics of a leader (see Appendix A):

**Diversity:** Integrate the strengths that individual and cultural differences contribute to create an organization that is equitable, respectful and morally accountable in a global society.

57. Recognizes the value of people with different talents and skills

58. Thinks about own feelings and reactions to people before acting

59. Exhibits the humility to acknowledge what they don't know

60. Demonstrates empathy and sees things from other people's perspective

61. Understands that treating people fairly may mean treating them differently according to their ability and background

62. Reflects and learns from experience

63. Involves diverse stakeholders in planning and decision making

64. Assists others to cultivate productive & respectful relationships

**Team building.** Simic (1998) said that “transformational leaders approach the creation of teams within which, together with the other members, [they] make appropriate decisions and solve problems they come across” (p. 53). Transformational leaders encourage the empowerment of team members as well as autonomy among those members (Garcia-Morales et al., 2008). Bono and Judge (2004) described transformational leadership as “intellectual stimulation, which refers to leaders who challenge organizational norms, encourage divergent thinking, and who push followers to develop innovative strategies” (p. 901).

Larick and White provided the following definition of team building and the related characteristics of a leader (see Appendix A):

**Team Building:** Creating an effective team by instilling a cooperative atmosphere, building collaborative interaction, and encouraging constructive conflict.

65. Provides subordinates effective mentoring & coaching

66. Builds a culture of open communication

67. Encourages divergent thinking

68. Challenges & encourages team members

69. Holds self & others accountable

70. Empowers others to work independently

71. Provides feedback for improved performance

72. Builds a culture that is safe and promotes risk taking

**Political intelligence.** De Jong and Bruch (2013) illustrated that environments/ climates that display transformational leadership traits are more likely to generate support

for overall organizational initiatives. Judge et al. (2006) reported “that managers scoring higher on transformational leadership were more central in advice and influence networks. Moreover, their direct and indirect reports were more central in advice networks, while their direct reports were also more central in influence networks” (p. 207). Transformational leaders are proactive by ensuring that stakeholders, resources, and coalitions are all aligned to the organization’s vision and mission.

Larick and White provided the following definition of political intelligence and the related characteristics of a leader (see Appendix A):

**Political Intelligence:** Generating organizational influence to ethically advocate for causes and changes that will advance the organization’s vision and mission.

- 73. Builds support for organizational initiatives
- 74. Builds trust & support with constituents
- 75. Develops key champions for organizations agenda
- 76. Identifies & maintains resources supporting the organization
- 77. Negotiates effectively on behalf of the organization
- 78. Avoids negative politicking and hidden agendas
- 79. Builds coalitions & support through networking
- 80. Anticipates obstacles by engaging others to share ideas

## **Church**

According to Putnam (2000), “Churches and other religious organizations have a unique importance in American civil society. America is one of the most religiously observant countries in the contemporary world” (p. 65). Putnam went on to say that over many years, American churches represented powerful “social institutions” and that the



country's involvement in religion is a critical factor for America's "social capital" (pp. 65-66). He added, "Churches provide an important incubator for civic skills, civic norms, community interests, and civic recruitment" (Putnam, 2000, p. 66). People who attend church regularly talk to more people during the day and are very active with other social and civic outlets, and when people are involved with some form of religion, they are more likely to volunteer and be involved in humanitarian work (Putnam, 2000).

The literature supports the benefit that church membership and participation has on society, yet statistics show that church membership is on the decline. There has been a decline in church membership participation since the 1960s (Chaves, 2002). Chaves (2002) explained, "Most congregations are small: 59 percent of U.S. congregations, for example, have fewer than 100 regular participants, counting both adults and children; 71 percent have fewer than 100 regularly participating adults" (p. 276). Putnam (1996) indicated the decline as follows:

Gallup polls report that church attendance fell by roughly 15 percent during the 1960s and has remained at that lower level ever since, while data from the National Opinion Research Center suggest that the decline continued during the 1970s and 1980s and by now amounts to roughly 30 percent. (para. 5)

Church attendance has declined, as has membership involvement in church-related activities, and members misrepresent their church attendance by as much as 50% (Putnam, 2000). People want to associate with the idea of being committed to attending church, but the reality on any given Sunday does not match what people report. Most American people do identify with some form of religious belief, yet the level of

commitment to attendance and participation does not support those beliefs. Chaves (2002) reported,

Although conventional religious belief remains very high in the United States—more than 90 percent of Americans believe in some sort of higher power, more than 60 percent have no doubts about God’s existence, almost 80 percent believe in miracles, 70 percent believe in heaven, and almost 60 percent believe in hell—stable high levels of religious belief do not guarantee stable trends in participation. (p. 280)

Putnam (2000) summarized the state of the church as follows: “In sum, over the last three to four decades Americans have become about 10 percent less likely to claim church membership, while our actual attendance and involvement in religious activities has fallen by roughly 25 to 50 percent” (p. 72).

### **Church Autonomy**

According to the *Merriam-Webster Online Dictionary*, autonomy means self-governing (“Autonomy,” n.d.), so a local church that is autonomous can operate and make its own choices without any approval needed from another denominational organization or church (Bowen, n.d.). Religious establishments vary in how they are linked to denominations. Chaves (2002) stated, “In some denominations, congregations are wholly independent local organizations, owning their own property, fully in charge of decisions about hiring clergy and other staff, and in no way subject to the authority of a denomination’s regional or national bodies” (p. 277). Other churches linked to denominations are subject to denominational units when it comes to property rights, clergy being assigned to the church, and other church matters (Chaves, 2002). In

churches that are under denominational factions, leaderless congregations occur because some churches are unable to attract clergy or pastors for reasons such as low salary, demographic location, and so forth (Chaves, 2002).

Church autonomy is supported by biblical principles. According to Bowen (n.d.), “The self-rule of each local congregation is one of the most important Bible teachings” (para. 19). The New Testament supports self-governing, autonomous churches as the disciples advanced the gospel. In Acts, Paul and Barnabas established several churches and always appointed church leaders in each church who would govern that church specifically. Each church, whether in Philippi, Ephesus, or Crete, was established independently, regardless of proximity or location, and church leaders were established to govern each church (Acts 20:17, Phillipians 1:1, Titus 1:5, King James Version; Bowen, n.d.). There is no evidence of denominational rule in the Bible. According to Truth for the World (n.d.), “Churches of Christ are autonomous in government. Each one is independent of all others. Each one has its own leadership” (para. 5).

### **Leadership Extends to Church**

Takala (1998) illustrated that the idea of leadership branches far past business life and is an avoidable component that touches “all social organizations” (p. 786). Grunlan (2007) reported, “Church leaders do not have the authority of military leaders or the financial incentives of the corporate world; they only have leadership skills on which to rely” (p. 25), while Krejcir (2001) added, “Leadership is not being strong-willed, rather having a strong sense of purpose that’s centered upon God” (para. 1). Leaders in the church must be keenly aware of the state of their relationship with Christ and must be accountable to others (Krejcir, 2001).

Proverbs 14:28 (Message) says, “The mark of a good leader is loyal followers; leadership is nothing without a following.” Proverbs 27:17 (International Standard Version) says, “Iron sharpens iron; so a man sharpens a friend’s character.” Church leaders should not be dictators but should embrace their personal gifts while developing the members (Krejcir, 2000). Krejcir (2001) noted,

The leadership position is not a place of power and control over other peoples’ lives. It is a place to be humble before our Holy God and to respond to His grace with the best of our gifts, abilities, and time to further His Kingdom. (para. 18)

### **Principles for Church Leaders**

As it is with any leadership role, there are many expectations of pastors that span the leadership spectrum. Kidder (2009) urged pastors to focus on traditional views that pastors should be “servant care givers” and that pastors should be the CEOs or leaders who gather and excite people around a cause (p. 19). Church leaders must have a vision and be able to lead the people around that vision for the future (Strang, 2014). There are principles that church leaders can follow that are based in biblical ideals.

Krejcir (2001) said that Christian leaders must operate from a place of godliness and wisdom when dealing with the church; therefore, he offered “11 Principle Leadership Characteristics: . . . Vision, Knowledge, Energizer, Learning, Perseverance, Maturity, Love their Call, Spunk, No Fear of Failure, Followers and Listening” (para. 5). Krejcir (2000) described “Seven Keys for Effective Pastoral Leadership” as follows:

1. **Set Goals.** Go over the Scriptural precepts and strategize the goals that God has for the church. . . .

2. **Be Focused** on God’s precepts, not just on research and trendy ideas. Those ideas change and conflict with each other every few years, while God’s principles remain steadfast and keep working! . . .
  3. **Have a Vision.** Once you see the goal through prayer, Scripture, and the needs of the church, map out the direction in which God is leading. . . .
  4. **Create ownership** of the ministry, so that the people in charge as well as in the church can feel a part of the process. . . .
  5. **Mobilize** the people in the church. Mobilize them by recruiting and evaluating their spiritual gifts. Mentor and equip them.
  6. **Coach** them with training and encouragement. The goal is team-building and supervising, not doing it all alone!
  7. Make sure your **Decision Making** is centered on His Word. (para. 31-37)
- Grunlan (2007) proposed 12 biblical principles from the book of Proverbs

(Message) from which a church leader should operate:

1. Good leaders seek wise counsel
 

“Refuse good advice and watch your plans fail; / take good counsel and watch them succeed” (Prov. 15:22). . . .
2. Good leaders motivate; they do not manipulate
 

“A good leader motivates, / doesn’t mislead, doesn’t exploit” (Prov. 16:10). . . .
3. Good leaders do not tolerate wrongdoing by others or themselves

Good leaders operate by the highest ethical standards. “Good leaders abhor wrongdoing of all kinds; / sound leadership has a moral foundation” (Prov. 16:12). . . .

4. Good leaders have integrity

“Good leaders cultivate honest speech; / they love advisors who tell them the truth” (Prov. 16:13). . . .

5. Good leaders keep their emotions under control

“An intemperate leader wreaks havoc in lives; . . . Good-tempered leaders invigorate lives” (Prov. 16:14, 15). . . .

6. Good leaders strive for excellence

“Leaders who know their business and care / keep a sharp eye out for the shoddy and the cheap” (Prov. 20:8). . . .

7. Good leaders deal with troublemakers

“After careful scrutiny, a wise leader / makes a clean sweep of rebels and dolts” (Prov. 20:26). . . .

8. Good leaders balance truth and love

“Love and truth form a good leader; / sound leadership is founded on loving integrity” (Prov. 20:28). . . .

9. Good leaders submit to God

“Good leadership is a channel of water controlled by God; / he directs it to whatever ends he chooses” (Prov. 21:1). . . .

10. Good leaders are always learning

“Like the horizons for breadth and the ocean for depth, / the understanding of a good leader is broad and deep” (Prov. 25:3). . . .

11. Good leaders deal with problems

When the [church] is in chaos, everybody has a plan to fix it—But it takes a leader of real understanding to straighten things out (Prov. 28:2). . . .

12. Good leaders do not react; they act

“When a leader listens to malicious gossip, / all the workers get infected with evil” (Prov. 29:12). (pp. 25-27)

Ephesians 4:11-14 (King James Version) gives a biblical account of the fivefold ministry and details what church leaders are responsible for:

**11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

**13** Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

**14** That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

**15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ

Kidder (2009) listed the following biblical justification for the role of a pastor:

The New Testament account reveals that Jesus did five things: (1) Jesus built His relationship with His Father, (2) He preached the gospel of the kingdom of God, (3) He met the needs of people, (4) He made disciples through the power of the Spirit, and (5) He gave His life as a sacrifice. (p. 19)

Servant leadership was displayed by how Jesus operated in the Bible. Matthew 10:45 (New Living Translation) gives an account of Jesus as a leader when it says, “For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.” In Luke 22:27, Jesus emphasized that a true leader is not one to be served but one who actually serves the people.

### **Problems Facing Church Leaders**

Church leaders face many challenges today, just as any other leadership position. Chaves (2002) said, “Contemporary American congregations are essentially voluntary membership organizations, and this fact fundamentally shapes their current situation and the nature of the challenges facing their leaders” (pp. 275-276). Strang (2014) noted several causes for church problems such as pride in leadership, racism, lack of righteous living in leadership, pastors who abuse membership, and a lack of accountability among leadership, along with other reasons.

Mistrust of church leadership is prominent in today’s society. These leaders are often criticized and fall prey to erroneous allegations. Church leaders are often slandered, distrusted, and misreported (Grunlan, 2007). According to Chaves (2002), “Declining participation in congregations and other social changes influencing the status and authority of clergy seemed to have reduced the attractiveness of spending one’s life leading a religious congregation” (p. 286). Church leaders face challenges in efforts to



do God's work, and increasing a skill set to effectively minister to people can be a benefit to these leaders.

### **Conclusions**

According to Vugt et al. (2008), "Leadership is an unavoidable theme in society and arguably the most important problem in the social sciences" (p. 182). Leaders along with the organizations that they lead should be in a constant state of revitalization and movement toward growth (Gardner, 1990). Leadership carries a heavy responsibility, which touches society in ways that may not be fully understood and known at this time.

Over time, the focus of leadership studies developed. Early leadership theories focused on the idea of leaders being inherently born with specific qualities that caused them to be effective. King et al. (2009) described the trait-based leadership model as follows: "The consistent correlation between leadership and personality across taxa suggests the intriguing possibility that personality differences are maintained in populations because they foster social coordination" (p. 912). This notion of the "great man" being born as an effective leader faded as researchers continued the study of leadership (Antonakis et al., 2004; Bass, 1990a).

The failure of the trait-based model led to behavioral styles (Antonakis et al., 2004). The behavioral styles leadership model concentrated on the actions that a leader takes, but the concern with this model was that it did not take into account that different behaviors may need to be utilized in varying situations. This led to the situational/contingency leadership model, which focused on the leader changing behavior based on the demands of the situation (Bass & Bass, 2008). Other leadership models surfaced, namely functional leadership, power and influence, and integrated leadership.

As the study of leadership continued, leadership philosophies emerged, and overlap and convergence resulted in similarities between some of the philosophies. Ethical leadership is a philosophy that is based on the convergence of the authentic and servant leadership philosophies. Leadership styles also vary on the continuum. They range from the laissez-faire style, where the leader can be described as virtually numb to the activities of the organization (Goodnight, 2004), to autocratic leadership, where top-down management is emphasized and the leader has all authority (Rabinowitz, n.d.). According to Lievens et al. (1997),

In transactional leadership, leader-follower relationships are based on a series of exchanges or bargains between leaders and followers. These leaders can be effective to the extent that they clarify expectations and goals, but they generally neglect to focus on developing the long-term potential of followers. (p. 417)

Transformational leadership fosters an increase in employee innovation and creativity and is linked to employee job satisfaction (Bass, 1990b). Followers are validated for their individual contributions and differences, and transformational leaders motivate their followers to focus on a clear and concise vision that they are involved with creating, thereby increasing their desire to connect to organizational goals (Hickman, 1998; Simic, 1998). Leaders who operate in transformational ways have a greater realm of influence, and there is less resistance to change when their followers view them as transformational (De Jong & Bruch, 2013; Judge et al., 2006; Thamrin, 2012). Sadly, King et al. (2009) illuminated a harsh reality:

Today, human societies continue to rely heavily on political, economic, military, professional, and religious leaders to function effectively. Yet the consistently

high rate of leadership failure—managerial incompetence accounts for 60-75% of business failures in corporate America [61]—suggests that new approaches may be useful in understanding when and why human leadership succeeds or fails. (p. 915)

Leadership and the effectiveness of leaders greatly impact society. It is important that leaders are provided with tools and feedback that can increase their probability of effectiveness. The 360-degree feedback survey is an evaluation tool that can be used to provide a systematic way for members of an organization to supply leaders with forthcoming and candid feedback (Shaver, 1995). The TLSi is a research-based leadership survey based on 10 domains that are rooted in transformational leadership. This tool solicits feedback for the transformational leader by measuring clear competencies by which transformational leaders operate (see Appendix A). Bass (1990b) confirmed that “transformational leadership can be learned, and it can—and should—be the subject of management training and development” (p. 27).

Leadership in the church and religious organizations is another area of study for leadership theorists. The church provides social importance to the United States, and members who attend and participate in church are more likely to have a positive impact on other social and civil movements in this country (Putnam, 2000). Leadership impacts the growth and productivity of organizations, so church leaders can impact the church in ways that can provide individual growth for the members as well as outward support for the community since the church transcends its four walls, reaching into the community and other civic areas (Putnam, 2000). As cited in Bass (1990a),

Smith, Carson, and Alexander (1984) found that among 50 Methodist ministers they studied, some were more effective leaders than were others. The effectiveness of these ministers was evidenced by the differential impact that their ministries had on church attendance, membership, property values, and contributions to the church. (p. 8)

Statistics show that church membership, participation, and attendance are on the decline (Chaves, 2002; Putnam, 1996, 2000). Although there is no direct evidence that this decline is solely based on ineffective church leadership, the literature supports that leadership plays a key role in an organization's success. Lievens et al. (1997) stated, "Leadership is regarded as a critical factor in the initiation and implementation of the transformations in organizations" (p. 416). This study is beneficial because it has the potential to display themes, trends, or patterns in church leadership that may support or contradict transformational leadership.

## CHAPTER III: METHODOLOGY

### **Overview**

Chapter III describes the methodology that will be used to conduct this study about pastors and how biblical principles affect their leadership as it compares to the elements of the Transformational Leadership Skills Inventory (TLSi). This chapter includes the purpose statement, research questions, research design, methodology, population and sample, data collection, data analysis, limitations, and a summary of the study.

### **Purpose Statement**

The purpose of this study was to determine how pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the areas of visionary leadership, communication, problem solving and decision making, personal/interpersonal skills, character/integrity, collaboration, creativity and sustained innovation, diversity, team building, and political intelligence.

### **Research Question**

How do pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the following areas?

- Visionary leadership
- Communication
- Problem solving and decision making
- Personal/interpersonal skills
- Character/integrity
- Collaboration

- Creativity and sustained innovation
- Diversity
- Team building
- Political intelligence

### **Research Design**

A qualitative, descriptive research method was used in this study to determine the leadership traits exhibited by pastors of autonomous churches with membership of over 1,000 people. Qualitative research can be defined as “a type of research that refers to an in-depth study using face-to-face or observation techniques to collect data from people in their natural settings” (McMillan & Schumacher, 2010, p. 489). It is important to understand that the goal of qualitative research is to understand people, and fieldwork can be a component of this research. Qualitative research has various inquiry approaches as described by Patton (2002). When looking at qualitative research, it can be said that it is “based more on constructivism, which assumes that multiple realities are socially constructed through individual and collective perceptions or views of the same situation” (McMillan & Schumacher, 2010, p. 12). This study asked pastors to identify their behavior in each of the 10 domains of the TLSi and then to give the biblical rationale for their behavior. This level of inquiry could not be accomplished with a survey or by observation but required that the pastors be asked directly those questions. Therefore, the interview method was the best and most appropriate method for this study.

### **Methodology**

For this study, a case study was used. Patten (2012) stated, “In a case study, the emphasis is on obtaining thorough knowledge of an individual. . . . Researchers do not

confine themselves to asking a limited number of questions on a one shot basis as they would in a survey” (p. 9). A case study allows the researcher to comprehend factual situations and incidences deeply while incorporating critical situational conditions due to their importance to the situation (Yin, 2009).

Case studies can be described as intrinsic, instrumental, and collective (McMillan & Schumacher, 2010). This study focused on an instrumental case study because there was a central theme that was studied. Instrumental case studies are used to “focus on in-depth understanding of the entity, issue, or theme” (McMillan & Schumacher, 2010, p. 345). There was a need to develop an understanding around the central theme of pastors and transformational leadership behaviors. Through the use of interviews, insight and more knowledge was obtained on this topic. Using a case study allowed for the presentation of specific detailed experiences as opposed to broad findings (Stake, 1995).

In this case study, pastors were interviewed and the findings are presented in a narrative display. The interviews yielded information from pastors that described their leadership characteristics and biblical principles from which those characteristics stem. In looking at transformational leadership characteristics, pastors shared their beliefs on secular leadership qualities and biblical leadership qualities along with their ideas of alignment or misalignment. The interviewees voiced their beliefs about leadership and the most important influences and aspects of it, and the researcher uncovered patterns, similarities, discrepancies, and consistent themes.

### **Population**

All senior pastors of churches that had 1,000 or more members were possible participants in this study. One criterion for inclusion was that the pastors had to lead an

autonomous, self-governing church that had its own leadership and was independent of other churches.

The National Congregations Study–Wave III (NCS-III) collects information about American religious groups in order to inform others about religious congregations (NORC at the University of Chicago, n.d.). According to the NORC at the University of Chicago (n.d.), “The National Congregations Study is the first ever high quality survey of a nationally representative sample of congregations” (para. 2). The NCS-III shows that although churches that are considered small make up the largest percentage of churches, they only draw about 11% of those who worship. Meanwhile, over half of the people who attend church attend the largest 10% of churches (see Table 1).

Table 1

*Approximate Distribution of U.S. Protestant and Other Christian Churches by Size Based on NCS Study (Excluding Catholic/Orthodox)*

Attendance	# of churches	Weekly worshipers	%
7-99	177,000	9.0 million	59.00%
100-499	105,000	25.0 million	35.00%
500-999	12,000	9.0 million	4.00%
1,000-1,999	6,000	8.0 million	2.00%
2,000-9,999	1,170	4.0 million	0.40%
10,000-plus	40	0.7 million	0.01%
Totals	approx. 300,000	approx. 56.0 million	100.00%

*Note.* Adapted from “Fast Facts About American Religion,” by Hartford Institute for Religion Research, n.d., retrieved from [http://hirr.hartsem.edu/research/fastfacts/fast\\_facts.html](http://hirr.hartsem.edu/research/fastfacts/fast_facts.html).

Church size and church attendance are not the same. Though a church may have a certain number of members, over the years, polls have shown that only about 40% of the members attend church (Hadaway & Marler, 1998). The data also show that churchgoers may have overreported their church attendance, which is closer to 20%



according to research from Hadaway and Marler (1998). Since church membership is not directly aligned to church attendance, it was important to ensure that pastors with large enough church memberships were chosen to participate in this study to ensure that their churches had regular attendance of at least 20% of the overall membership enlistment. So, a church with 1,000 members would have at minimum 200 people in regular attendance on a weekly basis.

### **Sample**

This study used purposive sampling. According to Patton (2002), “Purposive sampling in case studies is selected because it is information rich and illuminative, that is, they offer useful manifestations of the phenomenon” (p. 40). Based on the researcher’s understanding of the population, the researcher has to make decisions about the best subjects to utilize in the research who will provide the most information-rich experiences that directly tie to the intent of the research (McMillan & Schumacher, 2010).

According to the U.S. Bureau of Labor Statistics (2013), as of May 2013, there were 45,020 registered clergy/pastors across the United States. Of those 45,020 clergy/pastors, 4,450 were in California (U.S. Bureau of Labor Statistics, 2013). From this number, pastors with 1,000 members or more were eligible to be a part of the study. Eight pastors were chosen for this case study based on the above criteria. Once it was determined that a pastor led an autonomous church of 1,000 or more members, that pastor’s availability and willingness to participate were additional selection criteria.

### **Instrumentation**

Patton (2002) stated, “Qualitative inquiry cultivates the most useful of all human capacities: The capacity to learn” (p. 1). McMillan and Schumacher (2010) defined

qualitative research as a type of research that refers to in-depth study using face-to-face or observation techniques to collect data from people in their natural settings. Patten (2012) said, “In qualitative research, researchers gather data (such as responses to open-ended interview questions . . .) that must be analyzed through the use of informed judgment to identify major and minor themes expressed by participants” (p. 9).

In this study, the researcher was the primary instrument as this was a qualitative case study. Patton (2002) explained, “The credibility of qualitative methods, therefore, hinges to a great extent on the skill, competence, and rigor of the person doing fieldwork—as well as things going on in a person’s life that might prove a distraction” (p. 14). The researcher embraced the position of neutrality in order to ensure credibility in the research. It was important to ensure that the researcher did not conduct the research in efforts to prove a point or to manipulate the research to come to a predetermined end. Rather, the researcher sought to gain an in-depth understanding of the subject as the evidence emerged from the interview process. Self-awareness was a skill that the researcher had to be attentive to in order to manage her emotions, thoughts, and feelings throughout the process (Patton, 2002). Reflexivity was another component that the researcher had to be committed to because it added credibility to the research. To be reflexive, one must continuously be thinking about information that he or she knows and how he or she knows that information (Patton, 2002). According to Patton (2002),

Reflexivity reminds the qualitative inquirer to be attentive to and conscious of the cultural, political, social, linguistic, and ideological origins of one’s own perspective and voice as well as the perspective and voices of those one interviews and those to whom one reports. (p. 65)

The researcher conducted audio-only interviews with the pastors. The interviewees were given a copy of the questions for the interview in advance, and there was also an opportunity for informal dialogue and clarification during the interview. An instrument that specified the research question was prepared to guide the interviews (Appendix B). The interview questions were developed using the criteria from the TLSi, and the support for the use of these criteria is found both in the literature of the TLSi and in Chapter II of this study. Permission to use the TLSi was obtained from Dr. Patricia Clark White, one of the authors of the instrument (see Appendix C).

### **Instrument Validation**

With qualitative research being a more hands-on approach, the researcher is actually immersed into the research in some way. This type of research has a great deal of subjectivity, which may allow for researcher bias to affect the study. Simply stated, researcher bias is more likely to be present in qualitative research because the researcher is most likely to choose a topic of study about which he or she has values and beliefs. In guiding her class, Mehra (2002) shared the following: “A researcher’s personal beliefs and values are reflected not only in the choice of methodology and interpretation of findings, but also in the choice of a research topic” (p. 5).

When trying to understand one’s bias, it is necessary to delve into one’s personal thoughts, beliefs, and value system. From these places, the researcher formulates his or her thoughts and opinions about life, the world, and the environment in which he or she lives.

### **Content Validity**

The interview questions were derived directly from the elements and domains of the TLSi designed by Dr. Patricia Clark White and Dr. Keith Larick of Brandman University. The validity of this content was established in the supporting documentation for the TLSi as well as in the literature review in Chapter II of this study.

### **Instrument Field Test**

Since it is not only the content of the questions but also the delivery of the questions by the researcher that must be validated to avoid bias, a field test was conducted to address those issues. A pastor who was not a part of the study population was interviewed using the research instrument. During the interview, an observer watched the researcher to look for signs of bias in terminology, voice inflection, and leading questions. Following the interview, feedback was requested from the pastor regarding the clarity of the questions and how easy they were to understand. After receiving feedback, the researcher adjusted the questions and delivery as appropriate.

### **Data Collection**

Prior to the enactment of data collection, approval and permission to proceed with the study were obtained from the Brandman University Institutional Review Board (BUIRB). BUIRB required informed consent for participants who took part in the study. McMillan and Schumacher (2010) explained, “Informed consent is achieved by providing subjects with an explanation of the research, an opportunity to terminate their participation at any time with no penalty, and full disclosure of any risks associated with the study” (p. 118). The pastors were asked to give consent by signing a form that stated that they willingly offered to participate in the study and that they had an understanding

of the study. An informed consent form was mailed with the letter of intent (Appendix D).

The researcher ensured the privacy of those involved in the research study by ensuring confidentiality and appropriately storing data. McMillan and Schumacher (2010) noted, “Confidentiality means that no one has access to individual data or the names of the participants except researchers and that the subjects know before they participate who will see the data” (p. 122). To ensure confidentiality, no individual pastor was identified by name or location at any time as a part of the study. Data were also stored in a way that ensured a high level of security to protect individuals and their responses.

Once IRB approval was granted, the researcher conducted a field test with a pastor who was not a part of the study. After the field test was completed, letters of intent describing the research study along with the interview questions were sent to pastors who led autonomous churches of 1,000 members or more. Based on the responses to the letter of intent, eight pastors who met the purposive sampling criteria were selected for audio interviews. Final interview candidates were contacted by the researcher using Adobe Connect or by phone to conduct audio interviews so they could share their responses to the interview questions.

The in-depth interviews were standard open-ended interviews where “participants are asked the same questions in the same order, thus reducing interviewer flexibility” (McMillan & Schumacher, 2010, p. 355). The researcher was detailed in the preparation of the questions and question probes in order to ensure that the interviewees were exposed to the same prompts in the same manner and order (Patton, 2002). This

approach allowed the interviews to be focused and time efficient, and response comparisons were easier to conduct. The researcher established rapport with the interviewees while at the same time maintaining neutrality. Rapport allowed the researcher to care for and respect each interviewee as a person yet still operate from a stance that the researcher could accept all content that the interviewee conveyed (Patton, 2002). The following are some specific techniques that were used to build rapport:

- be friendly
- use a pleasant tone of voice
- be humble
- do not patronize
- do not scold, coerce, or cajole participants
- be patient (Mack, Woodsong, MacQueen, Guest, & Namey, 2005, p. 38)

### **Data Analysis**

Qualitative methods of analysis were utilized to disaggregate the data from the interviews. An electronic recorder was utilized to capture information during the interviews that was transcribed after each interview. The researcher used the electronic recordings to code the information from each interviewee. According to Gibbs and Taylor (2005),

Coding is the process of combing the data for themes, ideas and categories and then marking similar passages of text with a code label so that they can easily be retrieved at a later stage for further comparison and analysis. (para. 1)

Field notes and recordings were the raw data that were organized and categorized. The researcher used some initial ideas for organizing the data based on the research

question, the interview guide, and categories relevant to transformational leadership (McMillan & Schumacher, 2010). In the beginning, the categories were generalized and broad. The TLSi lists 10 domains that align to transformational leadership. Initially, the categories were generalized based on those 10 domains, which directly aligned to the research question. The 10 domain areas were visionary leadership, communication, problem solving and decision making, personal/interpersonal skills, character/integrity, collaboration, creativity and sustained innovation, diversity, team building, and political intelligence (see Appendix A).

McMillan and Schumacher (2010) described the coding process as follows: “Collect Data–Organize Data–Transcribe Data into Segments–Code Data–Describe Data–Categorize Data–Develop Patterns” (p. 369). In this study, the researcher read through interview notes and notated comments. This first reading was a step toward organizing the information into groups (Patton, 2002). Patton (2002) explained, “Coming up with topics is like constructing an index for a book or labels for a file system: You look at what is there and give it a name, a label” (p. 463). This information was an initial part of the coding. Then the codes were scripted on the interview notes. A second reading of the data then began the formal coding process in a way that was consistent. For completion of coding, the data were read several times. Patterns naturally emerged during the coding process. Patton (2002) noted, “Often an elaborate classification system emerges during coding” (p. 464).

After coding, the researcher looked for similarities, differences, and trends throughout the data. This information was then used to connect to the original research question to determine if trends existed and would be reported out in narrative form. The

researcher had to look for convergence to see if there were recurring regularities (Patton, 2002). One criterion is internal homogeneity, which is concerned with the idea that topics in one category align in a sensible manner, while the other criterion, external heterogeneity, is concerned that the differences between categories are clear and obvious. The researcher had to then look for divergence. This is done when

the analyst brings closure to the process when sources of information have been exhausted, when sets of categories have been saturated so that new sources lead to redundancy, when clear regularities have emerged that feel integrated, and when the analysis begins to “overextend” beyond the boundaries of the issues and concerns guiding the analysis. (Patton, 2002, p. 466)

### **Limitations**

McLeod (2008) listed the following as limitations of case studies:

- Can’t generalize the results to the wider population.
- Researchers own subjective feeling may influence the case study (researcher bias).
- Difficult to replicate.
- Time consuming. (“Limitations,” para. 1)

According to Patton (2002), “Interview data limitations include possible distorted responses due to personal bias, anger, anxiety, politics, and simple lack of awareness since interviews can be greatly affected by the emotional state of the interviewee at the time of the interview” (p. 306).

One limitation of this study was the sample size, since only eight pastors were interviewed, which may not be representative of all pastors nationwide. A second



potential limitation was researcher bias, so the researcher was certain to use strategies that increased validity. Brantlinger, Jiminez, Klinger, Pugach, and Richardson (2005) suggested employing “researcher reflexivity—researchers attempt to understand and self-disclose their assumptions, beliefs, values, and biases (i.e., being forthright about position/perspective)” (p. 201). It was critical that the researcher was honest and upfront with her own personal bias and beliefs. Because qualitative research can be subjective, the researcher had to understand her own thinking so that she could truly filter the new data that were gathered in the field through a clear filter.

### **Summary**

Chapter III included the purpose statement, research questions, research design, methodology, population and sample, data collection, data analysis, and limitations. Leadership is a topic that crosses over all organizational and interpersonal barriers. The concept that one can learn about effective leadership characteristics and then apply them to increase the potential for success has been a topic of interest for many years. Data were gathered from pastors about their view of effective leadership characteristics based on biblical principles. The researcher then grouped the data from the interviews and determined if themes surfaced within the data and connected to transformational leadership.

## CHAPTER IV: RESEARCH, DATA COLLECTION, AND FINDINGS

### **Overview**

Chapter IV reviews the purpose of the research study, the research question, the research methodology, and the procedures for data collection. This chapter also reviews the qualitative data collection process that was utilized for the interviews. Further, this chapter presents the qualitative data analysis of the case study interviews that were conducted. In conclusion, this chapter discusses the details of the findings for the research question and provides a summary of the findings.

### **Purpose Statement**

The purpose of this study was to determine how pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the areas of visionary leadership, communication, problem solving and decision making, personal/interpersonal skills, character/integrity, collaboration, creativity and sustained innovation, diversity, team building, and political intelligence.

### **Research Question**

How do pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the following areas?

- Visionary leadership
- Communication
- Problem solving and decision making
- Personal/interpersonal skills
- Character/integrity
- Collaboration

- Creativity and sustained innovation
- Diversity
- Team building
- Political intelligence

### **Research Methods and Data Collection Procedures**

In this study, qualitative research methods that included interviewing pastors were used. According to Patton (2002), “The purpose of qualitative interviewing is to capture how those being interviewed view their world, to learn *their* terminology and judgments, and to capture the complexities of *their* individual perceptions and experiences” (p. 348). Patton also stated, “The fundamental principle of qualitative interviewing is to provide a framework within which respondents can express *their own* understandings in their own terms” (p. 348). For this study, interviews were conducted, recorded, transcribed, analyzed, and coded for the purposes of comparison to the Transformational Leadership Skills Inventory (TLSi).

A field test was conducted with a pastor prior to the interviews. Another student in the Brandman University program observed the field-test interview and took notes. The observer was aware of possible issues of researcher bias and supplied the researcher with feedback. Additionally, the interviewee who was a part of the field test provided the researcher with valuable feedback. Following the feedback from the field test, minor adjustments were made to the research instrument.

Throughout the interview process, consistent procedures were utilized to ensure that data would be valid and reliable. Adobe Connect was used to electronically record

each interview, and that recording was then transcribed. The responses were coded and themed in a manner that aligned to the original research instrument, the TLSi.

### **Population**

This study included senior pastors of churches that had 1,000 or more members. The pastors all had to lead an autonomous, self-governing church that had its own leadership and was independent of other churches.

### **Sample**

This study used purposive sampling. Sixteen pastors who led autonomous churches of 1,000 or more members were invited to participate in this study. These individuals were contacted by telephone and/or e-mail. Of the 16 pastors who were invited to participate, 12 responded, and of those 12 potential participants, four declined and eight agreed to participate. Once permission was granted, interviews were scheduled with the participants in September and October of 2014.

### **Demographic Data**

Demographic data were not investigated in this study.

### **Presentation and Analysis of Data**

The data presented are sequenced in the order in which the participants responded to the interview instrument, which directly aligned to the TLSi. Each participant was the senior pastor of an autonomous church that had 1,000 or more members. The interview instrument was created in a manner that aligned specifically to the research question so that the overarching themes were aligned to the TLSi.

## **Visionary Leadership**

The interview question related to visionary leadership asked, “What process do you follow to create vision for your church? What scriptural basis supports your actions regarding vision?” The following are participants’ responses verbatim:

*Pastor 1:* Well in our particular congregation, we follow a few basic principles. We follow strategic planning showing the programs and the process in which we intend to take to get to a specific vision. We do what we call vision casting on a monthly, bimonthly, and quarterly basis in vision whereby sharing with the staff and leadership what is our desires, what are our goals, what is our dreams, what is our projections that we would like to meet and follow. Then we do it through monthly, quarterly, and also yearly tracking of those particular progresses. So we used that from the beginning of our ministry even until now to continue to what we call cast vision out in front of the people, which is giving them a picture of our hopes, dreams, desires, goals, and then of course how we plan to get there. We use as a scriptural basis for that Proverbs 29:18, where the scripture says, “Where there is no vision the people perish.” Some translations say, “Where there is no vision that the people they cast off the restraints,” or we simply run wild when there is no vision. Then we also use Habakkuk 2:1-4, where the Bible says that we are to write the vision down and make it plain so that those that read it might run, for the vision is yet for an appointed time, and though it tarry, we surely will wait for it because it surely will come. So continuing to motivate faith for the vision and for our dreams and for what God has placed before us.

*Pastor 2:* Yeah, I think there's probably a handful of things that are key. One is obviously prayer, seeking God to be clear because there's more than one way to do church and to function as the body of Christ in a given location. We may be functioning in a different way than maybe somebody in South America or somebody in China or Russia or wherever, so there's going to be some differences. Even though the doctrine would be the same, the methodology's going to be different. I think that's where the vision comes into play. It's like how do we best connect with the people that God has placed us here to reach? That begins with prayer, asking him to give you the details, and then I think there's a lot of ways that that happens. It's always confirmed in his word. I mean, God's not going to tell us to do something that his word tells us to do the opposite. He's not going to say, "My vision for your church is to break up families and murder people." If you did hear that, it wasn't from him. You know, that kind of a thing. I would think a big part of it for us too over time is always keeping in tune with the community that we're a part of because God's vision is going to help us connect to those people, the specific people that we're supposed to reach and target. It's both trying to listen to him, but it's also listening to our community and where they're at and what's going on, what are the needs. I think there's a lot of stuff that goes into that. I'll give you one particular verse. It may come up more than once, but it's in 1 Corinthians 9:22. That's where he says, "I've become all things to all people that by all possible means, I might save some." I do believe that there's more than one method based on who we're trying to reach, so that's where that scripture kind of helps

me understand that. Then whatever that vision is, it's always going to help connect people to Jesus, so I would go back to Ephesians 1 and Ephesians 2 talking about the supremacy of Christ. He's the head of his church, and so whatever specific details we wind up with, they need to be helping us always get people to Jesus, not building our own kingdom or anything like that. Does that help?

*Pastor 3:* Well, I think that vision without a task is an illusion. He [God] operates more so out of what God said to Moses when he brought the people to the gate. He said, "I'll put my spirit into them." It's really about being led by the spirit of God and just passing it into the lives of peoples so that your vision can actually implement it because there's a task with it. For us is that the task is being Christ centered, word focused, and ministry minded. I was trying to find one—there's so many scriptures—I was trying to find one that would actually suffice. Let me get back on that scripture.

*Pastor 4:* Really I pray and I meditate as I'm reading the word. I sit and worship on a consistent basis and listen for God to really speak to me about what he wants to accomplish in the High Desert where I'm at. Then I stay very active with collaborations in the community and then through our compassion teams—we have several compassion teams that go out in the community. I really just listen to our customer, which are the residents of the High Desert, for the needs that they have, and then I kind of follow through with that. If I hear something from God, I'll move on it. I also receive a lot of input from the community because of our involvement. That really comes from Habakkuk 2:2 and 3. It

says, “And the Lord answered me and said write your vision and make it plain on the tablets that he who reads it, may run. For the vision is still for an appointed time, but it speaks in the end and does not lie. Though it lingers, wait for it because it will surely come and it will not tarry.” I write down what I feel like God is inspiring me to do or what I hear from the community, then I release that to the congregation so they can run with it and carry it out.

*Pastor 5:* Well, I believe vision isn't done by committee, although I think God gives vision to a person, but at XXX, we do a lot of things in teams. In fact, one of our core values is teamwork. We're better together. Because I've been here so long, there is a cooperation with the pastors, and so we talk about things we want to do, but normally vision happens when I get away. I'm asking God what he wants for our future, spend time with him seeking him and reading scripture. Come back to the staff, share some thoughts, get their input. From that, we come with our vision for the future, our vision for the short range, and then for the long range. The scripture we're big on is Proverbs 3:5 and 6: “Trust in the Lord with all your heart. Lean not on your own understanding. In all your ways acknowledge him, and he'll direct your path.” We believe in that for vision. Hebrews 11:6: “Without faith it's impossible to please God.” That vision takes faith, and you need to do that. We also have used 2 Chronicles a lot, Chapter 26:4 and 5, just for a few verses that you might want to reference, so there you go.

*Pastor 6:* The process for creating vision was something that I believe every minister of God gives to them either at the beginning of their pastoring or somewhere in



the midst of their journey as he's calling them to pastor. My vision came just a few years, couple of years before I left XXX Church as I went through a particular challenge in my life, and God gave me a mission and a vision that kind of coincided with one another. As a result, when God gave me that vision, one of the things that I did was follow scripture mandate in terms of what to do with that vision. The vision of XXX is creating authentic Christians and the mission of XXX is picking up broken pieces in the lives of people. The scriptural basis that scripture gives us for that is Proverbs Chapter 29 verse 18, where it reminds us that without a vision, people perish, and when God gives you a vision, I think the mandate of Habakkuk 2:2 comes into play when he says, "Write the vision and make it plain so that he that read it can run with you." Here at XXX, we try to make sure that the people in our church understand what our vision is. For me, vision is the concept that in an ideal situation, what would this church look like? For us, we believe that our church, in an ideal situation, would be filled with people who are genuinely authentic, real believers who are fulfilling a great commission, walking in the power of Holy Spirit, and abiding in God's word. Now, how [do] we get there? We do that with our daily mission. Our daily mission is that we understand that people who come to church don't always come looking for Christ. They come in crisis, and so we want to introduce them to Christ and pick up the broken pieces in their lives so that they can be about doing what God has created them and ordained them to do, and which I believe as a result, they will become the genuine, authentic Christians that God wants them to be.

*Pastor 7:* The vision for my church is deliverance, development, and destiny. That comes from the attitude of understanding the gospels that Jesus delivers us not just from Satan but from ourselves, that he is our deliverer. He delivers us; that's the part we can't do for ourselves. The development part deals with the power of God's word. With that, that's where God cooperates with us to the degree that we cooperate with him so we develop and grow in grace and acknowledge of our Lord and Savior Jesus Christ. That's a lifelong journey of just maturing in him. Then destiny, of course, is the one, it's not a place that he leads us to, our destiny is in him. He's our inheritance, if you will, so he's the greatest gift God the father has given to us. That's the vision that we had for our church when we started it.

*Pastor 8:* I believe vision comes from the scripture supported by the foundational principles that we use for our vision. It's that we believe that our path as a church is their church. Thereby as the authority, God gives me a vision to the path that brings us here. Matthew 16 teaches to the kingdom. If so, we believe in God's intervention to the path. That is supposed to be pontificated and also the true leaders who will make provision.

### **Communication (Internal)**

The interview question related to internal communication asked, "What forms of communication are utilized internally with membership and staff? What scriptural basis supports your actions regarding internal communication?" The following are participants' responses verbatim:

*Pastor 1:* The type of communication used here is several types. We use of course verbal and then also telephonic communication, as well as e-mail, as well as media communication with the membership and staff. We use it to paint the pictures, to illuminate and share the vision and where we plan to go at that particular time. We use verbal, nonverbal, we also use strategic communication methods to always keep it [in] front of them what's expected, where we're going, and what we're trying to do. We really use the concept of Matthew's gospel Chapter 17:1, 2. That references, deals with, and delineates how Jesus would often, in communicating with his disciples, would bring them into a certain place. He would share certain secrets with them. He would share certain plans. The scripture says there in Matthew 17 that he was even transfigured before them, which means he unveiled himself or he revealed himself. It's what manner and pattern that we use as well, keeping very open and transparent in our purposes, in our plans, in our projects. We use the type of communication that is very, very clear where we're going and what's expected so that there will be no confusion while we are on our way to our place.

*Pastor 2:* Okay, there's interpersonal communication, one on one, face to face, or in a small group face to face, or in a large group face to face. That's that verbal communication. That's hard to beat, but that's not always the easiest way to get the word out to a lot of people, so we also emphasize communicating vision strategy even in our weekend services because that's when we have most of our people there. We utilize our website, social media, Facebook, Instagram, Twitter, things like that. Then our grassroots stuff is through our life groups, so

if we have something we really want to spend some time with people on, we can do that. A video that we share in our life groups, or we set up special meetings again like dinner meetings or special times just to have some face-to-face time with people. There's a myriad of different things, but I do think that whatever you communicate with a church, I never want to surprise my other leaders, so I try to follow what I see the Apostle Paul doing both in his ministry and acts as well as he instructs Timothy and Titus and these guys who are pastoring over areas. Spend that time with the leaders. Communicate with them first. Then they also then help communicate it as it spreads out. Most of the time, I'm going to be the major spokesperson for our leadership team, but if everybody knows what's going on, then it [is] easier for all of us to continue to communicate that out through the whole system. Acts 20:13 and following, he [Paul] really says he spent some extra time with the elders of the church at Ephesus as he was getting ready to go back. Then he tells them, "Hey, even when I was with you, I spoke both publicly and house to house." I think that's that combination of we've got your big group of communication, but you need your smaller group, more personal communication too to make sure everybody really gets it. Because in the smaller groups, you have a chance to [have] more of a question-and-answer feedback kind of an opportunity, so that's that on how we try to do it here. We force it down to small groups, and then we make sure that when we tell it to the big group that our key leaders already know what's going on, and they're able to help communicate it in their own smaller settings too.

*Pastor 3:* Well internal communication is predicated on each person's ability. We handle that and we keep vision intact there by the personalities and the different talents inside the house. So if we want to have internal plots, it is on the quality of each person that's on your staff and in your leadership, so therefore we would just come from the idea where the Bible says that we all have many gifts and we have different talents, and so our communication it could . . . I guess the real thing is that I think [it] is not for everybody. It's for a selected few people. Mathew 17:1-9, when Jesus went up the Mountain of Transfiguration, he only took three people up there with him. What I'm saying is based on one's ability to share, it would be based on the ability to see the vision and then also carry out the mandate or hold vision so the rest of the church is able to comprehend it.

*Pastor 4:* With our membership, I'll start with that. It's the same scripture, Habakkuk 2:2 and 3. We are somewhat unique in this area though because we measure everything, but we also communicate it to the congregation every single Sunday. For example, we serviced over 36,000 people here in the High Desert in just the last 5 years; we're going really 5 years old through our compassion teams. Every month we update the number in between the updates, and then we give testimonials of how we're serving the people in the community, which ultimately allows us to tell them the good news concerning Jesus Christ. On Thursday night Bible study, our congregation hears the number of visitors, number of first-time salvations, and others' decision to live for Christ on a weekly basis as well, so that number creeps every week. Then I preach the

vision, so I connect scripture to current visions that we're trying to accomplish in the community. They hear the vision every week, twice a week consistently. We have received unsolicited awards from school districts and different city organizations because our members were telling our story out in the marketplace. Then with the staff, it would be 1 Corinthians 14:40: "Let all things be done decently and in order." We have a staff meeting every week on Tuesday at 10:00 in the morning. It's early in the week so we can be briefed about the week, sort through priorities, and make sure everybody is on the same page for the coming week. I also do spiritual staff development during this time with my staff, and this is where I discuss how they are doing personally with the pressures of the ministry. That's it for that one.

*Pastor 5:* Internal communication—we have staff meetings, pastoral meetings. We have daily prayer time. We have our communication through e-mail. We have over 125 staff, so there's a lot of just back and forth between offices. I don't know if I have a scriptural basis for how we communicate internally. I mean, we just do, so I don't have a verse for you there.

*Pastor 6:* Internally, we operate like any other business. I believe that the church is a triune entity even as we serve a triune God. I believe that the church is a community cause incorporation. The idea of community is our fellowship comes together for worship like most churches do on every Sunday to celebrate and do what they normally do—that's what the outward side of the world sees. It's cause because what gathers us in our community is the gospel that we preach and that we share and that we're supposed to share with the rest of the

world, but I think the aspect of the church that we oftentimes don't see and sometimes don't get real clear is the corporate side. This corporation operates like any other corporation. The same forms of communication that you would utilize in a corporate organization that functions well and that functions efficiently, I believe we use here in the church. Therefore, we utilize all the aspects of communication through memos, through formal meetings. We have leadership meetings. We have various hierarchy structures. We have an executive structure in our church, and those executive staff members meet with me on a regular basis to get direction and get instructions, and they share with me what's going on. We have those internal things in place, and we communicate through even some of the modern means of e-mails and text messages and so forth. I believe the scripture basis for that, again, goes back to Habakkuk 2, which is, "Write the vision and make it plain so that he can read and run with it." The idea that verse speaks about communication. I also believe Romans 12:17 falls into play when he says provide things honest in the sight of all men, that God would have us not to try to have people figure stuff out but to tell them plainly what it is that we want to do and what we want them to do.

*Pastor 7:* Well, we use human communication in the form of eldership and deaconship and staff members. The technology we use, of course, is e-mail, occasionally snail mail, but we use text. We communicate also through Twitter and other social media outlets. I also have a couple of radio spots that I do weekly.

*Pastor 8:* I still, I'm told the communication is free. I spoke to that as per my concern with communication. Similarly is about detail. We do all participate in all communication. We have all the forms and use the pulpit on Sundays. We work with all the technology that we have—texts, phone conferences, we do all of that—but still, the basis is the verbal communication among people.

### **Communication (External)**

The interview question related to external communication asked, “What forms of communication are utilized externally? What scriptural basis supports your actions regarding external communication?” The following are participants’ responses verbatim:

*Pastor 1:* In external communication, of course we use various types of media and marketing, schemes and plans, community event planners, newspapers, flyers, community announcements. We use each and every technology from social media, to television, to radio, to commercials, to every possible vehicle and venue to share our communication, purposes, and plans with the community. It is something that is a hallmark of our church to get out that which is happening in the local church here in the community.

We use several different scriptural references for that. The scripture specifically in Luke’s gospel Chapter 16:8 where Jesus said, “The children of this world are much wiser than the children of light.” The children of this world are much wiser, and then it says this: in their generation, than the children of light, meaning that they use technology. They use media. They use marketing much greater than what the common church does. So we want to



make sure that we're able to utilize everything that's available for us and communicate externally what's going on in the local church.

*Pastor 2:* Okay, some of those, obviously they're not in our church, so they're not going to be in our weekend service or our life groups, things like that, but I would go back to some of the other ones that are the same, and that's through the website, through social media. Then we also encourage all of our people to be the church throughout the week, so wherever you work, whatever local nonprofit you volunteer at, your kids' school, wherever you are, you are still the church. We try to build relationships throughout our valley through serving and interaction so that we have a voice and earn the right to speak. We don't just walk in and say, "Hey, we're the church. You need to listen to us," but we try to make sure we earn the right to serving our community and being very, very involved. I would think part of the scripture reference for that would still go back to 1 Corinthians 9:19-23, again, "When I'm with Jews, I communicate with them in one way. When I'm with the Gentiles, I communicate with them in one way." It's not that one's true and one's false. It's just there's a different audience, and so we have to figure out how to communicate differently with different groups. I would also reference 2 Timothy 4, the first several verses, maybe 1 to 7 or 8, to make sure that when we do speak, whether with our church or in our community, that we always speak truth. I'll come back to integrity issues later too, but I think that's a key that when they do hear the church, it is true and it has a heart of love and grace that's a part of that, but it's truth. We're not going to waiver off of that.

*Pastor 3:* I believe the fact that when we look at . . . there's verbal communication and then there's nonverbal. Jesus said, "These things that my father has done I see that you do," he says, "and I do it also." So it depends on whether we are verbalizing that communication and we keep doing stuff and carry out the vision, or whether we would demonstrate it to someone to be able to do something. We would have to find out which one it would be when we talk to them.

*Pastor 4:* We have a website of course, Do it Live with Facebook, church cards, putting cards in members' hands to go out and communicate to the marketplace. Most of all, we encourage them with life testimonials from our members to people that they live and that they work with. We really teach them, "Look, this is your church where you live, where you work, so you are their preacher, you're their pastor, so you just tell them what God is doing in your life out in that area." We also send out weekly e-mail blasts about the priorities for that week to all of our members, and then they share that outside if it applies to the people that they're with. Every week I have leaders that send the blast out and say, "Here's what we are focusing on this week," so it keeps our entire church on the same level and on the same focus on what they're thinking about. Then we're heavily involved with various civic organizations, and we communicate as it's appropriate in those studies as well externally. The scripture would be what Paul said in 1 Corinthians 9:22: "To the weak I became as weak that I may gain the weak. I made all things to all men that I might by all means save some." We try to be all things to all people using those various methods.

*Pastor 5:* Well, we use all forms of social media, so Internet. We have a website, Facebook, instant messages, Twitter, billboards, banners on the street, door hangers, bumper stickers, radio ads, words of mouth. We have a lot of communication, so again, I don't know of a scriptural basis for communication except that we're just trying to get the word of God out to people. We've never thought through a scriptural basis for our communication, so don't have a verse for that.

*Pastor 6:* Again, externally, we have been commanded by God to go into all the world and preach the gospel. That's in Matthew 28. Then, we are told in Matthew Chapter 10 verse 27 to shout it from the house tops. As a result of this corporate arm of our church and understanding the modern culture in which we live in, we utilize just about every form of communication externally that most businesses and corporations use, from the idea of social media to the idea of advertisement publications and marketing-type tools. We use those kinds of things to get the word out.

We have logos for our church. We do branding in terms of making sure that people understand when they see our logo, they know who we are. We use those kinds of communication points because again, back to those scripture references, God didn't call us to keep this to ourselves. He called us to make sure that we let the world know what he's called us to do and what the message is that we have to give to the world that helps them understand who God is.

*Pastor 7:* I guess it will have to be the Matthew 11:28. We communicate by any means necessary. I'm really big these days on personal relationship evangelism. The

idea from that is John 4. Jesus meets the woman at the well quite haphazardly but soberly, and they just struck up a conversation about a drink of water, and her life has changed forever. A lot of times we try to get people to understand that our communication with the world outside, our message of course is Jesus, but we relate to people at their level within the culture and to let them know about Jesus Christ. We just struck up a conversation at the gas pump, the college class, coffee break, or whatever. Then, of course, we do have outreach. We have of course a pretty extensive website and places that people can come and reference, again, the radios out there for everybody here. Then as much as lives within us, we try to use social media as a tool and, of course, our services to reach out to those that are without.

*Pastor 8:* First off, let me record scripture, of course: “Go into all the world.” We believe that they have access to technology. We use Internet, Facebook, all kinds of external advertisements, billboards. We’ve done all kinds of external communications to attract people to the . . . to make them aware of what the ministry is about.

### **Problem Solving and Decision Making**

The interview question related to problem solving and decision making asked, “How is problem solving and decision making handled in the church? What scriptural basis supports your actions regarding problem solving and decision making?” The following are participants’ responses verbatim:

*Pastor 1:* First and foremost with problem solving, what the church as a whole should all use but we use specifically is we use the seeking of the Lord’s will and plan for

the different problems and situations that may come up. Proverbs 3:6 teaches us that if we would acknowledge the Lord in all of our ways, that he would direct our paths, he'll give us the answers to our current-day problems. We believe problems are only situations without a solution. Once the solution is received and achieved, then we recognize we don't have a problem anymore. Psalms 32:8, it also shares with us that God himself will teach us, he'll instruct us, and he'll guide us with his own eyes. So we use the seeking of the Lord, the inquiry of the Lord, the asking the Lord for his help in specific areas, especially when it comes to problem solving. We use the content of scripture. Because we believe the Holy Scriptures do also give the answers to all the problems in which we face today. We use that from Proverbs 3:6, from Psalms 32:8. Then we also use, when it comes to the problem solving and decision making, we use the gathering of leadership, our directors and our board of elders, to come together as required by law, by the government, by the IRS for us to come and meet together and make our plans and make our decisions that will affect our ministry and affect our nonprofit corporation. We call that the Jethro principle from Exodus 18:14-19, where Moses, who was one of God's generals, came upon problems in the local church. The scriptures said that his father-in-law saw the way Moses was going about to handle the problems, and he said to Moses, "The thing that you do is not good." It was the counsel of the elders, and he said, "What you should do is bring elders who can help you with this decision making and with this problem solving, and then you will handle the higher matters." So it is in our church that we use what we call the Jethro

principle, the establishment of the elders, the deacons, the board of directors in problem solving and also in decision making.

*Pastor 2:* Okay, yeah, there are two different kinds of things here. Problem solving on a personal level, I would go back to Matthew 18, where Jesus tells us if somebody has hurt you or sinned against you, you go talk to them one on one. If you're able to deal with it there, perfect. If not, then you can bring a witness in or two. If that doesn't work and there's still a major problem that could create huge problems, then you bring in the elders and leaders of the church. So that would be our recommendation always, like if even somebody comes to me and they're mad at somebody else, I'm like, "Well, have you talked to them first? Because that's what Matthew 18 tells you to do." We try to keep that when it comes to problem solving on a personal level. On a corporate level, we look at the book of Titus has a lot to say about not only putting the right leaders in the right place, but it talks about false teachers, talks about people who are divisive, and it gives instruction there about how to deal with that. I think you have to have sometimes those difficult conversations with people, like, "What you're doing isn't really helping, and maybe that's your motive. You want to help, but it's not accomplishing that." Or maybe you figure out the motive really is to destroy and to hurt. In a personal conversation, you can figure that out. For corporate decision making, again, I go back to 1 Timothy 3 and Titus 1 where it talks about the world of elders, their qualifications for elders. We believe even though I'm the focal leader, there is a plurality of leaders in our church where we work together on things. If I could just say our model, we

lean on and try to function as we're elder protected and we're staff led, but our congregation is equipped, and in that way the world is served, our valley is served. I think a lot of churches are set up to where the staff actually serves and then the congregation is served and they're not really doing anything else. It stops with them, and we don't think that's the right way to do that. For all of this decision making, we really do deal with that at the top. We don't have congregational votes. I don't see that in the Bible, but we do see leaders leading, and so we have leaders who have been given that job and that task because they've been given those gifts to lead. We rally around them, and with instructions clear, and we communicate that out and do what we need to do when we have a major decision.

*Pastor 3:* I believe that problem solving and decision making are based on the wisdom of God. I believe, in fact, that when you operate in that premise, it is a God-led decision. There's such a variety of people that think this is wrong. The Bible says, "If a brother is taken in a fault, you go to that brother." That would be the scriptural balance of how we do that. If that brother does not hear you, the Bible says take another brother with and go do it in unison. The Bible gives instructions what we should do to get that person to hear. That would be the problem solving that we'd do as Jesus says: If one is taken in a fault, then you go to that person, and vice versa.

*Pastor 4:* We have more of a collaborative leadership approach. I pray about what to do on most things, but after my prayer time, I involve my paid staff the majority of the time. There are eight people that work for me, and I tell them what I'm

seeing or what I'm feeling, and then they give me their input. We solve 90% of the problems in our church that way. I don't hold things from them. They know what's going on across the board. When it comes to the congregation, if they're having a problem with one another or something has happened between them, we use Matthew 18:16: "But if he will not hear, take with you one or two more, then by the mouth of two or three witnesses every word may be established." I bring the member in and I assess the issue at that time, and then I interview anyone else who's involved in any way. Then I gather all the facts, and then I'll make a decision based on everything that I've gotten from the interview. Then depending on the level of the issue, I will pull in various members of my advisory board of directors if I need to get additional perspective.

*Pastor 5:* Okay, in our bylaws . . . well, I teach the new members class . . . we go over the bylaws. Part of the bylaws says, "The Bible's the sole authority." If there's an issue in the church, we would say, "It's not your opinion or not my opinion. What does the Bible say? We'll follow that." If there's a problem with people, we normally follow Matthew 18 and go through that. We are pastor-led church, and so our pastors are responsible to lead our people, to direct them, to guide them, to encourage them. When we need to call them in and talk with them, we do that as well. We would never try to embarrass our people. If there's a problem, we'd ask them to come in and talk quietly. We'd just have a conversation with them about what we've heard. We wouldn't make any decisions until we heard both sides of the story. Then we respond according to



the offense, how big it is, how many people were involved, but mainly we use Matthew 18 as a verse if we have to deal with that. Our sort of a theme is the Bible's the sole authority, so whatever the Bible says, that's what we're going to do. As shepherds and as pastors, we believe that, so that's what we have there.

*Pastor 6:* Okay. Let me deal with the aspect of problem solving first. We have a mandated scripture in Matthew Chapter 18 verses 15-17 that talks about if you have difficulty with a brother, that you go to that brother one on one and try to resolve that problem, but when you can't do that, then the next step is that you take someone with you and that between you and them, you resolve the problem. Then, it also has a third step in that scripture that if you can't resolve with the three of them, the Bible says, then you take it before the church. We have a process here in the church with problem solving that deals with our elders: Our elders, who are the spiritual overseers of our church, make sure that spiritual climate in our church is handled well, so when individuals have problems that they can't resolve amongst themselves, we take it before our elders. When there are problems in terms of lifestyle and conduct, the elders, myself, and in some cases our executive committee will handle those kinds of things. Now, when it comes to problem solving in terms of our paid staff and that kind of thing, we follow those problem-solving issues based on employee and employer guidelines. We follow our employee manual, and we follow the state laws that require us to handle employees and problems with employees in a certain way. Therefore, scripture teaches us that we need to do that in a very

succinct way. Also, even [when] we have problems among leaders, there's a mandate in 1 Timothy Chapter 5 verses 19-20 about how do we see an accusation about our leader . . . except for the mouth of two or three witnesses, and then we deal with that disciplinary problem before the church as well. When it comes to decision making, most of nonprofit organizations are required to have a board of directors, which we, as a church, we do. We are 501(c)(3), so we have a fiduciary board and that handles all the fiduciary responsibilities as it relates to our church, and that is the board that our executive committee reports to and takes many of the decisions and things that we need to make as a corporate organization before that board, and that board is made up of representatives from the congregation of the church. They help us in making decisions regarding building, regarding finances, regarding those various things that are needed in terms of large major decision.

Now, on a daily basis, on the ministry-to-ministry basis, and on the weekly basis, that's what our executive committee is charged to do. They are charged with responsibility that once the budget is approved and once the overall plans for the year that are approved in our annual church conference are approved by the congregation and accepted by the board, then the board, the executive directors, are charged with the task of fulfilling those expectations, those plans, those calendar events, and also managing the budget that has been decided upon by the congregation in a way that will meet the needs that it needs to meet and reach the people that God has given us to reach. Scripture tells us in Proverbs 24:6, "In the multitude of counselors, there's safety."

That's the reason why we have our church structure in the way it is with the decision-making processes that we have.

*Pastor 7:* I kind of use an Exodus 18 model on that, and that's where there were over thousands, hundreds, 50s, and 10s, verse 22 of Chapter 18. It says, "Let them judge the people at all times. It shall be that every great matter they shall bring to thee, but every small matter they shall judge themselves. So shall it be easier." We have a shared burden, if you will. For example, things like . . . one example is if there's a bereavement or a death situation, emergency situation, we have a system by which I'm notified immediately for those types of things—hospitalization, serious surgeries, death in the family. Other situations I think that aren't as time-sensitive or not as burdensome, if you will, they are handled by other members of our staff. We use a collaborative effort so as to share the burden. Galatians 6, I think around verse 2: That we share one another's burdens, and so fulfill the law of Christ.

*Pastor 8:* We follow the Acts 6 model. As seen in the vision area, being the pastor, leader of the church, doesn't mean that you make all of the decisions. I share the work, I share what God gave me and then talk it over with my inner circle, or core staff, to extended staff. We pray over it, and we come together in agreement that this is what God is saying.

### **Personal/Interpersonal Skills**

The interview question related to personal/interpersonal skills was, "Describe your interpersonal interactions with your congregation and staff. What scriptural basis

supports your actions regarding your interpersonal interactions with the congregation and staff?” The following are participants’ responses verbatim:

*Pastor 1:* My personal, interpersonal skills that we use with the congregation is we purpose to remain as pastors what we call very reachable and very touchable. We want to make sure that the congregation knows that we are here for them, to serve them, that we are not ones that are not concerned with the day-to-day activities, problems, and situations that may come up with them. We do that through counseling, through personal meet and greets on a not only weekly basis but also on a quarterly basis. We do that through the establishment of personal times in which they can come and meet with us and speak with us. We also established what we call the deacon’s ministry in our congregation. The key to where there is always an interpersonal interaction with the congregation, we establish men and women in the ministry who are a liaison to our point of contacts, who are people that can be reached pretty much 7 days of the week to keep us in tune and connected to what’s going on with the members of the congregation. We find that in Acts 6:1-7, especially in a growing and progressive congregation, the scriptures teach us that there was a time when the widows were being neglected in the daily distribution of food because of the growth and the expansion and the progression, and there began to be a problem and a murmuring among the Grecians. So they called for the leaders and asked that they would come and handle the business, but the leaders said, “That is not [a] reason that we should leave the word of God and serve tables.” So while staying up close, personal, reachable, there is also the

need of delegated authority, which we call in the New Testament elders and deacons who can be personal, up-close points of contact between and helping with, not replacing but helping with, the contact between the people and also the pastors. So the scripture says that that's where we find the establishment of the New Testament deacons and with the establishment of the first seven deacons were there the scriptures then said that that judgment it pleased the whole multitude of the congregation, and there was an increase and there was a great number of Jews that were obedient to the faith because of the establishment of the New Testament deacons to help with the interpersonal reaching with the congregation and the staff. That is our mode of operation in our congregation.

*Pastor 2:* Okay. Something I just thought of, I hadn't thought about it earlier, but part of that is I try to establish serious boundaries. In regard to interpersonal interactions, I never meet with a lady one on one like at a Starbucks or a restaurant or something like that. Our whole staff, we don't drive in a car with somebody that's other than our wife or our spouse unless there's other people in the car too. We have some boundaries there just to protect that interpersonal interaction. That's not how I took the question the first time, but it just popped into my head, so I'll share that with you. The other thing really does merge [Interview Question] 7 also because I think it all is about character and integrity. Not all leaders have the same skill sets, but we should all have integrity, so even senior leaders, pastors of different churches may not have the skill set. Maybe we're all gifted communicators or leaders in some way, but

we're going to be different because God made us different, but we should all be consistent with being faithful, having integrity, those kinds of interpersonal things. It affects all that kind of stuff. The other thing I would add to that too is everything that we do, we need to do it in love and encouragement, even if it's in a time of correction with a staff member or somebody in the church needs to get back on track. It should come from a heart of love and trying to really, truly help them and help them be the best that they can be and allowing God to work through you in that. Back to character and integrity, 1 Timothy 3 and Titus 1 where it gives qualifications for elders and leaders, integrity is woven all the way through that, and just the heart of love as you deal with people. That comes up all over the place in the Bible, as simple as do unto others as you would have them do unto you, the Golden Rule, but also in all of these things, we do them with love, and you read through the book of 1 John, and you can't even say you love God if you're not going to actually love the people who you can see and touch and talk to. That would be one of my main reference points for how we try to interact with a loving heart is just following the example of our Lord. 1 John, the whole first letter, is really about pushing that love into the practical areas and relationships in our life.

*Pastor 3:* I believe that one must gain the merit and respect of the person or the coleaders in ministry to have a personal reaction. One must respect them or must be respected, because if one is not gaining the respect, then there won't be any justifications to anything he does or interacts, because if people won't respect you, then they won't follow you. Therefore, according to Genesis 39:2 to 5, it

gives a description of how we should operate. A figure to establish and maintain a proper relationship among each other, they're always going to be charged to win your battle. As you find that when Joshua and Moses had interactions with one another about how they should do something or how they should go forth, God just supports that. All he had gained was . . . I think the key part is that you must have the respect of the people in order for them to follow you.

*Pastor 4:* Okay, as I mentioned earlier, I have a real hands-on approach because of how I came in the ministry. With the congregation, I stay after every service, no matter how long it takes me. I'm available to talk with them, especially the younger teens and young adults between the ages of 13 to 27. We have three services on Sunday and one on Thursday, and I do that consistently after every service, every single week. They can have my cell phone number if they need it and also my e-mail, and they get a response within 24 hours if they contact me. I believe that a pastor is shepherd, and a shepherd/pastor should smell like he's been kind with the sheep. I work real hard with that. The same way with my staff; they have access to me at a higher level though. They can come to my house or just walk in my office. With the staff, I have an open-door policy. The bigger the church gets, sometimes the more disconnected the pastor can become. We've built this kind of into our vision, and it's displayed for everyone, including me, can see it every week on bulletins and boards inside of the church and banners. Our vision is, "Large enough to impact the world but small enough to care for you." I'm looking at that while I'm preaching.

They're looking at it, and so we try . . . I make sure that I have to stay small enough, even though we're thousands of people, to be connected to them. That comes from Numbers 27:17: "Which may go out before them and which may go in before them, and which may lead them out and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd." I work hard at making sure I shepherd and not delegate everything to a bunch of associates, and issues like that.

*Pastor 5:* Well, I've been on staff now going on 41 years, but I've been here since I was 14, so I know our church very well. My relationship with them is much more personal than probably a lot of senior pastors. I guess you could say I'm the shepherd. I lead them; I encourage them; I love them. They go to the hospital, for the most part, I see them in the hospital. I see them at their good times and their bad times. Before every service, I'm with the people. After service, I pray with them. They can call me. We can have a meeting whenever they want to. My whole church has my cell number, so if they want to call me, they can. They've never abused that. It's worked well, but I'm always available to them, or the pastors on the staff are available to them. I answer between 15 and 75 e-mails a day. They call me, so I have that kind of interaction. We believe in servant leadership, and we find that from Luke 22:25-30. Another verse I'd use would be Luke 2 . . . excuse me, Philippians 2:1-11, Philippians 3:12-16 are verses that we would use to describe our interpersonal and relation with our staff and our congregation. With my staff, I also have an open-door policy. They can come in and talk whenever they need to talk to me, and it's worked



well over the years. I meet with every pastor, and we have 12 pastors. I have an hour conversation with them once a month just to go over what they're doing. Every month, we have an hour of time we spend together just to make sure they're on track and doing the right thing, so we're pretty open; we're pretty honest. We talk about transparency. One of our key things is we say, "We tell all the truth all the time." We just talk pretty honestly to each other. That's what I have for that one.

*Pastor 6:* My interpersonal interaction with congregation and staff is, I believe, is . . .

How can I put it? Designed for the process with my focus on helping them grow and on the idea of discipleship. Interpersonal relationship with congregations happen either on Sundays at the end of every service when I stand at pulpit and greet people and talk to them and pray with them about their issues and their problems that they may have for me. If they have a need for meeting with me one on one, they have access to do that through making personal appointments with me to sit down and talk to me about their various issues. I try my best to make sure that there's space on my calendar every week and at some point in every day for congregation members to come and sit and talk to me and discuss with me about what they need or to ask me to do things that they may need me to do for them and their families. My staff, I meet with them on a monthly basis. We have a regular staff meeting. In that staff meeting, I spend time talking with them about our goals, our vision for the organization, but also spend time talking to them about where they are personally and where they are in terms of their family. We spend some time at

lunch. We do those kinds of getaways. We have staff fun days where we spend some time just all day having fun with the staff and having a time of interaction and personal fellowship, and just getting to know each other intimately, personally, beyond the business and the task that we've been assigned to do every day. I believe that falls in line with several scripture mandates—one in Matthew 28:18 where God tells us to make disciples. He expects us to go into the world and make disciples. I believe that's my responsibility with the congregation and the staff that God has given me to lead. It also tells us in scripture that we are to provide things honest. That's the scripture I said earlier in [Romans] 12:17. I think integrity is important. The key to integrity is being honest with people, letting them see you for who you are, not putting on airs, not putting on shows so that they can understand that what they see is what they get. The other aspect of that interpersonal skill is that as a leader, I know that they're going to follow my example, so I use the scriptural mandate of 1 Corinthians Chapter 11 verse 1 that says, "Follow me as I follow Christ."

*Pastor 7:* Okay, give me a scripture. Let's see. Hebrews 4 would be a good one. It talks about a high priest, which cannot be touched with the feeling of our infirmities but was in all point tempted. I think Jesus was touchable. That's one of the things that made him attractive. I'm a very socially oriented person. I love people. I love meeting people, talking to people, listening to them. We take every opportunity to have those interactions with people before and during services and other settings that we might have here at the church and beyond.

*Pastor 8:* I think that goes with Jeremiah 3:16 about pastors after my own heart. I talk about, these days, about a lot of titles; I prefer the title of pastor. I believe the son of our Lord, that people need a pastor according to his scripture. My interpersonal relationships, I try to provide pastoral guidance, pastoral leadership . . . certain roles. I try to look at the other pastors that have the same mind, the same heart that I have. At a point you have a personal connection with everybody that comes to my church.

### **Character/Integrity**

The interview question related to character/integrity asked, “How do you display character and integrity as the pastor of the church? What is your scriptural basis that supports these behaviors?” The following are participants’ responses verbatim:

*Pastor 1:* Well our personal motto of displaying character and integrity is to follow the example of Jesus Christ in showing Christ-like character before them. Modeling, the Bible says mark those whom you have for an example. So our purpose is to walk as an example before the people, emulating and modeling the love of Christ while at the same time showing to the people the fruit of the spirit, which is of course found in Galatians 5:22, where the scripture says, “But the fruit of the spirit is love, peace, joy, gentleness, meekness, long-suffering, temperate.” It’s the type of character that this Holy Spirit would emulate in the New Testament church.

Then we also find the qualifications for New Testament ministers. It’s 1 Timothy 3:1-7 where the scripture says, “If any man desires the office of a bishop”—and that word bishop is where we get the word leader or episcopal or

overseer—and it says it is the same qualifications of the character and integrity of deacons; it says, “then a bishop then must be . . .” and it gives the qualifications of what he must be: not given to wine, not greedy of filthy lucre, not a striker, not a brawler, one that rules his house well. So endeavoring to display the character of Christ, the life of Christ, the love of Christ before the people is the type of character and integrity that we use before the people. John’s gospel 3:15, it also states, “For I have given you an example that you should do as I have done to you.” So following Christ’s example is how we display the character and the integrity of a pastor in the local church.

*Pastor 2:* I would say some of what I just said would fit this, so part of the way that my own behavior and what I do is displayed, those boundaries that I mentioned. I try to be consistent with those, whether it’s my day off or whether it’s a day in the office or whether it’s on the weekend or whatever. Whenever somebody sees me, for example, if they see me with a lady that’s not my wife, it’s probably my mom. That would be my exception, but . . . or one of my daughters. They would see the consistency of that. The display of character, of being faithful, of doing what you say you’re going to do, all that stuff fits together.

Hopefully, having been in one place for 27 years, while people may not like everything I do or they may not like every decision that I make, my prayer has always been that they would be able to respect the fact that I’ve been honest with them and I’ve tried to do my best to deal fairly with them. I again go back to 1 Timothy 3 and Titus 1 just about qualifications that have to do

with character and integrity in leaders. It's not always just about the skills set. It really is about character because that skills set can change from person to person, but the character needs to be there.

*Pastor 3:* I think that integrity is everything. Integrity is what you do when nobody else is around. When they're around, it's still the same thing. Proverbs 11:3 said, "The upright will be guided by their integrity." In order to be able to have character and integrity interwoven together, then one must be the same way all the time. I think [it] would be strange if you saw your pastor on Sunday morning and then you saw him in another place on Sunday evening or Monday evening and he was not the same, or he did not pose the same character. "Your name is all that you have." I need the integrity of my name to remain the same. I think also the integrity of who Christ is and who we are as men and women of God that we have to operate in the same way. As Proverbs say, "The upright will be guided by their integrity." It's not an external walk, [but the] internal desire of what God has called you to do. When you do that, other people see that integrity across changed not. This is the idea of having character. So actually the key to integrity is consistency, and we need to keep up consistency in place, and we don't change and become hypocritical. Then that integrity is knowing that when I meet you tomorrow, you'll be the same person I saw Sunday, with the only difference you're not staying in pulpit but you're sitting in my . . . another position. I should [not] have to reexamine who you are. When Proverbs 11:3 says, "The upright will be guided by the integrity,"

otherwise this is who I am, I think that's what keeps that personal and integrity in place.

*Pastor 4:* I think when it comes to integrity and character that consistency is the key, and that's what I practice. I think it's the key for any pastor because we're in a public setting with a microscope. How I do this is I'm very, very predictable to my congregation and my staff, and that builds, I think, their confidence and trust. We have not, by the blessing of God, had any type of scandals or any things that were generated from my end, so that helps as well. That creates a safe place, I think, and a safe environment. Probably the biggest thing that I do around character and integrity is I apologize publicly when I make a mistake or if I make a bad decision. We function more like a father and a family in that regard. My life is an open book to them—no secrets. The people appreciate that, I think. I share with them most of my struggles—not everything, but most of everything—and how God is helping me through those struggles while I'm going through it, instead of waiting on the back end. I think that is a slippery slope when a pastor thinks they don't do any wrong and because they're the pastor, that they just automatically are right. Sometimes if I preach something and I study it later and find out that it's wrong, I'll go back to put up the correction to let them know, "Hey guys, I missed it on that." I kind of function like that. If there was a scripture I could use for that, it would be 2 Samuel 12:13, when David was confronted by Nathan. It says, "And David said unto Nathan, 'I've sinned against the Lord,' and Nathan said unto David, 'The Lord has also put away thy sin, thou shall not die.'" He was quick to repent, and I

try to be quick to repent and be open. We call it being “HOT”—honest, open, and transparent.

*Pastor 5:* Again, I think I just live life before them. They know me pretty well. I’m very transparent. I’m very open. If I make a mistake, I’ll admit that from the pulpit. I’ve asked them to forgive me for certain things over the past 40 years. I’ve tried to challenge them, encourage them. They know how I live. They know what my morals are. It’s very common to talk about practical living situations in almost every sermon. We’re very application oriented in our sermons and very, very practical. These kinds of things—character, integrity—are just things I see. I’m in the city all the time, and so I’m known in the city both in the church and in the public part of the city, so my name is out there and my character is out there. My wife and I talk about how some of the things that we’ve established for ourselves so we won’t get ourself [*sic*] in trouble. How we never have lunch with a person of the opposite sex by ourselves and things like that. What kind of movies we go to, what kind of entertainment we do. We’re very open to our congregation. Even last week I told them if they ever want to come in and look at my computer or anything on my phone, they can ask me at any time and they can just walk in and check the history on my computer, anything on my phone. I have nothing to hide, so we’re just pretty clear about if you’re going to be a pastor of the church, you need to live with integrity. The scripture we use would be Ephesians 5:1-7: Be imitators of Christ. Just about being an elder is 1 Timothy 3, and the whole text in Titus 1, 5, and 9 is more scripture we use. There you go.

*Pastor 6:* I'm commanded by my personal relationship with God, first of all, to be honest.

Because of my relationship with the Lord and because of the presence of his Holy Spirit in my life, I find the deep conviction and oftentimes find a deep challenge in my spirit when I try to be anything other than honest and live with integrity before the people of my church or before anyone. Because of that, I know that God challenges me again about being honest in my walk before men that I don't put on airs in one place and then I'm acting totally different in another place. I do believe 1 Corinthians 11:1, "Follow me as I follow Christ," is a mandate for that character and that integrity because God reminds me in scripture that if I lead into one of these ones astray, it won't be good for me. Then, there's a challenge in Galatians Chapter 5 verses 16-25 that really talks about walking in the spirit and walking in obedience to God, putting on certain conducts that were pleasing God, and putting on conduct that are honorable, that reflect his character in my life to those that see me and those that have [a] relationship with me, so that as in turn, not only do they see me, they see the Christ in me. I display my character and my integrity in every aspect of my life, from what I do here at the church to what I do at home, to what I do with my wife, to what I do with my children, to how I handle my personal business, how I handle my own personal finances, how I deal with every aspect of my life. I believe that's on display. I believe that is used as a witness. I believe that is used as a means of testifying to those who watch me and those who have [a] relationship with me, that I am sincere about my relationship with God.



*Pastor 7:* One of the scriptures is Proverbs 22:1: “A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.” Ecclesiastes 7:1: “A good name is better than precious ointment; and the day of death than the day of one’s birth.” Also, in the pastoral epistle, it talks about conduct of both in and out qualifications, reputations both in and out of the fellowship. One of the things that we stress is sometimes it’s easy to have a great name inside the church, but then your reputation where you work or where you live is not so much so. We realize the importance of that, and we try to have a system of a certain amount of accountability for not just myself but for everybody that serves on ministry staff, and they’re realizing that as important. The minute their credibility is gone and our usefulness is compromised.

*Pastor 8:* First thing is that 1 Corinthians, I try to follow that specific area to model biblical integrity. One of the congregations there is in some ways to prevent difficult relationships using biblical examples. For example, to remind them of their purpose. We must do our best to provide them scripture of the area of integrity.

### **Collaboration**

The interview question related to collaboration asked, “How do you build a culture of collaboration and purposeful involvement within the church? What is your scriptural basis for how you build this culture of collaboration?” The following are participants’ responses verbatim:

*Pastor 1:* It’s first and foremost by teaching and educating the people on the importance of establishing a culture of unity through the teaching of kingdom building.

Kingdom building, kingdom, which is the king's dominion or the king's domain, is much more unity minded rather than just the church that may be denominationally minded. So by teaching the importance of a culture of unity, it helps to build and establish a collaboration of working together for a common purpose. We recognize that people connect to vision and responsibility and so to share the importance as Christians of owning up to our responsibility and building a culture of working together for the common good. Building a culture of working together for the common good is what helps us to build with a culture of collaboration within the church. Psalms 133:1, it shares with us, it says, "How good and how pleasant it is for brethren to dwell together in unity." Then we have Amos 3:3, which teaches us what a congregation does and what a congregation is all about. It's about working together, walking together, for a common goal. Amos 3:3, it states, "How can we walk together except we be agreed?" Then Ephesians 4:11-13 talks about the role as a pastor, and it says, "And God gave some pastors, some prophets, some evangelists, some teachers, and some apostles." Then it shows the pastors' purpose; it says, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," and then it says, "until we all come into the unity of the faith." So through these and through teaching, and through education, through empowerment, we are able now to share with the people about the importance of collaboration and working together.

*Pastor 2:* I think there's probably a whole lot that could be said here, but I think it comes back to this picture we have in the Bible of the body of Christ. Sometimes the

Bible talks about the family, and that's helpful for us to understand the relationship, but to understand function, I think when Jesus talks about or the apostles talk about the body of Christ, that gives us a really good sense of the culture of collaboration because he talks about there's different parts, but we're all one body. Some people are a hand, and somebody else is a knee, and somebody else is an eye, and somebody else is a kidney or whatever. There's completely different roles, but we're in this together. I love the emphasis in the Bible when it says when one part hurts, we all hurt. I know that to be true. In the middle of the night, I can go to the bathroom or something and I stub my toe. Even though it's just one toe that got hurt, my whole body reacts to that. I want to fall over and cry like a little girl, but . . . it's one little part that got hurt, but we all feel it. The church's whole idea of collaboration is that we need to celebrate the stuff that is not obvious.

What we typically celebrate are people who can sing really well, play an instrument really well, or teach really well because those are all stage gifts. On the weekend, that's what most people see, but man, we need people who are great at welcoming people, who are great with kids. There's a whole long list there, but not all of those are always visible. Sometimes the people who are more introverted and quiet, they may be the ones stuffing the programs for the weekend, or they may be the one preparing communion in a backroom with three or four other people, but we've got to continue to celebrate every single contribution that people make. That's the way God made them, and we can't say that one thing is better than the other or more important, so I think the

beauty of the collaboration is that everybody gets to celebrate when there's a win and we all were a part of that. When there is a hurt or there is a loss, then we all can pray together and grieve together and hurt together. Not that that was one person's fault. We all hurt when something goes bad, so I think the greatest pictures of that in scripture are Romans 12:1-8, he talks about us being completely unified and the collaboration of that. Then throughout the rest of that chapter, especially down like 11 to 17 about the body of Christ.

1 Corinthians 12, the whole chapter is about the body of Christ. 1 Peter 4 talks about every single person who's been gifted by the grace of God, has a gift to use, and they should be using it. Again, it's understanding that while there are some roles that are way more visible—and again, I don't want people to think that the only really important gifts are those involved in occupational ministry. I want people to understand that if you're a mailman or you run a company or you're a house mom or you're a waitress at a restaurant, you are the feet and the hands of God in that specific place. You're the only one that can do that, and so we've got to celebrate all those different contributions that people make throughout the week as a part of the body of Christ.

*Pastor 3:* John 5:19 says this: “Then Jesus said unto them, ‘Verily, verily, I say unto you, the Son of man can do nothing of himself, but that he seeth the father do: for what things soever he doeth, these also doeth the Son likewise.’” The collaboration here is a fact that he's not doing what I want to do, but I do what the father does. I do what the father does according to the word of God. Therefore, the collaboration then is people not just looking at me, but they're

looking at the Christ that's in me. The words say, "Greater is he that is in me than he that is in the world." So it's an internal walk with outside experience. When that collaborative comes together [it] is like a teamwork makes the dream work, so you're not just doing it for yourself, but you're co-laboring. When you do that, other people join in because they want to do and have the same success that you have.

*Pastor 4:* Okay, we went backwards with this one, and I'm really glad that we did. I made a decision in the beginning that I wasn't going to have all these titles and all the divisions and the breakdowns. That has proven out to just work beautifully. Everybody is treated equally, and that breeds collaboration. We work hard at eliminating different levels and statuses of people at our church. It's kind of weird. Collaboration happens naturally for us because in the beginning, we didn't build in division, if that makes sense. We truly are "See the need, take the lead." The people on stage are not the ministers in that case, they are representatives of different families, and they operate from the stage. Where in most churches the people on the stage are the elect, the deacons or the ministers, for us we just have various families—they do announcements, they do exaltations, they do the transition from worship. Everybody sees people that are just like them in those type of public roles. That's a little bit different for us, so very, very few titles, and the titles are only used when it's necessary. My scripture would be 1 Corinthians 1:10: "Now I beseech you brothers by the name of the lord Jesus Christ, that ye all speak the same thing that there be no divisions among you, so that ye be perfectly joined together in the sane mind

and in the same judgment.” The collaboration just happens naturally because we’ve eliminated most of the divisions that a lot of churches seem to suffer from.

*Pastor 5:* Okay, so our fourth core value—we have four of them—is teamwork; we’re better together, and so we team preach. There’s three of us that preach. It’s not just me in the pulpit every week, so people see that I share the pulpit. When we do anything in the church, it’s almost always in teams. It’s never an individual, so our pastors lead teams all the time. We elevate people to ministry. We get people going. We don’t want people to do it by themselves. We want them to do teamwork. We have prayer partners at the end of every service. When we do classes, we team teach them. It’s just a culture of our church to do things in teams and not alone. That is something that is a culture of our church—not the vision of our church, but the culture of our church. We find that in Romans 12 and 1 Corinthians 12 when they talk about the parts of the body, that the body is made up of different parts. We need each other. All those things are good, and we work together. That’s where we get that.

*Pastor 6:* In our church, every second Sunday of the month we have what we call our leadership conference. That’s where all the ministry leaders of our church that are over any kind of ministry, we gather in this meeting in a collaborating form to talk about what’s going on in everybody’s ministry, to talk about the collective goal that we all have, no matter what their ministry is, of fulfilling the mission and vision that God has given us. We talk about how we work together to help build, help make the vision and mission of our church a reality

in our culture as a church and in the community that God has planted us in. We talk about support of one another's ministry. We talk about how do we work together. We talk about calendarizing ministry so we don't clash or confront or run into one another, so that ministries are able to support one another. We spend time, what we call ministry fairs, so that those ministry fairs are able to promote and advertise their ministries to the congregation. We do that in a corporate and collective and cooperative manner because each ministry supports the other in terms of preparation and promotion and marketing the individual ministries. That's one of the ways that we've been able to maintain a collaborative environment. That's one of the ways that we've maintained a purposeful involvement so that those ministries feel cared for and supported, then they feel like they're valued, and they feel like that what they do has a very significant part in helping us fulfill the mission and vision that God has given us. The scripture mandate I thought about for this question, one was found in Isaiah Chapter 1 verse 18, where God speaks through Isaiah and he says, "Come let us reason together." I think that alone speaks the idea of how God would sit with us and talk with us. We need to sit with one another and collaborate and talk with one another. That's the scriptural basis that I use for motivating and for sustaining the collaborative environment in our church.

*Pastor 7:* One of the scriptures is Colossians 3:16. It says that we dwell together in wisdom and teaching and admonishing one another. There's another scripture that says we would provoke one another to good works. I do believe in collaboration. I believe that many times the wisdom of the collective is greater

than that of the individual. We have a role that we play; according to Ephesians, the pastor or the ministry gets roles, congregational roles. I think one of the things that lent itself to collaboration is communication; being able to communicate openly and honestly and consistently with one another is paramount virtue in church building and cooperation and team building and that all-inclusive unity that we're sometimes challenged to pursue and maintain and keep. I think my thing around here is talk, talk, talk. Keep talking, keep communicating, keep praying for one another so that we can all pretty much stay on the same sheet of music. The other thing is we do celebrate when people have great ideas. I'm the pastor, but I don't have to be the smartest guy here. I don't have to be the guy that always, it's always my decision. We have some tremendous people that bring a lot of experience, a lot of grace, a lot of witness from the Lord. Acts 6: "The saying pleased the multitude, but not because we were trying to please the multitude, it was because it's what God was ordering up." We recognize that everybody immediately says pretty much, "Amen, let's do that. That's the right answer."

*Pastor 8:* Of course it's built, even though there's more of a lead. In one of the Acts, 4 or 5, God's pastors had a place over the congregation. It is important that every member, everyone sees their potential. For that to happen, we have got to get everyone to be contributing to the overall process. What I try to do is, I believe I'm like the coach or the baseball manager. We can't smother people's gifts and talents. They all have great and different talents. You have to just enhance



other people's gifts . . . it has to lead them into creating a culture where we give them core values in each department.

### **Creativity and Sustained Innovation**

The interview question related to creativity and sustained innovation asked, "What do you do to encourage creativity and innovation to progress the ministry? What is your scriptural basis for how you encourage creativity and innovation?" The following are participants' responses verbatim:

*Pastor 1:* Well, first and foremost we create it by promoting a growth and education, as well as individual development in our field of ministry. Whether we be leadership staff or laity, which is our lay leadership, we encourage staff development by growing outside of the four walls to stay in tune with the changing culture and times in which we live in, to go through and always continue to seek advancement and intelligence in our field of expertise so that we can stay on the cutting edge of what's going on, so that we can stay progressive with what is happening in our particular area. Again, we use Luke's gospel 16:8, where the scripture says, "The children of this world are in their generation much wiser than the children of light." And then we also use Proverbs 4:7, where the scripture says, "Wisdom is the principal thing," or getting wisdom is the wisest thing that you could do. It says, "Therefore get wisdom and with all by getting, get an understanding." So to stay creative and to stay innovative in this year in which we live in, always progressing forward, we always have to continue to educate ourselves, illuminate ourselves, and increase ourselves in current technology, status, and what is happening so that

we can continue to be effective and reaching people for Christ and for his kingdom.

*Pastor 2:* Yeah, I think some of this goes hand in hand with the question before it as well, but I'll just give you 1 Peter 4:10 says, "Each of you should use whatever gift he's received to serve others as faithful stewards of God's grace in its various forms." The encouragement is clear from scripture that while we have different gifts, we're to figure out how to use those. Then the other one I would go back to is Ephesians 4, where I think it's about verse 11, 12, right in there. He says he's given some to be apostles and evangelists and pastors and teachers too, and here's my job description is right down in this scripture: to equip the people of the church, to equip the body of Christ for works of service. I tell them my job is to give all of them jobs. That's my job, but it's literally to equip them and so to inspire them, and like the Apostle Paul says to Timothy, he says to fan into flame that gift that he had been given. I think sometimes it's my job to be their cheerleader, so we create classes or opportunities to learn what different gifts are, in case somebody doesn't know what they're really good at. We try to help them, and then we have one-on-one interviews with them. We set up times to help people get planted into the right ministry team. We always do those teams in plural. No lone ranger kinds of things, because we want people working with people, and they grow best that way, but it's just the heart of it all goes back to 1 Peter 4:10. All of us have gifts, and so we need to be using those. It's my job to make sure that people are doing that, not

just sitting and watching church on the weekend, but they really understand they are the church.

*Pastor 3:* That's interesting. I believe the fact that you have to allow people to do and be who they are. In order to do that and do certain things that you must demonstrate it first and then allow people [to] come along behind you and feel what you have done. The only way we can do that is allow each person and authority to become engaged in what God has called them to. The Bible says, "Whose service touches one of . . ."—the fact you get to a certain place where you understand the fact that whatever I'm doing . . . right, so now is being able to take all of the gifts that are inside the body and bring them together for the right purpose and the right cause. We understand the fact that we [are] all one and we're one body in Christ; we have to be able to know that we're one body but we have different parts. We have to be able to find a way to honor all those parts of the body to make the collaborative work. My foot will not work without my hands. Understandingly, both got to work together to get a job done. Therefore, we understand that we're all one body in Christ. That's the way it really works, and allowing all of those just to come together. There's so many different people within the church, so you've got to take the educated and the uneducated, you've got to take the have and the have nots, got to be able to sit them all together for one purpose. Then I think all the . . . so if we want to be able to do what we want to be done by all the gifts coming to the body of Christ.

*Pastor 4:* I'm really a very creative person by nature, so I attract creative people. Our church is full of creative people. Our members are encouraged that if they want to do something, they just write it up on one page with the specifics and why they feel it's necessary, and then we evaluate it very quickly and decide if it's something the ministry can and should do.

The power is in them, and they know that there's an avenue to bring it forward. They watch me be creative every Sunday in the messages with human examples and PowerPoints. What I do every Sunday after I preach the message, I bring people up out of the crowd, and they will demonstrate or act out what I just preached. They see that every week, and it kind of breeds them in the same kind of culture to show people and create things instead of just talking all the time.

That kind of builds the same attributes in them. It's the principle of this scripture, even though I know this scripture doesn't apply directly to your question, but it's the principle of this scripture, 2 Corinthians 5:17: "Therefore if any man be in Christ, he's a new creature. All things are passed away, behold all things are becoming new." I teach them that God is creative, and so are we if the environment allows it. Big bureaucracy, I believe, in churches they kill creativity. A church has to be willing to stop doing things so there's room for new things, and then there has to be an easy way to get their creativity executed. We don't have all of those barriers. They just come, submit it to the office, and we act on it if we feel like it's something that we need to do.

*Pastor 5:* We are a pretty progressive church. We change all the time. Every sermon series, our stage, for example, is completely turned over and changed to represent through art what we're talking about for our series. We have creative teams that we meet together as a team, and we work through a series together. The communication team and the creative team, they work on banners and posters and artwork and how the stage will look, what kind of songs we're going to sing, if we're going to do video, if we're going to do dance, if we're going to do visuals. We encourage the creatives to be a part of our church in various ways, and so we're always trying to figure out how we can do our services and do our ministries more creatively. Using the arts and that kind of thing, we have done our movie at this church and presented that down at a movie theater, so we are big into the arts, always have been. We go back to Psalm 139, where God created us in our mother's womb, and he had purpose in that creation. He knit us together all a little bit differently. We always say that he put in us his DNA that made us the unique creation that we are, and so we're to use the gifts God gave us uniquely for him. Yeah, we love the arts. It's part of what we do. I'm not creative, but the creative people in the church, we turn them loose to do all kinds of stuff.

*Pastor 6:* One of the things I believe that is found in the Bible that God gives gifts to his people, and I believe that every Christian who has accepted Christ as his savior has a spiritual gift. That gift, according to the Bible, is designed to (1) show them their place and their function in the body of where they're deserved and where they're to be used and where they're to have a meaningful benefit to the

church. What we do is we help people identify their gifts, we encourage them to utilize their gifts in the various ministry opportunities and services that we have available here in our church as well as outside of our church to the community. We spend a lot of time encouraging people about their gifts. We spend a lot of time asking them if they don't know what their gifts are and helping them find out what they are, getting them excited about it, and showing them how these gifts gives them purpose, gives them direction, not only just in the church but even in the community. When they understand that they have the gifts of administration, that administrative gift is not only used in the church, but it can also be used to help foster their lives and bring income to their families and help them generate an ability to be able to take care of themselves in the world and in the community [in] which they live. Spiritual gifts are the standard in which we govern our church. We find that people who operate in their spiritual gifts don't quit ministry too quickly. We find that people who operate in their spiritual gifts don't get burned out. Their volunteerism seems to last longer because not only is this something that they are tasked to do, it's something that they are passionate about doing because it fits who they are. The scripture references for that are found in 1 Corinthians Chapter 12, where Paul talks about the spiritual gifts, and in Romans Chapter 12, where also Paul again outlines the spiritual gifts, and also in Ephesians Chapter 4 beginning in verse 8, where Paul begins to outline the spiritual gifts that are used there. That's what we use to sustain creativity in our ministry.

*Pastor 7:* One scripture [that] comes to mind is Exodus 36, when Moses delivers to Bezaleel and Aholiab the plans that he received on the mountain, and you can see God's anointing of creativity. Also, the interpretation of what Moses gave him came into play. I do believe that because God inhabits the praises of his people and that he is in the midst of these people, that's inherent within us. What's the scripture? Let me see if I can find where it says. . . . One of those scriptures, Ephesians 3:20, "Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us." We have that power by which both God's gift and God's anointing also the synergy that's created between people, it's like the iron that sharpens iron brings brightness to [the] countenance of his friend. When we are in unison and collectively together, then that creativity is sparked by that. Also, we also try to bear in mind that . . . one of the things I share in the leadership is sometimes we are the most at-risk population because we've been here the longest because we have the greatest chance of settling into old habits and the mundane routine. We always invite new people, new ideas to the table and then also keep before us to not fall victim to the monotony that sometimes can challenge us when we try to do this all-important work.

*Pastor 8:* I think I could probably answer that question on the last question. Is that we have highest . . . my approach is not to do everything. Like I said, I am a leader, I am to discover if I am the one who can help get ahead. Then I am the one who helps create a culture that gifts are accepted and appreciated, and in some ways you have to wait and stay out of the way.

## **Diversity**

The interview question related to diversity asked, “How do you handle the diversity and individuality of the membership? What is your scriptural basis for how you handle diversity and individuality?” The following are participants’ responses verbatim:

*Pastor 1:* Well first of all, it’s by embracing. It’s by embracing the individual diversity and celebrating individual gifts and talents that each person has received from God. It’s by celebrating each individual’s talents and giftings that they’ve received from God, but then it’s by embracing the equality that we all have in Christ. The scriptures teach in Galatians and it’s what supports us as the body of Christ. The Bible says, “We are all one body in Christ.” So Galatians 3:28 says, “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but in Christ we are all one.” So there is equality, and then even in equality you have individuality, and so we have to celebrate each person’s individual gifting that they have in Christ Jesus. 1 Corinthians 7:7, the scripture says, “We all have our own proper gifts. One after this manner, and one after that.” So even though there is diversity, there is still individuality. By embracing diversity and celebrating individuality, we can continue to grow together as one body in Christ, not separate but united going forward for the cause of God.

*Pastor 2:* Yeah, we see diversity in our church in a number of ways. I think the first thing that we really notice is a diversity of age because it was a small, tiny church of retired people who wanted to reach young people. That’s literally back to my story. That’s why they hired me. They only had two kids in middle



school in the whole church. They brought me in to reach younger families, so they said anybody under 50 years old, I was in charge of, which is kind of a funny strategy. There was diversity in age. There's also diversity of socioeconomic status. There's obvious diversity of race from White to Hispanic to African American, just a few Asian in our community. We don't have a lot, but we do have a few in our church reflected there. Race-wise as well as socioeconomically as well as age, I think part of the goal of our church has been to reflect the community around us in our church instead of being one group of White people who are all between 40 and 50 in a church with a valley that has different kinds of diversity. We want to see those diversities in our church and in the people that make up our church. That's been an issue for us, something that we've always talked about and tried to make sure that we're doing. I think we see that. Galatians 3 is one of the places. Galatians 3:26-29, it says, "So in Christ, you are children of God through faith. You've all been baptized into Christ, have clothed yourself with Christ. There is neither Jew nor Gentile, nor slave nor free, nor male nor female, for you're all one in Christ Jesus. You belong to Christ, and you are Abraham's seed and heirs according to the promise." Really, the Bible is huge on valuing diversity. We all bring something new and different to the table by creating unity out of that diversity instead of separating everybody. The other part of that too, I think, is economic diversity, is you can have in the same church family you have people who are really struggling. You can have people who are very wealthy and everything in between. James 2, the first dozen verses or so, talks about how we shouldn't

show favoritism to somebody who's wealthier, like, "You poor people can sit on the floor, but I'm going to give this really good chair to this nice person who's dressed nicely and who drove in a nice car." That's not the right way to deal with diversity, so we're not going to have favoritism, but like I said, our goal is to reflect the diversity of the people that God is asking us to reach in this community, so that's what we're trying to do.

*Pastor 3:* It's almost like the same question just twisted up. All right, how do I handle diversity and individuality? 1 Corinthians 12-14, there's a scripture that says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit. For the body is not one member, but many." That's where we have the challenge to be able to diversify and understand the fact that we are all [one]. So if we look at our congregational people, and they come from all different walks of life, you have to take that diversity . . . you have to be able to take that diversity and bring it all into one body and use for one purpose. Along with that, 1 Corinthians 12:18-20, it even goes on further to establish that God "has many members," all right, "and we're all one body, and it hath pleased him." So we have to find the way to know the fact that when we work together we're not working for each other, we're working with each other for his purpose. That diversity could be from singing to healing to praying to evangelism or clothing the poor. But it's all one body doing it, assuring the fact that no one gets the glory, and the credit and glory goes to God himself. That's how we do that. 1 Corinthians 12:14 and 1 Corinthians 12:18.

*Pastor 4:* That comes out of Acts 17:30, and it says, “The times of this ignorance God winked at but now he commandeth all men”—and that’s the key, all men—“everywhere to repent.” This is an area that really God has kind of blessed us in. We’re probably the most multicultural church in the High Desert from what I hear from people that kind of come. We’re almost a third African American, a third Hispanic, and a third Caucasian, which is unique for an African American pastor in most settings. We celebrate this diversity before every service by physically speaking to it and having people look around and greet one another. We say before every service we are multicultural and multigenerational church, and we do that right after worship every service, every week, and we do that consistently. Our members are not afraid to invite people of different races to the church because of it. We’ve grown and expanded because everybody can just invite everybody. All of my leaders are multicultural, all of my people that are on stage are multicultural, our worship team is multicultural, all of our ministry of volunteers is multicultural. It’s not like, “Oh we want this other race to come.” I force it in everything. If we do a play or drama [it] has to be multicultural. I force my leaders to make sure they get every race involved, and that’s just exploded.

*Pastor 5:* I’m assuming by that you mean the diversity of the people we have in our church with their different gifts, backgrounds, so again, we say all the time, “God loves all people. If God loves all people, we love all people.” In the last 20 years, we went from a totally Caucasian church to a probably 30, 35% ethnic now. We have five different worship teams. They have different styles

based on the kind of diversity in our church, and we just allow that to sort of happen all throughout our church. We enjoy the different kinds of people we have in the church. We're big into the homeless ministry at XXX, and so we go and pick up the homeless, and we bring them to the church. They're in a unique situation. They're part of our church family, and we enjoy having them here. We really sort of use Romans 12 again and 1 Corinthians 12 with that is because we just believe that everybody God brings to us is part of our puzzle, and we say until they come, they're part of a missing puzzle piece, and so we want them to be here. That's how we handle that.

*Pastor 6:* That's one of the great challenges of ministry is diversity and individuality of people because sometimes, people in their diversity and individuality tend to think that sometimes people need to conform to them and they don't need to conform to anybody else. I tell pastors that I mentor in other ministries that I'm training, that's the wonder of ministry as we are uniquely diverse and individualized, and one of the great things God has given us the responsibility to do is to work together in that individuality. One of the things that we try to do here at XXX, we try to do as often as we can, is to celebrate that. It's to celebrate the fact that God has made us different, and in that difference, we can learn from each other. In that diversity, it is given to us so that as the Bible says in Proverbs is, "Iron sharpens iron, so does one man sharpen the countenance of his friend." I say that if we were all the same and we all did the same thing and we all did the same thing in the same way, then there will be a majority of us that would not be necessary. Because of diversity and because

of individuality, that's what makes the beauty of what God calls ministry and which displays the power of the Holy Spirit when he again calls us to come together from different walks of life and bring us into harmony together, that even though we don't deny our diversity or individuality, we learn to walk together in it, and we learn to work together in it, and we learn to grow in it because I'm just convinced that when it comes to this idea of diversity in the church, as scripture says in Galatians Chapter 3 verse 28, "God doesn't view us as different. There's no Jew, no Greek, no bond, no free, no male or female." God views us as the same, and he treats us as the same, and he blesses us as we grow in our individuality and in our commonality because we have a relationship with him.

*Pastor 7:* One scripture, let me see, I know it's in Acts, just one second. Acts Chapter 2 starting at verse 5. It talks about all these different ethnicities that were involved in the Day of Pentecost situation. Also, Jesus says that, "My house shall be called a house of prayer for all people." Let me get that scripture. He is quoting Isaiah 56:7: "My house shall be called a house of prayer for all people." In the New Testament, that is translated as most or different ethnic groups so that we can see that. . . . Then of course the Corinthians talks about diversities, not just the operations and administrations and guests but the diversities of people. Also, in the Book of Acts, Peter is on the rooftop, and he got us trying to get a hand, to come to grips with the idea that this thing isn't just for Jewish people, but it's for the Gentiles as well. We recognize even from the beginning, even in Old Testament, there are provisions for people that

were not necessarily indigenous that's written into the law, that, hey, people that want to come in and live like you, live and behave like you, live and serve God, then let them do that. They just can't serve the tabernacle and priesthood. God is, has always been the God of diversity, and so that's what we embrace.

*Pastor 8:* In essence, we can say he is in all of us one. That's pretty much a big thing in our church. We are cross-cultural, and ethnicities are different. The religious culture is different because we have lots of people from different families and backgrounds. It is also that our vision and culture that allows people from every background. That's just internal aspects, the differences. We look at the culture, and in Acts 6 we learn to create love and acceptance. It has to come from the pastor and leaders as such.

### **Team Building**

The interview question related to team building asked, "How do you establish an atmosphere of team building? What is your scriptural basis for how you establish team building?" The following are participants' responses verbatim:

*Pastor 1:* Well, first and foremost it's again by the teaching of the word of God, by sharing like our Savior Jesus Christ did; he recognized the importance of building his own individual team. The Bible says in Matthew 10:1, when Jesus called the multitude of his disciples unto him and the Bible teaches that he empowered them to go out as members of his team. That's Matthew 10:1-2. Empowered them to go out as members of his team and preach the gospel, and advance the kingdom, and heal the sick, and so again it's by teaching. The word of God is the foremost important thing in our lives whereby we get our

instruction, we get our information, we get our education, we get even our application of how we go out and we do things. Matthew Chapter 4, which is also one of our references for this, verses 4 where Jesus said that man shall not live by bread alone but by every word that proceeded out of the mouth of God. So by encouraging that, the word of God shows team building: Moses had Joshua, according to Joshua 1:1. He was Moses' minister, or he was a part of his team. We see Paul who had Silas, we see Paul who had Timothy, so we see the concept of team all throughout the scriptures. Then we see the concept of how bringing our individual talents together so that there will be no lack at any place. Everyone's individual skills, everyone's individual traits, everyone's individual education is what helps us to be a stronger unit for the kingdom. That as the scripture references Ecclesiastes 4:9 as well as the team building where the scripture teaches that two is better than one, and a threefold cord is not easily broken. So Ecclesiastes 4:9 all the way to verse 10 shows us the principles of team building from a scriptural basis.

*Pastor 2:* Our team building thing I think is going to come back to some of the things we said earlier just about the body of Christ, celebrating different gifts and abilities and contributions that people can make. To build the right kinds of teams, you think of the same idea. You think about the body, and so somebody's got to be the hands, and somebody's got to be the feet, and somebody's got to be the eyes. One thing I heard a long time ago, and I don't know how true this is, but I've always liked this picture. They said the eye and the kidney are both important functions in the body. Now the eye has basically five functions, but

the kidney has 5,000 functions for your body, but nobody ever walks up and says, “Hey, what a beautiful kidney you have.” We see the eye. It’s the noticeable part, but there may be some things that nobody sees that are way more valuable in some ways. To build a team, again, you’re celebrating as a team comes together the different contributions that people make. On a team, yeah, you need a leader. You can’t do it by a committee of 50 people or something. You’ve got to have a leader. The leader is just the one that’s the catalyst that’s helping all of those people function at a high level with what they’re good at and what they’re going to be doing. I would go back to Ephesians 4:11-16. It says, “I’ll give you leaders, leaders to equip, and then we work together.” At the end of that whole section, he just says, “This is the body of Christ as each part does its work.” I love that phrase, “just as each part does its work,” like it’s not going to work if only the people who are hands are working. We’ve all got to do that, so building a team figures out we can’t all be alike. We need the differences. We need that diversity to be a great team. You see that relationship in sports. Not everybody’s a quarterback, and not everybody’s a lineman. Everybody has different roles. Those different roles, when they work together, can do some amazing things. When they’re all just after their own glory or their own benefit, then that’s when a team, no matter how talented, falls apart, so we go back to this idea that the body, we need each other. That’s why I referenced Ephesians over and over for that for us.

*Pastor 3:* Team building is a one-on-one situation, and as you build one, you build another. Exodus 4:15-16 says this: “You shall speak to him and put words in



his mouth and I will help both of you speak and I will teach you what to do. He will speak to the people for you, and it will be as if he were in your mind and it will be as he were with you.”

God was talking to Moses and Joshua. I do a lot of things out of the idea of Moses because of our name of our church. Abraham had a speech impediment as a problem, and God says, “I’ve given you heir and what he’s going to do is speak on your behalf.” To be able to build the teamwork, we’ve got to get someone that will speak on our behalf that will say what we say. When the people hear my elders speak or my second-tier leadership speak, they hear me speak as if it was I. We only do that because of the other question that you asked me already that’s about respect, that’s about integrity, that’s about collaborative. If you put all of these pieces together, then we become again one. I think teamwork is built one by one, not one by 12. He [Jesus] called the disciples one at a time as he would, based on what they were. So when he was building the team, he built a team of a different variety of people, but he always spoke just to one person at a time. We build that by what the word of God says. It’s that old saying, “Let go and let God.” The best way to build a team is get out of the way and let God build individuals.

*Pastor 4:* It’s kind of the same as [Interview Question] 8. We were talking about the divisions, but in our new members’ orientation, we spend a lot of time teaching the structure of our church and getting people placed into one of three categories. Our church is divided up into three major categories: community, congregational, and core. Once they learn the best environments to serve in,

then they are among likeminded individuals with the same exact passion. Then the team building kind of happens automatically. For example, our church is divided into those three categories, and people learn . . . “Do I want to go outside of the walls? Do I want to stay inside of the walls with the congregation and be an usher or a greeter or work in the media ministry? Or do I want to go feed homeless people on Sunday?” We put them when they join the church into groups of like passions. Then if they’re core, like they want to teach or they want to mentor, then they work in children’s church or our teen praising program, and they work in those type of capacity. The team building really happens naturally because when they enter the church, that portal, we put them around people that are just like that.

*Pastor 5:* I sort of go back up to [Interview Question] 8 because to me it was the same thing. Again, our core value is teamwork; we’re better together as a pastoral team or as a staff, and we come in the morning and pray together. We do things in teams. It’s part of our culture. It’s nothing that we have to really work at. We wouldn’t go to lunch by ourself [*sic*]. We take people with us kind of thing, and so we realize that we do it better when we have other people interacting with us. On a pastoral level, we have four or five guys who put our servant series together. Everybody’s working on it together, so we have a communication team, and once they hear what the sermon series is going to be, they go to work on their part of, “Okay, how do we communicate this visually and graphically and through the arts and through the songs.” It’s just part of what we do. Every department has their teams. Women’s ministry has teams.

Men's ministry has teams. Junior high and high school has teams. Children's department has teams, so we all work together doing that. A lot of these things to me are the same. We didn't come up with scripture for this, but I think the Romans 12 and 1 Corinthians 12 fit in that also, so I don't have any other verses other than that.

*Pastor 6:* Jesus never sent his disciples out one at a time. Luke Chapter 10 verse 1 says he sends them out two by two. Even in that action alone, it speaks to me about the fact that Jesus was involved in team building, so he expects us to be involved in team building. As a result, no one leader in our church is expected to lead his ministry by his or herself. They are all challenged to find somebody that they're mentoring, and they're all challenged to find a team to work with. There is no individual person in charge of one ministry. We always refer to ministries as ministry teams. There may be a leader of the ministry team, but we would say, "Brother so and so, the leader of the ushers ministry team," because the idea is to help him understand that you may be the chairman of the ushers, but you ain't running that thing by yourself. Where is your team? Who is your team? Who is it that you are mentoring to take your place if and when you're not there or if and when this ministry grows to the degree that we may need two leaders to lead it? Who is it that you're mentoring? That's how we promote team building, and the scriptural basis for that is that Jesus always sent his disciples out two by two.

*Pastor 7:* One of them is Isaiah 1: "Come now, let us reason together." I was just having a meeting with a person. I said a lot of times that's a "come now, let's

question.” But it’s “come now, let’s reason.” If we have an idea that we want to reason together, then the question is due of necessity to come up, but they are out of the right motive; you’re not out there challenging in a disrespectful atmosphere but out of the atmosphere of creativity. We’re actually doing better at that now. There’s an educator, you know, with different learning styles of people. There are a lot of assumptions that I made, a lot of mistakes that we made. Again, these are things like collaborations, a mutual accountability, team building that we understand that the part that we may serve is one thing, but the mission is the same. It’s the thing that seems to be the hardest for Satan is being divisive or an atmosphere of disunity because he recognizes that in that unity and in that collaboration, creativity, and teamwork that he doesn’t stand a chance. Jesus taught that a house divided against itself cannot stand. The other scripture that says we’re not ignorant of Satan’s devices. He comes to steal, kill, destroy many times by dividing. The old adage is, “He subtracts and divides, but God adds and multiplies.” I think a lot of it is just keeping it and of course to know what those devices are so that we can stay alert for them when they happen.

*Pastor 8:* In Acts 6, if there was an issue that’s impossible for the apostles, because they were handling all the issues, they got help. We must recruit people of like mind and those who have a servant’s heart. Again, we encouraged them to not just serve but to be a part of the process. Then to give themselves and their training is welcome in our ministry because everyone has a contribution. They are able to make their own decisions.

## **Political Intelligence (Internal)**

The interview question related to internal political intelligence asked, “What are your views on internal political intelligence in the church setting? What is your scriptural basis for these views?” The following are participants’ responses verbatim:

*Pastor 1:* Well, first and foremost I believe that the church should stay very firm in biblical beliefs, biblical teaching, and biblical issues without making the internal church a platform for specific political agendas. Going along with what our nation has declared, separation of church and state, that there is the need for us to keep separate that which goes on in the political arena externally compared to what we bring into the religious arena internally. I find that reference from two places. From 2 Corinthians 6:17, where the scripture teaches, “Wherefore come out from among them and be ye separate.” Therefore, part of being separate is not amalgamating or bringing together the world’s politics with the spiritual or biblical platform.

Matthew 22:21, Jesus himself, when addressed with a political issue or agenda concerning the intelligence of that day, he said, “Render unto Caesar the things that are Caesar and render unto God the things that are God.” Therefore, we believe our scriptural preference and reference is to leave unto Caesar, unto the political realm, what is to be in the political realm, but then to leave unto God what should be in God’s realm. So based on that, we believe there should be firm biblical beliefs and issues that are dealt with internally while we keep political issues external without it making it a platform in the local church.

*Pastor 2:* Okay, we'll try that. All right, for political intelligence, and I think the way I'm going to just view that is the governmental structure within the church setting, how we function in that way. I would say we have a couple of obvious rules to us that are obvious and that the old "keep it simple stupid," KISS. We're not very big on bureaucracy, red tape. Like I said earlier, we don't have congregational voting on all kinds of stuff. We just don't see that in the Bible, so our political intelligence and the way we're governed comes right back to our leadership structure. Hebrews 13:17 talks about being our leaders and making life better for them because they're really doing it for your best interest. Then in 1 Peter 5:1-5, he's reminding us that while Jesus is the chief shepherd, we're considered under-shepherds. We have a flock of people that God has made us responsible for, and we are going to give an account someday to God about how we govern them, but our governing system has to do with our leadership team, and when it comes to whether we are creating a new ministry idea of changing service times on a weekend, starting a brand new service, doing something different in the week, or whatever, our leadership team deals with that, comes to our decisions after a lot of prayer and work, and then we communicate that out throughout our church. This is what we're going to be doing, and this is how they can be involved. Depending on the size of it, some of the ways that we would get the word out would be a series of things. If it's a huge change that we need to spend some time communicating, we would start with a lot of smaller meetings with people, just getting them on board, letting them know the value of this change and why we're going to be doing it. Before

we ever even brought it to a weekend social, we let everybody know, so I'm going to use political intelligence to mean just our government system.

*Pastor 3:* Political intelligence I believe in the fact if I had to use a scripture it sure would be Mathew 12:11 because it was political intelligence that allowed Jesus to navigate, and he says, "He said unto them, 'What man shall there be among you, that shall have one sheep, and if it falls into the pit on the Sabbath day, will not lay hold on it, and lift it out?'" Political intelligence, hearing this text, is that Jesus was using a hierarchical system against a system, because political intelligence has to do with the heart and compassion, and so to be able to have that, you've got to be able to know there's . . . also know when to hold. In this case, we find here that Jesus asked the political figures of that day, "Which one of you would have a sheep and not take hold of it if it fell into a ditch?" We have to have wisdom to have political intelligence. And we have to have compassion more than our political agenda through the kingdom of God.

*Pastor 4:* I'm very political but in the sense of a biblical citizen. I look at the scriptures and apply them to the kind of relevant political situations that are happening at the time. I don't go down the party line. I believe that's the mistake most pastors make. They are taught to vote and be involved as biblical citizens, and I teach this a lot and all the time. One of my strengths that God has given me is being able to see a current event and map it to a biblical perspective, and so they can really kind of appreciate that, and it tells them to go deeper themselves and then after that, be a biblical citizen. Don't split down party lines. I don't believe in the concept [of] the separation of church and state. Our government

was structured on a biblical foundation. I've taught in lessons about that, that our government, it has the freedom, and our constitution is the freedom to not be biblical. That doesn't change the foundational structure of America, and I teach them that. Then that comes from Isaiah 9:7: "Of increase of his government," talking about Jesus' government, "and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from his throne ever even forever. The zeal of the Lord of host will perform this." I believe we're supposed to have zeal about spreading his government. Jesus is not coming back to start the church; he's coming back to put a earthly government, so I believe the church ought to be involved in government and be involved in politics, but not from a party standpoint, but from a biblical citizen's standpoint.

*Pastor 5:* I have no idea what you're asking there other than we are totally a nonpolitical church. We don't get involved in politics, so I don't think I can even answer that for you. I can't answer the next one either, to tell you the truth. We just don't do politics. The only thing we do politics was if it's biblical. If it's a biblical issue, then we'll address it, being like if it's a biblical issue of abortion or marriage. We'll talk about those things, but not politically. We stay away from politics. We don't bring them to the church. We don't have petitions. We stay completely away from politics, so I don't know how to answer [Interview Questions] 12 and 13 for you.

*Pastor 6:* Mark 16:15 tells us to go into all the world and preach the gospel. I don't think the church is to be separate from the world. I think the church is supposed to



be very much involved with what's going on. I think Christians ought to be very much involved. Now, when it comes to political intelligence in the church, we have a political awareness ministry that when there are political issues that we need to be aware of, voting issues that we need to be aware of, propositions that we need to be aware of, it's charged to our political action committee to bring that information before us in the church. We do it through our video announcements. We do it through bulletin inserts. We may do it even through a verbal announcement over the pulpit if it's necessary and important enough for us to do it or if the urgency is that it needs to be taken care of in a week. We do have a process for doing it. Again, our scripture reference is because Christ tells us to go into all the world. He didn't tell us just to stick with the church. He tells us to go into all the world as a political place, and we need to be aware of that, and we need to be involved in that, and we need to be purposeful about helping to make our world better by getting involved in that to certain degrees and certain places.

*Pastor 7:* Well, when I hear the word "politics," it strikes a couple of things. The first one is the political system of our nation, our country, and our world that's one area, but when we say "internal political situation," maybe that talks about the internal struggles between departments and those types of things. Well, just a brief word on that. Again, we know that one of the great devices is confusion. The Bible says that wherever there is strife, there's confusion and every evil work. Let me try and look that up. Yes. James 3:16: "For where envying and strife is, there is confusion and every evil work." We also note that the night

when Jesus ate supper with the disciples, before hands were removed from the table, he prophesied that somebody is going to betray him. They argued. They actually disagreed. So there is an element that we try to bring their internal politics or power grabs or power struggles. Again, I think that if we talk about them, we identify them, we know that we can be tempted by them, and pray for ourselves that that doesn't happen. . . . Let me just say about that too in terms of prayer. What we've been taught is prayer produces intimacy. I went to a presidential prayer breakfast in Washington this past spring with our junior senator from our state. It was bipartisan situation, and what they were doing, they were kind of ribbing each other on the left and the right. But what they said was when they had made a concerted effort to pray for one another, pray for those folks that we do identify as enemies, they basically say it's much easier to work together in Congress because it's very difficult to hate a person that you pray for in earnest. One of the answers that we have is that we pray for one another. We show love to one another. Jesus says, "By this all men know inside and outside that you're my disciples because you have love for one another." We encourage people to pray for who mentally or emotionally might be your rival or your replacement or your nemesis or whatever, because once you pray for them, the way you pray for your kids or the way you pray for your spouse or the way you pray for something very important, it's very hard to think your will and certainly to do evil work towards that person.

*Pastor 8:* I guess we have a difference in perspective. We don't inspire people or anything. We don't try to lead people politically. We believe that our calling,

our anointing is spiritual. We try to do it. Sometimes that's possible, but there are sometimes that it crosses over into somewhat political arena. We encourage people to follow God. That's why I don't have a candidate, I don't show support for a candidate. Sometimes a candidate will stop by, but I do not publicly endorse any candidate.

### **Political Intelligence (External)**

The interview question related to external political intelligence asked, "What are your views on external political intelligence in the church setting? What is your scriptural basis for these views?" The following are participants' responses verbatim:

*Pastor 1:* I believe that the church is to be the mouthpiece of God—God's messengers that deal with all the agendas and affairs that govern God's people, as well as our nation, as well as the world. So I believe that Christians should be very up-to-date, in tune, and knowledgeable about what's going on in external affairs affecting our lives (i.e., propositions, measures, things that will affect the quality of life that we have as believers). I believe while that which is external should not become internal, but that which is external should be made aware, and we should be educated on those particular principles, views, and political agendas that are going on. Hosea 4:6, it states, "My people are destroyed for a lack of knowledge. It is not that God has not prepared it, but that we have rejected it." So Hosea 4:6 gives us the scripture of, "My people, they are destroyed for a lack of knowledge." Therefore, it's incumbent on us, even as pastors, to constantly keep before the people, to keep them educated and also illuminated on the current affairs that are happening and that are governing our

nation. In the book of Timothy 2:1, God says that he will that we would pray for those in authority; it says, “for kings, for all royal authority, that we might live a peaceable life on earth in all godliness.” That is 1 Timothy 2:1-2. So we cannot pray if we’re not informed, but informed in no way means to make the church internally an external political platform.

*Pastor 2:* Okay, yeah, it probably was easier to answer the other one, making it my own idea of what political intelligence was, but political intelligence as a church that operates in our valley, in our state, in our country with governance that’s out there, I would say there’s a couple of things we do. We do encourage people to be active, to vote, to be a citizen of the community that we’re a part of and the nation we’re a part of. I would go back to when it comes to a biblical thing here, the Bible reminds us to pray for our leaders, for our kings. That’s not necessarily our setup, but that is the Bible and what it’s saying about kings and our governors and our local government. It’s trying to help us and encourage us to truly, before we put anything into action, be praying for people who are leaders over us in our government. Then when we do have opportunities to vote, we vote. When we have opportunities to help, we help. We’re engaged; we’re involved. We’re not just sitting back on the other side of our own private wall and throwing rocks because we don’t maybe like a decision that somebody makes that we had no control over. We encourage our people to be involved and engaged but to always be praying for those who are over us in leadership.

*Pastor 3:* Mark 12:17 says, “And Jesus answering said them, ‘Render to Caesar the things that are Caesar’s, and to God the things that are God’s.’” If we want to be able

to have political intelligence in the church setting, then we have to be able to understand the fact that there comes a time that political and the spiritual, they cross each other. But the honor goes to where honor is due. In this particular political intelligence here is saying that they were trying to trap Jesus with the law of taxes, and Jesus just asked a question, “Who’s the . . . ?” They said, “Caesar’s.” Then he said, “Then that’s fine. Then render to Caesar what belongs to Caesar, and unto God what belongs to God.” There are times in the church that we’re trying to handle things that are outside our arena, and we’re trying to handle the spiritual insight, but really we need the political intelligence. We have to have the wisdom of God to make those type of decisions. He says, “Render to Caesar what belongs to Caesar and unto God what belongs to God.” So if [Interview Questions] 11, 12, and 13 came to mind, it will be one internal because I’m talking about compassion, 13 would be external because I’m saying give due benevolence to where it belongs to. That would fulfill the law.

*Pastor 4:* It will be the same scripture, Isaiah 9:7. We’re very active in our community and externally, both from a civic and political standpoint. If something has happened in our community that we see as against scripture, then we’re out in full force, whether it’s protesting on the street or whatever it is. Our church is known for this perspective, so we represent Christ, not a political party. Externally, we go to city council meetings, and I go and I talk and I . . . when I go, I use scripture in front of the city council or whoever it is. I don’t go with it from just a civic standpoint. I’ll say, “You know what, we don’t need this in

our community because the scripture says this,” boom, and I go head on with them like that externally.

*Pastor 5:* See Interview Question 11.

*Pastor 6:* External, I’m assuming environment outside the church in political issues. If that’s what the question is implying, again, my scripture reference for that is Mark 16:15 again. I think Christians ought to be in a public place. I think they ought to be involved in political positions. They ought to serve on various boards. They ought to be elected officials. I think it’s very important for us to understand that God did not want us to be separate from this world to a degree that we don’t get involved. He just wants us to be separate from the world in terms of its morals and standards because they don’t fit in with what he requires of us or what his word teaches us. There’s a situation in Acts Chapter 17 verse 6 where the church is growing, and the believers are spreading throughout the then-known world. They arrive in a city called Antioch, and in Antioch is where the believers of Christ were first called Christians. When they arrived in Antioch and the people began to notice that the folks who, at that time, they called the followers of the way were coming into their cities, they made this statement; they said, “Those who have turned the world upside down have now come unto us.” God expects the church to have a significant influence upon the world, and so I’m convinced that external political involvement is what the church should be a part of because we should have a positive influence in moving our culture and moving our world in a way, in a direction that benefits all mankind and it causes all men to benefit from the fact

that they have a God who is not separate from what they do but wants to be involved in what they do. That's my views on external political intelligence.

*Pastor 7:* Well, let me just say, I'm just trying to think scripturally. When you read in the Chronicles 25, if I'm not mistaken, 25, 26, 27, along there, that's where we see the picture of the operation of the tabernacle, and we see the trumpeters and the Levites and the choir and the singers and all that in the glory of the Lord in the cloud and all that, and that's where we typically stop. Everything in Hebrew society was centered around that tabernacle because that represented where the presence of God was to a certain degree. If you read on past that, you'll find that kingdom operation is in effect under David's administration. There was this outside, he says, these were the elders and the officers that were appointed for the outside business of Israel. I believe that many times church is both in communal activities, community activities, social service, socially—in other words, social activism or in fighting social injustices. I actually believe that there should be a certain leadership and rulership in the community. The Bible says that the elders sat at the gate of the city. There was intellectual and economic and financial traffic going on in and out of the city. It's where the elders attend to that gate so that they could be apprised that every decision, every situation that was going on as effectively inhabitants and citizens of that city or that town or that locale. I believe that part of our work as postmillennial or 21st-century ministers and priests for Gospel, if you will, is that we are actively involved in that, but I encourage the membership. I guess I can take a little time with this because this is very important to me that we are involved in

the political process more than just being reactionary to things like partisan or racial divides and all of those things. I think one of the big problems of the country is economic irresponsibility, and I think in both parties in administration have to take some licks because of that. I think the answer is we would have godly leadership and godly eldership inside the beltway, preferably from the White House down to the doghouse, the outhouse, or whatever have we, I think is very important. I don't think we just sit back and not have an intelligent response to what goes on in our community. I'll point also to the administrations of Joseph in Egypt and Daniel, even Babylon, where they have an ear of the political leaders, if you will, and the monarch; they were able to make great inroads in the disposition of the nation's—if I can say it—in the nation's attitude towards Jehovah God. I think we have a lot of work to do, a lot of responsibility. The Bible says, "If our Gospel be hid, it is hid to them that are lost." That's not their fault, it's our fault. I think part of that is being politically astute and politically involved and active.

*Pastor 8:* That is to say, Paul talks a lot about obeying those over you. He talks about obeying the magistrates of the land. My attitude is that we encourage our members to be a part of the political process. Also, to find out as much information as they can and to make an intelligent decision.

### **Scriptural Basis for Views**

Each of the interview questions had two parts. The second part of each question asked interviewees to provide a scriptural basis for their response. Table 2 illustrates each pastor's response to the second question. The information in Table 2 lists every



scriptural reference for each question, whether specifically stated or given in an example. It should be noted that some pastors did not list a scriptural reference for some of the domains that were covered, so that information is recorded as “none given.” Multiple scriptures were given for each domain, though a few domains display a biblical reference that was repeated. Overall, the scriptural references are not aligned across the domains, but a variety of scriptures are provided in each domain as evidence of transformational leadership areas.

### **Pastor Reflections**

Tables 3 and 4 display data from the first part of each question, which covered each domain as listed on the TLSi. The information listed in Tables 3 and 4 highlights key points from each pastor based on his responses to the questions. The data show that from the pastor responses, there was overlap and connections within each domain. There was one question that a pastor felt that he could not answer, so that response is reported as “none given.”

### **Summary**

In the literature, Daszko and Sheinberg (2005) described transformational leadership and explained that when there is not strong leadership with knowledge, vision, and commitment to change, transformation will fail. Simic (1998) also stated that transformational leaders recognize that transformation starts with the individual, so they pay particular attention to what motivates the individual to change personally. Chapter IV reviewed the purpose of the study, the research question, the research method and data collection procedures, and the population and sample, and presented data from the study.

Table 2

*Data Matrix—Scriptural References*

Concept/ question/theme	Pastors							
	1	2	3	4	5	6	7	8
Visionary leadership	Proverbs 29:18 Habakkuk 2:1-4	1 Corinthians 9:22 Ephesians 1 & 2	None given	Habakkuk 2:2-3	Proverbs 3, 5, 6 Hebrews 11:6 2 Chronicles 26:4-5	Proverbs 29:18 Habakkuk 2:2	The Gospels (Matthew, Mark, Luke, John)	Matthew 16
Communication (Internal)	Matthew 17:1-2	Acts 20:13	Matthew 17:1-9	Habakkuk 2:2 1 Corinthians 14:40	None given	Habakkuk 2 Romans 12:17	None given	None given
(External)	Luke 16:8	1 Corinthians 9:19-23 2 Timothy 4:1-8	John 14:12	1 Corinthians 9:22	None given	Matthew 28 Matthew 10:27	Matthew 11:28 John 4	Mark 16:15
Problem solving & decision making	Proverbs 3:6 Psalms 32:8 Exodus 18:14-19	Matthew 18 1 Timothy 3 Titus 1	Galatians 6	Matthew 18:16	Matthew 18	Matthew 18:15-17 1 Timothy 5:19-20 Proverbs 24:6	Exodus 18:22 Galatians 6:2	Acts 6
Personal & interpersonal skills	Acts 6:1-7	1 Timothy 3 Titus 1 1 John	Genesis 39:2-5	Numbers 27:17	Luke 22:25-30 Philippians 2:1-11 Philippians 3:12-16	Matthew 28:18 1 Corinthians 11:1	Hebrews 4	Jeremiah 3:16
Character & integrity	Galatians 5:22 1 Timothy 3:7-11 John 3:15	1 Timothy 3 Titus 1	Proverbs 11:3 Proverbs	2 Samuel 12:13	Ephesians 5:1-7 1 Timothy 3 Titus 1, 5, 9	1 Corinthians 11:1 Galatians 5:16-25	Proverbs 22:1 Ecclesiastes 7:1	1 Corinthians 3

Table 2 (continued)

Concept/ question/theme	Pastors							
	1	2	3	4	5	6	7	8
Collaboration	Psalm 133:1 Amos 3:3 Ephesians 4:11-13	Romans 12:1- 8, 11-17 1 Corinthians 12 1 Peter 4	John 5:19	1 Corinthians 1:10	Romans 12 1 Corinthians 12	Isaiah 1:18	Colossians 3:16 Acts 6	Acts 4, 5
Creativity & sustained innovation	Luke 16:8 Proverbs 4:7	1 Peter 4:10 Ephesians 4:11-12	1 Corinthians 12	2 Corinthians 5:17	Psalm 139	1 Corinthians 12 Romans 12 Ephesians 4:8	Exodus 36 Ephesians 3:20	None given
Diversity	Galatians 3:28 1 Corinthians 7:7	Galatians 3:26-29 James 2:1-12	1 Corinthians 12, 13, 14 1 Corinthians 12:18-20	Acts 17:30	Romans 12 1 Corinthians 12	Proverbs 27:17 Galatians 3:28	Acts 2:5 Isaiah 56:7 Old Testament	Acts 6
Team building	Matthew 10:1- 2 Matthew 4:4 Joshua 1:1 Ecclesiastes 4:9-10	Ephesians 4:11-16	Exodus 4:15- 16	None given	Romans 12 1 Corinthians 12	Luke 10:1	Isaiah 1 2 Corinthians 2:11	Acts 6:1-7
Political intelligence (Internal)	2 Corinthians 6:17 Mathew 22:21	Hebrews 13:17 1 Peter 5:1-5	Matthew 12:11	Isaiah 9:7	None given	Mark 16:15	James 3:16 John 13:35	None given
(External)	Hosea 4:6 1 Timothy 2:1- 2	1 Timothy 2:1-3	Mark 12:17	Isaiah 9:7	None given	Mark 16:15 Acts 17:6	1 Chronicles 25, 26, 27 2 Corinthians 4:3-4	Hebrews 13:7

Table 3

*Data Matrix—Key Points From Pastors 1-4*

Concept/ question/theme	Pastors			
	1	2	3	4
Visionary leadership	<ul style="list-style-type: none"> <li>• Strategic planning</li> <li>• Vision-casting</li> <li>• “Motivate faith for the vision and for our dreams and for what God has placed before us”</li> </ul>	<ul style="list-style-type: none"> <li>• Prayer-seeking God to be clear</li> <li>• Confirmed in word</li> <li>• In tune with community</li> <li>• God &amp; needs of community</li> </ul>	<ul style="list-style-type: none"> <li>• Vision is connected to a task</li> <li>• Being led by the spirit of God</li> <li>• Task = Christ-centered, word focused, and ministry-minded</li> </ul>	<ul style="list-style-type: none"> <li>• Pray, meditate, read word, wait to hear from God</li> <li>• Stay active in community to listen to customer</li> </ul>
160 Communication (Interpersonal)	<ul style="list-style-type: none"> <li>• Verbal</li> <li>• Nonverbal</li> <li>• Telephonic</li> <li>• E-mail</li> <li>• Media communication</li> <li>• Strategic communication methods</li> <li>• Open, transparent, clear</li> </ul>	<ul style="list-style-type: none"> <li>• One on one, face to face, or in a small group face to face or in a large group face to face</li> <li>• Website, social media, Facebook, Instagram, Twitter</li> <li>• Life groups</li> </ul>	<ul style="list-style-type: none"> <li>• Depends of individual communication ability</li> <li>• See vision, know vision, and clearly communicate</li> </ul>	<ul style="list-style-type: none"> <li>• Communicate vision updates in every service</li> <li>• Staff meetings weekly</li> </ul>
(External)	<ul style="list-style-type: none"> <li>• Media/marketing</li> <li>• Community event planners</li> <li>• Newspaper</li> <li>• Flyers</li> <li>• Community announcements</li> <li>• Social media</li> <li>• Television</li> <li>• Radio</li> <li>• Commercials</li> </ul>	<ul style="list-style-type: none"> <li>• Website</li> <li>• Social media</li> <li>• People are the church</li> </ul>	<ul style="list-style-type: none"> <li>• Verbal communication</li> <li>• Nonverbal communication</li> </ul>	<ul style="list-style-type: none"> <li>• Website</li> <li>• Facebook</li> <li>• Church cards</li> <li>• Life testimonials</li> <li>• Email blasts</li> </ul>

Table 3 (continued)

Concept/ question/theme	Pastors			
	1	2	3	4
Problem solving & decision making	<ul style="list-style-type: none"> <li>• Seek Lord’s will and plan</li> <li>• Ask God for help</li> <li>• Scriptures</li> <li>• Leadership, directors, board of elders</li> </ul>	<ul style="list-style-type: none"> <li>• Personal                             <ul style="list-style-type: none"> <li>○ One on one</li> <li>○ Elders</li> <li>○ Church</li> </ul> </li> <li>• Leaders lead the way</li> </ul>	<ul style="list-style-type: none"> <li>• Wisdom of God</li> <li>• God led decisions</li> </ul>	<ul style="list-style-type: none"> <li>• Pray</li> <li>• Collaborative leadership</li> <li>• Input from staff</li> <li>• Interview and make decision</li> </ul>
Personal & interpersonal skills	<ul style="list-style-type: none"> <li>• Reachable &amp; touchable</li> <li>• Meet &amp; greets weekly/quarterly</li> <li>• Personal meetings</li> <li>• Liaisons as points of contacts</li> <li>• Elders/deacons</li> </ul>	<ul style="list-style-type: none"> <li>• Serious boundaries</li> <li>• Never meet/ride with person of opposite sex one on one</li> <li>• Consistent in faithfulness and integrity</li> <li>• Interact with loving heart in all things</li> </ul>	<ul style="list-style-type: none"> <li>• Must gain respect of the people</li> <li>• Must respect the people</li> </ul>	<ul style="list-style-type: none"> <li>• Hands on</li> <li>• Stays after every service</li> <li>• Available for the people</li> <li>• Everyone has his cell number</li> <li>• Responds within 24 hours to members</li> <li>• Open door policy with staff</li> <li>• Large enough for vision, but small enough to care for people</li> <li>• Shepherd and not delegate everything</li> </ul>
Character & integrity	<ul style="list-style-type: none"> <li>• Christ-like character                             <ul style="list-style-type: none"> <li>○ love, peace, joy, gentleness, meekness, long-suffering, temperate</li> </ul> </li> <li>• Not given to wine, not greedy of filthy lucre not a striker, not a brawler, one that rules his house well</li> </ul>	<ul style="list-style-type: none"> <li>• Consistent behaviors of character and integrity</li> <li>• Do what you say you’re going to do</li> <li>• Honest</li> <li>• Fair</li> </ul>	<ul style="list-style-type: none"> <li>• Integrity is everything</li> <li>• Be the same all the time</li> </ul>	<ul style="list-style-type: none"> <li>• Consistency is key</li> <li>• Predictable to congregation and staff to build trust</li> <li>• No scandals</li> <li>• Apologizes publically</li> <li>• Life is open book</li> <li>• Corrects himself openly when needed</li> </ul>

Table 3 (continued)

Concept/ question/theme	Pastors			
	1	2	3	4
Collaboration	<ul style="list-style-type: none"> <li>• Teach people culture of unity</li> <li>• Culture of working together for common good</li> <li>• Pastors teach scripture that shows importance of collaboration and working together</li> </ul>	<ul style="list-style-type: none"> <li>• Biblical reference to body of Christ—some are hand, eye, kidney</li> <li>• Celebrate the parts of church that’s not obvious</li> <li>• One hurts, everybody hurts; one celebrates, everybody celebrates</li> <li>• Everyone is gifted by God and each role visible or not is equally important</li> </ul>	<ul style="list-style-type: none"> <li>• People working together to do what God has called them to do</li> <li>• Team work makes the dream work</li> <li>• People want to share in success so they work together</li> </ul>	<ul style="list-style-type: none"> <li>• Everybody treated equally</li> <li>• Work hard at eliminating levels and titles are not emphasized</li> <li>• Collaboration comes naturally because divisions are not built in culture</li> </ul>
Creativity & sustained innovation	<ul style="list-style-type: none"> <li>• Promotes individual development, growth, and education</li> <li>• Seek advancement and intelligence in field of study within and without the church</li> <li>• Increase in current technology</li> </ul>	<ul style="list-style-type: none"> <li>• Pastor to be cheerleader for people</li> <li>• Pastor to equip people and help them find their gift</li> <li>• Provide opportunities to connect people with God given gifts</li> <li>• People operate in their gift to connect to church</li> </ul>	<ul style="list-style-type: none"> <li>• “Allow people to do and be who they are”</li> <li>• Each person to do what God created them to do</li> <li>• Must honor all parts of the body of Christ</li> </ul>	<ul style="list-style-type: none"> <li>• Members encourage to submit proposals to church office if they have an idea</li> <li>• Clear process to manage the ideas/proposals of membership once submitted</li> <li>• PowerPoint and human illustrations used weekly during messages</li> <li>• “Big bureaucracy in churches kill creativity”</li> <li>• Willingness to remove barriers and make room for new things</li> </ul>

Table 3 (continued)

Concept/ question/theme	Pastors			
	1	2	3	4
Diversity	<ul style="list-style-type: none"> <li>• Embracing individual diversity</li> <li>• Celebrating individual gifts and talents</li> <li>• Embrace equality in Christ</li> <li>• Individuality in equality in Christ</li> </ul>	<ul style="list-style-type: none"> <li>• Recognize diversity                             <ul style="list-style-type: none"> <li>○ Age</li> <li>○ Race</li> <li>○ Socioeconomic status</li> </ul> </li> <li>• Encourage diversity in church</li> <li>• Diversify to align with community representation</li> <li>• Do not show favoritism</li> </ul>	<ul style="list-style-type: none"> <li>• Must diversify</li> <li>• Take diversity and unify it into one body</li> <li>• Working with each other towards common goal</li> </ul>	<ul style="list-style-type: none"> <li>• Transparent about diversity                             <ul style="list-style-type: none"> <li>○ “Before and during every service we say we are multicultural and multigenerational church”</li> </ul> </li> <li>• Members invite people of different race</li> <li>• Leaders and volunteers are multicultural</li> <li>• “I force my leaders to make sure they get every race involved and that’s just exploded.”</li> </ul>
Team building	<ul style="list-style-type: none"> <li>• Jesus valued teams</li> <li>• Teac people value of team work</li> <li>• Show biblical basis for teams</li> <li>• Individual skills, trades, education advances kingdom when unified</li> </ul>	<ul style="list-style-type: none"> <li>• Celebrate different gifts, abilities, and contributions</li> <li>• Use analogy of body to show that everyone is needed</li> <li>• Leaders are catalyst to help team function at high level</li> </ul>	<ul style="list-style-type: none"> <li>• Teams built one person at a time</li> <li>• Elders and leaders help to keep vision before the members</li> <li>• Different pieces come together to form team</li> <li>• Build teams by “getting out of the way and letting God build individuals”</li> </ul>	<ul style="list-style-type: none"> <li>• In the new members class they are placed in one of three areas based upon individual gifts/passions</li> <li>• From these groups of likeminded individuals, team building automatically happens</li> <li>• 3 categories                             <ul style="list-style-type: none"> <li>○ community</li> <li>○ congregational</li> <li>○ core</li> </ul> </li> </ul>

Table 3 (continued)

Concept/ question/theme	Pastors			
	1	2	3	4
Political intelligence (Internal)	<ul style="list-style-type: none"> <li>• Church to stand firm in biblical beliefs, teaching, and issues</li> <li>• Do not make church internal platform for political agendas</li> <li>• “Render under Caesar . . . , render unto God”</li> </ul>	<ul style="list-style-type: none"> <li>• KISS—keep it simple stupid</li> <li>• Not big on bureaucracy</li> <li>• Church government deals with leadership teams and communicating to members</li> </ul>	<ul style="list-style-type: none"> <li>• Having heart and compassion more than political agenda</li> <li>• Wisdom leads to political intelligence</li> </ul>	<ul style="list-style-type: none"> <li>• “I’m very political but in the sense of a biblical citizen.”</li> <li>• Does not go down party line</li> <li>• Use scripture to show political issues in a relevant manner</li> <li>• Government structured on biblical foundation</li> <li>• “Church ought to be involved in government and be involved in politics, but not from a party standpoint, but from a biblical citizen’s standpoint.”</li> </ul>
(External)	<ul style="list-style-type: none"> <li>• Church is mouthpiece and messenger of God</li> <li>• Christians should be in tune with political issues affecting their lives</li> <li>• “while that which is external should not become internal, but that which is external should be made aware and we should be educated on those particular principals, views, and political agendas that are going on”</li> <li>• Incumbent on pastors to illuminate and educate people on current affairs</li> <li>• Pray for leaders</li> </ul>	<ul style="list-style-type: none"> <li>• People are encouraged to be active and vote</li> <li>• Prays for leaders</li> </ul>	<ul style="list-style-type: none"> <li>• “Render unto Caesar . . . , render unto God”</li> <li>• Political and spiritual may cross over at times</li> <li>• Spiritual wisdom is needed to handle things of political nature</li> </ul>	<ul style="list-style-type: none"> <li>• Active in community from civic and political standpoint</li> <li>• Will protest if a local issue occurs in community that is against scripture.</li> <li>• Church is known for representing Christ</li> <li>• Attends city council meetings and speaks from a civic and scriptural standpoint.</li> </ul>



Table 4

*Data Matrix—Key Points From Pastors 5-8*

Concept/ question/theme	Pastors			
	5	6	7	8
Visionary leadership	<ul style="list-style-type: none"> <li>• Get away, ask God what he wants, spend time with God, read scripture</li> <li>• Share thoughts with staff &amp; get input</li> <li>• Vision for future</li> </ul>	<ul style="list-style-type: none"> <li>• God gives at beginning of ministry or in the journey</li> <li>• Follow scriptures</li> </ul>	<ul style="list-style-type: none"> <li>• God’s word</li> </ul>	<ul style="list-style-type: none"> <li>• God gives vision to pastor</li> </ul>
Communication (Interpersonal)	<ul style="list-style-type: none"> <li>• Staff meetings</li> <li>• Pastoral meetings</li> <li>• Daily prayer</li> <li>• E-mail</li> <li>• Office to office</li> </ul>	<ul style="list-style-type: none"> <li>• Memos</li> <li>• Formal meetings</li> <li>• Leadership meetings</li> <li>• Executive staff meetings</li> <li>• E-mails</li> <li>• Text message</li> </ul>	<ul style="list-style-type: none"> <li>• Eldership, deaconship, staff members</li> <li>• E-mail</li> <li>• Snail mail</li> <li>• Text</li> <li>• Twitter</li> <li>• Social media</li> <li>• Radio</li> </ul>	<ul style="list-style-type: none"> <li>• Pulpit (during service)</li> <li>• Media</li> <li>• Technology</li> <li>• Phone conference</li> <li>• Text</li> </ul>
(External)	<ul style="list-style-type: none"> <li>• Social media</li> <li>• Internet</li> <li>• Website</li> <li>• Facebook</li> <li>• Instant messages</li> <li>• Twitter</li> <li>• Billboards</li> <li>• Banners on the street</li> <li>• Door hanger</li> <li>• Bumper stickers</li> <li>• Radio ads</li> <li>• Word of mouth</li> </ul>	<ul style="list-style-type: none"> <li>• Business and corporation model</li> <li>• Social media</li> <li>• Advertisement publications</li> <li>• Marketing tools</li> <li>• Church logos</li> </ul>	<ul style="list-style-type: none"> <li>• Personal evangelism</li> <li>• Website</li> <li>• Radio</li> <li>• Social media</li> </ul>	<ul style="list-style-type: none"> <li>• Technology</li> <li>• Internet</li> <li>• Facebook</li> <li>• External advertisements</li> <li>• Billboard</li> </ul>

Table 4 (continued)

Concept/ question/theme	Pastors			
	5	6	7	8
Problem solving & decision making	<ul style="list-style-type: none"> <li>• Bible is sole authority</li> <li>• Pastors lead the people</li> <li>• People                             <ul style="list-style-type: none"> <li>○ Conversation</li> <li>○ Hear both sides</li> <li>○ Respond</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Personal                             <ul style="list-style-type: none"> <li>○ One on one</li> <li>○ Take another with you</li> <li>○ Church</li> </ul> </li> <li>• Elders help to solve problems with individuals</li> <li>• Conduct/lifestyle problems to be handled by pastors, elders, executive board</li> <li>• Employees-follow state law</li> <li>• Board of directors and fiduciary board assist with decision making</li> <li>• Executive committee carry out duties decided by boards and congregations</li> </ul>	<ul style="list-style-type: none"> <li>• Shared burden</li> <li>• Collaborative efforts to share the burden</li> </ul>	<ul style="list-style-type: none"> <li>• Pastor does not make all decisions</li> <li>• Share what God gave him with inner core/staff</li> <li>• Core staff comes together, pray, come together in agreement</li> </ul>
Personal & interpersonal skills	<ul style="list-style-type: none"> <li>• Personal relationship</li> <li>• Shepherds the people</li> <li>• Sees them during good and bad times</li> <li>• Whole church has his cell number</li> <li>• Pastors always available to members</li> <li>• Servant leadership</li> <li>• Open door policy to staff</li> </ul>	<ul style="list-style-type: none"> <li>• Discipleship</li> <li>• Greet and pray with people every Sunday at pulpit</li> <li>• One on one meetings</li> <li>• Monthly staff meetings</li> <li>• Staff fun days</li> <li>• Follow me as I follow Christ</li> </ul>	<ul style="list-style-type: none"> <li>• Touchable</li> <li>• Socially oriented</li> <li>• Interacts with people before and during service and other church events</li> </ul>	<ul style="list-style-type: none"> <li>• Has heart of the pastor</li> <li>• Provides pastoral guidance</li> <li>• Interpersonal connections with everybody</li> </ul>

Table 4 (continued)

Concept/ question/theme	Pastors			
	5	6	7	8
Character & integrity	<ul style="list-style-type: none"> <li>• Transparent</li> <li>• “Live before them”</li> <li>• Name is known in church and city</li> <li>• Never have lunch with person of opposite sex if not spouse</li> <li>• Monitors entertainment</li> <li>• Imitators of Christ</li> </ul>	<ul style="list-style-type: none"> <li>• Commanded to be honest</li> <li>• Deep conviction due to personal relationship with God and Holy Spirit</li> <li>• Honest in walk before men</li> <li>• Obedience to God</li> <li>• Conduct pleasing to God</li> <li>• Displays character/integrity in all areas of life (wife, children, finances)</li> </ul>	<ul style="list-style-type: none"> <li>• “Good name rather to be chosen than riches”</li> <li>• Good name in and outside of church</li> <li>• Accountability and credibility for pastor and staff</li> </ul>	<ul style="list-style-type: none"> <li>• Model biblical integrity in every area</li> <li>• Line up with scripture</li> </ul>
Collaboration	<ul style="list-style-type: none"> <li>• Teamwork—“We’re better together”</li> <li>• Culture to do things in teams not alone</li> <li>• 3 pastors that teach</li> <li>• Prayer partners</li> </ul>	<ul style="list-style-type: none"> <li>• Monthly leadership meeting to communicate vision and goal for each ministry</li> <li>• Calendar ministry events to support each ministry</li> <li>• Promote and market each other’s ministry</li> </ul>	<ul style="list-style-type: none"> <li>• “Wisdom of collective is greater than the individual”</li> <li>• Communication breeds collaboration</li> <li>• Celebrate peoples’ ideas</li> </ul>	<ul style="list-style-type: none"> <li>• Every members buys what’s being done</li> <li>• Everyone contributes to overall process</li> <li>• Pastor is leader, coach</li> <li>• Pastor shouldn’t smother peoples gifts and talents, but enhance them</li> </ul>
Creativity & sustained innovation	<ul style="list-style-type: none"> <li>• Stage/pulpit area is transformed to match theme of sermon series</li> <li>• Creative teams meet to plan for sermon series</li> <li>• Communication team and Creative teams work together for marketing</li> <li>• Encourage the “creatives” to get involved</li> <li>• Arts are important</li> <li>• Pastor is not creative but “looses the creatives” to do things</li> </ul>	<ul style="list-style-type: none"> <li>• Spend time helping people to identify their gifts</li> <li>• Encourages people to use gifts in the church and workplace</li> <li>• People who operate in spiritual gifts tend to stay involved in ministry due to passion</li> </ul>	<ul style="list-style-type: none"> <li>• God’s gifting yield creativity</li> <li>• Unity breeds creativity</li> <li>• Longevity can encourage monotony and can stifle creativity</li> </ul>	<ul style="list-style-type: none"> <li>• Pastors shouldn’t do everything</li> <li>• Leadership helps to enhance gifts in people</li> <li>• Create a culture where gifts are accepted and appreciated</li> <li>• “Sometimes you (the pastor) just has to get out of the way”</li> </ul>

Table 4 (continued)

Concept/ question/theme	Pastors			
	5	6	7	8
Diversity	<ul style="list-style-type: none"> <li>• “God loves all people so we love all people”</li> <li>• Enjoy different kinds of people in church</li> <li>• Everybody God brings is a puzzle piece for ministry</li> </ul>	<ul style="list-style-type: none"> <li>• “Wonder of ministry”</li> <li>• God’s given the responsibility to work together in individuality</li> <li>• Celebrate differences</li> <li>• Diversity/individuality is the beauty of what God calls ministry &amp; displays power of Holy Spirit</li> <li>• Walk in harmony together through individuality</li> </ul>	<ul style="list-style-type: none"> <li>• God made provisions for differences</li> <li>• Biblical evidence of individuality</li> </ul>	<ul style="list-style-type: none"> <li>• Biblical evidence of individuality and diversity</li> <li>• Diversity considers cross cultural, ethnicity and religious backgrounds</li> <li>• Create love and acceptance; must come from pastors and leaders</li> </ul>
Team building	<ul style="list-style-type: none"> <li>• Core value is teamwork— “We’re better together”</li> <li>• Pray together</li> <li>• Do things in teams                             <ul style="list-style-type: none"> <li>○ Communication team</li> <li>○ Departmental teams (men’s, children, etc.)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Jesus involved in team building</li> <li>• No one leader in church leads ministry by him- or herself</li> <li>• Leaders encouraged to duplicate themselves</li> </ul>	<ul style="list-style-type: none"> <li>• Teams are important— “Let’s reason together”</li> <li>• Teams work toward same mission</li> <li>• Satan works in disunity</li> </ul>	<ul style="list-style-type: none"> <li>• Recruit people of like mind</li> <li>• Servant’s heart</li> <li>• Encourage people to be a part of the process</li> <li>• Everyone has an area of contribution</li> </ul>
Political intelligence (Internal)	<ul style="list-style-type: none"> <li>• Totally nonpolitical church</li> <li>• Doesn’t get involved in politics</li> <li>• Only addresses biblical issues                             <ul style="list-style-type: none"> <li>○ abortion, marriage</li> </ul> </li> <li>• Doesn’t do petitions</li> </ul>	<ul style="list-style-type: none"> <li>• Church is not separate from world, but should be involved</li> <li>• Political awareness action committee educates members of important issues                             <ul style="list-style-type: none"> <li>○ Video announcements</li> <li>○ Written inserts in bulletin</li> <li>○ Verbal announcements</li> </ul> </li> <li>• Be purposeful about making the world a better place</li> </ul>	<ul style="list-style-type: none"> <li>• Be aware of power struggles</li> <li>• Pray one for another to increase unity and love one for another</li> </ul>	<ul style="list-style-type: none"> <li>• Don’t try to lead people politically</li> <li>• Calling/anointing is spiritual, but sometimes crosses over into political arena</li> <li>• Encourages and challenges people to follow God</li> <li>• Does not publically endorse anyone</li> </ul>

Table 4 (continued)

Concept/ question/theme	Pastors			
	5	6	7	8
(External)	<ul style="list-style-type: none"> <li>• None given</li> </ul>	<ul style="list-style-type: none"> <li>• Christians to be involved in political positions                             <ul style="list-style-type: none"> <li>○ Boards</li> <li>○ Elected officials</li> </ul> </li> <li>• “Be separate from world in terms of morals”, but involved otherwise</li> <li>• God expects church to have significant influence on moving our culture and the world in a certain way</li> </ul>	<ul style="list-style-type: none"> <li>• Church should be involved in communal, community, and social activities</li> <li>• Church should have leadership and rulership in the community</li> <li>• Members should be active in political process not just reactive</li> <li>• Godly leadership needed in all forms of government/politics</li> <li>• Must be politically “astute and active”</li> </ul>	<ul style="list-style-type: none"> <li>• Encourages members to vote and be a part of political process</li> <li>• Educate with information to make intelligent decision</li> </ul>

The presentation of findings included each of the eight participants' responses to the 12 interview questions that directly aligned to the TLSi. A frequency matrix (Table 2) tracked and plotted specific scriptural references given by the participants for each question. The second and third frequency matrices (Tables 3 and 4) captured key points from each participant based on his answers to the 12 questions in alignment to the research question. Chapter V presents an analysis of the findings as well as the conclusions and recommendations for future research.

## CHAPTER V: FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The purpose statement, research questions, methods, population, and sample are restated in Chapter V. The major findings are listed in this chapter, along with conclusions, implications, recommendations, and concluding remarks.

### **Purpose Statement**

The purpose of this study was to determine how pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the areas of visionary leadership, communication, problem solving and decision making, personal/interpersonal skills, character/integrity, collaboration, creativity and sustained innovation, diversity, team building, and political intelligence.

### **Research Question**

How do pastors of autonomous church congregations of 1,000 members or more describe the impact of biblical principles on their leadership in the following areas?

- Visionary leadership
- Communication
- Problem solving and decision making
- Personal/interpersonal skills
- Character/integrity
- Collaboration
- Creativity and sustained innovation
- Diversity
- Team building
- Political intelligence

## **Methodology**

For this study, a qualitative, descriptive research method was used to determine the leadership traits exhibited by pastors of autonomous churches with membership of over 1,000 people. An instrumental case study was used through interviews to study the central theme of pastor leadership traits and transformational leadership.

The population included senior pastors of churches that had 1,000 or more members. The pastors all led autonomous, self-governing churches that had their own leadership and were independent of other churches. Sixteen candidates were selected as part of the sample and invited to participate. Of those 16, 12 candidates responded, and from those 12, eight pastors agreed to participate in the interviews.

## **Major Findings**

The review of literature confirmed that transformational leadership leads to positive organizational change, and the Transformational Leadership Skills Inventory (TLSi) is a tool to measure transformational leadership. The 10 domains of leadership in the TLSi provided a framework that aided in the study of pastor leadership traits as they pertain to transformational leadership. Scully (2008) stated that transformational leaders who possess idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration, known as transformational leadership qualities, are considered superior and inspire their followers to change. The data presented in Chapter IV supported the effectiveness of transformational leadership characteristics as evidenced in pastor leadership traits and behaviors.



## **Findings for TLSi Domain 1—Visionary Leadership**

Larick and White provided the following definition of visionary leadership and the characteristics of a visionary leader (see Appendix A):

**Visionary Leadership:** Creating a vision of the future as an ethical agent of change, who mobilizes stakeholders to transform the organization.

1. Plans & actions match the core values of the organization
2. Uses strategic thinking to create direction for the organization
3. Communicates personal vision effectively
4. Involves stakeholders in creating a vision for the future
5. Inspires others
6. Anticipates and plans for the future
7. Mobilizes stakeholders to transform the organization
8. Challenges thinking about the future

The interview question related to visionary leadership asked, “What process do you follow to create vision for your church? What scriptural basis supports your actions regarding vision?” One scriptural reference, Proverbs 29:18, was listed twice, and Habakkuk 2:2 was listed three times. Both of these scriptures specifically show how vision is important for people to see. The common theme for vision was that pastors said vision begins with God. Various words and phrases were used to illustrate this point: pray, read scripture, meditate, being spirit led, get away and ask God what he wants, spend time with God. Another aspect of vision is to connect to the needs of the community and seek input from staff. One pastor said that pastors are “to motivate faith

for the vision and for our dreams and for what God has placed before us.” Ultimately, vision for the church will be connected to God’s will as shown in the scripture.

This aligns to Domain 1, “Creating a vision of the future as an ethical agent of change, who mobilizes stakeholders to transform the organization” (see Appendix A). The overarching responses from the pastors showed that vision is supposed to inspire others and must be communicated effectively. The plan of action for each pastor’s vision directly aligned to the organization of the church in order for the kingdom of God to be advanced. Even though vision for the church was to be initiated by God according to pastors, there was evidence that pastors did, in fact, invite other stakeholders to be a part of the creation and implementation of the vision. One pastor articulated this by saying that vision is “Christ centered [God], word focused [scripture], and ministry minded [people].”

### **Findings for TLSi Domain 2—Communication**

Larick and White provided the following definition of communication and the related characteristics of a leader (see Appendix A):

**Communication:** Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization.

9. Listens to & tolerant of divergent points of view
10. Uses technology & social media to communicate with stakeholders
11. Writes in a clear, concise style
12. Builds strong relationships through open communication & listening
13. Is accessible

14. Presents ideas & information in a clear & well-organized manner

15. Communicates an inspiring vision

16. Communicates effectively in oral presentations

**Internal.** The interview question related to internal communication asked, “What forms of communication are utilized internally with membership and staff? What scriptural basis supports your actions regarding internal communication?” Again, Habakkuk 2 was cited twice as a scriptural basis for communication, specifically in making the vision plain and communicating it to the people so that they might run with the vision. Matthew 17 was also used twice as a scriptural reference. Three pastors did not give a scriptural reference for this question but still listed specific steps for internal communication. The overarching point is that pastors stressed the need to get the vision out to the church using many vehicles. There were several overlapping forms of internal communication that pastors listed:

- Verbal
- Nonverbal
- Telephonic
- E-mail
- Media communication
- Strategic communication methods
- Open, transparent, clear
- One on one, face to face, or in a small group
- Website
- Social media

- Facebook
- Instagram
- Twitter
- Life groups
- Meetings
  - Staff
  - Pastoral
  - Formal
  - Leadership
  - Executive staff
- Daily prayer
- Office to office
- Memos
- Text message
- Eldership, deaconship, staff members
- Snail mail
- Radio

This aligns to Domain 2, “Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization” (see Appendix A). The findings show technology was heavily used in the participants’ churches to communicate the vision internally to staff and church members. One pastor said it is important to see the vision, know the vision, and clearly communicate. Another aspect that connected to this domain was the desire to

build strong relationships with people by being transparent and overcommunicating vision in various ways. Many pastors used multiple forms of internal communication. Pastor accessibility was echoed throughout all the pastors' responses, and many utilized the pulpit to restate announcements, ideas, and vision in a manner that could be clearly understood and in a format that would create excitement and motivation.

**External.** The interview question related to external communication asked, "What forms of communication are utilized externally? What scriptural basis supports your actions regarding external communication?" There were no overlapping scriptural references for external communication, and one pastor did not give any reference. External communication was consistently seen as important, and pastors had various ways of communicating with people outside the church setting. One pastor emphasized that people are the church and it was important that people lived their lives in a manner that would draw others ultimately to God. Another pastor called it "life testimonials." External communication from the church should be handled as it is in the business and corporate world by using marketing tools, advertisement publications, and church logos, according to another pastor. The following external communication methods were listed by pastors:

- Media/marketing
- Community event planners
- Newspaper
- Flyers
- Community announcements
- Social media

- Television
- Radio
- Commercials
- Website
- Church cards
- E-mail blasts
- Billboards
- Banners on the street
- Door hangers
- Bumper stickers
- Word of mouth
- Church logo

Again, Domain 2 was supported by pastor responses regarding communication both internally and externally—“Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization” (see Appendix A). Pastors utilized social media as a bridging format to connect internally and externally alike. Some of the external methods of communication were used to solicit responses from individuals who may not be in the church in order to communicate with and draw others to Christ.

### **Findings for TLSi Domain 3—Problem Solving and Decision Making**

Larick and White provided the following definition of problem solving and decision making and the related characteristics of a leader (see Appendix A):

**Problem-Solving & Decision Making:** Creates an environment that enables everyone to contribute productively through understanding and appreciation of differences and focus on the mission of the organization.

17. Conducts effective meetings
18. Manages decisions decisively
19. Involves staff in decisions
20. Organizes people & resources to accomplish tasks
21. Pays attention to critical details
22. Brings conflict into the open
23. Sets clear goals
24. Explains & clarifies new tasks

The interview question related to problem solving and decision making asked, “How is problem solving and decision making handled in the church? What scriptural basis supports your actions regarding problem solving and decision making?” Two pastors used Galatians 6 as a scriptural reference for problem solving. Matthew 18 was cited by half of the pastors, which supports that by two or three witnesses, every word shall be established, which is a premise for decision-making. Seeking God’s will and the wisdom of God for decision making and problem solving was a common thread. Another theme that was repeated was a three-step process for interpersonal problem solving: one on one, bring a brother, then the issue is to be brought before the church. Church leadership in the form of the pastor, staff, elders, and boards were listed as people needed to assist with problem solving and decision making.

Domain 3 is valued by pastors with a God-centered focus—“Creates an environment that enables everyone to contribute productively through understanding and appreciation of differences and focus on the mission of the organization” (see Appendix A). The criteria for this domain are directly supported by the findings. Clear goals are set, which is founded in biblical principles. Bringing conflict into the open was seen as important, and going through the three-step process to resolve conflict allowed for those involved to pay attention to details in order for pivotal yet wise decisions to be made. Pastors enlisted the help of other church leaders, in the form of elders, deacons, ministers, and boards and executive committees, to assist with goal setting and decision making.

#### **Findings for TLSi Domain 4—Personal and Interpersonal Skills**

Larick and White provided the following definition of personal and interpersonal skills and the related characteristics of a leader (see Appendix A):

**Personal/Interpersonal Skills:** Leaders that are approachable, likeable and demonstrate high emotional intelligence in motivating others toward excellence.

25. Is approachable and easy to talk with
26. Provides feedback in a constructive manner
27. Has a good sense of humor
28. Displays energy in personal & work goals
29. Motivates team members
30. Anticipates and manages conflicts
31. Counsels & supports team members
32. Provides support for personal development



For this domain, pastors were asked to “Describe your interpersonal interactions with your congregation and staff. What scriptural basis supports your actions regarding your interpersonal interactions with the congregation and staff?” There were no scriptural references that were listed more than once. Across the board, pastors echoed that they wanted to always be available for the people. One pastor said his church was large enough for vision but small enough to care for the people. Pastors had several descriptors and ways that they communicated their desire to be there for the people:

- Reachable and touchable
- Meet and greets on weekly/quarterly basis
- Hands on
- Stay after every service
- Available for the people
- Shepherd the people
- Servant leadership
- Open-door policy for staff
- Discipleship
- Interact with people before and after every service
- Interact with loving heart

Domain 4 is highly aligned with pastor leadership behaviors: “Leaders that are approachable, likeable and demonstrate high emotional intelligence in motivating others toward excellence” (see Appendix A). The desire of the pastors was to be there as a shepherd to lead and guide the people and help to motivate them. One pastor said that he tells his people to “follow me as I follow Christ.” Pastor availability was a common

thread throughout responses of all the pastors, thereby displaying their deep desire to be approachable and easy to talk to. They wanted members to know that they care and want to help them in this journey of life. Pastors saw that counseling and guiding the people from biblical principles was a major part of their responsibility.

### **Findings for TLSi Domain 5—Character and Integrity**

Larick and White provided the following definition of character and integrity and the related characteristics of a leader (see Appendix A):

**Character/Integrity:** Fostering trust in the organization by creating an emotional intelligent organization whose members know themselves and know how to deal respectfully and understand others.

33. Accepts responsibility for actions & decisions
34. Treats others with respect & dignity
35. Is considerate of others
36. Balances personal & work life
37. Develops trust & credibility with team members
38. Remains calm in tense situations
39. Sincere & straight forward
40. Follows through on agreed on actions

The interview question related to character/integrity asked, “How do you display character and integrity as the pastor of the church? What is your scriptural basis that supports these behaviors?” Three scriptural references were listed at least two times: Galatians 5:22, 1 Timothy 3, and Titus 1. This domain was critical to each pastor. One theme that came across was that it is important to be consistent, be the same all the time,

and be predictable. This connected directly to the pastors' always displaying a "Christ-like character" by "doing what you say you're going to do," being transparent, and living life "before the people." One pastor said, "Integrity is everything," and another pastor recited the scripture that said, "A good name is rather to be chosen than great riches."

Pastors listed a few ways to display character and integrity:

- Never have lunch with someone of opposite sex other than spouse and family
- Monitor entertainment
- Imitate Christ
- Conduct must please God
- Accountability for pastor and church leaders
- Apologize publically when a mistake is made

The passion that each pastor communicated for this area is evidence that pastor behaviors align to Domain 5, "Fostering trust in the organization by creating an emotional intelligent organization whose members know themselves and know how to deal respectfully and understand others" (see Appendix A). One pastor said that his name is known in the church and the city and that pastors have to treat others with love and respect and must consider others just as Jesus did. The responses articulated that pastors need to earn the trust of the people by showing integrity in all areas of their life, and they must preach and live the word of God. In the end, pastors felt the strong need to be honest with the people, and one pastor even said that he admits publically if he makes a mistake (not morally).

## Findings for TLSi Domain 6—Collaboration

Larick and White provided the following definition of collaboration and the characteristics of a collaborative leader (see Appendix A):

**Collaboration:** Building a culture of trusting relationships and purposeful involvement that supports critical and creative problem solving and decision making through effective communication and conflict resolution.

41. Delegates responsibility
42. Gives and receives feedback
43. Encourages open dialog
44. Manages unproductive behavior in teams
45. Participates in team meetings
46. Builds strong relationships of team members
47. Facilitates decision making
48. Gives teams members authority to accomplish tasks

The interview question related to collaboration asked, “How do you build a culture of collaboration and purposeful involvement within the church? What is your scriptural basis for how you build this culture of collaboration?” One scriptural reference, 1 Corinthians 12, was used twice. One pastor said, “We’re better together,” and shared that the culture of his church is to do everything in teams rather than alone. Another pastor said that it is important to teach people that the scripture shows the importance of collaboration and unity. The Bible compared the body of Christ, the church, with the human body and illustrated that the church should celebrate the parts that are obvious as well as those that are not so obvious. “Wisdom of the collective is

greater than that of the individual,” stated one pastor. Everyone must contribute because it takes teamwork to make “the dream work.”

This aligns to Domain 6, “Building a culture of trusting relationships and purposeful involvement that supports critical and creative problem solving and decision making through effective communication and conflict resolution” (see Appendix A). Pastors had a strong desire to enlist members to be a part of the overall mission and vision of the church and to play a part within the church. One pastor said that communication “breeds collaboration.” Many pastors reported that they encouraged open dialogue and sought input from staff and church members in group meetings and one on one. Pastors participated in the team meetings and understood that they had a responsibility to facilitate the decisions that were made. One critical element that pastors echoed was that ultimately scripture was the foundation on which teams were built. This domain was also supported as collaboration was used to join people in the ministry together as a family. As stated by one pastor, church is people working together to do “what God has called them to” do.

### **Findings for TLSi Domain 7—Creativity and Sustained Innovation**

Larick and White provided the following definition of creativity and sustained innovation and the related characteristics of a leader (see Appendix A):

**Creativity and Sustained Innovation:** Developing a culture of divergent thinking and responsible risk taking that harnesses the potential of available human capital to transform the organization.

49. Promotes a positive culture of change and improvement

50. Generates new ideas

51. Fosters & encourages creativity
52. Supports risk taking
53. Demonstrates willingness to take a courageous stand
54. Provides resources that support non-traditional solutions
55. Uses divergent fields & disciplines to create something new
56. Establishes clear expectations

The interview question related to creativity and sustained innovation asked, “What do you do to encourage creativity and innovation to progress the ministry? What is your scriptural basis for how you encourage creativity and innovation?” Two scriptural references were repeated twice—Ephesians 4:8 and 1 Corinthians 12—and one pastor did not give a scriptural reference. “Allow people to do and be who they are,” stated one pastor, while another pastor said that he was not creative but that he turned the creative people loose to do things. A common theme was that pastors saw the importance of teaching people that they had God-given gifts and assisting them to see how important it was to tap into those gifts. One church had a system where members knew that they could submit a proposal of their idea to the church office and someone would work with them to see if the idea could be implemented. Another church used creative teams involved in all areas of the ministry to align sermons with getting the vision out. The idea that everyone had a part in the church was prevalent, and it was important that the church had a system to inspire creativity throughout the organization and the people. “Big bureaucracy . . . in churches . . . kill[s] creativity,” according to one pastor, who stated that pastors and churches must be willing to remove the barriers and make room for new ideas.

This aligns to Domain 7, “Developing a culture of divergent thinking and responsible risk taking that harnesses the potential of available human capital to transform the organization” (see Appendix A). Although the pastors listed different ways that creativity was fostered in their ministry, the evidence shows that this trait is valued and important. One pastor said that it is important to “create a culture [where] gifts are accepted and appreciated,” and sometimes the pastor just has to get “out of the way.” The results that pastors wanted were the changing of lives and winning of souls, so taking courageous stands and taking risks in order to accomplish those goals was supported by the findings. Generating new ideas was supported when one pastor stated that he encouraged members to develop as individuals and bring that creativity and knowledge to advance the kingdom of God. Getting people to creatively tap into their God-given gifts in order to work and operate in the ministry was a consistent finding.

### **Findings for TLSi Domain 8—Diversity**

Larick and White provided the following definition of diversity and the related characteristics of a leader (see Appendix A):

**Diversity:** Integrate the strengths that individual and cultural differences contribute to create an organization that is equitable, respectful and morally accountable in a global society.

57. Recognizes the value of people with different talents and skills

58. Thinks about own feelings and reactions to people before acting

59. Exhibits the humility to acknowledge what they don't know

60. Demonstrates empathy and sees things from other people's perspective

61. Understands that treating people fairly may mean treating them differently according to their ability and background

62. Reflects and learns from experience

63. Involves diverse stakeholders in planning and decision making

64. Assists others to cultivate productive & respectful relationships

The interview question related to diversity asked, “How do you handle the diversity and individuality of the membership? What is your scriptural basis for how you handle diversity and individuality?” Two pastors mentioned 1 Corinthians 12, and three pastors listed Galatians 3 as a scriptural reference to support diversity. Pastors agreed that diversity should be recognized, embraced, and encouraged. It is the leader’s responsibility to lead in this area, and one pastor said, “I force my leaders to make sure they get every race involved, and that’s just exploded.” Diversity was classified as the “wonder of ministry” and was seen as the beauty of what God calls ministry and a domain that displays the power of the Holy Spirit. Celebrating differences is key because God made provisions for differences. Another key point was that there must be transparency about diversity, and the church has a responsibility to show in God’s word that “God loves all people, [so] we [the church] love all people.” Pastors saw that their role was to create love and acceptance for diversity, which can be displayed in various ways: religious background, age, race, and socioeconomic status.

This aligns to Domain 8, “Integrate the strengths that individual and cultural differences contribute to create an organization that is equitable, respectful and morally accountable in a global society” (see Appendix A). It was evident that all the pastors saw diversity as directly tied to scripture, and they felt the responsibility to diversify so that



“everybody God brings” to the ministry is seen as a “puzzle piece” for ministry. The findings clearly show that each person is seen as an integral part of ministry and must be treated as such. Jesus was the ultimate example of love in how he accepted people as they were, and pastors understand that they have the same role of displaying empathy and compassion for people. One pastor said that God made “provisions” for differences, and the various scriptural references in Table 2 (in Chapter IV) support this domain.

### **Findings for TLSi Domain 9—Team Building**

Larick and White provided the following definition of team building and the related characteristics of a leader (see Appendix A):

**Team Building:** Creating an effective team by instilling a cooperative atmosphere, building collaborative interaction, and encouraging constructive conflict.

65. Provides subordinates effective mentoring & coaching
66. Builds a culture of open communication
67. Encourages divergent thinking
68. Challenges & encourages team members
69. Holds self & others accountable
70. Empowers others to work independently
71. Provides feedback for improved performance
72. Builds a culture that is safe and promotes risk taking

The interview question related to team building asked, “How do you establish an atmosphere of team building? What is your scriptural basis for how you establish team building?” There were no overlapping scriptures for team building, and one pastor did

not cite a scripture. Pastors articulated that team building is supported by the scripture and that Jesus valued teams as evidenced by his team of disciples. Again, there was an emphasis that people must be taught and shown the importance of working together and how everyone is needed to work toward a common mission. One pastor said, “We’re better together.” Pastors saw themselves and other church leaders as the catalysts for keeping the vision before the people and being at the forefront of bringing people together.

This aligns to Domain 9, “Creating an effective team by instilling a cooperative atmosphere, building collaborative interaction, and encouraging constructive conflict” (see Appendix A). Team building was seen as integral to the church setting, as one pastor said that it is important to celebrate different gifts, abilities, and contributions of team members and to encourage team members to take part in every aspect of ministry. One pastor referenced Jesus as an example that illustrated that pastors must empower the people to make decisions on behalf of the kingdom of God, just as Jesus did with his disciples: “Everyone’s individual skills, everyone’s individual traits, everyone’s individual education is what helps us to be a stronger unit for the kingdom.” Every team still needs a leader to coach them, guide them, provide feedback, and challenge them.

One pastor said the following:

On a team, yeah, you need a leader. You can’t do it by a committee of 50 people or something. You’ve got to have a leader. The leader is just the one that’s the catalyst that’s helping all of those people function at a high level with what they’re good at and what they’re going to be doing.

Divergence is key to successful churches that can bring individuals together for a common goal. As one pastor said, “Everybody has different roles. Those different roles, when they work together, can do some amazing things.”

### **Findings for TLSi Domain 10—Political Intelligence**

Larick and White provided the following definition of political intelligence and the related characteristics of a leader (see Appendix A):

**Political Intelligence:** Generating organizational influence to ethically advocate for causes and changes that will advance the organization’s vision and mission.

73. Builds support for organizational initiatives

74. Builds trust & support with constituents

75. Develops key champions for organizations agenda

76. Identifies & maintains resources supporting the organization

77. Negotiates effectively on behalf of the organization

78. Avoids negative politicking and hidden agendas

79. Builds coalitions & support through networking

80. Anticipates obstacles by engaging others to share ideas

**Internal.** The interview question related to internal political intelligence asked, “What are your views on internal political intelligence in the church setting? What is your scriptural basis for these views?” There were no overlapping scriptural references for internal political intelligence. The responses from the pastors varied for this domain based on how each pastor interpreted the meaning of political intelligence. One pastor was firm that his church was totally nonpolitical and that he did not get involved in politics (e.g., petitions) but only addressed biblical issues. On the other end of the

spectrum, a pastor said, “I’m very political but in the sense of a biblical citizen.” This pastor was clear that he did not go down the party line but used the scripture to bring modern issues to relevancy. One pastor said his church had a political awareness action committee that kept the membership educated about important issues. Other pastors were firm that the church should not use the “internal . . . platform for specific political agendas” and should not “try to lead people politically,” yet churches should have a heart of compassion and stand firm in biblical beliefs so that when there is a crossover, the church would support those biblical beliefs. One pastor said to “keep it simple stupid” (KISS) so that bureaucracy did not govern the church. He interpreted that political intelligence dealt with church government and leadership teams and how they communicated with the members.

This aligns to Domain 10, “Generating organizational influence to ethically advocate for causes and changes that will advance the organization’s vision and mission” (see Appendix A). At the onset, it seemed that the responses did not meet the original intent of the question as listed on the instrument. However, after multiple reviews of the findings, it was determined that there is evidence of alignment with the above-listed domain criteria. The responses varied greatly for this area, but a consistent thread was that the church should support God’s agenda and plan for people. Throughout the interviews, it was clear that pastors understood their role to advocate for God’s kingdom by teaching the word and using scripture as the basis for operation. This foundational piece allowed pastors to build trust with members, knowing that networking and team building were for the advancement of God’s agenda, not their own. People should follow godly principles in all areas and be encouraged to be an active voice for God.

**External.** The interview question related to external political intelligence asked, “What are your views on external political intelligence in the church setting? What is your scriptural basis for these views?” Two pastors cited 1 Timothy 2:1-2, which says,

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

This scripture is clear that the church is commanded to pray for those in authority, so pastors felt that members were responsible to pray for their political leaders. A common thread in the findings was that people should be involved in their community and their political surroundings by being educated on the topics, being represented in political offices, and voting on a regular basis. The church was considered the “mouthpiece” and “messenger” of God, so church members should be involved in the communal, community, and social activities. One pastor said that God expects the church to have a significant influence on moving the culture and the world in a certain way, so the church cannot ignore politics. According to one pastor, the church should be known for representing Christ.

Again, this aligns to Domain 10, “Generating organizational influence to ethically advocate for causes and changes that will advance the organization’s vision and mission” (see Appendix A). Though there were different methods used in churches, the common thread was that the church has a responsibility to support biblical principles and take a stand on what God has said. How pastors tended to external politics varied from church to church. There was evidence that pastors felt that they were responsible for developing their people around supporting God’s plans in every issue based in scripture, whether the

issue was considered to be political or not. One pastor said, “Our church is known for this perspective, so we represent Christ, not a political party.”

### **Conclusions**

The literature supports that transformational leaders must gain the trust of their followers for those followers to truly connect to the organization and engage in the culture of change (Bass, 1999). Transformational leadership was supported by Gass (2010), who said,

Real changes we seek in the world ask that we collectively engage and apply the principles and practices of transformational change to all of this: our work with individuals, with organizations, with coalitions and networks, with social change movements and with society. (para. 12)

The TLSi utilized 10 specific domains as a measurement of transformational leadership characteristics. One conclusion from the results of this study is that the 10 domains of transformational leadership included in the TLSi are supported from a biblical standpoint. In fact, the data showed that there was not specific repetitive scripture alignment across the domains, but each domain was supported by various scriptures. It is clear that the domains of transformational leadership have clear scriptural connections throughout the Bible.

At this point, it is critical to bring clarity for readers who may not have scriptural background. Though the pastors in the study provided varied scriptural references for each domain, a major point to note is that the leaders in this study looked to the same canon of scripture for guidance, and they all actually applied biblical principles. The domains for the TLSi were all supported by various scriptures throughout the Bible, so

even if one does not agree with the scripture, one would have to agree that the domains of transformational leadership are still clearly evident in and supported by scripture. So a conclusion that can be detailed here is that even if one does not agree with the canon of scripture, one could not refute the evidence from the study that supports the connections between the transformational leadership domains and scripture.

At first glance, one may question the validity of scriptural connection to transformational leadership skills because of the dissimilarity of the scriptures. When given further thought, it is important to conclude that the variations of scriptural references can be directly tied to the fact that the pastors were diverse leaders of autonomous churches. Since the churches were autonomous and had self-governing rule, each pastor had autonomy to choose the foundational scriptures for his church. The inconsistency in the scriptural references supports that each pastor had his own belief of what scripture supported the transformational leadership domains, and though different, each scripture chosen clearly provides evidence that ties transformational leadership to biblical principles.

Another conclusion is that pastors are passionate about how they deal with the people in their church, which ties to the personal and interpersonal domain. The common thread throughout the interviews was that at the heart of the church are the people, and that can be supported by the fact that people are at the center of God's heart. John 3:16 (King James Version) says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As the pastors responded to the interview questions, there was evidence that they also spoke from this as a core value. The pastors showed deep care and concern for the people

whom they oversaw. Transformational leaders recognize that transformation starts with the individual, so they pay particular attention to what motivates the individual to change personally (Simic, 1998). The collaboration domain highlighted this conclusion as evidenced by varying responses that showed how important people are to the church, and Tables 3 and 4 (in Chapter IV), along with the pastor responses, supported this conclusion.

Character and integrity can be concluded to be the foundational piece for pastor behavior, as all the pastors in this study felt that this domain was necessary and required in order to function in all other areas. Displaying Christ-like behavior was echoed by each pastor and was the critical attribute that was a springboard from which they all operated. In the Bible, 1 Timothy 3:1-5 (King James Version) clearly demonstrates that church leaders must make the decision to live a life that is pleasing to God to qualify to be used by God:

This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?).

Another conclusion that can be made is that pastors see the active need for people to be connected to the church. A few of the domains overlapped in the sense that pastors responded in like manner and used the same biblical support in their response—for



example, collaboration, creativity, diversity, and team building. Pastors all agreed that they must invest in the people by teaching them, training them, and trusting them to contribute. It was echoed throughout each of these domains that the people all fit into the body of Christ, and everyone has a critical part in the body to see that it functions properly. Pastors were clear that though they were the leaders of their churches, they knew the importance of not stifling membership but guiding members to see their God-given gifts and potential. Effective leaders know that transformation is connected to human behavior and is linked to a person's heart and beliefs (Gass, 2010).

Political intelligence, as the literature would speak to it, was the domain that pastors seemed to have the most difficulty interpreting. At the onset, it looked like the responses were scattered. However, when aligning the pastor responses to the TLSi domain characteristics for political intelligence, the data support this domain. Larick and White (Appendix A) listed some of the following as characteristics of political intelligence:

- Builds support for organizational initiatives
- Avoids negative politicking and hidden agendas
- Builds trust & support with constituents

The pastors all showed evidence of behaviors in these areas as they advocated for the kingdom of God and took a stand on supporting kingdom principles. Even for those encouraging their members to vote in the political arena, this stemmed from a belief that members would make decisions that would be aligned to the word of God in order to advance God's kingdom.

A final conclusion is that the methods of communication that pastors reported using were tightly aligned to how secular arenas conduct business. Many pastors reported using communication techniques that are specifically used in other organizational structures, such as e-mail, radio, billboards, and so forth. Social media was also referenced several times as an effective way to get the word and vision of the ministry out to people.

### **Implications for Action**

So how can transformational leadership behavior positively impact churches and ultimately affect their communities? This study can have a tremendous influence on schools and seminaries that prepare pastors and ministers for full-time ministry. Training and curriculum would be beneficial for pastors. Creating curriculum and courses that detail transformational leadership according to the 10 domains and tie into scriptural principles would create a foundation that may be lacking for pastors. Secular organizations are known for teaching their people about leadership and effective strategies to move their organizations forward. Yet, the church tends to operate from a different standpoint. Knowing that transformational leadership principles are supported through the Old and New Testaments makes them worthy of deeper study for church leaders. Luke 16:8 (King James Version) says, “And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.” In other words, the church has a responsibility to tap into effective secular strategies that can be taught and utilized by pastors, especially since there is biblical alignment.

One implication would be for church leadership schools to create their programs to support transformational leadership principles. The pastor-training program could be named Transformational Leadership That Transforms Lives. The foundational biblical scripture would be Romans 12:1-2 (King James Version), which says,

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

This pastor-training program should be broken down into the 10 courses listed below:

- Visionary leadership
- Communication
- Problem solving and decision making
- Personal/interpersonal skills
- Character/integrity
- Collaboration
- Creativity and sustained innovation
- Diversity
- Team building
- Political intelligence

The courses should directly align to the 10 domains listed in the TLSi. At the beginning of the program, the TLSi should be taken by a student/pastor and a group that the student/pastor has worked with. The student/pastor and the group should retake the

TLSi midway through the course and again at the end of the course. Growth goals should be created at the conclusion of each TLSi, and the measurement of growth should be incorporated into the final approval requirements.

The first course should focus on character and integrity. Proverbs 11:1 (King James Version) says, “The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.” These two principles are key to every Christian and must be understood and lived out before one can even consider being a pastor. As stated in Proverbs 22:1 (New Living Translation), “Choose a good reputation over great riches; being held in high esteem is better than silver or gold.” Ephesians 5:1, 8 (King James Version) states, “Be ye therefore followers of God, as dear children; . . . For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” Character and integrity are critical attributes that every pastor and church leader must possess, so it would be natural for the first part of the coursework to begin there. From character and integrity, the rest of the coursework should be built from the rest of the domains.

Just as any other leadership position, pastors and church leaders need guidance and training. Godly principles are the sole source from which pastors should operate, but it is clear that the research on transformational leadership is directly aligned to biblical scriptures. Leonard (2005) stated that leaders are accountable for organizational transformation by clearly communicating the new vision with energy. The literature has shown that church attendance and membership involvement has decreased and declined (Chaves, 2002). Although there is not a direct study that proves that this decline is based on pastor leadership traits, it would benefit churches and pastors if people had a

measurement tool such as the TLSi that could be used to determine if they wanted to connect to a church. Transparency is critical for trust, so educating people, members of the church and nonmembers alike, about transformational leadership skills will be critical for allowing people to make judgments about who they choose to follow. Eisenbach et al. (1999) articulated that good leaders connect individuals' personal vision to the greater vision in order to encourage change.

Another implication is for the selection and monitoring of pastors. Since the transformational leadership principles have their foundation in biblical principles, they provide a good standard of measurement for pastor monitoring or pastor selection. Utilizing the TLSi, current pastors can specifically be given feedback, and the TLSi can be used as a monitoring system for pastors. If areas of concern manifest from the feedback, then those pastors can create growth plans for accountability. For new pastors, the transformational leadership domains can be used as criteria for selection. The questions used in the instrument for this study can be used as pre-selection criteria as potential pastors are interviewed. A rating scale can be created for the questions and used as a measurement tool to determine if a person is qualified to be a pastor.

Another implication for pastors is that every pastor of a church should have an eight-step transformational action plan as to how the church will address the 10 domains of the TLSi, which directly aligns to how the church will be transformational. As stated in 1 Corinthians 14:40 (King James Version), "Let all things be done decent and in order." Each domain has a scriptural verse that aligns to how important the domain is for transformational leadership:

1. Visionary leadership

- Habakkuk 2:2 (King James Version): “And the Lord answered me, and said, *Write the vision, and make it plain upon tables* [emphasis added], that he may run that readeth it.”
- Each pastor should be able to articulate the vision and attach a scripture as the foundational principle.

## 2. Communication

- Habakkuk 2:2 (King James Version): “And the Lord answered me, and said, Write the vision, and make it plain upon tables, *that he may run that readeth it* [emphasis added].”
- Each pastor should detail a communication plan for
  - overall church vision,
  - personal mission,
  - membership (internal),
  - community (external), and
  - auxiliary/ministry groups.

## 3. Problem solving and decision making

- Galatians 6:1-2 (King James Version): “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfil the law of Christ.”
- Pastors should ensure they have scriptural basis for how they will deal with the following:
  - interpersonal conflict;

- staff issues;
- leadership issues;
- sin;
- family:
  - children,
  - marriage,
  - singles;
- work life; and
- politics.

#### 4. Personal/interpersonal skills

- John 1:4 (King James Version): “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”
- Pastors should have a plan to be reachable, touchable, and available to the people.
- Pastors should create a plan as to how they will lead this in their church by using some suggestions:
  - meet and greets on weekly/quarterly basis,
  - hands on,
  - stay after every service,
  - shepherd the people,
  - servant leadership,
  - open-door policy for staff,
  - discipleship,

- interact with people before and after every service,
- interact with loving heart, and
- new membership classes.

#### 5. Character/integrity

- Titus 1:6-9 (King James Version): “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”
- Pastors must vow to live a life that is Christ like.
- Pastors should be willing to vow the following oath of moral character before God and the people:
  - never have lunch with someone of opposite sex other than spouse and family,
  - monitor entertainment,
  - imitate Christ,
  - conduct must please God,
  - accountability for pastor and church leaders, and
  - apologize publically when a mistake is made.

#### 6. Collaboration and team building



- Romans 12:4-5 (King James Version): “For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.”
- Pastors must create and implement a plan to build a culture of collaboration and team building.
- Examples that can be used for implementation:
  - celebrate the parts of church that are not obvious,
  - hold regular/monthly leadership meeting to communicate vision and goal for each ministry,
  - calendar ministry events to support each ministry,
  - promote and market each other’s ministry,
  - ensure everyone contributes to overall process, and
  - assign prayer partners.

#### 7. Diversity, creativity, and sustained innovation

- Galatians 3:28 (King James Version): “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”
- Ephesians 4:7-8 (King James Version): “But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.”
- Pastors should work with their leadership to develop a clear plan to address diversity and creativity in order for ministry to continually progress.
- Examples that can be used for implementation:

- membership teaching about God given gifts,
- new members classes as portal to get new members channeled into ministry teams aligned to their passion,
- system for members to submit creative ideas/brainstorms,
- groups/teams/auxiliaries that members can join, and
- creative teams connected.

#### 8. Political intelligence

- Matthew 28:19 (International Standard Version): “Therefore, as you go, disciple people in all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit.”
- Matthew 9:35-38 (King James Version): “Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. Then He said to His disciples, ‘The harvest truly *is* plentiful, but the laborers *are* few. Therefore pray the Lord of the harvest to send out laborers into His harvest.’”
- Pastors should consider the following for every political issue, whether internal or external:
  - What does the scripture say about the issue?
  - What would Jesus say?
  - What would Jesus do?
  - For that issue, follow the mode of Jesus with a heart of love and compassion!

## **Recommendations for Further Research**

Recommendations for further research include the following areas:

1. A comparison study of pastor leadership traits with pastor responses to interview questions aligned to the TLSi and TLSi results for pastors from their leaders and membership.
2. A comparison study of leadership traits of pastors of autonomous churches with 1,000 or more members versus pastors of churches with 500 members or less.
3. A comparison study of leadership traits of pastors of autonomous churches with 1,000-1,750 members as compared to pastors of megachurches of 2,000 or more members.
4. A comparison study of church members' views of transformational leadership as compared to pastors' views of their leadership traits in churches of 1,000 or more members.
5. A study to determine how pastor leadership traits/behaviors affect membership involvement, attendance, and giving.
6. A study to determine what traits are exhibited by pastors who have membership participation of 75% or more.
7. A study to determine how churches recover when a pastor has had public character and integrity issues.
8. A study to determine how pastors can be prepared to lead megaministries using transformational leadership skills as a tool for effective leadership traits.
9. A study to determine whether pastor leadership traits and behaviors vary in churches that are autonomous versus churches under delegated authority.

10. A study to determine how pastor traits/behaviors can draw more membership to the church.
11. A study to determine how churches can organize in a way to channel every member into his or her gifting so that 90%-100% of the membership actively participates in the organization.
12. A study to determine how transformational leadership traits and behaviors can be instituted in pastoral preparation schools/seminaries.
13. A study to determine if there is a difference between male and female pastors according to transformational leadership skills.

### **Concluding Remarks and Reflections**

As an elementary school principal who is a strong believer in Christ, I found myself desiring to merge two worlds. I noticed the need for me to be effective as a leader was critical to the success of my school, yet I also felt strongly about the kingdom of God. It was important to me that I learned about a topic that was intricately tied to my passions and desires. Originally, I thought of studying leadership behaviors as they pertain to the secular workplace. Upon reading the literature, it was obvious that the research was content rich as it pertains to leadership in the secular workplace. Then, a spark came to me while discussing topics. I knew that studying leadership and how to increase leadership effectiveness was important to me, but I was unsure as to how to find the missing link.

Then, I began to think about another area of passion, which is to see the kingdom of God advance through the advancement of his church. While discussing ideas with my cohort mentor, the heavens opened. I knew then that I needed to conduct a study that

dealt with leadership behaviors of church leaders. I found that transformational leadership is supported through the literature, and Bass (1999) said that leaders must have an influence on the people regarding vision and their beliefs. Again, there were plenty of studies that had been conducted on leaders and leadership dating back centuries. Over time, the schools of thought that surrounded leadership changed and transitioned. The areas that were studied varied as well. However, the church was lacking in studies on leadership.

It was important that I conducted a study of pastors who had autonomy so that the data would be authentic. Pastor-led churches have pastors who essentially choose their leadership behavior rather than a denominational-chosen pastor who could be removed at any time if he or she does not meet certain criteria. A second criterion that I thought important was that the churches needed to be authentically validated with a membership of 1,000 or more to show how systems make up the church. In the beginning, I considered surveying the pastors instead of interviewing them. After much thought, I wanted to gather unprescribed data, which would show either alignment or misalignment of pastor behaviors to transformational leadership. Therefore, I decided to conduct the case study interviews.

Originally, I was going to interview eight to 10 pastors and wanted to conduct face-to-face interviews. As I began to gather information as to how to contact pastors who met the two criteria, I ran into roadblocks. I was able to secure one pastor immediately. However, I was very concerned at one point that I would not be able to get enough participants and thought that I may need to change the criteria. I really did not want to change anything, and with the encouragement of my chair, I stuck with it.

Slowly, more pastors agreed to participate in the study and were excited to contribute to what they thought was important work for the kingdom of God. Before submitting my proposal to the Brandman University Institutional Review Board (BUIRB), I decided to conduct eight interviews.

Along the way, it was clear that I needed to ensure that the interview questions were directly aligned to the TLSi but open ended enough so that pastors could give authentic responses that were not coached. During the field test, I learned a valuable lesson that I needed to highlight the fact that I was asking pastors to tie each response to a scriptural foundation. Throughout the interviews, I found that as scriptures were given for each domain, they varied. I specifically had to acknowledge and monitor myself for bias because I had a prescribed thought that the scriptures would all align under each domain. The revelation came to me that each domain is clearly supported by scripture to the point that supporting scriptures can be found throughout the Bible.

Since there was a struggle to even get enough participants, I decided to conduct interviews using Adobe Connect so that pastors could interview at a time and in a location that was convenient for them. This system worked very well, except that the last interview was done while a pastor was in the car on the way to another appointment. Since he was sent the interview questions prior to the interview, he had time to preview them just as every other pastor did.

I have transformed and continue to transform from the knowledge gained in this study. I consider people first before I consider the task. People want to know that a leader cares, and then they are open to hearing the vision. My social style is expressive, which is a style that is “tell assertive,” which means that my tendency is to boss others.

This study of transformational leadership helped me to grow to see how critical it is to tap into the people on the team to get them involved in areas for which they have passion. Once that is done, I can free the people to be fully who they are to bring the team together for the greater good. That lesson is invaluable. I am grateful to serve as a leader in my secular job and in God's kingdom!

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## APPENDICES



## APPENDIX A

### Transformational Leadership Skills Inventory

#### *Transformational Leadership Skills Inventory* *TLSi*

*Larick & White 2012*

*Every organization must be prepared to abandon everything it does to survive in the future.*  
*Peter Drucker*

Leadership matters and the demands for great leaders are increasing each day. The fast paced global age has presented unprecedented challenges and uncertainty to leaders in all sectors of business, government, education, and social institutions. This environment is redefining the skills that leaders must have to be successful. Great leaders today frequently use 360° feedback as a process to analyze their performance as a leader and develop professional and personal growth plans.

According to Jones & Bearley (1996) the term 360° feedback refers to the practice of gathering and processing multi-rater assessments on leader's performance and feeding back the results. In this process the leader rates her/him on a set of criteria using an inventory administered on-line. The same inventory is used by a group of respondents to rate the leader. For example the leader's boss/supervisor, peers and subordinates use the same inventory to provide feedback concerning the leader's perceived performance. The data received from the inventory provides the leader information necessary to identify their strengths and opportunities for growth.

The 80 items used in this inventory are based on theory and research about leadership and the attributes and strategies that support transformational leadership. An extensive literature search on transformational leadership and the process of change has led to identification of 10 domains and 80 skills that comprise the TLSi.

The development of this instrument has relied on the prior research of John Kouzes & Barry Posner; Ken Wilber; John Kotter; Daniel Goleman; Loyd Cacioppe; David Cashman; Peter Senge; Thomas Havey, Patricia Clark White & Lawrence Kemper; Edgar Schein; Rosabeth Moss Kanter; Ken Blanchard; William Bearley & John Jones; et al.

The TLSi inventory includes 10 domains of leadership that support transformational leadership and was developed through rational and empirical processes. Based on research and field experience, the authors believe that the 10 domains provide a holistic framework for understanding the nature of transformational leadership. While the 10 domains can be disaggregated, the true nature of leadership can only be understood as a whole.

The concept of the Johari window illustrates the value of participating in 360 degree feedback. Johari window is a two-by-two matrix that describes how we perceive ourselves and how the world around us perceives us.

*Larick-White©2012*

Known to Self Known to Others	Known to Self Unknown to Others
Unknown to Self Known to Others	Unknown to Self Unknown to Others

With the help of the 360 degree feedback leaders can narrow the “Unknown to self/Known to Others” area and develop growth action plans independently or with the guidance of a coach. Leaders can also use the feedback as a starting point for expanding the “known to Self/Known to Others” area in the direction of what was previously unproductively hidden from the outside world.

The data that is received in the 360 degree feedback is not a diagnosis, or a label of any kind. It is input for self-exploration and improvement. As the answers of the respondents may be influenced by a myriad of factors, they may not necessarily be the ultimate truth. Therefore the data is most valuable when used in conversation with a coach or facilitator.

It is advisable to seek feedback from many people who know you from a variety of perspectives. For purposes of this inventory you are asked to solicit feedback from as many sources as appropriate to you as a leader. As a minimum the respondents should include self, boss/supervisor, peers and subordinates.

It is important that responses of peers and subordinates be confidential. No names or identifiers of peer/subordinate will be used other codes associated with the leader’s feedback data.

In this instrument you will rate 80 areas of competency expected of successful Transformational Leaders. The scale will range from a high of 5 being “Very great extent” to a low of 1 being “Very Little Extent”. These 80 competencies are arranged in ten domains of eight skills each.

The ten domains include:

1. Visionary Leadership
2. Communication
3. Problem Solving & Decision Making
4. Personal & Interpersonal Skills
5. Character & Integrity
6. Collaboration & Sustained Innovation
7. Managing Change
8. Diversity
9. Team Development

## 10. Political Intelligence

Together, the ten domains describe the competencies of successful transformational leaders. Responses to the eighty (80) skill areas provide data supporting three transformational feedback reports.

1. Summary Report – Aligns the eighty skills in the ten domains providing a profile for each domain and each skill.
2. Domain Summary Report – Aggregates all of the data into a report showing the ten domains.
3. Strength – Growth Report – Identifies the strongest twenty skills and the twenty skills representing opportunities for growth.

Completing the instrument will:

- Enable you to make the choices about the areas you want to develop
- Enable you to identify the areas which are not strengths for you and from there craft leadership improvement plans
- Help you understand how your actions and focus creates an environment which enables others to perform at their best
- Enables you to focus on the areas which are critical to the development of a high performance work environment
- Acquire a higher capacity to manage stress
- Become more effective at operating in teams and organizations
- Expand behavioral repertoires and discover more creative ways to solving difficult interpersonal problems

**3. This is where you define your groups. For each code, type the name of the group. For example, G1 might be Board Members. List from 1 to 6 groups which do not overlap.**

G1	<input type="text"/>
G2	<input type="text"/>
G3	<input type="text"/>
G4	<input type="text"/>

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G5

G6

**4. For each group you defined, enter the maximum number of responses expected This helps us when sending reminders.**

G1

G2

G3

G4

G5

G6

**5. Please type the email address where your reports should be sent.**

### Transformational Leadership Skills Inventory

#### TLSi

**Please rate each skill according to the degree to which it is evident in this individual.**

5 = Very great extent 4 = Great Extent 3 = Some Extent 2 = Little Extent 1 = Very Little Extent

#### Domain

<b>Visionary Leadership:</b> Creating a vision of the future as an ethical agent of change, who mobilizes stakeholders to transform the organization.	1	2	3	4	5
1. Plans & actions match the core values of the organization	1	2	3	4	5
2. Uses strategic thinking to create direction for the organization	1	2	3	4	5
3. Communicates personal vision effectively	1	2	3	4	5
4. Involves stakeholders in creating a vision for the future	1	2	3	4	5

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5. Inspires others	1	2	3	4	5
6. Anticipates and plans for the future	1	2	3	4	5
7. Mobilizes stakeholders to transform the organization	1	2	3	4	5
8. Challenges thinking about the future	1	2	3	4	5

<b>Communication:</b> Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization.	1	2	3	4	5
9. Listens to & tolerant of divergent points of view	1	2	3	4	5
<del>10.</del> Uses technology & social media to communicate with stakeholders	1	2	3	4	5
11. Writes in a clear, concise style	1	2	3	4	5
12. Builds strong relationships through open communication & listening	1	2	3	4	5
13. Is accessible	1	2	3	4	5
14. Presents ideas & information in a clear & well-organized manner	1	2	3	4	5
15. Communicates an inspiring vision	1	2	3	4	5
16. Communicates effectively in oral presentations	1	2	3	4	5

<b>Problem-Solving &amp; Decision Making:</b> Creates an environment that enables everyone to contribute productively through understanding and appreciation of differences and focus on the mission of the organization.	1	2	3	4	5
17. Conducts effective meetings	1	2	3	4	5
18. Manages decisions decisively	1	2	3	4	5
19. Involves staff in decisions	1	2	3	4	5
20. Organizes people & resources to accomplish tasks	1	2	3	4	5
21. Pays attention to critical details	1	2	3	4	5
22. Brings conflict into the open	1	2	3	4	5
23. Sets clear goals	1	2	3	4	5
24. Explains & clarifies new tasks	1	2	3	4	5

<b>Personal/Interpersonal Skills:</b> Leaders that are approachable, likeable and demonstrate high emotional intelligence in motivating others toward excellence.	1	2	3	4	5
25. Is approachable and easy to talk with	1	2	3	4	5
26. Provides feedback in a constructive manner	1	2	3	4	5
27. Has a good sense of humor	1	2	3	4	5
28. Displays energy in personal & work goals	1	2	3	4	5
29. Motivates team members	1	2	3	4	5
30. Anticipates and manages conflicts	1	2	3	4	5
31. Counsels & supports team members	1	2	3	4	5
32. Provides support for personal development	1	2	3	4	5

<b>Character/Integrity:</b> Fostering trust in the organization by creating an emotional intelligent organization whose members know themselves and know how to deal respectfully and understand others.	1	2	3	4	5
33. Accepts responsibility for actions & decisions	1	2	3	4	5
34. Treats others with respect & dignity	1	2	3	4	5
35. Is considerate of others	1	2	3	4	5
36. Balances personal & work life	1	2	3	4	5
37. Develops trust & credibility with team members	1	2	3	4	5
38. Remains calm in tense situations	1	2	3	4	5
39. Sincere & straight forward	1	2	3	4	5
40. Follows through on agreed on actions	1	2	3	4	5

<b>Collaboration:</b> Building a culture of trusting relationships and purposeful involvement that supports critical and creative problem solving and decision making through effective communication and conflict resolution.	1	2	3	4	5
41. Delegates responsibility	1	2	3	4	5
42. Gives and receives feedback	1	2	3	4	5
43. Encourages open dialog	1	2	3	4	5

44. Manages unproductive behavior in teams	1	2	3	4	5
45. Participates in team meetings	1	2	3	4	5
46. Builds strong relationships of team members	1	2	3	4	5
47. Facilitates decision making	1	2	3	4	5
48. Gives teams members authority to accomplish tasks	1	2	3	4	5

<b>Creativity and Sustained Innovation:</b> Developing a culture of divergent thinking and responsible risk taking that harnesses the potential of available human capital to transform the organization.	1	2	3	4	5
49. Promotes a positive culture of change and improvement	1	2	3	4	5
50. Generates new ideas	1	2	3	4	5
51. Fosters & encourages creativity	1	2	3	4	5
52. Supports risk taking	1	2	3	4	5
53. Demonstrates willingness to take a courageous stand	1	2	3	4	5
54. Provides resources that support non-traditional solutions	1	2	3	4	5
55. Uses divergent fields & disciplines to create something new	1	2	3	4	5
56. Establishes clear expectations	1	2	3	4	5

<b>Diversity:</b> Integrate the strengths that individual and cultural differences contribute to create an organization that is equitable, respectful and morally accountable in a global society.	1	2	3	4	5
57. Recognizes the value of people with different talents and skills	1	2	3	4	5
58. Thinks about own feelings and reactions to people before acting	1	2	3	4	5
59. Exhibits the humility to knowledge what they don't know	1	2	3	4	5
60. Demonstrates empathy and sees things from other people's perspective	1	2	3	4	5
61. Understands that treating people fairly may mean treating them differently according to their ability and background	1	2	3	4	5
62. Reflects and learns from experience	1	2	3	4	5
63. Involves diverse stakeholders in planning and decision making	1	2	3	4	5

64. Assists others to cultivate productive & respectful relationships	1	2	3	4	5
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<b>Team Building:</b> Creating an effective team by instilling a cooperative atmosphere, building collaborative interaction, and encouraging constructive conflict.	1	2	3	4	5
65. Provides subordinates effective mentoring & coaching	1	2	3	4	5
66. Builds a culture of open communication	1	2	3	4	5
67. Encourages divergent thinking	1	2	3	4	5
68. Challenges & encourages team members	1	2	3	4	5
69. Holds self & others accountable	1	2	3	4	5
70. Empowers others to work independently	1	2	3	4	5
71. Provides feedback for improved performance	1	2	3	4	5
72. Builds a culture that is safe and promotes risk taking	1	2	3	4	5

<b>Political Intelligence:</b> Generating organizational influence to ethically advocate for causes and changes that will advance the organization's vision and mission.	1	2	3	4	5
73. Builds support for organizational initiatives	1	2	3	4	5
74. Builds trust & support with constituents	1	2	3	4	5
75. Develops key champions for organizations agenda	1	2	3	4	5
76. Identifies & maintains resources supporting the organization	1	2	3	4	5
77. Negotiates effectively on behalf of the organization	1	2	3	4	5
78. Avoids negative politicking and hidden agendas	1	2	3	4	5
79. Builds coalitions & support through networking	1	2	3	4	5
80. Anticipates obstacles by engaging others to share ideas	1	2	3	4	5

### Transformational Leadership Skills Inventory

#### TLSi

5 = Very great extent 4 = Great Extent 3 = Some Extent 2 = Little Extent 1 = Very Little Extent

#### Domains

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<b><u>Visionary Leadership:</u></b> Creating a vision of the future as an ethical agent of change, who mobilizes stakeholders to transform the organization.	1	2	3	4	5
<b><u>Communication:</u></b> Leadership that effectively supports an environment of open communication where the exchange of ideas, solutions, & problems are discussed inside & outside the organization.	1	2	3	4	5
<b><u>Problem-Solving &amp; Decision Making:</u></b> Creates an environment that enables everyone to contribute productively through understanding and appreciation of differences and focus on the mission of the organization.	1	2	3	4	5
<b><u>Personal/Interpersonal Skills:</u></b> Leaders that are approachable, likeable and demonstrate high emotional intelligence in motivating others toward excellence.	1	2	3	4	5
<b><u>Character/Integrity:</u></b> Fostering trust in the organization by creating an emotional intelligent organization whose members know themselves and know how to deal respectfully and understand others.	1	2	3	4	5
<b><u>Collaboration:</u></b> Building a culture of trusting relationships and purposeful involvement that supports critical and creative problem solving and decision making through effective communication and conflict resolution.	1	2	3	4	5
<b><u>Creativity and Sustained Innovation:</u></b> Developing a culture of divergent thinking and responsible risk taking that harnesses the potential of available human capital to transform the organization.	1	2	3	4	5
<b><u>Diversity:</u></b> Integrate the strengths that individual and cultural differences contribute to create an organization that is equitable, respectful and morally accountable in a global society.	1	2	3	4	5
<b><u>Team Building:</u></b> Creating an effective team by instilling a cooperative atmosphere, building collaborative interaction, and encouraging constructive conflict.	1	2	3	4	5
<b><u>Political Intelligence:</u></b> Generating organizational influence to ethically advocate for causes and changes that will advance the organization's vision and mission.	1	2	3	4	5

## APPENDIX B

### Interview Schedule Questions

Basis for Question Choices (Patton, 2002, p. 352)

Bless you Pastor \_\_\_\_\_! This interview is being conducted as I study on “A Comparison of Pastor Leadership Behavior in Churches of 1000 or More Members to Transformational Leadership Behavior as Identified in the Transformational Leadership Skills Inventory.” I want to find out how the leadership behaviors of Pastors such as yourself compare to Transformational Leadership Behaviors found in academic literature. You have received a consent form to sign, which indicates your consent to this interview. Thank you in advance for your time and willingness to participate in this study. The interview will be recorded. Do you have any questions before we begin?

1. Can you tell me the story about your journey to becoming a pastor?

#### **Visionary Leadership**

2. What process do you follow to create **vision** for your church? What scriptural basis supports your actions regarding vision?

#### **Communication**

3. A) What forms of **communication** are utilized internally with membership and staff? What scriptural basis supports your actions regarding internal communication?
4. B) What forms of **communication** are utilized externally? What scriptural basis supports your actions regarding external communication?

#### **Problem-Solving and Decision-Making**

5. How is **problem-solving** and **decision-making** handled in the church? What scriptural basis supports your actions regarding problem-solving and decision-making?

#### **Personal/Interpersonal Skills**

6. Describe your interpersonal interactions with your congregation and staff. What scriptural basis supports your actions regarding your interpersonal interactions with the congregation and staff?

### **Character/Integrity**

7. How do you display **character** and **integrity** as the pastor of the church? What is your scriptural basis that supports these behaviors?

### **Collaboration**

8. How do you build a culture of **collaboration** and purposeful involvement within the church? What is your scriptural basis for how you build this culture of collaboration?

### **Creativity/Sustained Innovation**

9. What do you do to encourage **creativity** and **innovation** to progress the ministry? What is your scriptural basis for how you encourage creativity and innovation?

### **Diversity**

10. How do you handle the **diversity** and individuality of the membership? What is your scriptural basis for how you handle diversity and individuality?

### **Team Building**

11. How do you establish an atmosphere of **team building**? What is your scriptural basis for how you establish team building?

### **Political Intelligence**

12. What are your views on internal **political intelligence** in the church setting? What is your scriptural basis for these views?

13. What are your views on external **political intelligence** in the church setting? What is your scriptural basis for these views?

## APPENDIX C

### Permission to Use Instrument

TLSI Information-Brandman



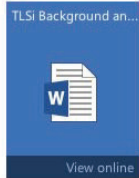
Dr. Pat White 6/24/14 Documents

Actions

To: Kenisha Williams

1 attachment (57.6 KB)

Outlook.com [Active View](#)



[Download as zip](#)

Kenisha, this will help you get started.

We are updating the instrument and establishing validity and reliability on the new instrument in July. We will send you more of that when it's finished.

Pat



Dr. Patricia Clark White

Associate Dean  
School of Education

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Irvine, CA 92618  
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## APPENDIX D

### Pastor Cover Letter

August 2014

Dear Pastor:

My name is Kenisha Williams and I am a student in the Department of Organizational Leadership Doctoral Program at Brandman University in Irvine, California. I am conducting a study on “A Comparison of Pastor Leadership Behavior in Churches of 1000 or More Members to Transformational Leadership Behavior as Identified in the Transformational Leadership Skills Inventory.” I want to find out how the leadership behaviors of Pastors such as yourself compare to Transformational Leadership Behaviors found in academic literature. In addition, I want to discover the scriptural basis upon which the Pastors’ leadership behaviors are based. I believe my work will further God’s work in His Kingdom by providing a scholarly basis for Church leadership behaviors.

I am asking your assistance in the study by participating in an interview, which will take from 30 to 60 minutes and will be set up at a time convenient for you. If you agree to participate in an interview you may be assured that it will be completely confidential. You can have an observer present for the interview if you wish. No names will be attached to any notes or records from the interview. All information will remain in locked files accessible only to the researcher. No person or agency will have access to the interview information. You will be free to stop the interview and withdraw from the study at any time. Further, you may be assured that the researcher is not in any way affiliated with any organization other than Brandman University for the purposes of this study.

The researcher, Kenisha Williams, is available at 760-987-0985 or at [kenishalouisewilliams@hotmail.com](mailto:kenishalouisewilliams@hotmail.com), to answer any questions you may have. Your participation would be greatly valued.

Sincerely,

*Kenisha Williams*

*Principal of Lomas Institute of Technology*

*Doctoral Student at Brandman University*